THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one Faith, one Baptism."

VOLUME V

CALCUTTA:

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No. 1.] CALCUTTA: SATURDAY, JULY 1, 1843. [VOL. V.

INTRODUCTION.

In entering on our fifth Volume, we shall briefly advert to a few topics, peculiarly interesting to the Catholic Community in India. It is admitted, even by our adversaries, that the progress of our Holy Faith in every part of this great empire is so remarkable, that it behoves them to leave no effort untried, to arrest what, through ignorance and prejudice have in their minds an evil, but, what by us, who have the happiness to profess the true faith, must be hailed, as the appearance of "the orient from on high," as, the diffusion of that true saving light, which illumines those to whom God hath given power to become his sons, and whom, by his vocation to the Catholic Faith, he has prepared for the inheritance of his grace here and of eternal life hereafter. In support of the consoling fact we have referred to, we may appeal to the long lists of converts, which for the last few months, it has been our glory to send forth to the world, in the pages of this journal. It is, moreover, now placed beyond all doubt, that the chief Catholic doctrines which have hitherto proved the most formidable obstacle to the conversion of our separated brethren, have found favor at length and are hailed, as the offspring of the Apostolic ages, by several of the most gifted among the English Protestant clergy serving in India. Add to this, the notorious dissensions, revilings and recriminations of the English clergy and the Baptist and other Protestant Sectaries here, which the press has so often lately announced, for the edification of the public. On one side, a Baptist or Independent minister openly accuses one or more English Protestant ministers, that some of his converts had been fraudulently, and by mercenary influence seduced from his to the English Protestant communion: on the other, a clergyman of the English Protestant Church, publishes a Catalogue of criminals, whom the Baptists have received and dignified with the appellation of converts. Let us pause here for a moment, and reflect, what would be the impressions excited in our minds, by these conflicting narratives, had it been our misfortune, to have grown up in the profession of the native superstitions which prevail in India. Heathens or pagans, as in the proposed hypothesis, we suppose ourselves to be, what should we think of English Protestant and Baptist Protestant or Independent Christianity? We peruse their respective statements. We find, that their testimonies against each other are of a conflicting and contradictory character. That if the testimonies of both be true, both parties must have enacted a most unworthy part, they must have sacrificed the interests of truth and of pure religion to considerations of a sordid partizanship, and of a base mercenary character. If, on the contrary, the testimony of both be false, then are we forced to arrive at a conclusion still more dishonorable to human nature. For, we are, thus, obliged to confess, that, for the sake of a paltry triumph at the expence of truth, one party or the other charged its adversary with grievous accusations, of which, if the accused were guilty, they would merit from every honest man the most unqualified condemnation. If in these circumstances, and whilst utterly estranged from the knowledge of the house of peace and unity, of the temple wherein dwell Unity, Sanctity, Catholicity and Apostolicity unbroken and undefiled, it were incumbent on us to enquire and decide, if Christianity were to be preferred by us, seated, as we suppose, ourselves to be in darkness and in

the shadow of death, even in the very depths of Indian superstition, to what conclusion, we ask, could we reasonably come? Could we give credence to conflicting sectaries, who, unsteady and daily vacillating in their own religious belief, cruelly or rashly calumniated the Creed of their rivals? Undoubtedly not. Could we act thus, more especially, if it were proved conclusively to us, that from their recent origin, both the conflicting parties referred to, had even in the opinion of their respective adherents, repeatedly uttered foul slanders and calumnies against the most ancient and universally diffused Christian Community throughout the world? That for this grievous crime against Catholics, several Protestant Clergymen and Laymen had been visited with severe punishment by Protestant Judges and Juries in every part of the British Dominions, and that even, from almost the very birth of the Reformation, Whitaker, a Protestant Clergyman had pronounced "forgery or falsehood to be the plague spot of Protestantism." Most certainly we could not. Were we to confine our inquiry to the proofs of divine origin which such sects could advance, we would not feel ourselves bound in conscience, however eager to know the truth, to embrace the peculiar tenets of either. Our first feeling would be one of loathing and disgust, at the outrageous violation of charity and truth, which they had respectively perpetrated. Obeying the impulse of right reason, we, Pagans or Heathens, as the case might be, would naturally inquire, whether these conflicting sects of Protestantism did or did not deem the belief and profession of their respective peculiar tenets required for salvation? If they did not, then why disturb the peace of society, why give scandal to the public, by publishing to the universe their accusations of bribery and corruption against one another, merely because one Protestant sect, which was as much in the way of salvation as its rival, gained over from another Protestant sect a few Proselytes? If these had been brought over by mercenary means, the crime was imputable to their seducers and to themselves as a personal sin, but notwithstanding, the Proselytes in reality had only exchanged one form of sound worship for another, and they were still as secure of their salvation as they previously had been. And if this be so, where is the great room for accusation, when the crime imputed consists, not in inducing others to do what is in itself wrong and sinful, but merely to adopt one mode of expressing truth in preference to another. Had undue influence or mercenary means been employed to pervert others from truth to falsehood, the injury to truth would then have been grievous, and no language could be too strong which would be employed in its condemnation. But, when there is question of transferring persons merely from one order of truths, as it were, to another, then, in reality, there appears to be no just grounds of public complaint or invective, because the religious interests of the parties thus transferred, are provided for as securely in the present circumstances as they were before. We are forced to view the subject in this light because, it is notorious, that, the sectaries who have lately inveighed against each other with such bitterness, unite together in Bible and other such Meetings and Societies, and profess publicly for one another the esteem and charity of religious Brotherhood, most especially when they find it meet, to discharge their volleys against Catholics. But if the view of the subject be not just, if in heart and in reality, each of these contending parties hold, that its own sect alone professes the saving truths of the Gospel, and that its adversaries are all estranged from the same happy privilege, then, how, or with what consistency can they, even for the sake of clubbing together to strike down the Pope with greater certainty, assume, as they so often do, the semblance of religious Brotherhood, when, indeed and in truth, they are as exclusive and hostile in their sentiments towards one another as the Catholic Church is towards error, under whatever guise or name it may present itself. But the fact is, error must be ever inconsistent, and the inconsistency cannot fail to betray itself in due time, however its abettors may strive to conceal it from themselves and the public. In religious truth, Catholicity admits of no compromise, the minutest iota of its creed must be received with the same faith and reverence, as the dogma of the Trinity or that of the Incarnation. Hence, the strict and inflexible consistency of the Catholic Church. Hence is She likened by the Prophets to an army in battle array. Hence do the Holy Scriptures proclaim, that her watchmen shall never slumber, but that day and night they shall cry aloud, in order to cheer on their brethren and to confound their adversaries.

On our own prospects, as Journalists, we do not deem it necessary to dwell. According as the sacred cause to the support of which we are pledged has progressed, the circulation of THE BENGAL CATHOLIC HERALD has been proportionally increased, and we are confident, that for the future, according as truth proceeds, like a giant in its course, and goes on conquering and to conquer, our labors will be more fully appreciated. In the

their support to these exertions, our brethren will co-operate, not only to defeat error and to advance the true faith, but will have moreover the great additional comfort, of contributing by their subscriptions to this journal, to uphold and enlarge both the Orphanage and the other religious institutions of the Bengal Vicariate.

CHINA MISSION.

The following items extracted from a private letter, dated 29th March last, written by a Military Gentleman at Chusan, will be read with pleasure by the friends of the Rev. Mr. Daricourt, who was amongst us last year, and who with six others have since joined the Chinese Mission.

"We have a great treasure here in the person of the Rev. Monsr. Daricourt,—he is one of the most zealous little men I ever met in my life, and notwithstanding the difficulty he has had to study the English language without almost any assistance—he has so far surmounted it, that he is and has been able for the last three months to hear confessions and administer comfort to the sick in hospital. He is also getting on very fast with the Chinese.

Last Sunday, Mass was offered up by a Chinese priest from Macao—he was educated in France and seems a very nice person. The Jesuits who came here at the same time as Monsr. Daricourt have gone to Thanghi and believe are getting on very well."

ARRIVAL OF MISSIONARIES.

The French Ship *Le Laborieux* arrived at Pondicherry on the 8th of the present Month: brought out 8 Priests from the Seminary for Foreign Missions at Paris, viz. Rev. Messrs. Luquet, Virot, Tahier, D'Egoust, Journet, Venault, Favre and Martin. Rev. Messrs. Luquet and Virot are destined for Pondicherry. Rev. Messrs. Tahier and D'Egoust for Cochin China. Mr. Journet for Siam. Mr. Venault will be informed at Macao on what Mission he is to serve. Rev. Messrs. Favre and Martin are appointed to conduct the Chinese College at Penang. The "*Le Laborieux*" will convey six of these Holy Missionaries to Singapore. Two other Priests, Rev. Messrs. Titand and Forcat, are expected to arrive soon at Pondicherry. They embarked some time since in the French Frigate "*Cleopatra*," which is to call at Pondicherry.

MADRAS.—The Rev. Mr. McAuliffe has arrived at Madras from Rome, whither he had been sent by Bishop Carew to complete his Theological Studies.

FORT WILLIAM.—A numerous Congregation assisted at Fort William Catholic Chapel on last Sunday morning. Fifty seven received the Sacrament of Confirmation, and seventy-two approached the Holy Communion. The Chapel, we regret to add, is entirely unfit for Divine service in this climate for the numbers which ordinarily resort to it. Not only the Clergyman but the men, women and children who are crowded together in it must, whilst there, suffer seriously from excessive heat and exhaustion. It was impossible not to remark the eagerness, with which all who had an opportunity, strove to accommodate themselves near the door of the apartment, in order to inhale a little fresh air. We trust that the authorities will at once adopt means to remedy this intolerable grievance. Some lacks of Rupees have been expended in building the Fort Church, why not lay out a reasonable sum in erecting there also a suitable place for Catholic worship. The Catholics in H. M. 10th Regt. are more numerous than the Protestants, and generally speaking constitute about one half of Her Majesty's Regiments. In justice therefore they are entitled to be provided with a decent and heathful temple for Divine Worship. It is a mockery to proclaim to them, that they enjoy Religious liberty equally with their Protestant comrades, whilst they are huddled together, like cattle in Smithfield, in a Godown or a Garrett, and their Chaplain, as is the case in Fort William, left unprovided with a single penny of salary to pay for his support or conveyance to and from the scene of his numerous and laborious duties. What must be the feelings of the Catholics when, in contrast with this gross neglect of their religious concerns, they reflect that a stately Church with stained glass windows and Punkahs, together with a Clergyman on a salary of about £900 per annum are provided, at the expence of Government, for their Protestant fellow Soldiers?

CONFIRMATION.—On next Sunday (tomorrow) Confirmation will be administered at Chandernagore by the Right Rev. the Bishop Vicar Apostolic of Bengal.

CHITTAGONG MISSION.

We are indebted to the kindness of our Venerated Bishop for the following letter, addressed to his Lordship by that Zealous French Missionary, the Rev. Mr. Barbe, giving an interesting account of his visitation tour through some of the districts in the Chittagong Mission.

MY LORD,—I started from Chittagong on the evening of the 25th April and reached Noakhallee on the 27th. the distance is 74

miles. I had previously sent my Catechist to prepare the Christians for the reception of the sacraments, thinking that, generally speaking, they were instructed in the principal mysteries of religion, but in that I was mistaken as I shall state hereafter.

The road is good enough, but the Ferry Boats are of the worst description, and on neither side of the river are houses where people in case of being prevented crossing by bad weather can shelter themslves; hence it happens some times that they are obliged to remain exposed to the weather for hours—a great deal of money is collected by the Ferry and there is a committee appointed to dispose of the funds, but they cannot carry into effect their resolution until the government sanction it, and as that takes some time, on account of the several references made from both sides, the money is kept and the people receive no advantage by it. The Company receives about 30 Lacs clear on account of the Monopoly at Chittagong, without speaking of other revenues proceeding from the land Khazana, Stamp paper &c. and does not spend hardly a rupee for the good of the country,—the roads and bridges are made by the money proceeding from the Ferry funds and the Tax on houses pay for the Choukedars.

Going from Chittagong to Noakhallee very few spots of ground are to be seen uncultivated, but in the last mentioned district the soil is better tilled than it is at Chittagong where the plough penetrates the ground only a few inches. The land at Noakhallee generally gives two crops every year. The grass being in abundance the oxen are of a larger size than at Chittagong and stronger also. The Buffaloes are also in great numbers: in some parts of the district, these being powerful animals are very useful. In this district are found wild Buffaloes in great number, they find refuge in the marshy places where they live on coarse plants which they prefer,—in the night they go close to villages, they are to be seen sometimes from 20 to 30 in the same spot. The way to catch them is to drive domestic Buffaloes close to them, some persons concealing themselves under the tame ones; having succeeded in driving a part of the wild in the Jungle, they surround one and throw over his neck a noose, securing the other part of the noose to the tame ones, they take him in that way to their villages. This animal is difficult to tame, but being so strong, he pays for the trouble that the people take to domesticate him, the hide is very strong, the milk very rich and the flesh not so bad as some people say.

Buffaloe hunting is a great sport,—the sportsmen proceed to the marshy places where they are to be found, on elephants, and surrounding the place, of the Buffaloe they advance; the greatest part run in the Jungle but the largest stands generally on the spot, to cover the retreat of the others and so he becomes the victim of his zeal. Wild boars are in so great numbers, particularly in the month of November and December, that the rich Zemindars are obliged to keep persons to drive them from their fields,—some of our Christians are thus employed. One of these persons was killed some years ago by a Tiger. Leopards go sometimes during the night in the villages, they feed on dogs and very seldom attack men, unless wounded. Two or three years ago the Christians of Noakhallee killed a Boaconstrictor close to the chapel, measuring about twenty feet. The Musulmans and Bengalees of these districts are the most litigious people known; for the sake of a Rupee they will carry their case from Court to Court and expend sometimes their all without seeing the end of their dispute. The facilities the people have of complaining, the Courts being in great a number, assist them in indulging their quarrelsome disposition. The profession of lawyer is I think the best for making money, but to these Vakeels I would not apply the definitions of Cicero, viz. "probus dicendi-peritus" but I would call them, viz. duphen litigandi peritus. Athens and Rome honored Concordia with altars and temples representing the goddess with a horn of plenty in her left, but the people here honor Discordia, and the Diva bestows on her worshipper all the misery proceeding from discord. I have been in different places of India but I have never seen a people so badly fed, clothed and so badly lodged as are the Bengallees here. The soil is rich, the people work hard, what then is the cause of such misery? The Ryots gather the thorn for themselves and the fruits for their rulers.

The Christians at Noakhallee are 633 in number. It is a great pity that they have no clergyman to take care of them. I have never seen people more ignorant on religion than they are; few of them know the principal mysteries of Christianity. I was with them for 10 days and during that time the boys and girls were very attentive to the Catechism. The people do not drink so much here as those of Chittagong, and I think that if your Lordship could send them a priest, he could reform easily the bad customs introduced from ignorance. I have left in the hands of Mr. Barber, one of the Deputy Collectors, who is a very pious person, 100 Rupees to build a Church, and I will send to Calcutta 50 Rs. to buy vestments. The money was left by a Christian woman who died some years ago. Should your Lordship have the intention to send a clergy-

man, please to let me know before hand, because in that case I would write to Noakhallee to have a house ready for him. He could reside there a part of the year and spend the other part at Agartolah. Here neither schism nor money matters are to be feared.

I started from Noakhallee on the 8th May and arrived at Comilla on the 11th in the morning, the distance is I believe about 70 miles, there is only a foot path for about 30 miles and as there had been much rain the week before, the fields were covered with water and the road in the worst state. I think that it would be a good plan to expend a part of the Ferry fund to repair it, as the distance from Noakhallee to the junction of Chittagong road to Comilla is only about 30 miles: some time ago there was talk about it; had some plan been proposed to increase the revenues it would have been put into execution then, but as the matter was to expend money the thing is in statu quo.

I spent 3 days in the house of Mr. Courgeon, the rich Zemindar of Comilla, in the company of his brother-in-law Mr. LeColier who is one of the most amiable French gentleman that I have met with for many years. To him and to Mr. and Mrs. DeLaney I beg to return many thanks for their kindness. On Sunday I celebrated mass in their house,—this is the only Catholic family in the district. Comilla is a very low place, but the roads are splendid—the station is, it is said, very healthy: the ladies and gentlemen there are very respectable people.

On the 16th I started from Comilla to Agartolah, which is the residence of the Rajah of Tipperah. As I had to cross the fields for the 45 miles which separate these places, I had the loan of 2 Elephants one from Mr. Le Colier and the other from Mr. Wats, the Rajah's Mooktear or Agent. This gentleman had also the goodness to give me a letter for the Raja. The first day I rested at Mogra, which place I reached at 7 o'clock in the evening. The Raja has there a villa where he goes sometimes to spend a few days. Starting early in the morning, I perceived the King's Palace, if such a name can be given to a house of two story with small windows, as are the common Bengalee houses at Calcutta. Close to his lodgings are about a hundred huts, where reside I suppose his Ministers and his Body-guard. The Rajah could not choose a worse place to reside on, this being a field covered with water for a part of the year. Formerly he lived at about 4 miles from that place, his Palace was on an elevated spot of ground close to the hills, but 2 or 3 years ago the Bramins who have an unlimited controul on him advised him to change his residence. It appears his predecessor had left him some money that was kept in his cellar, the money sunk some feet in the ground, occasioned, I suppose by rats rooting up the soil or perhaps by white ants, but whatever may be the cause, the Bramins attributed it to the devil, and told the King that if he resided there any longer the gentleman whose name some of the newspapers do not like to mention, for respect I suppose for his person, would take him also: this was enough for the King to leave the place and build the new one. This my Lord, I have heard at Agartolah on good authority. No business of any kind is undertaken by the King without the advice and approbation of the Bramins. They are also found in Siam and the Burmah Empire where they are consulted upon many occasions. The King has his Bramin who is in the highest credit and esteem, and he would not go to war nor make peace without his advice—to him belongs to appoint the Capital of a New Government and their determinations are held inviolable—When I was at Ava, a Bramin who being too lazy to work, as is generally the case amongst them, and who did not know how to support his family, hearing that the King was very anxious to have a white Elephant, went to His Majesty and told him, that before three years were expired he would catch one as white as milk,—the King was so much pleased that he ordered him a great reward. His wife being surprised to see his hands full of money, asked where he had got it, the man explained it to her, saying at the same time not to be frightened, as in case that what he had foretold did not happen, the King would not remember it, and such was the case. The Elephant was not taken nor the Bramin molested. If consulted on something of importance, in giving their answer they express it as did the oracles of the heathens anciently, in such unintelligible words as to prove the truth of what they said whatever is the event.

The number of Christian houses at Agartolah are 28 and the Christians 118. I cannot express to your Lordship how happy and glad they were when they heard of my coming. The men came to meet me as far as they could, I gave to one of them the letter to the King. The Rajah after perusal, ordered some of his people to go to Agartolah and have the house of his Mooktear ready for me and to give me every thing that I should require, not only for myself but also for my people. The house being at too great a distance from the Christians I could not avail myself of his kindness, so I took my lodging in the house of a Christian, where

those poor people who had never seen a Clergyman before, treated me with much more kindness than I could have expected. For the five or six days that I was there the whole of them, committing to their servants the care of their worldly business, spent a part of the day and night in hearing the word of God: they are certainly the best conducted people and the most attentive in hearing the way of salvation that I have met with for a long time. I told them to build a small place of worship and to assemble there every Sunday, they immediately agreed to it and they chose a spot in the centre of their habitation. How these people went there I^e was thus told. Above one hundred years ago, some went from Chittagong and some from Noakhallee as fighting people; the Raja who employed them was so much pleased with their courage that he gave them land, rent free, they were there very much respected, but since the king has taxed their land, so now they pay, as other people do, 11 Annas the kanee, but they seem very happy and I may say that their food is better, their dress more clean and their houses more comfortable than it is the case among the people who live under the British Flag. Some of the Christians are soldiers, their pay is four and six Rupees monthly according to their rank. They are not paid regularly but every 3 or 4 years once, and as they have little to do as Soldiers, they have time to cultivate their ground, and the King deducts from their pay the Khazana every two or three years. They go to war against the people who live on the Hills who have at their head some ancient relations of the Raja of Tipperah: these Barbarians descend sometimes on the plain where they commit every sort of crime. This year some hundreds of persons were sent by the King against them they were absent for 3 Months they killed some of the people and lost 2 persons. The Raja has a large property in the English territory at Comilla for which he pays about 70,000 Rs. annually to the Company for the Khazana. His income is about four lacs of Rupees yearly but his expences are so great that he is a great —ly in debt and had not the merchants of Comilla lent him money at the rate of 24 per cent, his Zemindary would havebeen sold a long time ago; he does not trouble himself about money the whole is in the hands of his Sircars—what is the benefit to be a King, says he, if I am obliged to look by myself into the accounts. He has the power of life and death on his subjects but I was told that he never condemned any one to death—if a person commits a small fault he is condemned by the son-in-law of the Raja, who fills the situation of Judge and Magistrate, to the Irons and to work for them—if the fault is more heavy the person guilty is sent out of the country.

I went to pay a visit to the Raja—the first day he could not receive me saying that he was sick, but the reason was, that the day was unlucky and on such days the Bramin would not allow him to receive a stranger: the second time I was more fortunate, he received me very cordially, we shook hands and after the Loca communia, how are you,—he asked me the reason for going to Tipperah. I asked him if he had any complaint against the Christians he said that he had none at all and that they were well conducted people. I asked him to give some land to the Christians who had lately arrived from Noakhallee, he immediately granted it. He is about 48 years, standing 5 feet 9 or 10 and all his people speak well of him. He has a large family and four Queens or Rances. I made him a present of a fine Burmah sword, and he gave me a pair of Pistols. The Gunja (Cannabis) which is the true European hemp, grows well in Tipperah (Comilla)as also the Papaner album, the people preserve the seeds of this last in bottles in which oil has been kept and when they wish to sow it they put the seeds for an hour in water previously. When the plant is nearly ripe they make some cuts in it from which flows the opium. The Mussulmen of this district take but little of this last Drug but it is not the same with Gunja, it is in great esteem amongst them. I am happy to say that I have never heard of our Christians using any of these Drugs. I recollect when I was at Penang the case of many Chinamen presenting themselves to become Christians, much addicted to opium smoking and as they could not be admitted ofcourse, when engaged in such a habit, they checked it, by swallowing a tea spoon full of Brandy taken from a bottle in which was mixed two annas weight of opium--as they took it only from time to time they generally lost the habit before the bottle of Brandy was finished. On my return from Agartolah to Comilla I went to see an inflamable air which has risen since three years in a marshy place: the Fakeers have built there a house where the Hindoos go to worship the Gas; putting water in the pit from which it rises, the flame discontinues, but on holding a light to the surface it takes fire without any explosion. This natural product has continued since first it made its appearance, but at my visit the Fakeer poured a second time so much water that he could not succeed for the hour that I was there to light it again. I have never seen a person so much disappointed, he smiled first at me and afterwards he looked at me *torvis oculis*,when I saw it I thought it was time to be off. I suppose that he has since succeeded to light it.

The statements of the Sacraments administered is as follows :—

Noakhallee	Agartolah
Baptized..... 6 ..	4
Baptismal ceremonies supplied 7 ..	78
Married..... .... 4 ..	3
——Blessed ..... 5 ..	14

I remain, my Lord,
Your Lordship's most
Obdt. and humble servt.
P. BARBE.

Chittagong, 11*th June*, 1843.

To the Editor of the Catholic Herald.

SIR,—I have read with strong emotions of sympathy for the innocent but destitute Orphans of the Bengal Vicariate, the late address of the Right Rev. Dr. Carew in their behalf to the Catholic Soldiers of the Bengal Presidency; and if you think that the following lines may contribute in any way to second the charitable and powerful appeal of the good Bishop, I shall thank you to give them a place in your very interesting and very useful periodical.

I remain,
Yours &c. &c.
J. K.

THE SOLDIER'S ORPHAN.

Religion clean and undefiled before God and the Father is this; to visit the fatherless and widows in their tribulation. St. James c. 1. v. 27.

Have you heard the little ones cry?
Have you seen the widow's sorrow?
Or heard them ask—who will supply
Raiment, home, or bread to-morrow?

The son of the faithful and brave,
Deserted and fatherless weeps;
In hunger he points to the grave
Where the stay of his childhood sleeps.

Say, shall he weep unprotected,
Or lose his religion for bread,
His father's friends unaffected,
Because that brave father is dead?

His soul is the image of God,
His features his father's expre
His hanes yet untouchedby the rod
Are fervently lifted to bless.

Say, shall not the father possess
The prayers of the child he caressed;
And shall not his orphan profess
The faith that commends him to rest?

Fed by the hands of the stranger,
Shall he learn from him to deride
The prayer of his father in danger,
The hopes he expressed as he died?

No—heaven forbid it and man,
Forbid it the friends of the poor;
Catholics forbid it—you can,—
Religion forbids it, I'm sure.

No,—Kingdoms and kings may forget
The soldier that bled for their sake,
And bigotted rulers may yet
His children pervert or forsake.

But long as the brave shall be good
And Irishmen true to their hearts,
The child of distress shall have food
And all that religion imparts.

The orphan, fed, clothed, and taught,
Shall e'er bless the hand that relieves,
And yet prize the virtue unbought
That practises all it believes.

He shall praise the land of his sires,
And enlightened by heavenly truth,
The holy Faith, love, that inspires
The virtues that fostered his youth.

Our good God the promise has made,
And all that he promised is given;
The crown he bestows will not fade,
And charity wears it in heaven.

J. K.

Madras, June 2, 1843.

CATHOLIC ORPHANAGE.

TO THE RIGHT REV. DR. CAREW,
Bishop, Vicar Apostolic of Bengal.

MY LORD,—I respectfully beg leave to send herewith to your Lordship a Ten Rupee note for the use of the Catholic Orphanage at Chandernagore, and regret that my circumstances do not enable me to send ten times the amount, for that really inestimable institution.

Should your Lordship deem it necessary to have this, my humble mite inserted in the "*Catholic Herald*," I beg that it may be inserted as the donation of,

My Lord,
Your Lordship's most obedient
humble Servant,
A CATHOLIC SERGEANT.

Calcutta, 21*st June*, 1843,

FOR THE PURCHASE OF THE FEMALE ORPHANAGE AT CHANDERNAGORE.

Capt. Fitimon, Quarterly Sub.	Rs.	25	0 0
A friend, thro' J. McCleland, Esq. M. D.,....		70	0 0
A friend, as thanksgiving offering on account of the recovery of his child from fever,..		100	0 0
THRO' MR. N. O'BRIEN.			
W. M. Anderson,....		5	0 0
A. Sherlock,.....		2	0 0

SERAMPORE SCHOOLS.

Capt. Fitimon Quarterly Sub.....		15	0 0
A friend, thro' J. McCleland Esq. M. D. for the out fit of the Schools,		30	0 0

CALCAPORE CHURCH AND SCHOOLS.

Mrs. Goard,....		40	4 0

SUBSCRIPTIONS FOR THE CHURCH AND SCHOOLS AT HONG KONG.

T. W. Segers,..... .... 30 0 0

FOR THE CHITTAGONG ORHPANAGE

T. W. Segers,..... ..... 20 0 0

FESTIVALS.

Sunday, July 9,—After Pent. H. M. M. Gorcum d. com. H.
Monday, 10,—Seven Brothers M. M. sem.
Tuesday, 11,—Kilian B. M. (J. S. 8 June). com. H. M.
Wednesday, 12,—St. John Gualb. Ab. d. com. H. M. M.
Thursday, 13,—St. Anaclete P. M. sem.
Friday, 14,—St. Bonaventure. B. C. D. d.
Saturday, 15,—St. Henry C. sem.

Selections.

CHARACTER OF BAPTIST CONVERTS IN BENGAL, BY REV. MR. JONES, A MEMBER OF THE CHURCH OF ENGLAND.

They have received into their service persons who had been employed as readers in the Tallygunge Mission, and who at the time of leaving us were under disgrace. A native who went by the name of Moesh Brahmin, was found guilty of setting fire to the house of a native christian at Sojeneberria, and accordingly debarred the society of his brethren. The man went over to the Baptists, and was immediately received by them and employed as a preacher.

Another native named Gungaram, who was receiving instruction at Tallygunge, with the view of being employed as a reader, was put to disgrace for beating his wife. He joined the Baptist at Nursecdachoke, and was appointed a teacher.

Bhuggoban, a reader stationed at Jhanjera, was dismissed for drunkenness and singing obscene songs. The man betook himself to the Baptists, and received almost an immediate employ.

Catechumens of immoral character have also been received.

From Banghy, a man named Seebu, who for joining the Rajarampore people in idol worship, was excluded the privilege of having a seat in the Church, was without any enquiry into his conduct, received by Mr. Wenger, and a chapel built near his house.

Raju Ghoogu from Ragapore, and Raju Morul from Baugaishur, who were living in adultery, have gone over to the Baptists. The latter told me that after a stay of a month with them he was married.

Dhurmo Doss of Jhanjera, put out of communion for singing with the heathen at the festival of the Churruck. The man went to Nursecdachok, and received a ready admittance from Mr. Thomas residing there.

I can bring forward many other cases, but these will, I trust, suffice to prove where the blame lies, as also how difficult it is to maintain in the Church that discipline so essentially necessary.

They complain of the appellations of Anabaptists, &c., being applied to them; and at the same time forget how they have endeavoured to lower us in the eyes of the public, by calling us Puseyites, Papists &c. If the truth were enquired into, it would be found that merely in defence of Episcopacy, we are branded with these titles by the Dissenters. I challege them to bring forward any other reason.—*Bengal Hurkaru, June* 20.

THE CHILDREN OF CATHOLIC SOLDIERS.

To the Editor of the Tablet.

Sir,—Now that so much is said about the education of our Catholic youth, I observe, with extreme concern, that no one has directed his attention to the religious condition of the children of the non-commissioned officers and privates in our armies. I feel the more on this subject, as I shrewdly suspect, nay, as I would almost venture to affirm, that every Catholic child in every regiment and depôt in the British army is being publicly instructed in the *Church of England Catechism.* I know, at least, one corps, almost exclusively Catholic, in which there is a school for boys, and another for girls; and in these schools the education, in every sense of the word, is wholly Church of England. Now, this should not be; as Catholics, we should raise our voice, the voice of nine millions of united Christians, against this monstrous iniquity. The Government, of course, parades much outward liberality. It allows Catholic soldiers to go to Mass on Sundays; but, at the same time, it strives during the week to proselytize the sons and daughters of these very same soldiers. It salaries, for this purpose, a Protestant schoolmaster and mistress (an apostate from Catholicism is always preferred, when such can be had); it furnishes Protestant schoolbooks; it orders Protestant versions *only* of the Bible to be read, and Protestant catechisms to be taught; it puts into the hands of each child a most Protestant abridgment of the History of England, where Catholicism is painted in the most false and hideous colours; and, to crown all, it lays every child under the necessity of beginning and concluding every school-hour by truly Protestant prayers. Under these circumstances, I think our young *papists* of the army must be rare geniuses indeed, if they can long hold out against the alluring attractions of Church of Englandism. To give some idea of the education these poor children are *blessed* with, I need adduce only one fact, which I witnessed myself. Happening one day to be examining the penmanship of a smart young Irishman—a Catholic himself, and the son of a Catholic—I observed the lad had just copied out of the History of England, which was lying open before him, the following, to me rather startling sentence:—"William the Third, being a Calvinist, was naturally averse to religious persecution." Now, here is a young Catholic taught to believe that the hero of Glencoe, and of many other places—that the wilies and most unrelenting persecutor that Catholicism has had to encounter since the days of Julian, was a man overflowing with the milk of human-kindness; that he was *naturally averse* to cruelty; and that if he really had not been so very good, his meek and mild Calvinism would have effectually restrained his passions; ay, this very Calvinism that gave Servetus to the flames on the Continent and rioted in rebellion and blood amongst ourselves for upwards of a century and a half. Now, let me ask, does a history of this kind convey a correct idea of Dutch William and of Calvinism? Is it not intolerable that Catholics should be taught to think favourably of such a man, and of such a system?

But it is useless to dilate on this subject. One plain fact is, the beloved offspring of our brave soldiers are being led astray by an insidious and proselytizing system. Are we to look on with calm indifference? No; we are bound, each and all of us, and more particularly the Catholic Institute, to do all that lies in our power to rescue this valuable portion of our community from the awful dangers with which it is surrounded. Yours,

A CORRESPONDENT.

ST. PATRICK'S-DAY IN PARIS.

(From Galignani's Messenger, May 5)

One of our private letters of Thursday states that:—

"St. Patrick's-day was 'kept' at the Irish College, Paris, on Wednesday last, (falling always in the Lent, the celebration by a banquet is necessarily postponed until after Easter,) with somewhat unusual pomp. M. Fernari, Archbishop of Nice, and Nuncio of the Pope, celebrated mass, at which assisted, besides the superior (the Rev. Doctor Macveeny), the professors and students, who amount to considerably more than 100, the Archbishop of Paris, the Bishop of Nancy, and other dignitaries of the Roman Catholic Church, and several distinguished laymen. A splendid *dejeuner* was served in the refectory, and although no toasts were drunk, or set speeches delivered, much interesting conversation occurred. The Bishop of Nancy (M. de Forbin Janson) took occasion to observe that he had in the course of last year visited Ireland, and had been preached in Dublin, although, unfortunately, unable to do so otherwise than in French. A reverend friend stood by him however, and rendered each sentence in English. 'I had been in many regions,' said M. de Forbin Janson, 'including a considerable portion of the British empire—Canada, Nova Scotia, etc.,—and derived delight and consolation from the proofs of the existence of religion which I found there; but on first setting my foot on Irish ground I felt that I touched *la vraie terre de*, the soil of sanctity *par excellence*. The air seemed to me to breathe, and the countenances I beheld to speak purely and religiously.' M. de Forbin Janson, a member, I need hardly observe, one of the most ancient families in France, and possessed of estates producing nearly 1,00,000fr. (4,000) a-year, has, during a long period, distinguished himself as a zealous missionary. Although more than 60 years of age, and after having, I believe, fought under Napoleon in several campaigns, he appears endowed with moral and physical capabilities, strength, and energy, of which there are few examples. He has resolved on proceeding on the mission to China.—*Times*.

ISLAND OF TAHITI; OR FRENCH PURITANISTS AND ENGLISH SWADDLERS.

We give all our readers credit for being acquainted with the existence of the far-famed island of Otaheite, or Otaheite, in the South Pacific Ocean. About fifty years this and the adjacent islands have been subjected to the spiritual tillage of the London Missionary Society. It is customary [illegible], and even at home among those who are not deeply read in the "Statistics of Dissent," to call the various chaotic enterprises of a quasi-missionary character, which issue from our cradle of religious anarchy, as branches of the great heresy of the Methodists. Nothing can be more mistaken. The Methodists have neither been the most numerous nor the most successful of the Protestant missionaries. That honour undoubtedly belongs to a much older sect—the Independents—who, in the South Seas, with an amount of enterprise, skill, and perseverance by no means contemptible, have succeeded in establishing a collection of bastard societies, half commercial and half religious, of a very peculiar character. Of these they are naturally not a little proud, just as a worn-out father dotes on his only child, even though it be a dwarf or an idiot.

It has been often remarked that Protestantism is very bare of martyrs to attest its missionary zeal. M. de Carné in a recent article on this subject of Tahiti, in the *Revue des deux mondes*, urges this very unpleasant imputation against the Protestant Missionaries, and remarks, that no people can be pointed out which they have "prepared for the baptism of blood.' The *Morning Chronicle*, commenting on this passage, altogether changes the phrase, and remarks that M. de Carné is ill-read in the history of Protestant missions when he assumes that they have *never confronted peril*. Of a truth, M. de Carné would have shown himself very ill-read in the history of European colonies, if he made any such preposterous assertion "Confronted perils!" of course they have. All new colonies are based upon perils All founders of colonies *must* confront perils. The latest colonists to New Zealand encounter perils enough; ay, and annoyances and discomforts to boot. The establishment of all new colonies may be emphatically styled "the pursuit of money under difficulties;" and it matters little for this purpose whether the means by which the colonies are founded be bodily labour and hard bargaining by themselves, or bodily labour and hard bargaining with Bibles in addition.

We should not be acting fairly by these vulgar-factions of Missionaries, if we did not at the outset avow the inclination of our belief that many of them have gone out not merely for colonial purposes; nor solely as a hopeful method of bettering their fortunes; nor only to follow the blind cravings of a restless enterprise and ambition, like those older Missionaries of Britain with whom the seas swarmed in the days of Drake and Raleigh; nor under an unmixed impression that the fertile soil and mild climate of these islands, together with the facile yielding character of their inhabitants, offered considerable temptations to Epicurean shopmen and apprentices, whose unfurnished heads were yet susceptible of Independent ordination. We are not altogether "ill-read in the history of Protestant Missions," but we have not data enough before us from which to pronounce on the extent to which these motives may have operated. But we are bound to avow our conviction that among these men there have not been wanting some wild bewildered notions of "missionary enterprise" as something higher than a trade or commercial speculation. In these their most successful undertakings, however, we do conscientiously believe that the labour has been rather less than that attending colonial enterprises in general, the peril considerably less, and the worldly reward, to a certain order of minds—not very uncommon nor very exalted—considerably greater. In the course of half a century they have, without encountering any extraordinary risks, founded very notable societies, of which the members la-

bour for their profit, and pay them tribute; over which they reign with their wives and families; and in which, by the confession of one of their ablest writers, they look through marriage to propagate a dynasty of missionaries over a race of tolerably obedient servants. To all this we have nothing to say, except to record that it has been, and how it has been; and we take occasion from it to reiterate what M. de Carnè has said, and to declare that, to the best of our knowledge, they have never themselves encountered any considerable danger of the Baptism of Blood, and have never trained up any population to be sprinkled with this baptism. We have indeed, a vague recollection of a native Protestant martyr in Madagascar, martyred after her shepherds had fled before the storm and deserted their flocks; but among their numerous missions in the seas now under notice, we do not remember a single instance of the kind. They have had a certain kind of success as a better sort of colonists, but we are not aware that they have advanced much further.

However, even this is a transcendant success for Protestant Missionaries, and accordingly, it is not lightly to be abandoned without a struggle. Having but one such specimen of a mission, what a dreadful thing it will be to see it swept away, so that its place shall know it no more.

It has always been a great point with the Independent Missionaries to keep out Popery. Having put the Tahitian Bible (garnished with heresies of purely South Sea growth, in addition to those with which we are familiar in the northern hemisphere) into the hands of the profound theologians of the Pacific, even Tahiti, unless we greatly err, has not been without its heresiarchs; and it has been not without a good deal of management that the dusky Bible-readers of the coral islands have been purged of the leaven of private judgment, and drilled down into the heterodox uniformity, of which the standard measure is kept among the other archives and curiosities at London Wall. Having this hard struggle to maintain at home, it was not likely that they would be very anxious for the assaults of a spiritual enemy from without. Accordingly the subjects of Pomare have conceded to the most unlimited exercise of private judgment only they had *better not* construct new religions for themselves; and the very name of Popery must, if possible, be kept from their too credulous ears. The reader will now be in a position to understand something of the feeling of these worthy gentlemen when they learned, that, in consequence of some disputes between the Queen Pomare and the French Admiral Thouars the sovereignty of the island had suddenly passed into the hands of King Louis Philippe. Information has not yet been received of the precise causes of the dispute which has ended in this assumption of sovereignty on the part of France. For anything we know, the transaction may be as unjustifiable as most of our recent proceedings in the East. Sure we are that it cannot be worse. But let us waive all speculations on this point for the present, and attend only to the terms of the treaty by which the surrender has been effected.

TO THE ADMIRAL A. DU PETIT THOUARS.

Because we are not able to govern in our own kingdom, in the present circumstances, so as to harmonize with foreign Governments: lest our land, our kingdom, and our liberty should become that of another, we, the Queen and principal chiefs of Tahiti, write to you, to ask that the shadow of the King of the French may be thrown over us, on the following conditions:—

1. That the title and the government of the Queen and the authority also of the principal chiefs, remain in themselves over their people.

2. That all laws and observances be established in the name of the Queen, and have her signature attached to them, to render them binding on her subjects.

3. That the lands of the Queen and all her people shall remain in their own hands, and all discussions about lands shall be among themselves. Foreigners shall not interfere.

4. That every man shall follow that religion which accords with his own desire. No one shall influence him in his thoughts towards God.

5. That the places of worship belonging to the English missionaries, which are now known, shall remain unmolested, and the British missionaries shall continue to perform the duties of their office.

6. Persons of all other persuasions shall be entitled to equal privileges.

On these conditions, if agreeable, the Queen and chiefs solicit the protection of the King of the French. The affairs concerning foreign Governments, and also concerning foreign residents at Tahiti, are to be left with the French Government and with the officer appointed by that Government, such as port regulations, &c. &c.; and with them shall rest all those functions which are calculated to produce harmony and peace,

The news of this surrender caused great consternation, and it was "for the purpose of adopting "measures urgently required by the recent aggres- "sion of the French on Tahiti, and for securing "the general interest of British missions in the "islands of the South Pacific"—that the gr meeting of saints was convened last Wednesday week in Exeter Hall. Lord Roden was to have been in the chair, but domestic affliction detained him in the enemy's camp at Paris. Charles Hindley, a Whig Member of Parliament, "was moved "into the chair" instead of him; and after some unintoxicated Pecksniffs had favoured the meeting with four verses of the 45th Psalm, "from D "Watts's collection," and a Wesleyan prayer had been offered up, Lord Roden's *locum tenens* opened the business of the meeting. We are not of course going to bore our readers with a full description what followed this auspicious commencement, b one or two points we must notice.

Mr. Hindley began by giving an imperfect a not very exact narrative of the efforts of the In pendent gentlemen to keep out Popery from Tahi In the course of his narrative he took occasion (as Whig Member of Parliament) to remark that he did not object to Catholic missionaries landing at Tah and doing the best they could for their faith by weapons of reason and argument. The promulgation of this sentiment caused some little displeasu and the speaker was obliged to protect himself fr his supporters by an interpolated disquisition on ligious liberty. Mr. Hindley then returned to course of his narrative, and wound up by dec with much unction, that

It was not because France was powerful that she wa be an oppressor; on the contrary, the more powerf nation was, the more it became her to be just. If a g went a long the Straud, and treated with cruelty e dwarf he met, would not every person cry out him? *But France, it appeared, was determined to colo and in that determination it did not mind acting unjust principle.* He did not wish to drive our Gov ment into a war on account of any difference on this sub but he thought that they might press on the Governm while it preserved peace, to remonstrate with Fr The question, he maintained, was not only an Er question, and Protestant question, but it was a qu interesting to Christianity! *and he was sure that if F committed injustice in order to possess colonies, she not increase her moral power.* (Cheers.)

We wonder whether it ever occured to the Whig gentleman who uttered this pathetic appeal to Justice, and this phathetic apostrophe on the connexion between colonies and moral power, or to the audience by whom this appeal and this apostrophe were received with "cheers"—that only a few months had elapsed since the disgraceful abandonment by England, after the perpetration of every kind of robbery and spoliation, of a most wicked invasion of Affghanistan, and that only a few days had elapsed since the receipt of the news of "the greatest victory since Plassy," by which we coerced the Ameers of Scinde into giving up their ancient hunting ground on the banks of the Indus, to promote the convenience of our course of traffic. Oh! it is a fine thing to have a conscience for other people! This very Mr. Hindley, who thus bewails the infatuation of France in that she "did not mind acting on an unjust principle" in her attempts to colonise, has been rather more manageable and docile in the House of Commons with regard to the giant iniquities in the East, by which his party have blasted the reputation of England among the nations for honesty and uprightness of conduct. No, no, gentlemen; one weight and one measure, if you please. You have deliberately placed our Eastern colonies on a footing of robbery; and you cannot therefore complain of any other nation for robbing and plundering. If Lord Aberdeen mutters a word against Tahiti, M. Guizot chokes his rising complaints with the magic words of Cabool and Hyderabad. We have gone too far to recede. We have made our iniquities too glaring. We have enrolled ourselves on the side of the devil a little too openly. We have left ourselves no room henceforward to utter in the ear of any nation a single remonstrance touching justice or abstinence from aggression. And yet the *Morning Chronicle*, Lord Palmerston's hack has the monstrous effrontery to reproach Lord Aberdeen for not interfering to prevent this occupation. On what ground could he interfere, oh *Chronicle!* On the ground of Justice? Oh no; your employer has not left behind him in the Foreign Office so much as a shred or vestige of justice wherewith to follow up our lawful business with other Courts. We are miserably bankrupt of justice indeed.

Mr. Hindley was succeeded by a Parson of the Church of England, whose speech is thus recorded:—

The Rev. Mr. Maberly, who was announced as Vicar of Fenborough, Suffolk, rose to express his dissent from the opinion of the chairman, that the Roman Catholic missionaries ought not to be opposed. *He thought the spread of Roman Catholicism ought to be opposed in every way.* He considered the Roman Catholic faith as the direst superstition, the direst idolatry, the direst usurpation, and the direst tyranny that had ever existed in the world. *He admitted the force of truth, but he contended that men must take means to enforce it.* They lived under the protection of Providence; but if they did not bar their windows at night, they would not find their property safe in the morning (Cheers and interruption, and calls of "Fair play,") So it was with truth, and *they must take human means to secure its ascendancy.* The Roman Catholic religion sought to extinguish truth and liberty. For 1200 years it had allowed no truth to be heard in Spain, and he would defy the Roman Catholics everywhere. *He contended they ought not to be allowed to go to Tahiti*, which had been Christianized and civilized by Mr. Williams, one of the most extraordinary men that ever lived. He was delighted at the opportunity of bearing his testimony to the character of that estimable man, and he declared that *he would rather see this country go to war than see it supporting the missionaries of the Roman Catholic Church.*

Our readers may fancy that this Mr. Maberly is a wild mad-headed creature, to whose words no weight is to be attributed; but we shall show presently that this marplot is the real exponent of the views of those in whose interest the meeting was convened

Dr. Vaughan was the next speaker, and moved a resolution which contained a strange medley of nonsense and falsehood. It pretended to "repudiate "the principle of restriction and coercion towards "other systems of religious belief," and it protested against "the establishment by force of the system "of Popery" in Tahiti—the establishment of Popery in Tahiti being, as Dr. Vaughan very well knew, nothing more than the removal of those very "restrictions" and 'coercions' which he had pretended to repudiate. The resolution also stigmatized the doings of M. Thouars "as evincing the spirit of Proselytism 'rather than the power of Christian benevo-'lence." This is an odd jargon. Seriously, we 'should like much to know Dr. Vaughan's interpretation of the word "Proselytism." After several speakers had addressed the meeting, and in particular after the Rev Dr. Alder, Secretary of the Wesleyan Missionaries, had resolutely asserted that they did not "come there that day to object to the "peaceful labours of French Missionaries," and after the chairman had pledged himself, that since 1839 "the Catholic Missionaries have had equal "liberty with others," the Hon. and Rev. Baptist Noel more honestly avowed that "It was not the "act of deporting two French Missionaries, *but "the law which prevented the settling of Roman Ca-"tholics in Tahiti, which had occasioned all the evils "they deplored*, and had given rise to irritation in France." We cannot follow the report of this meeting any further, except just to say that it was a meagre one and not by any means unanimous; for it appears that when at the close of the proceedings a Mr. Miller volunteered to ridicule the paying so much attention to distant lands while thousands were starving at home, "many persons in the meeting seemed "to concur in the justice of the remark." On the whole, then, we may pronounce the affair to have been a failure in point of numbers and unanimity, and to have been a ludicrous failure in the matter of common consistency. We have now a word to say on the state of things in the South Seas which this meeting was intended to prop up; and which indeed formed the main object of the meeting.

The principal Protestant Missionary in Tahiti is a Mr. Pritchard—Piritati, as the natives call him—who has constituted himself prime minister of the island and secretary of state for foreign affairs. In a letter to the Belgian Consul, on December 3, 1836, he says, "All business transacted by this nation and foreigners is transacted by me." This person is, indeed, the real king of the island. The old society has been overthrown, and a new system reared, of which the key is held by the Europeans. From this new system, even should it gall them in some respects, the natives would now find it very difficult to break loose. To suppose that the Queen as she has been described by Protestant navigators, cares one single sixpence whether Catholic missionaries visit her island or not, is an absurdity rather too gross for credence. But Piritati does care very much, and caring very much he having the whole affairs of the island in his hands, dragoons his plaything of a queen—confessedly against the wish of several of the chiefs—into obeying his orders, and ship

ing off all persons whom he dislikes, no matter whether they are British or French subjects. Tahiti, as our readers know, is a very important point in the South Pacific Ocean; is indeed a sort of station at which vessels touch, and passengers are put on shore, waiting for the arrival of other vessels to carry them to their destined ports. Mr. Pritchard, however, claims a right of determining (through the Queen) who shall be allowed to stop and who not; and thus to render it altogether uncertain whether a passenger arriving at Tahiti, and intending to wait there and take the chance of a vessel onwards, can be allowed to do so. If Mr. Pritchard takes it into his head that the passenger is a dangerous one, he has either to remain on board and be carried to the destination of the vessel —to North America perhaps, instead of South—or he has to pay the Captain an enormous gratuity for going out of his course to land him at the desired haven. This, be it understood, is no hypothetical case. It actually hapened to the two French Missionaries in 1837, who, not being allowed to land, paid 300 dollars to a New England Captain to take them out of his course, to Valparaiso instead of Boston. In 1835 a similar refusal was at first given to Mr. Murphy, a British subject, who was bound for the same port. This gentleman, being at first refused permission to land, contrived to do so, and to procure an interview with the Queen, who informed him "that she had given no such orders, but "that Mr. Pritchard had assured the chiefs that I "was the Pope," &c.

In the case of the two missioniaries in 1837, a written refusal to land was given to the Captain; but this document, "as her Majesty assured Mr. "Ringman, Lieutenant of the Columbus, she was "forced to sign without knowing its contents." In like manner, in several instances where the Queen has herself taken money usually paid as the condition of a licence to reside, it has afterwards been taken from her by Pritchard, and returned to the giver with peremptory orders to quit the island. In one case a poor French carpenter, of the name of Vincent, had just landed his tools and paid the Queen thirty dollars; but through Pritchard's interference the money was returned, and the poor fellow drummed out of the island without mercy. These instances, which might be multiplied indefinitely, prove, beyond the possibility of a doubt, that the "Majesty" of Queen Pomare is a sham Majesty; that this native sovereign, whose rights it is denounced as such gross injustice to violate, is a mere puppet in the hands of foreigners, who coerce her without cannon on the one hand, just as Admiral Thouars has done with cannon on the other. The real question at issue is not the right of Queen Pomare, nor the propriety of obeying her orders, nor the injustice of coercing her sovereign will, but the propriety of allowing Mr. Piritati to coerce the sovereign will on the one side, and not allowing M. Thouars to coerce it on the other. The interests of Queen Pomare are a mere blind. If these missionaries lay claim to the island as their own, by conquest or by cession, we can understand it. They will then exercise a right over their "sovereign" like that which the East India Company exercises over the Great Mogul. But they make no such claim in right; they only exercise the power in fact. So that, when the Queen has taken a poor carpenter's money, and given him leave to remain, Piritati snatches it out of her hand, and kicks him out of the island. On the whole, it strikes us that this is a new sort of sovereignty, the limits of which are not very clearly defined. If Piritati exercises this kind of arbitrary and irregular despotism in the name of a Queen, who, being in the prime of her life, is yet a mere infant in her understanding, and if French subjects are habitual sufferers by this state of things, it is obvious that a little gentle coercion to persuade her Majesty voluntarily to part with her nominal sovereignty, is every bit as allowable as a little gentle coercion to persuade the Queen voluntarily to give back the dollars. In both cases the Queen's rights are, and are known to be, a mere delusion and a farce.

In conclusion, we observe that we have referred to these old cases because we have them on record, and because the details of the recent proceedings have not yet reached Europe, or at least are not known in England. For aught we know aggressions still more injurious and annoying may have been practised by Piritati, and led to this doleful disaster at which London Wall weepeth.—*Tablet, April* 22.

CONVERSIONS.

CHESTER.—On the 28th ult a respectable young woman, the wife of Mr. William Milner, of this city, made a public profession of the Catholic faith, and was received into the Church by the Rev. E. Carbery. Three other persons are at the present time under instructions here, determined to follow her example. On the first Sunday of Lent the above-named clergyman commenced a course of lectures, which have been hitherto listened to with great attention by Catholics as well as by several persons of different religious denominations.

TAUNTON.—On Sunday, seventeen persons at Taunton were admitted into communion with the Catholic church, the whole of them had formerly been Protestants. A numerous congregation witnessed the interesting ceremony of their recognition as members of the Romish faith.—*Sherborne Journal.*

YORK.—ANOTHER CONVERT.—A letter to a friend, in Dublin, received a few days since, announces the conversion of another lady in York. It appears that she was much influenced by the conduct of Mrs. Wood. The new convert was also connected with theatrical pursuits.

ST. HELEN'S.—At Lowe House Chapel, on Passion Sunday, several female converts and many boys and girls made their first communion. Amongst the converts was a young lady, Miss Alice Sourbut, a native of Ormskirk, who by this act forfeits all claim to the property left to her by her father's will. The females were dressed in white with white veils and white hoods; the sight was truly affecting. A sermon was preached on this occasion by the Rev. F. West, one of the missionaries of this place, and the rev. preacher was so much affected during his sermon, that his voice often faltered, and it was with great difficulty he could refrain from giving vent to his tears, and many, many a tear was shed by the congregation. The Rev. R. Corr, the other missionary of this place, a more unassuming and a more amiable man than whom there is not in existence, has also under his instruction other converts, which with those already admitted, number about 40.

MISCELLANEA.

Aylesbury, Bucks.—Efforts are now being made to establish a congregation in Aylesbury, a town of considerable importance, and in the very centre of the most benighted district in England. The few faithful in that neighbourhood have now about 30 miles to travel for those spiritual necessaries, without which no Catholic can live; while the ignorance, prejudice, and blind bigotry with which the very name of Catholicism or "Popery" is regarded in Buckinghamshire, is truly awful. A priest is now about to take up a temporary residence, and a room is about to be temporarily engaged, in the hope that once a beginning is made, the Catholics of the neighbourhood will rally around the nucleus, and thus a new flock be formed, which will tend much to their own edification and to the conversion of those now sitting in darkness. The abuse of Catholics from the pulpits of ignorant sectarians, has led several to inquire into the doctrines and evidences of the Church. Some converts have been made, other hopeful cases exist, and there is a general spirit of inquiry abroad among the people.

Brighton.—A pamphlet has been printed and extensively circulated here by one of the Dissenting churches, which contains a rarity for these days. It is a prophecy, foretelling that Popery will be re established in Great Britain in the year 1845. But our readers need not be very much alarmed The dominancy of the 'Lady of Babylon" is to last only two years—that is, to 1847, when the Pope is to be dethroned, and the Millennium, we believe, is to commence. A fiery persecution is however, to rage during the two years; and the sufferings of the "saints" will be extreme.—*Brighton Herald.*

Lynn—Puseyism.—A few Sundays ago, the Anglican clergyman of this town preached a sermon on "*Confession:*" amongst other things that were inculcated by the rev. preacher, it is said, on good authority, that he exhorted the people "*to come to him at Easter for confession, and he would absolve them!*" As we may easily imagine, the sermon was considered to be quite "Popish" by most of his Anti-Catholic audience: several have refused to attend the church when the rev. gentleman preaches, giving as a reason, their dread of being made "Roman Catholics." The Dissenters here, on the other hand, are most violent in their invectives against the poor establishment; and what with Puseyism, and what with the new Catholic chapel about to be erected when sufficient funds can be raised, the whole town seems greatly terrified.

Ireland.

The Rev. Thomas Maguire on Controversy.—In one of these discourses which this clergyman has been delivering during the Lent to crowded congregations in the Church of St. Dominick, Dublin, we were struck with many matters of more than ordinary interest. Whilst recently dilating on the value and sprit of true Christian controversy, he observed, that he could not avoid noticing a remak attributed to the Rev. Tighe Gregory, a Protestant minister, at a meeting recently held in Dublin. That Gentleman is reported to have said that, on viewing some notices in the streets, he was reminded of a saying of the ate Rev. Mr. Roe, that "where controversy begins charity ends." So far as the Rev. Mr. Roe was concerned this might be perfectly true. For more than twenty years before his death he had foully attacked and grossly misrepresented the Catholic Faith, and no doubt he felt perhaps before his daparture for judgment, that the sooner he had ceased such unprincipled slanders the sooner might charity prevail. The same might be said by many other Protestant ministers, who, for various human motives, had so long reviled and misrepresented the Catholic doctrines. Where such controversy as this began, charity and justice too had ended. "But my brethern," exclaimed the preacher, "what is controversy with us Catholics? We do not assail much less misrepresent, the creed of others. We are plaged on the defensive, and are satisfied to maintain the truth of our tenets against our maligners. Ours is a work of mercy, of justice, and of charity, for "Charity" (says the Apostle) "rejoiceth with *truth.*" We seek, we pray, we desire the conversion even of our calumniators. Let no pretender to charity assail us for this. This was the controversy for which Christ, his Apostles, and his faithful followers ever contended—to lead men to the one sheepfold and the one Shepherd. It was this spirit of truth and charity made Athanasius desire to confute and convert the Arians; and St. Augustine to confuse and convert the Manichians, the Donatists, and other Separitists of his day. Let no Catholic, therefore, be ever seduced or misled by mistaken charity to condemn such controversy as this

Progress of Rrligion in Ulster.—Some ten or twelve years ago, in the old chapel of Killaghtee, county Donegal, the ruins of which are still standing, there would not be more than two hundred persons upon a Sunday (generally) assisting at the sacred service of the Mass The old building could not contain more than five hundred persons within its walls, and very seldom used to be full. Within the last six years, however, a new chapel has been erected, and made to afford, accommodation, upon the ground-floor, for *two thousand persons.* Every Sunday it is densely thronged, and there is now required a gallery for the convenience of the multitude. The new chapel is situated in the centre of the parish of Killaghtee, on the banks of a river, near to the seashore, and, commanding as it does so rich a prospect of coast and mountain scenery, is very much noticed by strangers passing to Killybegs. It is in the Gothic style of architecture, and owes its erection to the exertions of the Rev. Mr. Stephens, Killybegs (the resident clergyman), and the Rev. Mr Drummond, assisted as they have been so well by the generous contributions of the faithful flock of the parish of Killaghtee. It is expected that the Bishop of the diocese will consecrate this new chapel during the summer months, when the necessary funds may be procured for the erection of the galery.

Enniscorthy Catholic Catheral—Plans of Mr. Pugin.—"It is with extreme joy," observes the *Wexford Independent,* "we have to state, from authority on which we can rely, that our excellent Bishop, who has governed this diocese for more than 24 years with such firmness and piety, is about to hand down to future generations a true model of a Christian church in the town of

Enniscorthy, and for this purpose the celebrated Catholic architect, A. W. Pugin, Esq., has been instructed to make the necessary drawings without delay, so that the works may commence almost immediately. The dimensions required, combined with the skill and talent of this distinguished architect, are a certain guarantee that this cathedral church will be, without exception, the finest in Ireland. Mr. Pierce, who acts under Mr. Pugin in all his works, is to have the constant superintendence of the works, and the skill and industry he has displayed in strictly carrying out the plans intrusted to him are fully demonstrated in this county, in the beautiful church and convent of Gorey, the church of Tagoat—now erecting, as well the handsome collegiate Chapel of St. Peter's, Wexford—as also the magnificent church of Killarney, which he is superintending equally under Mr. Pugin."

ERREW.—RECEPTION OF RELIGIOUS BROTHERS.—On Sunday 19th, the ceremony of the profession of two and the reception of seven religious brothers took place at the monastery of Errew (county Galway) His Grace the Most Rev. Dr. M. Hale received the vows? and assisted by ten Catholic clergymen, invested the postulants with the habit of the Order of St. Francis. On this very interesting occasion the monks, about ten in number; and upwards of a thousand children, who are educated there, met his Grace in procession on his approach to the place. The holy cross was carried in front by one of the monks, whilst each of the children bore emblems of enlightenment and religious joy. After the ceremony of investing the monks had been concluded, his Grace addressed, in the open air, the congregated thousands in the Irish language. His Grace then blessed the people, who had thronged every approach to the monastery, and passed a well-deserved and feeling eulogy on the historian of Galway and author of "The Irish Minstrelsy," James Hardiman, Esq., who, by his bountiful bequest of a site, and ten acres of best ground, besides his fostering patronage, had contributed to the revival of the monastic order in Mayo—a precedent well deserving to be followed by the larger Roman Catholic proprietors of the island. The Archbishops Mr. Hardiman, and clergy, were entertained at dinner by the good Superior of the monastery.—*Freeman's Journal*

The following paragraph is from the *Herald* of Tuesday:—"The Portuguese Government have hit upon a rather ingenious mode of compromising matters with the Roman see. The Pope steadily refuses to confirm the bishops of Aveiro and Madeira, and the Queen's advisers consider that it would be derogatory from the dignity of the Crown to retract their nomination. In this dilemma, the expedient resorted to has been to present a project to the Chamber of Deputies for the reduction of the dioceses in Portugal, Madeira and the Azores, to 12, on the ostensible plea, however, of economy. The measure has been approved of by the deputies so far as regards the reduction of the bishoprics, though the accompanying proposal, that each of the 12 retained should have a chapter or *collegiada* attached to it, is yet under discussion. Should the project pass both chambers, as doubtless it will, the Pope's sanction to it must be obtained before it can be carried into effect. In this, I should think, there will not be any difficulty, the number of 12 bishops being quite enough for the spiritual Government of a population of little more than 3,000,000, and the compromise being one which does not involve any surrender of dignity or prerogative on either side."

THE REV. T. GREGG IN BELFAST—A ROW.—This notorious individual recently attempted to get up a "Protestant meeting" in Belfast, and a regular "row" was the consequence—the meeting being finally adjourned by order of Mr. Coulson, the magistrate.

TYHOLLAN.—A correspondent of the *Nation* says—"The great Apostle of Temperance spent Sunday and Monday in this parish, and I assure you that I never witnessed so large an attendance or a better-conducted people. The general opinion was that there could not be less than 40,000 human beings present. The chapel was so thronged that the very rev. divine had to abridge his splendid discourse. After the sermon he administered the pledge to 10,000 postulants, though the greater part of my flock had joined his ranks about two years ago, when he first visited Monaghan; but a vast number crowded in from the diocese of Armagh. On Monday he stopped until five o'clock, giving the pledge to persons from the county Armagh. May the Lord grant him to live in the enjoyment of good health, until he sees Ireland once more an island of saints.

EXPENSE OF JEWISH BISHOPS.—Dr. Alexander, the "Bishop" of Jerusalem, went out upon a time on board the "the Devastation;" he embarked at Portsmouth, and took with him one wife, one companion, one governess, six children (all his own and his wife's); one chaplain, *his* wife and *their* child; Dr Macgown; *Rabbi* Wolff, *his* wife, and *their* two children; altogether 13 persons and one half person, to make up a "Bishop," or 13 persons with "a little one *in*" by way of make weight. The eating and drinking of these persons, of this Bishop corporate, cost of the way out £623, 5s.; and the effect upon the people has been such, that there are already, within less than two years, 2½ conversions, making, with the "Church" as it existed before some 24 communicants in the Bishopric for all Syria.

UNITED STATES.

"The Rev. Father De Smedt," observes the *New York Truth Teller* of the 11th ult, "who has been recently among us, hopes, through the charity of the catholics of the eastern cities, to obtain important aid for missions beyond the Rocky Mountains, to which he and his apostolic associates of the Society of Jesus have devoted themselves with so much generosity and success. The whole nation in which they live is composed of about 10,000, and already 2000 of them have been converted and baptized. The others are preparing to follow their example. But the good fathers are endeavouring to civilize them at the same time; and the object for which these are most solicitous is to provide and to transport a stock of seeds and implements of husbandry, so that these poor people may be enabled to give up their wandering life, and settle down into a peaceful Christian community. In Philadelphia, Boston, and New York, the appeal of Father De Smedt has been most kindly responded to by the Bishops and Clergy, as well as the faithful at large."

THE

BENGAL

CATHOLIC HERALD.

'One body and one spirit—one Lord, one faith, one baptism.'

No. 2.] CALCUTTA: SATURDAY, JULY 8, 1843. [VOL. V.

CONNEXION BETWEEN RELIGION AND MORALITY.

RELIGION and morality are like those two palm-trees that the Caliph Haroun passed by, one day, on the solitary coast of Chalvane. To cure him of a contagious fever, with which he was attacked on his journey, his physicians cut down one of these palms, whose refreshing sap restored the Caliph to health. Some time afterwards, Haroun travelled the same road, and observed the solitary palm-tree, whose once verdant leaves had now contracted the melancholy tinge of their approaching death, while the tree itself seemed to be slowly pining away beside the mutilated trunk of its departed brother. The prince, affected even to tears at the sight, exclaimed: "Had I known that you could only live and flourish together beautiful palms! I would have spared you both, even at the hazard of my life!

In our times there are many who, like the physicians of the Arabian caliph, imprudently wish to separate what God has joined together; and when they have felled, with sacreligious axe, the palm tree of faith, they pompously seek shelter under the shadow of its companion—morality, without suspecting for a moment that, when the one has been distroyed, the other must languish and decay. Although these men do not profess to love God, and would disdain to serve him, they still pride themselves on their attachment to virtue. Accuse them of atheism, and they will feebly rebut the charge; insinuate that they have no faith, and they will complacently smile; tell them that they designedly violate the laws of God and of his Church, and they will good-humouredly assent to the accusation: but should you hint that they have infringed on any point, no matter how trifling, the arbitrary and sometimes barbarous laws called *of honour*, and your life may be the forfeit of your temerity.

The reason is obvious; the man who dare proclaim his irreligion, is not audacious enough to avow his immorality. This would be to put himself under the ban of public opinion—to excite well-founded suspicions against him—and entirely to ruin his credit; for the world, which mocks at faith, has not yet gone so far as to scoff at morality. This, on the contrary, is at least externally respected; it is warmly recommended; it is publicly praised; it is not designedly depreciated, and men would wish to see it flourish, provided it flourished alone—which, unfortunately for these theorists, is impossible.

Religion is to morality what heat is to the soil on which it acts; it fertilizes and vivifies it; and, accordingly, materialism has never yet originated one sublime thought, or produced one great virtue. All its showy systems bear within them the sting of death, which escapes, indeed, the observation of weak minds that are fond of novelty, but which fills the profound thinker with apprehension. The most brilliant moral creations of infidelity resemble those porticoes and palaces that rise in the ice-bound polar seas, under the cold ray which gilds their surface: they glisten with all the brightness of the diamond, while in reality they are nothing but——ice!

The Mephistopheles of the last century, who, thinking that the religious foundations of society were old and decayed, endeavoured to reconstruct the edifice by morality alone, did not perceive that this creation, if based on atheism, would be undermined by popular turbulence. The revolution which they had prepared, flourished, like the infernal zaccoum, which, say the Mussulmans, produces demon's heads. Its explosion awakened the attention of a great English statesman, Burke, who in a very stormy session of parliament exclaimed

able

—"I see the approach of universal anarchy, which involves in its destruction religion, morality, historical recollections, respect for all ancient authority, for all dignity, for all virtue, for all elevated feeling:—a monstrous regeneration, a horrible metamorphosis of the human race, which will bring it back to the savage state." The revolutionary legislators themselves, affrighted at beholding morality decline, while the instincts of ferocity were proportionally developed, could oppose no other dyke to the torrent of corruption, that threatened universal destruction than that very religion which they themselves had proscribed, and the undying torch of which they had endeavoured to extinguish in the blood of its defenders.* "The princes of disorder seized with a sudden terror, and feeling themselves hurried irresistibly to the grave, hastily proclaimed the existence of a Supreme Being, and the immortality of the soul; and standing over the palpitating carcass of society, clamorously called on God, who alone would revive it."†

Atheism, then, is no less hostile to civil government than to religion; with the same breath it extinguishes the lamp of the sanctuary, and kindles into flame the most dangerous and destructive passions of the human heart.

But cannot the power of laws supply the place of religion, and force the people to walk in the narrow path of morality? This is the question proposed by the irreligious.

The fear of the law may, doubtless, prevent the open violation of moral duty; it may prevent highway robbery, and midday murder in the open streets—it may prevent public appeals to rebellion, and public attempts at incendiarism—it may arrest the arm when impunity is not to be hoped for, or, at most, but extremely doubtful: and yet, if our police-reports be correct, it does not always prevent even these evils. This is, however, the limit of its power. The law may be eluded by a thousand artifices, and morality may be frequently and enormously violated, without subjecting the offender to its penalties. Let a man be a bad husband, a bad father, a bad master, a bad friend—let him be irregular in his morals—let him even be an assassin, provided it be in a duel—and let him honestly possess just as much as he can legally hold,—such a one is secure from the operation of the law; and the sword of justice must be turned aside from him. Is he, therefore, a moral man? The fear inspired by religion is much more efficient than the law's terrors; it embraces the whole man, as the cord entwines the sheaf. Not only does it forbid him to act iniquitously, whether he be in the desert or in the city, by night as well as by day, but, diving even to the bottom of his heart, it sounds all its depths, and extinguishes vice before it is fully conceived in thought.

But, it may be said by the advocates of morality alone, have we not instead of the buckler of religion, the helmet of honour, and the ever-warning voice of conscience? Can it be said that conscience is a bad counsellor, or honour an unsafe guide?

In the first place, it must be remarked, there are two kinds of honour, one of which has nothing in common with virtue, and is often nothing more than an absurd, and sometimes, atrocious prejudice, to which life is often sacrificed by enthusiasm, or which itself is often immolated on the golden altar of fortune. In France this false honour was, for a long time, pushed to fanaticism.

The exquisites of the age of Louis XIII, who boasted of despising their honest creditors, sold, without hesitation, their ancient castles, and the bones of their ancestors, to pay some gambling debt; they made no scruple of lying, when they wished to deceive others, but they would have cut the throats of their own brothers, had these dared, even remotely, to insinuate that they had spoken falsehoods; yet these men were, according to the phraseology of the time, the very *quintessence* of honour!* Such honour is no more; peace to its now cold ashes! As for the other—the honour that makes great men, of which I wish to speak, it is, unquestionably, a noble sentiment. Its sphere is in the highest regions of the soul; it prompts to great enterprises, to sublime sacrifices, to magnanimous resolves. Yes, honour is a noble sentiment!—it is worthy of all glory

* "What were the designs of those who, amid the conspiracies by which we were encompassed,—amid the embarrassments of such a war,—at the very moment when the torches of discord were not yet extinguished, suddenly commenced a violent attack on all religion, erecting themselves into apostles of annihilation, and missioners of atheism; Was it a desire to hasten the triumph of reason?—but no; reason was nevertheless outraged by absurd violence and extravagancies, calculated to render her odious:—she was only placed in the temples, that she might be banished from the republic. Who, then, has given you a mission to announce to men that there is no God—you who have an enthusiasm for this doctrine, which you have not for your country?—What advantage do you hope to secure by persuading man that a blind force presides over all his destines, and strikes indifferently vice and virtue, and that his soul is a light vapour, which shall vanish, at the gates of death?" (ROBESPIERRE; *Rapport fait au nom du comite' du salut public.* Seance du 18 Floreal, an. 11.

† *Essai sur l'indifference.*

* De veritables raffinès d'honneur.

ıd admiration: it shines amid the other sen-
ments of the soul, like that eastern dia-
ond* called the "mountain of light," which
ıe of its late kings presented to a temple.
is the only thing that could supply the want
religion in man—if that were possible.
Although honour clothes itself in a more
ımpous and dramatic vesture than religion,
still moves on in a parallel direction with
Religion prescribes morality as ordained
God; honour, which seems to legislate for
elf, enjoins it as something that adds to the
gnity of man. The believer *fears*, the man
honour *disdains*, to do any thing that is
ong. The one flies from vice, because it is
offence against God; the other avoids it,
repugnant to his nature and offensive to his
ide. Seneca made the highest chord of
nour vibrate when he said, that were there
Gods to rule over men and see and punish
e, he would avoid it, as base in itself, and
worthy a magnanimous soul.
Can honour, then, guide man?
Yes,—if something guides honour; for it
cessarily needs a guide if it will not stray
l involve itself in error and uncertainty.
There is no indivisible point whence pictures
be seen to greatest advantage," observes
scal; "some are too near, others too dis-
ıt; some too high, others too low. Per-
ective assigns it in the art of painting; but
truth and morality, who will point it out?"
RELIGION.
Yes, religion, which alone can be the polar
r of morality; and, albeit the reclamations
ich may be made by Hindoos, Osmanlis,
l the inhabitants of that Celestial Empire
ose mandarins so cavalierly style us barba-
ns, we must add,—the Christian Religion
ne; because not only is this the only true
, but there is no virtue she does not teach,
no barren spot in the human heart which
does not cultivate.
The tree is known by its fruits. Now every
must grant that the element of pure ho-
ır when combined with that of faith, pro-
es a character more angelic than human in
traits.

(*To be continued.*)

CEYLON.—The *Columbo Observer* of the
h ultimo stated on the authority of pri-
e letters received from England, that the
vereign Pontiff had appointed the late Dean
Maynooth College, named Russell, Bi-
p of Ceylon; and that his Lordship was
ut to embark, with ten British Priests, for
t Island.

† Koh-i-noor.

MADRAS.—The *Madras Athenæum* of the
24th ultimo states, that a little Chapel has
been built by the Roman Catholic Priest, the
Rev. Mr. Johana, at Cannanore at the Fish-
ermen's village called Tahee, which was crowd-
ed by the Native Christians of the place on
Tuesday last, the 13th ultimo; on which oc-
casion the Rev Gentleman consecrated the
building and performed High Mass, in it—Be-
ing St. Anthony's Day, he dedicated the Cha-
pel to St. Anthony.

CONFIRMATION AT CHANDERNAGORE.—We
are informed that forty-four persons received
the Sacrament of Confirmation last Sunday at
Chandernagore and that upwards of sixty ap-
proached the Holy Communion, including the
children of the Orphanage.

IRELAND.

The following is from a recent Convert in
Dublin, to her friend, who by the blessing of
God, has been an instrument to the former's
conversion:

MY DEAREST FRIEND,—The zeal and affec-
tion of your letters will not permit me to de-
fer answering them by this early opportunity,
otherwise I should be inclined to do so, as I
find myself every day becoming a worse cor-
respondent, not, my friend, that you are any
thing less dear to me, or my heart any degree
less impressed with its mighty debt to you;
but from a reason you will appreciate, and that
is, that my time is *fully* taken up. To describe
to you how I spend it—is not my present in-
tention—it would occupy more room than I
can afford; I will only tell you this, that I am
very happy in not having hardly a moment to
myself, and this letter is written at the cost of
two visits to death beds and a third to ripen
convictions for our holy faith. You will be
surprised when I tell you that —— has never
made his appearance in Dublin, yet it is sup-
posed he has stopped at Rome to try and
get some Priests, for he is not likely to get
any from Dublin, as there is really not one to
spare here, it is most dreadful, the scarcity of
them. I hope the Lord will open the hearts of
the rising generation to come more abundant-
ly into labour in his own vineyard. You know
what I hope for, and I trust you pray for the
same—and though our mite will be little, still
if every mother with a family would make an
offering of two to the holy Priesthood there
would soon be no scarcity * * *
* * * * * *
* * * Mrs. —— and I send you our
mite towards St. Thomas'; how gladly would
I subscribe more largely, but the applications
in our poor Island are incessant and each one
more necessitous than the former * * *

I think I told you in my last of the Missionaries we have had at ——— who have really been the salvation of thousands of souls, they were with us all the Lent; we had Mass and Prayers at 6, Mass again at 7, and Mass and a Sermon at 8, a Lecture at 12, and Catechism afterwards for 2 hours for the poor children; a Sermon again at 7 in the evening; of such awful and tremendous truths as were held forth to the people, was the consequence that *hundreds* came to their duty, some who had lived for 20, 40, and 60 years without attending to it; the marriages too afterwards were endless between parties who had lived together for years. These holy Missioners were never less than 9 hours a day in Church and often longer, they were all good, oh, so good but ONE was a Saint. I assure you it was a meditation to look at him after he had communicated. They are gone, but they have left much good behind them; they have got up confraternities whereby the children will be educated. Over the ladies, one (your unworthy friend) is patron,—the number of female children who used to attend before the Missioners came was about 50, and last Sunday we had 500 girls. Every child's name and residence is down. I have about 29 ladies under me, each with 10 or 12 in a class, every child who is absent during the week ensuing must be visited, so you see I am not idle, besides we visit the sick in turns, and by and bye please God, we shall be half Sisters of charity. Our holy Church received 20 Protestants during Lent, 15 of whom it was my happiness to prepare for their duties. * * My own dear mother is very ill at this moment and you may suppose my anxiety about her. I am praying hard for my relations and I cannot doubt but in God's good time I shall get them all; after which I shall be ready for my summons, for which I am working at this moment. You ask me if I still pray for —— Yes! every day of my life, and I cannot but hope our prayers will yet be heard for him. I wish you would get a miraculous medal of the Blessed Virgin. if I could I would send you one, but get one and put a piece of ribbon in it and give it to —— who will, I hope, wear it for the sake of old recollections,—he will bear with my superstition, and if he will meet me twice a day at the Throne of Grace, say 7 in the morning and 7 at night, or as may suit himself, and take the medal in his hand, and pray that God would direct him and give him the needful grace, there is no doubt whatever, he wouldsoon have to turn his prayer into praises. I know a person who was favored as Ratisbone was, from bearing a medal of the kind. The good Missioners I spoke to you about recommended my opening a library, which I mean to do very soon, and to get no books but from the Derby Society, which is a new thing in our Holy Religion and a glorious thing; it is a Society publishing the best and most expensive books at a shilling a vol., the funds of the establishment are low at present, but the best books will be soon ready for sale. The Lives of the Saints are to be had in 12 vols. at 1 shilling each; Challoner's Meditations, for 1 shilling in 2 vols.; Milner's End of Controversy at 1, and so on. Now what I mean to do is to get £10 worth of these books and sell them to the poor and let them pay me by instalments of 1d. or 2d. a week; in this way these poor creatures will be able to have such a great comfort secured to them as religious reading * * * * *

* * * * * * * *

I am not able to tell you I am strong, because indeed I am not, but please God I shall soon be better; you will excuse the haste in which this is written. I left it to the last, but as an invalid I am not fit to write letters with any justice to the subject most dear to our hearts.

Believe me my dear ———,
Your affectionate and truly
grateful Friend,

Dublin, April 28, 1843.

THE CHRISTIAN ADVOCATE'S CORRESPENDENT.

To the Editor of the Catholic Herald.

SIR,—They say, that Hercules could n succeed in killing the famous Hydra, unless kept the beast high up in the air; the co trary happens to me. I will be unable do any good execution to "*A Protestan* who remains ensconced in his "castle high the air" unless I get him down to the groun viz., on the substantial ground of acknc ledged doctrines and admitted facts. I thou I had (as the common saying is) *pinned h down* into sobriety by those seven questi I had proposed; but no, it was a vain end vour to try it much less to expect it, I (al in my simplicity) thought, "yea, yea, or no," would have been the required *sim* answers to so *simple* questions; but, ah! I l cast up my accounts, without....mine he Good gracious! instead of the *sim* answers which my inexhaustible advers himself declared sufficient, and promised give, we are inundated by almost an oc of....words, mere words, words altoget unconnected with the subject under discu on. Verily I could not help recollecting trick of certain lawyers, who to gain time rather *kill* time) talk whole hours of lo unconnected nonsense. I am sure the *A cate's* correspondent "*A Protestant*," is

scribed, as the Latins would say: "ad unguem" which the rougher English Vulgate translates "to the backbone" in the following words of Father Horace; which, as I have not his works with me, I must quote from memory:

Si quem vero arripuerit, hunc tenebit, occiditque legendo, non missara catem, nisi plena muris hirudo .... Hunc tu Romane caveto." Which means: "But if *he* (viz., the *Protestant* correspondent of the *Advocate*) catches hold of any one, he will not let him so easily slip out of his clutches, *murdering* him by the sheer dint *of talk;* like a horse-leech, unwilling to separate from the skin, unless gorged with blood.

For Heaven's-sake, keep at a civil distance from him thou Roman (Catholic)! My adversary cackles about my having "lowered my flag" and about my "crying for quarter." In good troth then I confess myself buried in the storm of words, coming as thick and fast over my arguments and simple statements, as a sandstorm in the desert, that buries in its remorseless fury flourishing cities, and precious caravans. Yes, Mr. Editor, I must confess, I have been fairly *overpowered by talk*, and I am determined, not indeed, to lie a *prostrate enemy*, as "*A Protestant*" wishes me for an object of his pity (?) no, but to give him "*leg-bail*;" for I would as soon, aye, even sooner lie "*a prostrate enemy*" before the clattering tongue and upraised fish-tail of an enraged Billings-gate lady, as before the pity-swollen heart of "*A Protestant.*" Yes, Mr. Editor, I now sound a retreat, and am not ashamed of it either. For there is no necesssity to battle against a man in whose heart there is not one grain of honest dealing, and in whose head not one ounce of common sense. Can he be entitled to the appellation of an *honest* adversary, who in the same breath grants you that your religion is to be judged by her own *universally acknowledged doctrine and practice*, that you know the universally acknowledged doctrines and practices of your Church; that you possess moral courage and honour enough, not to flinch one iota from their public profession and defence; and yet charges you, among other things, that in spite of disclaiming such doctrines, your Church is guilty of giving indulgences for *sins*, of giving a licence for the commission of *future crimes*, that indulgences are a *release from eternal damnation*; that these permissions and releases may be had for *round sums;* &c. &c? Shame, eternal shame, to so *dishonorable* a proceeding! This is just the manner, in which the wolf dealt with the lamb in the fable; when he accused the poor innocent creature with disturbing the clearness of the brook, of which both were partaking, when he charged her with the murder of his brother, &c. No excuses and reasonings would satisfy the wolf; for *he thirsted after the blood of the Lamb.* Is there a man *having one single ounce of common sense* in his head, could as "*A Protestant*" has done, write such a farrago of sillness and rant (not to say of designing roguery, in order to parry the impression the seven questions would make on the hearts of the not over-wrong minded) in the suit of his answer to my simple queries; a farrago of words, that has as much to do with the elucidation of the several questions and answers, as the rings of Saturn have with illumining the moon. Is he a man, that can even be said to be blessed with brain, who can be guilty of such flights into the regions of the absurd, as the Correspondent of the *Advocate* has done, e. g. by the following choice-bits of making consequences.

"If His Holiness really possesses the prerogative of "loosening and binding", and "forgiving and retaining sins", it is but reasonable (!!!) to believe, that he has also the power to grant permission to commit them."

By all that's sacred, this is one of the grossest insults to common sense I ever saw, read or heard of.—Again:

"If an indulgence be not a release *both* from temporal and *eternal* punishment,.... and (thus) virtually a "forgiveness of sins," it is an useless and unprofitable doctrine."

This is monstrous! I always thought "half a loaf better than no bread at all." But again:

"If an indulgence be not capable of obtaining the forgiveness of sins, and the consequent remission of eternal punishment, it is an *unmeaning and delusive dogma* in the popish Church, and a mockery of the sinner's hope. If again, an indulgence *be* a remission of temporal penalties only, and not of eternal ones also, it is a melancholy infatuation, that leads Romanists to trust to its efficacy,....since it is found to be utterly incapable of protecting them from the consequences of their transgression hereafter."

This is insupportable. Actually such stuff makes speech utterly ridiculous. This is the topmost height of rant. No, Mr. Editor, I blush for such empty-headed adversary! If St. Jude, the Apostle, had not the *Advocate's* Correspondent in view, when he penned the following pithy sentences it must have been some one as like him, as one egg is like another. "But these men *blaspheme* (i. e. speak ill) whatever things they know not; and what things soever they naturally know, like dumb beasts, in these they are corrupted. Woe unto them, for they have gone in the way of Cain (viz. slaying their neighbours with the club of calumnies), and after the error of Balaam

(viz. by trying their best to curse and abuse the Holy Catholic Church of God) they have for *reward* poured out themselves and have perished in the contradiction of Core (as all *sects* and *heresies*, impugning the Church of Christ did, and will do) These are .... clouds without water (or as in the Protestant's case, words without point or meaning)....trees of autumn, unfruitful (viz. writers to no purpose.)....Raging waves of the sea foaming out their own confusion, (by vainly trying to prevail against the *rock-built* Church of the Redeemer) wandering stars (ignis fatuus) to whom the storm of darkness is reserved for ever." (Alas! this last sentence leaves me but little hopes of "*A Protestant's*" conversion.)

Yes Mr. Editor, as I am thoroughly ashamed of my quick-tongued antagonist, and find him prepared with no *substantial* weapon offensive or defensive, I now leave him the quiet undisturbed possessor of the field of "Λοιδομαχια" I came prepared for a fight of *hard* blows; a battle of quick talk and silly words I always avoid, because I despise it; and am of opinion that none except low women and religious swaddlers have a right to use them. His denial of the assertion made by "Master Harolde," that the British Peerage possess the privilege of screening themselves *once in their lives*, from a capital punishment, incurred by any other fault except high treason, I beg his permission of gainsaying. I hope, on due enquiry, he will learn, that our British Peerage have such a privilege.....His seven counter-questions I leave unanswered for the simple reason of their being foreign to our present subject of discussion. They have as much to do with our present case, as if I were to ask him the following less silly ones: 1. Whether he had said his morning and evening prayers. 2. Whether he had paid for his shoes and boots. 3. What warrant the Independent preachers had for calling themselves Reverend. 4. Whether his tailor's bill had been discharged. 5. Whether he was a married man. 6. Whether he thought the Pope of Rome (at present Gregory XVI.) sported a pair of horns, and walked upon cloven feet. 7. Whether the Bishop of Calcutta, Dr. Daniel Wilson, was a Puseyite or not. Of course, as I would be at liberty of making a fool of myself by drawing my *own* conclusions from such questions, in case my opponent should decline answering such trash; so "*A Protestant*" may cut as many capers, as he pleases, in drawing conclusions (?) from my "*apparent reluctance*" (no Sir, *undisguised* unwillingness) of answering his *impertinent*, no less than *school-boy-like* queries. Punch's judgement passed some time ago upon Lord Wm. Lennox, viz., "hard reading for ten or sixteen weeks," would be well to apply to "*A Protestant*;" condemning him to 10 years hard study of logic and theology. Perhaps at the expiration of that time he may be capable of understanding what a *Catholic* indulgence is, and have learned to despise his present *Protestant* notion of it as a piece of designing imposture, and a despicable bugbear. As yet it seems impracticable to get the crotchet out of his head. I verily think the words of the poet are applicable to him: Errorem expellas furca, recidit; which means in plain English: Though you swore by the cross, that he is in error, and that the Catholic meaning of an indulgence is not *a pardon of sins*, a *release from eternal damnation*, a *permission of committing crimes* with *impunity* at *present*, and *in future*, in short a "*magna charta of wickedness*," yet; "*A Protestant*" won't believe it, but will ever return to his unnatural charge. Any way my antagonist is quite right in telling me that famous sentence of the merry Sir John: "discretion is the better part of valour;" as in fact I prefer now discretion to farther fighting, in the same manner as the valiant Scythians did, when they found that the invading swarm of Armies, were only ..... Amazons (Herodot. Melpomene.) "*A Protestant's*" concluding flourish is in goodly keeping with the rest. He talks about personalities—which is absurd; as I know nothing at all about his person. About his *conversion*—humph! I have my doubts, though sincere wishes for it. Neither *argument* nor *good reasoning*, neither *ridicule* nor *personality* (?) will, I suspect, do him any service. To the first he is *in*sensible, against the latter he is *too* sensible. Any way, that all happiness of soul and body may attend him, is the cordial wish of, Mr. Editor, your and his sincere well-wisher,

ANDREW ATTHEM.

Dhurrumtollah, 19th June, 1843,

FESTIVALS.

Sunday, July 16,—VI. After Pent. Blessed greater double, com. &c.
Monday, 17,—St. Alexis conf. sem.
Tuesday, 18,—St. Camillus, conf. dup. com. &c.
Wednesday, 19,—St. Vincent of Paul, conf. dup.
Thursday, 20,—St. Jerome Emilianus, conf. dup. com. of St. Margaret V. M.
Friday, 21,—St. William, Bp. conf. d. (E. S. 8th June) com. St. Praxedes V.
Saturday, 22,—St. Mary Magdalene, dup.

CEYLON.

THE FIRST ANNUAL REPORT OF THE CHARITABLE SOCIETY OF THE BLESSED VIRGIN MARY OF DOLOURS.

March 1842 *to March* 1843.

In presenting the first annual Report of the Society of the Blessed Virgin Mary of Dolours, your Committee have much pleasure to state that although they had many difficulties to encounter in the course of their labours during the past year, yet, by the aid of that Omnipresent Being who has promised "when two or three are assembled in my name I shall be with them,"—they have nothing but encouraging accounts to give.

As the mustard seed in the Gospel, small in its beginning, the Society will they hope with the divine blessing eventually spread its shady branches throughout the Island, and that many indeed will have cause enough to remember the 27th day of March 1842 with feelings of pleasure and gratitude.

The Committee as you are aware have three objects in view, and how far they have succeeded in them will appear to you by the sequel.

I. Repairs of the Church of B. V. Mary of Dolours

In this part of the Committee's labours they have to state—that the dilapidated state of the above church (the roof of which was nearly crumbling down) called for a speedy repair of almost the whole of the upper part of the Building—But as the Committee thought that the whole of this work could not be effected without appropriating a large part of their funds, they have raised an additional Subscription, independent of the one for the Society, amounting to £160, with which sum and the £15 granted out of the Society's funds they have repaired the whole of the top part of the Building, have built two rows of Stone Pillars on the two wings of the chapel, and erected an Altar of a new fashion, adding much to the beauty and neatness of the chapel—But the Committee regret they cannot complete the work without some further aid for which they confidently look to the Christian Public.

II. *Printing Press*—This though second, is the principal object the Committee have in view of accomplishing, and accordingly they remitted in the month of November 1842 £60 in advance, to the commercial agent of Messrs. Fernando and Son in London for a Press, English Type, paper, &c. all which the Committee are happy in being able to state, have been shipped on board the *Tigris*, which will reach this Island very soon.

A quantity of Cingalese type also has been obtained—But the Committee are sorry they cannot say anything here about the Tamil Type, to obtain which from Serampore they have written to Simon Casie Chetty, Esq but they have not as yet been favored with a reply.

III. *Charity Schools, &c.*—Regarding the third object nothing has yet been done except the celebration of a few Masses, owing, as it may be easily known, to the want of pecuniary aid, they hope therefore that the Christians of Colombo and of other parts of the Island will feel disposed to assist the Committee to further this laudable object, and in the ensuing year see it accomplished.

Fund.—The receipts of the Society since its establishment in March 1842 is £151. 7. 11. and the expenditure £76. 16. 6½. leaving only a balance of £74. 11. 4½. in the hands of the Treasurer—It may not be out of place here to mention that exclusive of the subscriptions paid by individual members, most, if not all of them, have very laudably undertaken to collect subscriptions from their friends and those with whom they have to deal, in aid of the funds, which were paid over to the Treasurer at each monthly meeting.—It will therefore afford you much pleasure to hear that the small sums thus collected have amounted to £11. 8. 1.—Thus having stated to you the above circumstances it will appear to you that the members of your Committee have not left any thing untried to ensure success to their labours—and to acquit themselves honorably of their *Stewardship* in the first year of their labours.

The anxiety evinced by the Catholic Ladies in promoting the Society's objects by their contributions is another cause for the Committee to be thankful.

II. *Correspondents.*—Observing the dormant neutrality of our countrymen for their own interests, the Committee made an appeal to the Catholic Institute of Great Britain for aid, and they are happy to say that a supply of their publications has been granted, as appears in the "Bengal Catholic Herald," for distribution.

III *Meetings.*—Your Committee have the pleasure further to add another very distinguishing feature of its members, which is the regularity, peace, and good understanding, that pervade among the members in their monthly Meetings, and the anxiety they all evince, to vie with each other in promoting the objects of their infant Institution.

Thus having given you a brief but a true account of the operations of the Society of the Blessed Virgin Mary of Dolours, the Committee have, in conclusion, to tender their best thanks to all Protestant and Catholic Ladies and Gentlemen who have contributed to the Society, and to request them all to continue steadfast in co-operating with the Committee by their prayers and contributions for its prosperity.

SOLI DEO GLORIA.

D. B. ANANDAPPA,
Secretary.

Colombo Observer, May 15.

WHO ARE CLERGYMEN?

(*From the Hereford Times*)

I venture to think, that the pastors of Dissenting churches are not clergymen. A clergyman is generally understood to be a member of a hierarchical corporation, which constitutes an order distinct from and superior to the "laity;" and every such clergyman of the English Establishment is endowed by the law of the land with certain rights and powers, civil and religious, in the parish over which he is appointed; and he claims to be the spiritual functionary for all men, good, bad, and indifferent, within the limits of that ecclesiastical cure. His clerical character is indelible: he is a clergyman wherever he goes, and in whatever he does, as long as he lives. But the pastor of a congregational church possesses no such heirarchical character. His office is discharged in an assembly of faithful men, and beyond that limit he has no office at all, except as evangelist. He pretends to no "clerical" character, in the right use of that word, which is not possessed by the humblest member of his flock, who are all "the clergy of God" in the

language of St. Peter—see the Greek. He does not pretend to administer sacraments to the irreligious, nor to perform religious services for the profane, nor to impart efficacy to his ministrations by any mysterious virtue resident in the order to which he belongs—all of which are qualifications contained in the popularly received idea of the "clerical character." His business is to explain the Bible, and to promote its influence over the hearts of his hearers by his example and advice; and he trusts to the power of the truth for his success, much rather than to the "authority" of his office.

Now, possibly, in the estimation of some persons, this latter position is not nearly so dignified and respectable as that of the "clergyman" referred to above; and probably, in the eyes of that part of the English population, which is drenched with the superstition of Puseyism and its congeners, this is the case. Amongst ourselves, however, it is customary to regard the office with feelings of much deeper veneration than those which we indulge towards the "authority" of a clergyman, the fiat of a dean, or the dreadful tribunal of a pastoral baron; and so far from desiring to be considered as setting up for competitors with the latter in the vocation which they have chosen, we should (most of us, at least) at once disclaim the contention, and should refuse to be sharers either in their practices, or in their unscriptural claims. * * *

EDWARD WHITE.

Eignbook Chapel House, Jan. 16, 1843.

Ibid]

POPULAR SUPERSTITIONS.

A NECESSITY FOR EDUCATION IN LONDON

A few days ago a young woman, named Hannah Eliza Manning, was brought before Mr. Broderip, at the Thames Police Court, on a charge of stealing two shawls, the property of Eliza Dowling. It appeared from the evidence, that the two females are cap-makers, and had lived together in the same room, in Love-lane, Shadwell, and the property was stolen from the apartment during the absence of the prosecutrix from home. Suspicion fell on her companion, and for the purpose of ascertaining whether those suspicions were well-founded or not, she had recourse to the Bible and key. She assembled some other women in her room —

"At the witching time of night,
When church-yards yawn and graves give up their dead;"

And with due solemnity, a large key was inserted between the leaves of the Bible, and made fast by the garter of one of the females, taken off her left leg. The wards of the key were made to rest over the 16th verse of the 1st chapter of Ruth, which was repeated by one of the party:— "And Ruth said, intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God." The Bible was then lifted by the key, and the name of the prisoner was mentioned three times; when, lo! the key turned, and it was at once concluded that the prisoner was the thief, and she was given into custody on the following day. Portch, a police-constable, No. 91, R, who had made the usual inquiries, said that there was no evidence to implicate the prisoner, except that a pin, of rather unusual size, was found upon her dress, which Dowling said was fixed upon one of the shawls she had lost. He understood that the key turned when the name of some other woman in the house was mentioned. (Laughter.) The prosecutrix—"Yes, but it turned twice against the prisoner, I know she is the thief." Mr Broderip was surprised that, in the 19th century and in London, any one should put faith in such nonsense, and hoped that he would never hear of the thing again. He had before heard of the absurd superstition of attempting to discover thieves by means of the Bible and key. Portch said that some of the women were so terrified when the key turned, as their weak fancies led them to believe, that they fainted away and one of them declared she saw the devil in the room. (Laughter) Mr. Broderip—"Is there any evidence against this woman?" Portch—"None, Sir, to connect her with the robbery." Mr. Broderip—"Well, then, I have no faith in the miracle of the Bible and the key, and this woman is discharged." A man named Gilbert was recently charged by his wife with striking her, and it appeared, from her statement, that she was exceedingly jealous, and for the purpose of testing the truth of her husband's love, she tried the Bible and key, and recited the 6th verse of the last chapter of Solomon's Song.—"Set me as a seal upon thine heart, as a seal upon thine arm, for love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame." "Well," said the complainant, "as sure as I am a born woman the key turned, and I know he is false to me. I accused him of it, and he struck me, your Worship." The accused, a decent mechanic, said his wife had taken it into her head to be jealous of him, and was always annoying him with her nonsense about the Bible and key. He had found to his cost that the coals of jealousy were coals of fire, for he had no peace of his life; and in the heat of passion, after receiving a lecture from his wife, he certainly did strike her. The Magistrate said the complainant was a very foolish woman, and, instead of trying her husband by the ordeal of the Bible and key, she had better attend to his domestic comforts, and let him find a clean hearth and a cheerful countenance when he returned from his daily labour. He ordered the defendant to enter into his own recognizances to keep the peace towards his spouse.—*Weekly Despatch, April* 9.

THE MODERN PHILOSOPHERS OF FRANCE AND THE BISHOP OF CHARTRES.

To the Editor of the Orthodox Journal.

SIR,—The philosophic doctrines of the University of Paris, and the disputes which have lately sprung up between the leading members of the ecclectic school, of which some of your readers may have heard, have induced the Bishop of Chartres to address a letter to the clergy of his diocese wherein he denounces with virtuous indignation the promulgation, by the philosophers of the present century, of opinions calculated to unsettle all Christian belief. To that letter he has appended an exposition, which may appear to you of sufficient interest to be communicated to the public through the pages of your excellent Journal. I have ventured to translate it accordingly, and to submit it for your approbation.

Your constant reader,

IGNOTUS.

EXPOSITION.

Let us consider for a moment the mighty spectacle displayed in the harmonious and gigantic circle of the lofty, useful, consoling, in a word, the varied truths which the Almighty reveals to us through the simple light of reason; let us cast a glance at Christian philosophy. I shall rapidly sketch its plan and its exact proportion with the convictions so essential to man, and the principles so indispensable to his true happiness. You will then be left to judge whether any thing can vie with it in consistency, clearness, and solidity. I denominate it a Christian doctrine, because its substance and groundwork have been religiously preserved in our Saviour's church since its first origin. It essentially consists of unerring truths respecting God and man. Now in despite of the subtleties of the middle age, those truths have ever maintained themselves, unimpaired beneath the shelter of faith. Any innovator who should have dared to infringe them would have been forthwith rejected out of the sacred society, and all would have turned a deaf ear to him.

It is evident that whosoever desires to penetrate the depths of philosophical science must, in the first place, endeavour to discover where certainty resides, what constitutes certainty, or the means by which he may acquire the conviction of its presence. To deviate from this course would be tantamount to building a castle in the air. We have not far to go in search of those striking landmarks which indicate what does not admit of doubt; such characteristic features are deeply engraved in an innocent nature. With a view to explain my meaning, and to remove the slightest obscurity from so grave a question, I shall bring the clearest terms and the most obvious examples in aid of my object.

When I hear these expressions: *a circle is not a triangle; the sun rises in the east, and closes its course in the west; Rome or Constantinople exist*—I feel within me a deep and invincible impression which excludes every doubt from my mind. I do not say that my nature disposes or inclines me to believe. Assuredly not; it conveys to me a far livelier and more powerful impression, and utterly excludes all hesitation; it bears away my consent in spite of, and as it were, without me. This is, unquestionably, an all-sufficient motive for my firm and absolute acquiescence. The instances I have just adduced exhibits the resistless power of evidence, of the assent of our inward feelings, and in countless instances of the testimony of men. The other principles of certainty, two or three in number, are readily discovered by a similar process; who would venture to demand a firmer basis whereon to establish his judgement? what blindness to mistrust such solid supports! It were easier for us to divest ourselves of our being than to refuse our belief, when possessed of such warrants, which regulate alike the determinations of the learned and of the people; and any one who should disown them, would be deemed by common accord as standing more in need of medical care than philosophers' reasonings.

Certainty can go no further in this world; and that light is amply sufficient to guide us. If it fail to satisfy, the very sun would be cavilled at; we should be affirming that we were in darkness, because other rays emanating from another world, the creature of our imagination, have failed to convey their light to our eyes.

This has been the point overlooked by the German school, which has too many proselytes amongst us. How can it have escaped them that this separation of *self* from *non-self*, so much talked of, is removed by nature, which has dispelled the fancied *bridge* invented by them; an empty and frivolous labour? How truly we may apply in this place the language of scripture in reference to certain minds: *they give birth with much labour, to inventions which the wind blows away*, (Eccles. v. 15.) and again:—*they have vanished away* in their thoughts, (Rom. i. 21).

I have therefore unerring means of becoming assured of the truth. But what is the first use I should make of those lights and resources? Can there be a moment's hesitation in a heart conscious that its existence is not self-derived? Impelled by a sense of gratitude and dependence, does not man first raise himself towards his Creator, in order to feel impressed with the reality of that Creator's existence, his greatness, his favours, his infinite perfections? How great is this treasure, this indescribable conquest of the knowledge of God, so easily derived from the consideration of the great first cause, of the self-existing supreme being! What, in fact, do we see in this abyss of life and glory! The being who unfolds himself, and spreads on all sides, without ever encountering any limits. The plenitude of existence is His lot: He discerns in himself, without measure and without end, and all that heightens existence embellishes and perfects it; in other words, His infinite and adorable attributes. These truths are by turns proclaimed by the harmony of nature, and the wonders of the visible world. Lastly, they are consecrated and rendered perpetual by the faith of mankind and its canticles of adoration. I no sooner hold this first link than the rest fall readily within my grasp; I proceed from *light* to *light* (2. Cor. iii. 18); a crowd of truths unfold themselves before me, and nothing is left for me to fear but my own voluntary blindness.

After reaching this comprehensive and majestic point of view, I stop a moment to contemplate the course I have already run. I was aware that my nature had been my faithful and assured guide; nevertheless, I admire the splendid gifts bestowed upon man, whilst admitting that divine truth bestows a fresh authority upon the evidence and other legitimate motives of belief; since those impressions which a God, eminently true, has implanted in my breast, and never be a snare nor an instrument of error.

God is known to us; he is the source of all truths; all that are necessary to us may be said to present themselves spontaneously to our acceptance.

Does there exist another life? Yes, for it is impossible that, under a just God, virtue, ever persecuted and bathed in tears, should in the end share a kindred fate with the uniformly successful criminal. Our moral world is a frightful picture. In order that it may be rendered worthy of God, it is requisite that the Supreme Being should re-model, correct, perfect it, in short, in a future existence.

Is Christianity divine? Yes, because if numerous prophecies fulfilled, well authenticated miracles, other causes which have converted the world, and are therefore so much within the reach of my natural intellect, were to deceive me, I should be

entitled to impute my error to God himself—an impossible thing.

Lastly, is the ancient religion of our country entitled to the respect and love of so great a people? Who can doubt it. For what are we told? That the true Church of our Saviour fell to pieces a few centuries after its birth! and that Catholicity has, for a long time past, been no more than a corrupted, disfigured, broken-down Christianity. Let me ask, however, how can we suppose a God to have been so unskilful an architect as to raise a tottering edifice, which was calculated to crumble to ruins, shortly after its being erected by His adorable hand? It is moreover attested by a thousand indications that nothing essential has been changed; and the series of Peter's successors, which unquestionably ascends to its first origin, is ample warrant that all has been transmitted to us through that channel—the authority of the word, the remission of sins, the grace of the sacraments, and generally all spiritual gifts brought by the Man (God) into the world. It is readily understood that I do not aim at sifting the proofs on which I rely, and that my only object is briefly to demonstrate the link of ideas composing the philosophy of true Christians, and afterwards the perfect harmony of their belief.

Let us conclude. Reason is a splendid vestibule, in which we could wish to find more majesty, elevation and extent. When I consider nature's rapture towards an infinite object, I find the dimensions of man too great to be kept in their first boundary: should he in fact make a proper use of his intellects, he steps beyond the threshold, and that portico where he at first tarried introduces him into a venerated sanctuary, which is religion. He has no sooner entered than his sight takes a far wider range; his looks penetrate to the skies, where a throne arrests his view. It will be the limit of his cause, and the reward of his virtues. Yes, religion is that *house of God* (Gen. xxvii. 17), which leads us to our end,—that of rest after fatigues, of joy after sorrow, of immortality and perfect bliss.

Happy is he, I venture to assert, who can feel impressed with the doctrine I have just laid down. It has ever been that of the church, and I add, in the words of St. Paul: Promissionem habens vitæ quæ nunc est, et futuræ, 1 Tim. iv. 8.—*Orthodox Journal, Feb.* 1843.

MEETING OF CATHOLICS AT LIVERPOOL.

On the 6th inst. a meeting of the Catholics of Liverpool and its vicinity was held in the Music-hall, Bold-street, for the purpose of taking into consideration the propriety of petitioning against the Factory and Education Bill, recently introduced into the House of Commons by Sir James Graham. The spacious hall (says the *Liverpool Journal*, from which this report is chiefly taken) was densely crowded. The Very Rev. D. Youens, D. D., Vicar-General of the Northern District, was called upon to preside. Amongst the gentlemen on the platform we observed the Revs. W. Dale, Dr. Appleton, R. Gillow, W. Parker, J. Margieson, W. Walmsley, J. Frith, and P. Wilcock; Thomas Weld Blundell, Esq., Ince; John Rosson, Esq.; Dr. Collins; Messrs. R. Sheil, J. G. Unsworth, Morgan O'Connell, Duarte, the Messrs. Hore, E. Bretherton, the Messrs Lynch, J. Fletcher, J. Gibson, Warwick, T. Bury, J. E. Drysdale, C. Perry, Corbally, D. Powell, J. Roskell, Christopher Dugdale, &c.

The Chairman, in opening the business of the meeting, read a letter from Mr. Blundell, of Crosby, regretting his inability to attend the meeting, in consequence of illness. He then said they were all aware that they were convened that evening in order that an opportunity might be afforded them of expressing their sentiments with reference to a bill now before parliament. The object of this bill was twofold. In the first place, it proposed to pass some regulations respecting the employment of children and young persons in factories. With that portion of the bill they would have nothing to do that evening. The other part of the bill referred to a scheme of national or parliamentary education, which it was intended to establish through all parts of the country, but particularly in the manufacturing districts. This was the portion of the bill to which their attention would be specially directed. He believed he would be expressing the sentiments of the meeting, and the sentiments of the community at large, when he said that this bill did appear to be one of a highly objectionable character. (Hear, hear.) He might characterize it as one that was exclusive and partial in its provisions. (Hear, hear.) It was unduly favourable to one portion of her Majesty's subjects—the members of the Established Church, and it was unduly harsh and oppressive to every other class of the community, whether they be Catholics or Dissenters. (Hear, hear.) He might state, that while the bill required all of them to support it indiscriminately, it placed the education in the schools almost entirely in the hands of the clergy and members of the Established Church. It could not but be looked on with jealousy that the members of all the different denominations of Christians in this country be required, by legislative enactments, to place their children under the guidance, control, and education of individuals who were of a different religion from them. (Hear.) In this respect it was highly objectionable to all classes of her Majesty's subjects not belonging to the Established Church; and as such, it ought to be reprobated both by Catholics and Dissenters. (Applause.) But the provisions of the bill pressed still more hardly on the Catholics than on the members of any other denomination, because the education which was proposed to be given in this bill was granted in such a manner that it could not be accepted by the Catholics without a violation of their religious principles. In order that the Catholics may be educated in these schools, it would be necessary that they should read the Protestant version of the Sacred Scriptures—a version which was not acknowledged or recognised by their own Church, which would be taught by men differing in religious principles from themselves; and it was also requisite that they should unite in the act of religious worship with those with whom they had no communion. In order, therefore, that the Catholics should participate in the benefits of this bill, it would be necessary that they should violate their religious principles in these particulars, and it was highly incumbent on the Catholic body to express their feelings and sentiments to the Legislature with regard to this bill, and to use every legislative means to prevent that portion of the bill from becoming law.

The Rev. Dr. Appleton being named by the chairman to propose the first resolution, said, that assembled as they were publicly to record their sentiments on a subject of such vast importance, the

education of the poorer classes of the community, to attest that they were on the alert, that they were watching with jealousy the interests of those classes —the interests of the many connected not only with education, but education, as inseparable from Faith and Church—(hear, hear)—to lend their strenuous support, not only in promoting that education, but, at the same time, prominently, energetically, and strenuously to stand forward against monopoly of education—(cheers)—against a party and domineering system of education—(applause)—against proselytising education—(cheers)—against a system of education insidiously and vilely planned and concocted for other purposes than education, under the mask of that attractive name—(loud applause)—assembled as they were for duties and objects such as these, and yet standing there as the strenuous and determined advocates of education and the extention of knowledge, they found themselves, as regarded the specific Government measure then in consideration, in an unfortunate position, of having more to oppose than to support; of having more to condemn than to sanction; for beyond the mere recognition of a principle, the paramount importance of religious education, the bill before Parliament contained little which they could either sanction or support. (Cheers) Assembled then for these momentous duties, what, he would ask, was the position on which they should first take their stand? —what the principles they should first put forward? —what the sentiments they should first record in their resolutions that evening? They must bear in mind that this was a calumny which the enemies of their church and faith had long and untiringly laboured to fix as an indelible stigma on them. They must remember that their enemies would watch their proceedings—that they would scrutinize them with severe scrutiny—that they would be glad to fix on something in the resolutions which they adopted that might countenance and perpetuate that calumny. They would endeavour to interpret their opposition to the details of the bill into an opposition to the spirit of the bill. (Cheers.) Under those circumstances, he asked, what was their duty?—what was the first sentiment they should record? He was sure every one present would agree with him that their first duty was to meet that false assertion with a loud and unanimous denial, fearlessly challenging proofs to the contrary. As a body they were not—by their principles they never could be, never had been—opposed to the education of the poor; to the education of the masses. (Applause.) The very principles of their faith—the very principles of the Catholic Church, were not unfavourable, but most favourable, to the extension of knowledge and the education of the poor. (Hear.) The Catholic Church opposed to the education of the poor! why; she was their guardian angel! (loud applause) she was their protectress! (Cheers.) But it was her zeal with regard to the education of the poor that was the point at issue now. The Catholic Church, since her foundation, had ever been distinguished for the foundation of societies, whose sole and paramount object had been the education and improvement of the poorer classes. (Hear, hear.) Such societies had spread over every part of the earth—from Italy into France, into Spain, into Ireland—which had never been lost, but was always among the most forward. (Loud cheering.) The Church in which there existed such a principle of energy to give birth to—to nurture—to bring to maturity and to perpetuate—that Church may safely and with scorn repel the charge of being adverse to the education of the poor. (Cheers.) At a period when the education of the multitude, before the invention of printing, must have been a work of great difficulty, did not all the hierarchy of the Catholic Church, from the highest to the lowest, devote themselves to the education and improvement of the masses? Did not every Bishop establish a school in his palace for the education of those who might become fitted for any station in the Church (hear, hear); and how many illustrious orders had principally for their object, beside attainment of evangelical perfection, the education of the poorer classes (cheers); and the propagation of that knowledge of the gospel so much required by all. (Cheers.) Could the Church which accused them of being adverse to the instruction of the poor produce any institution which might be put on a parallel with those founded by the Catholics? (Hear, hear) Were not the schools of the land, the grammar-schools, first established by the Catholic Church, and were they not then open to the poor? —and, he would ask, who had closed them against the poor? (Loud applause.) The Anglican Church was a poor, helpless, paralyzed fondling of the Government, and could neither act nor move without the aid of civil power. (Loud cheers) Whenever any thing was to be done for education, had it not the civil arm to aid its operations? (Hear, hear) Not so the Catholic Church! Were he inclined to recriminate, a fearful case might be made out against the asperser of the Catholic Church. What was of so much importance for the formation of men's minds and characters, as truth; and yet this stream of truth had been poisoned and polluted! What a mass of calumnies and false assertions was contained in the long range of elementary works for the education of youth, published by the opposers of the Catholic Church! (Hear, hear.) Before there could be a proper system of education, all the errors, the prejudices, and mistakes, concerning the doctrine of the Catholic Church, must be overthrown and eradicated. (Loud applause.) The rev. gentleman concluded by proposing the first resolution.

R Sheil, Esq, in seconding the resolution, said they had heard from the rev. and learned gentleman who preceded him what the Catholic Church had done for education in its early days down to the present time, before the Reformation was heard of, and he, (Mr. Sheil) would now call their attention to a few extraordinary facts which he had collected in the course of his very slight reading, illustrative of the exertions since made by the Protestant Church and the Protestant clergy to extend education throughout the country, and most especially to the poor. (Cheers.) They were told that wherever the Catholic religion prevailed, there was ignorance—(laughter)—in fact, that Catholicism was founded on ignorance, and that if the people were enlightened they would become Protestants. ("Hear, hear," cheers and laughter.) And they were further told that Protestantism was founded on an enlightened education, and in extended knowledge. (Hear, hear.) Now, they must wish that all should become Protestants; and why then, he asked, did they not allow to Catholics a fair share of that education which belonged to all, since all were taxed for its support? (Loud cheers.) But no, they could not think of allowing the Catholics to educate their own poor; they knew that the Catholics could not accept education on

their terms, and therefore the offering of it on those terms was a most contemptible subterfuge on the part of the Government. (Loud cheers.) Look to Lord Ashley's account of the state of education throughout the several counties in England! The great majority of the people were described to be in such a state of deplorable ignorance, that many of them never heard the name of God or Jesus Christ, except as used in oaths and imprecations. Now that was the state of England. He referred them to Parliamentary Reports; and he asked them if the Clergy of the Established Church, who enjoyed a greater portion of the public wealth than any other establishment in the world, could have performed their duty, when the country was in such a state of ignorance? (Hear, hear.) That was the state of England; let them now look to Ireland. In the twenty-eighth year of the reign of that very pious and worthy king, Henry VIII., the head of the Protestant religion—(laughter)—well, bad as he was, he was not so bad as some that followed him, for he did make an attempt to extend religious education, and particularly to Ireland. He caused an act of Parliament to be passed, directing that every beneficed clergyman in Ireland should, on his induction, take an oath to establish and maintain a school in every parish, for the education of all classes. This continued, though it was never acted upon, till the reign of William III., when another act was passed ordering that its provisions should be enforced; but that act also remained a dead letter; and the result of an inquiry in 1781 was the discovery that, in a great majority of these parishes, the schools had never been established; whilst some clergymen, anxious, no doubt to fulfil the duty they had sworn to perform, allowed 40s. a year to a few schools to educate the people of Ireland. (Cheering and laughter.) In the reign of Charles I. seven royal schools were established in different towns in Ireland, with a grant of about 13,700 acres of land for their maintenance, (Hear, hear.) About 40 or 50 years ago an inquiry was made into the state of these schools, and it was found that from these 14,000 acres of land there were just five and twenty scholars receiving a free education (Cries of "Shame.") He was not drawing upon his imagination for these facts, he was quoting from Parliamentary records. For 14,000 acres of land there were five-and twenty scholars. There was a fine specimen of national education for them! (Cheers and laughter.) Queen Elizabeth, bad as she was, was not so bad as some of the clergy, for she ordered diocesan schools to be established in every one of the 34 dioceses of Ireland; but in the whole of them it was found that there were only 13 schools, and these in a deplorable condition. To these schools both the bishops and the clergy were ordered to contribute; but the report stated that the clergy paid with great reluctance, and that never more than a very small sum was collected from them, though the Established Church of Ireland was the richest in the world, taking the number of its members into consideration. In these diocesan schools there were just four-and-twenty free schools. (Hear.) They were perverted for the use of the sons of the gentry;—being endowed, they did not depend on the number of scholars; and the terms were kept so high that none but the gentry could afford to have their children educated there. (Hear, hear.) In 1733 the charter schools were established, and these also were intended for the education of all, without distinction of politics or religion; but from the very commencement only Protestants were admitted. (Hear, hear) That did not answer the purpose of the Institution; and in 1775 a law was passed prohibiting the admission of any but Roman Catholics, the object being clearly proselytism, for they were bound to bring up all the children as Protestants. What was the result? Why, that up to 1825 they had educated 8000 pupils, at an expense of a million of money from the public funds, besides £10,000 a year from other sources. From a report in 1828, it appeared that 196 of these were young proselytes, and that out of these only 101 were described as doing tolerably well. This was the way in which these worthy gentlemen had proceeded; and now, having plundered the state and defrauded the poor, they came and said that they were the persons who had a peculiar right to be trusted with the management of the funds raised for the general education of the people. (Vehement cheering.) How had they managed to expend such an enormous amount of the public money, and yet to leave the people in such a state of ignorance? They had the explanation in the answer of one of the schoolmasters before a Parliamentary committee. When asked how it happened that the children in his school came to be so very ignorant when they attended regularly, he said, "Well, I'm sure I don't know, for God knows I wollop them as often as I can." (Roars of laughter) And so when they asked a clergyman how the Catholics came to be so ignorant, he might say, "God knows, I cannot tell how it is; I have gone to every public meeting and abused them, I have resorted to most unwarrantable falsehoods to show that they are in a state of the grossest ignorance and crime,—and if they have not earned better, how can you possibly blame me for it?" (Loud cheers.) He maintained that if any part of the national funds were to be appropriated to education, the Roman Catholics of this country were entitled to their fair share, without violation of any of the principles of their religion, or any of the rights of conscience. They had no right to ask that the Protestant should read their version of the Bible or learn their catechism; and the Protestants had no right to insist that the Roman Catholics should learn theirs. (Loud cheers) There was no neutral to decide which was right, and therefore they must maintain their rights, and insist on such an alteration of the clauses of this bill as would place them on the same footing as other members of the community; that they should be taught jointly, if they pleased, in secular instruction; but that there should be separate religious instruction given by members of their own religion, after their own way, and according to their own principles. (Loud and continued cheering)

The resolution was then proposed from the chair, and passed unanimously.—*Tablet, April* 15.

BIBLEMEN.

GUILDHALL.—John Mannering, a man about 40 years of age, who goes about soliciting orders for Bibles, was charged with stealing a clock from the Globe Insurance office. J. Hussey deposed that about five minutes before four, as the gentlemen were leaving the office, he saw the prisoner go up stairs to the secretary's office with a blue bag under

his arm. He soon came down with the bag, which appeared to be full. Witness stood before him to prevent him from going out, and asked where he had been. He said he had been up stairs to see a Mr. James, who had had books of him. Witness told him he must be mistaken, and requested him to show him which room he had been into. On reaching the secretary's room, the prisoner was about to enter, but turned back and said, "No; it is higher up." When the door of the secretary's room was pushed open, witness instantly missed the clock, and charged the prisoner with stealing it. The prisoner assumed a high tone, and replied, "Clock! what do you mean, Sir? Let go my collar directly." Witness called for assistance, and the clock was found in the Bibleman's blue bag. The prisoner made no defence, and was committed.—*Tablet, April* 29.

REVIEW.

A Practical Exposition of the Sacred Ceremonies prescribed by the Rubric to be observed at Solemn Mass, and at Benediction of the Blessed Sacrament, also at Solemn Mass of the Dead, at Absolution, and Interment; to which is added, the Ceremonies of Mass sung without Deacon and Subdeacon, the Ceremonies of the Choir, &c (permissu superiorum). By the Rev. J. Hughes, Dean of Carlow College. Dublin: Coyne, 1843.

Ceremonies and Responses on Serving at Mass. Third Edition. By the Rev. J. Hughes, &c. Coyne, 1843.

We have had very great pleasure in turning over the leaves of these useful works, the author of which is, we believe, very well known to most of our clerical readers by some former compilations of a similar nature to the above, which have met with very general acceptance. From the preface to the former and more important of the two works, we learn that it has been printed "for private distribu- "tion among ecclesiastics;" and from the advertisement, which appeared in the TABLET of the 8th and 15th inst., we observe that it is to be had "not from the booksellers," but of the Rev. author at Carlow College, on the receipt of a post-office order for the proper amount. It happens to be within our knowledge that this work, like the former productions of the same author, rejoices in the approbation of ecclesiastics competent to pronounce and judge on such subjects. We simple laymen hesitate to pronounce an opinion on the accuracy of a work of ecclesiastical ceremonies, but we can speak in praise of the clear, concise, and business like way in which the matter of the book appears to be put together. It appears to be very full and complete on the subjects of which it professes to treat. From the appendix we take the following recent instructions to his clergy from the Cardinal Archbishop of Malines:—

The clergy are particularly desired to pay attention to the following points, which are, for the greater part, drawn from the synods and decrees of the Sovereign Pontiffs, and above all, from the constitution of Benedict XIV., February 19, 1740. 1st. The full chant, which is called the Gregorian, if it be sung as it ought to be, with care and attention, is always heard with pleasure by pious persons. It is not without reason that they prefer it to the one called harmonious or musical. We, therefore, order that it may be continued in those places where it is still used; and that it be re-established, propagated, and cultivated, where it has been abolished; particularly in Advent and Lent, in the Matins of Passion Week, and the service of Good Friday; in the Masses for the Dead, and more especially at interments and funeral obsequies. 2nd. In those places where the musical chant is used, the clergy will take care that it be grave, decent, sweet, and solemn; and also that no profane airs be introduced, or any passages that would tend to dissipate, rather than to excite pious feelings. 3rd. The words that are sung should always agree with the service. They should be taken from the Missal, the Breviary, and the holy Scriptures: they should very rarely be used in the vulgar tongue. 4th. The singing should be conducted in such a manner that the words may be heard and perfectly understood. 5th. What is sung at the commencement, the Offertory, at the Elevation and the Communion, ought not to be prolonged so that the Priest should be forced to wait, or interrupt the sacrifice. In the same way, the *Gloria* and *Credo* ought to be sung; that the Mass without sermon should not last more than an hour. 6th If the chant be accompanied by musical instruments, they should be used only (after the Council of Benedict XIV) in strengthening the chant, so that the sense of the words may better enter the hearts of those who hear them, and that the minds of the faithful may be excited to the contemplation of spiritual things, and elevated towards God. Care should also be taken that the instruments should not exceed the voice of the singers, or stifle the sense of the words. 7th. The symphonies that are executed by instruments alone, and without chant, ought to be grave, and calculated to excite devotion; but they should not become wearisome from their length. 8th. We recommend to separate from sacred music all that does not contribute to promote its aim: all that would serve only to satisfy the curiosity and pleasure of the public, or even to create a reputation for the composers. We expressly forbid introducing into the Church any theatrical airs, military or worldly music. 9th. We charge all the clergy to explain and carefully inculcate these dispositions to the organists, singing and music masters, and to entreat them to have constantly before their eyes the end the Church proposes by chanting.

Given at Malines, in the congregation of the Archpriest, April 26, 1842.

ENGELBERT,
Cardinal Archbishop of Malines.

By Order of his Eminence,
J. J. G. BAGNET, *Secretary.*

The second of the above compilations has reached a third edition, and therefore needs not so much our praise as to bring it anew under the attention of our readers, by whom, we doubt not, it will be found of much utility.—*Tablet.*

SCOTLAND.

REVIVALS IN ROSS-SHIRE.—We are favoured with a letter from Ross-shire of the 4th inst., which contains a very curious exposition of the prevailing monomania of the "Revivals." "We have had further particulars of the 'Revivals' from the West, and it appears that the parishes of Kintail, Glenelg, Lochalsh, and Lochcameron, are now labouring under BLACK MAIL. These poor and, hitherto, harmless, people, the most

primitive in Scotland, seem to be carried along by some hidden power that puts them beyond the influence of argument or common sense. We thought, by the last accounts, that they had reached the *climax*, but it now appears that they are little more than in the *beginning*, though progressing rapidly and fearfully in the knowledge of the mysterious 'working of the spirit' They have, however, got quite unsettled, and ceased from their accustomed industry and daily toil, and are doing nothing but travelling backwards and forwards, over hills and mountains, after their 'inspired' preachers, sighing and groaning, and evidently in a state of great mental suffering, from whatever cause. It is remarked, also, that many of them have acquired a most appalling expression of countenance—a scowling stare of the eye which almost lays the gazer prostrate with horror. The impression made, by the preachers upon the minds of the revived is awful. They are cast prostrate and thrown into convulsions; and this state is now so common, that the usual expression is, 'Such and such persons *fell* to-day, they were tumbling down in numbers all round us.' The hearer probably replies—'Where I was I saw twenty *fall*; tall strong men were rolling on the ground and foaming at the mouth,' &c Another says, 'Well, I tell you *that* was nothing to the frightful appearance numbers of the men had, when their faces became distorted in the convulsion—and the dreadful language they uttered—Oh! if the ministers did not tell us that it is the spirit of God that brings them to that state to prepare them for heaven, and keep them from committing further sin, I would feel quite sure that it was the devil himself that had entered into them.' One of the Revival preachers is an old pensioner, who is compared by these enthusiasts to St.Paul, ay, set above the apostle of the Gentiles. He has perfected Skye, and is now purifying the mainland. He slays his thousands, and is often complimented after this fashion—'You have a long list of killed and wounded to-day.' He prohibits dancing and all amusements, and makes frights of the women by forcing them to abandon all head-ornaments save their own hair; when they fall, seized with the religious fit, a new falling sickness, the prophet says the devil within them is yielding to his power, and they are in the way to sin no more. At a late wedding one of these prophets rushed among the merrymakers, and, opening his mouth with a hollow groan and a loud voice, told them, 'they were all on the road to hell! to hell!! every one of them: they had not yet been regenerated by the spirit of grace, and so seemed from their cantrips and capering, and devilish trappings of plaids and ribbons.' The poor bride fell motionless, and was the first carried off in *the fit*; the bridegroom became frantic, and was but little consoled by seeing more than half the assemblage, one after the other, affected in the same way; by what influence we know not, but the scene of innocent, happy mirth was soon changed into a den of howling and moaning that would be tedious to describe. The effect of the power, real or pretended in the preacher, is painfully and frightfully manifested in the yellings, tortures, convulsions, and appalling looks of the sufferers; but the cause of this effect is unknown. Divines are silent, and scientific men talk of the mesmeric influence. It appears important that the facts should be submitted, if not to the General Assembly, at least to the general public."

No Sound Preaching in the Kirk.—The following passage of the Scottish Kirk debate, omitted last week, is sufficiently important for a special notice:—The Rev. Dr. Candlish followed the Right Hon. Chairman, and in the course of a long, and certainly an eloquent speech, observed —"It could not fail to strike us, the members of the deputation, who were sitting as witnesses in the House of Commons when this question was debated, that this, though almost the first time in modern days that the House of Commons had resolved itself into an ecclesiastical assembly for the discussion of ecclesiastical matters, yet, in all probability, judging from the signs of the times, would not be the last. We could not but remember the days of old, when almost the same question had been discussed in that House. We could not fail to remember that, both in Scotland and in England, matters were tending to a great similarity of proceedings with those of ancient days; and the great probability was that if the House has been compelled, for the first time, to entertain this question of religion for two nights, the ominous signs of the times indicate that *other* questions of religion, or the same questions in other forms, will trouble them, not only for nights, but for weeks together. If they were afraid of our demands crossing to England, their wisdom and policy was to grant the Church all her reasonable demands; but now they have allowed the flame to kindle, and they have no power to arrest its progress." After entering very fully into the general question, the Rev Gentleman continued: "The real principle for which the Church of Scotland is called to contend is *not* the principle of Non-intrusionism. I have thought of late, since we have been compelled to make ourselves acquainted with the stories of the martyrs of old, that we have not got a suitable watch-word—a fitting phrase to emblazon on our banner in *the day of battle*, when the stormy wind shall blow. It is not Non-intrusionism, or spiritual independence, that will do, but the old time-worn and hallowed watchword of our fathers—the *Crown* Rights of the Redeemer! By God's blessing on our free and faithful preachings—in the high ways and hedges, in barns and stables, in sawpits and tents—we shall yet regenerate Scotland. Oh! this will be a blessed reward for all our agitation, *well worth the overthrow of the Establishment*, if in the district of Scotland, *where no sound preaching has been heard for ages*, we are forced, by the disruption of the Establishment, to carry to them the glad tidings of the Gospel!"—*Tablet.*

France. Association for the Propagation of the Faith.—It is a most cheering reflection to every sincere Catholic, anxious for the promotion of the Faith, to think on the success which has crowned the thrice-hallowed work of this Association. The gross receipts, by the Central Committee in France, for the year ending March, 1843, have exceeded three millions of francs, or above £120,000; being about £10,000 more than the receipts of the preceeding year ending March, 1842.

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 3.] CALCUTTA: SATURDAY, JULY 15, 1843. [VOL. V.

THE HURKARU AND ITS CORRESPONDENTS "NO PUSEYITE," "PROTESTANT," &c. &c.

Many of our readers must have remarked the lengthened correspondence, which, under the signatures above recited, occupied during last week the columns of the *Hurkaru*. To the parties immediately concerned in the correspondence, and to their religious Brethren, these letters must prove very interesting. Indeed to every adherent of the English Protestant Church, they must not only supply ample matter for serious reflection, but also a strong incentive to earnest inquiry For, assuredly, when it has become, as it now has, as clear as the noon-day Sun, that the Bishops and Clergy of the English Church are at variance with each other on the right understanding of the Articles, on the doctrine, which is to be taught respecting the Sacraments, on Tradition and the value to be attached to it, on the sacred Ministry and its powers, and the medium by which those powers are to be transmitted and perpetuated; when, we repeat it, the English Protestant Bishops and Clergy notoriously differ from each other on all these important tenets, and even on the sacrifical nature of the Eucharistic Institution, it behoves their followers to reflect, that they have evidently failed to secure to their flock that great and paramount benefit, for the attainment and maintenance of which, St. Paul teaches, that the Pastoral office was ordained by God. "And he gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors, *until we all meet into the Unity of faith*,..... That henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine"..... It would be easy to show, that from their very origin, the English Protestant Hierarchy never imparted to their people the blessing of religious Unity—never saved those confided to their Pastoral care, from being tossed to and fro, by every wind of doctrine. Indeed the only circumstance peculiar to the present religious strife is, that, now, the war of dissension is openly carried on, and that, on one side, the combatants distinctly repudiate those maxims, which, hitherto, were universally regarded as primary fundamental principles in every system of Protestantism. We have said that the letters which have just appeared in the *Hurkaru*, supply not only data for serious reflection, but also an incentive to earnest inquiry, to the adherents of the English Protestant Church. It is hardly necessary to assign a reason, in support of so obviously reasonable an observation, as the preceding. It will, doubtless, be readily conceded, that it is high time for English Protestants to inquire earnestly into their religious position, when it is known to the whole world, that their Pastors have not only failed to conduct them into unity and save them from being tossed to and fro by every wind of doctrine, but are, moreover, themselves, engaged in interminable religious disputes, on the most grave doctrines of the Gospel, and are tossed to and fro, for want of some competent tribunal, to whose decision all concerned in these controversies would feel it incumbent to submit, not only externally for this alone, would not in such a case be of any consequence, to the decision of the points at issue, but internally also It is in vain to search for such a tribunal as we have just referred to, in the constitution or composition of the English Protestant Church. For no tribunal, but one divinely constituted infallible, could effectually set at rest the minds of men, learned and unlearned, on the controversies which agitate the English Protestant Church,

and cause those, whose doctrines that tribunal might proscribe, not only to reject the censured dogmas and condemn them sincerely, but even to recognise as divine those tenets, which they had previously regarded as the certain offspring of error. Now, to recur to a tribunal possessed of the prerogatives requisite to effect all this is, for the English Protestant, manifestly impossible. His Church repudiates the idea, that she is infallible. In fact the recognition of such a tenet as that of the Church's infallibility, is ordinarily treated as a popish superstition by Protestant writers and preachers. The Scripture alone is the sole infallible tribunal, by which according to Protestant principles, the accuracy or error of any doctrine must be determined. Hitherto this tribunal has contributed but little, to allay the disputes which rend in twain the English Protestant Hierarchy on what is called the Puseyite controversy, and there is not the shadow of a reason to conjecture, that for the time to come, it will interpose any more salutary influence than that which it has previously exercised.

In a word it is impossible to arrest the progress of any error whatever, in a Church constituted as the English Protestant Church is, the mere creature of Parliament and the football of the crown,—its Bishoprics liable to be reduced and abolished at the pleasure of the Legislature, its Bishops dependent for the extent and continuation of their authority on the royal will,—its acts or decisions, however spiritual or doctrinal, having no force, except with the concurrence of the civil power—its own internal principles at conflict with each other,—for, by them, the English Church has authority to decide controversies, and by them, no man is to believe any thing except what may be proved by the most certain warrant of Scripture; by them it is laid down, that Scripture alone contains the entire deposit of faith, and by them, our faith respecting the Scripture itself is to be regulated by the consenting testimony of past ages declaring, that such and such books were always received as canonical by the faithful. Thus by this admirable combination, are united together in the English Protestant Church, on the one hand, authority in the Church to teach—and on the other, the right of private interpretation in each individual; on the one hand, the all-sufficiency of Scripture with respect to the deposit of faith,—and on the other, the necessity of recurring to the testimony of the Ancient Church, in order to regulate our belief of the Scripture itself. In a Church thus crippled, if we may so speak, by its internal and external relations, and by its contradictory principles, there never can be the authority, energy, unity and decision requisite to crush the audaciousness of Innovators.—Let the past history of the English Church decide upon the justness of the position here laid down. What sect, from the first day of her origin to the present, has the English Protestant Church ever successfully repressed or reclaimed? She has seen Sectarians of every denomination springing out of her own bosom. She left nothing indeed undone to exterminate them, but it was by the sword of the spirit, and not by that of the Magistrate.—She has seen her temples left desolate and her children hastening forth in crouds with emulation, to hear the out pourings of dissenters, who publicly reviled her doctrine and discipline.—She has witnessed these and a thousand other similar scenes, and in every instance, she was found powerless, wholly inefficient in the suppression of error, even when that error emanated from ignorance or fanaticism. And, if this be so, how shall she be able to contend successfully with Puseyism, when its proud and gifted champions are seated in her own high places, in her chiefest strongholds and on the very pinnacles of her Temples,—when shaking off the lethargy and incrustation of indolence, with which idleness and a plethory of riches and luxury had oppressed the establishment, the Puseyites (as for brevity sake we shall name them) bring forth to public gaze the sacred and learned treasures of venerable antiquity, displaying to the world, that the Liturgy, the rites and the ceremonies still cherished in the Church which holds communion with the See of Peter, are in accordance with those venerated in the earliest ages of Christian antiquity, and are moreover sure indications, that the mysterious doctrines of Catholicity, of which these are at once, as it were, the key stone and the ark, have been safely embalmed in them for ages and have thus come down to the present time, breathing still freshly the sweet odour of their Divine and Apostolic origin.

Before we close our observations, it may be well to admonish one of the Correspondents, the writer signed *No Puseyite* in the *Hurkaru*, that whilst he is naturally anxious to sustain his own cause, he is bound in charity and justice not to misrepresent the doctrine of his Catholic Fellow-Christians. Ignorance may, indeed, be perhaps, pleaded in excuse, but as, when there is question of the character of an individual, he who accuses is bound to inform himself of the truth of what he alleges, so and even still more strictly, is the writer who stands forth as the impeacher of the Catholic Creed, obliged to study attentively in approved authors, the principles of that code of doctrine, in order that, to the prejudice of truth or to the injury of his neighbour, he may not mistake tenets,

which he undertakes to discourse upon. To come to the point, to which we would direct attention, we must inform our readers, that in the letter of the Correspondent just referred to, which appeared in the *Hurkáru* of, we think, the 6th instant, the writer enumerates among the corrupt doctrines of the Roman Church, that *the efficacy or effect* of a Sacrament is made to depend *on the morality* of the Minister of that sacred rite. Now this is a gross, a palpably gross misrepresentation, or rather a grievous calumny against the Catholic doctrine. So far is the statement here referred to, from being really a Catholic tenet, that it would on the contrary, be openly erroneous and at variance with orthodox Theology to teach such doctrine. But it is of little use to point out to those whom bigotry has blinded,—either this or any other misrepresentation of the Catholic faith, they may think proper to indulge in. Instead of retracting their calumny against the truth or repenting of their wickedness, they shall, agreeably to St. Paul's prediction, "grow worse and worse erring and driving into error."...." But they shall proceed no farther; for their folly shall be manifest to all men."

CHANDNERAGORE.—On the day of the confirmation at Chandernagore a Protestant youth and a Mussulman girl were baptized. J. Saint Pourçain, Esq. and his Lady, together with Monsieur and Madame Monplanqua having kindly assisted as Sponsors. A collection of 73 Rs. was made for the Orphanage, of this sum 40 Rs. was contributed by Monsieur Razet

OBITUARY.—It is with sincere grief we have to record the painful intelligence of the death of the Rev. M. Irwin of St. Xavier's College, which melancholy event occurred on his passage to Singapore where he was proceeding for the benefit of his health. May he rest in peace!

There will be a solemn High Mass and office on Tuesday, July 18, at 6½ o'clock A. M. in St. Thomas' Church for the repose of the soul of the deceased. The Bishop will officiate at this solemnity.

NEW CHURCH AT SINGAPORE.

We have been obligingly favored with a copy of the *Singapore Free Press* of the 22d ultimo, and from which we borrow the following account of the ceremony of laying the foundation stone of the Church of the 'Good Shepherd."

"On Sunday last the Catholic community of Singapore had the gratification of witnessing the solemn ceremony of blessing and laying the "Corner Stone" of their new Church. It began at half past six A. M. The congregation being assembled in the present chapel, the Right Rev. D. D. HILARY COURVEZY, robed in his Pontificals, proceeded in procession to the spot, where the Church is to be raised.

The Procession was formed by a Cross-bearer, two acolytes and 9 children, all robed in white; by the Wardens & Trustees of the Church, with their insignia; by the Architect Mr. D. L. McSWINEY, carrying a Silver Trowel; JOHN CONNOLLY, Esq. the Gentleman appointed to lay the Corner Stone, and the Right Rev Dr. HILARY COURVEZY, supported by the Rev J. M. BEUREL and the Chinese Clergyman, the REV. JOHN CHOO, followed by the rest of the faithful.

His Lordship, the Bishop, being on the spot, addressed the assembly in a brief but very impressive and edifying discourse, explaining why the place where a Temple is to be erected to Almighty God, ought to be blessed and sanctified by Prayer and thanking God for the various donations received from charitable persons, which had enabled the Catholic community to begin such an undertaking, &c. &c.

After the discourse the Right Rev. Doctor performed the prescribed religious ceremony. When the corner stone was blessed, it was carried by two Chinese christians from the altar erected for the occasion to the left corner of the frontispiece of the proposed edifice. Then the Rev. J. M. BEUREL read in an audible voice the following inscription:—

To the Greater Glory and Honor
Of the Holy and Undivided Trinity.
In the Year of our Redemption
MDCCCXLIII.
On the Feast of Corpus Christi,
The Eighteenth day of June;
In the thirteenth year of the Pontificate
Of our Holy Father,
GREGORY THE SIXTEENTH;
In the sixth year of the happy reign
Of Her Most Gracious Majesty
VICTORIA.
Queen of Great Britain and Ireland;
In the thirteenth year of the reign
Of His Christian Majesty,
LOUIS PHILLIPPE,
King of the French;
And during the Governorship of
The Honorable SAMUEL GEORGE BONHAM, Esqre.,
In the presence and with the approbation
Of the Right Rev. D. D. HILARY COURVEZY,
Bishop of Bidopolis and
Vicar Apostolic of the Malay Peninsula, &c. &c.
Of the Rev. JOHN M. BEUREL, M. AP.
Of the Wardens and Trustees of the Church
And of the Architect DENIS McSWINEY.
JOHN CONNOLLY, Esquire,
Laid the Corner Stone of this Church,
Which is to be dedicated to
Our Divine Saviour
Under the title of
"THE GOOD SHEPHERD."

Complete, O Lord, this undertaking;
And when completed, protect it.

This inscription was translated into five other Languages viz., into Latin, French, Portuguese, Chinese and Malay, and signed by Dr. COURVEZY Rev. J. M. Beurel, John Connolly, D. L M

Swiney, by the Wardens and Trustees of the Church and some other Gentlemen. These documents together with British, French, Spanish, and various other Coins, and a Copy of the *Singapore Free Press*, the *Straits Messenger*, the *Bengal Catholic Herald*, the *Madras Catholic Expositor*, &c. &c., were put into vases which were deposited in a place, beneath the Corner-Stone, prepared for their reception. Immediately after, the Corner-Stone was laid by JOHN CONNOLLY, Esq., with the approbation of His Lordship the Bishop, that Gentleman reciting at the same the time the following prescribed prayer:—

"In the faith of Jesus Christ, we lay this first stone
"in this foundation, in the name of the Father and
"of the Son and of the Holy Ghost; that the true
"faith and the fear of God and fraternal charity
"may flourish here and that this place be dedicated
"to prayer and to invoke and praise the name
"of our Lord Jesus Christ, who liveth and reigneth
"with the Father and the Son and the Holy Ghost,
"world without end." Amen.

The remainder of the ceremony being performed, the procession returned to the old chapel in the same order in which it had first proceeded to the site of the intended Church, when the Bishop ascended the altar and celebrated a Pontifical High Mass.

The weather was remarkably fine and had not the Band of the 4th Regiment M. N. I. whose attendance had been requested and kindly granted by Major Haldane, failed to arrive at the appointed time, nothing would have been wanting in the ceremony.

SCOTLAND.

We have been kindly favored with the following extract of a letter from a lady, in Edinburgh, a recent convert, to a friend in Calcutta, who has also recently renounced Protestantism:

MY BELOVED FRIEND,—I need not occupy my paper in telling you the joy I experienced in reading your letter of the 18th January. I had heard of the arrival of the ship sometime before and also it was stated in a letter to —— from a friend before yours had reached her or myself, that you were so changed, that the writer thought the religion which had produced this change must be the *true religion*. Here is the fulfilment of the command of our Lord: "Let your light so shine before men "that they seeing your good works may glo-"rify your Father who is in Heaven." What encouragement to you also to be made the instrument in young ——'s conversion. How good it is in God to support you by these outward things as also to give you such delight in prayer. He suits his dealings to the temperament and circumstances of each individual, indulging some and feeding them with *sweets*, while with others he takes a different course, treating them with more rigour, placing them as it were in the front of the battle; but in all cases we recognize His gracious Hand; he is ingenious in the different crosses he makes for us; He makes them of lead which are grievous of themselves! He makes them of straw, which seem to weigh nothing and which are not the less difficult to carry. He makes them of gold and precious stones which dazzle the spectators, which excite the envy of the public, but which crucify not *the less* than the others that are despised. The cross is never without fruit when one receives it in the spirit of sacrifice—happy are they who are ready for all and who never say it is too much, who count not on self but on the all-powerful; who wish not for consolation, but in as much as God Himself wishes to give it, and who nourish themselves with the pure will of God, there are in the cross such marks of the mercy of God and so great a harvest of graces to faithful souls that if it be afflicting to nature, faith ought to rejoice in it, one finds peace by submission and by the sacrifice without reserve of the most pure pleasure; it is thus God pushes a soul in order to detach it from all that is not himself. —— is in that same state of mind with many at the present day: he wishes to persuade himself that he believes enough, and that in this state of partial doubt he would be in danger of acting rashly, but this is not a true doubt on the truth of Christianity but a kind of irresolution which serves as a pretext to defer to do what nature fears. All men in this state of mind exaggerate the difficulties without looking at the consolations—no, there would be no void left in the heart—true religion only makes us do the things which we ought to do, and that we ought to prefer to all the others that have so long kept us back—no miracle would take away this state of irresolution which is a sort of self-love, reasonings without end would do no good when the conscience tells what God has a right to demand—reasonings lead not to conclude and to execute but to doubt the more and to continue in the possession of *self*. I pray then that God will give a large grace to end this state of suspension and comfort to enable him to submit himself to the obedience of faith and so with the rest of his family be a inheritor of the promises. You will see by the *Tablet*, the Catholic faith is every where gaining ground, and in England to a far greater extent than most people imagine, for as the kingdom of Heaven cometh without observation, so there is an under current going steadily on, silently preparing men's minds for a return to the unity of the faith, in quarters and to an extent that very few are aware of one of the wonderful and consoling features this great movement is, that it is not the work of man, and even that Catholics have little do with it, but it seems to show that the hearts of all are in the hands of God and to teach that we are or ought to be only his instru

ments to promote that glory, which he can nevertheless forward without our aid in a manner that we could never have devised. A few days ago the son of the celebrated Mrs. Hemans, the poetess, was received into the Church at Oscott by Dr. Wiseman. In this city which is to you the most interesting, we had about 18, all at one *grasp this* winter; they were of a sect who took their name from their leader a Mr. Sankie, who was an ordained minister of the English Church, but who 20 years ago left it and made a code of laws for himself,—they were very heavy laws, nevertheless he got a few followers who were anxious to save their souls, as they did not think they could *do so* by adhering to the law establishment of England or Scotland. By some circumstance this leader was converted to the true faith a few months ago and about 18 of his flock followed him,—they are sincere and find themselves now in a good and pleasant *land*. I have had to do with one lady in the line of instructor and it is delightful to me to mark the rapidity with which the light dashed in upon her, and her consequent peace and joy. They find Dr. —— a true shepherd. —— goes on steadily amidst persecutions unabated: she has learnt now however that the pains of all her crosses shall pass away and the fruit that will return from them will be eternal. She was greatly gratified by your remembrance of her and begged her's very affectionately in return. Our ——— is quite an Apostle, she will write you of the many converts of *her own*—13 *during lent*. Archbishop Murray gives her all the help she asks for towards benefitting

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Mr. ——is better and was delighted to hear your letter read to him. The Bishop rejoices in you as one of his own rearing who shall stand side by side with him on the great day when the ransomed myriads shall take their stand in a larger community than we have yet seen, and when we shall understand clearly what we now only perceive through faith; what a meeting that shall be, when we shall be blended in a degree with the universal family of Heaven.

Our Church and little side Chapel are just as you left them—Mr. R. and Mr. M. were happy to hear of you—all you tell me of Calcutta is most cheering—Bishop Carew is getting on faster than our British Bishops with his institutions. I send my mite towards his Lordship's new Church—I am truly thankful you have found such a friend in the Bishop and that the good Superioress and her Nuns are so often your companions. I will make an effort to see Dr.—— during his visit to our Islands. He will succeed in getting Sisters of Charity for Bishop Carew, for Ireland is the storehouse for the Church at present; God I verily believe will make the Repeal of the Union to be the cause of the downfall of proud England, heresy. The fidelity of faithful Ireland shall meet its reward—The Kirk is now in the most dreadful position; all the non-intrusionists, are split from the establishment and are to have a general assembly next month of their own, and they are flying from shop to shop throughout the city to gather money to build shells of kirks for the rejected ministers; it is very wonderful that men sensible and even clever on other topics should on this point be utterly beside themselves,—while one plank of the old boat (the kirk) is above water they will cling to it and then when it disappears altogether, they will either come into the Catholic Church or be dashed on the rocks of infidelity—Every Friday and every Sunday Mr. —— meets me at the sacred altar. I never forget you there and I want you to join us and to unite in our intention. I have a few friends in France, who are united with me also and I fixed on these two days, and I feel a particular pleasure in the thought that though separated by a little space of sea and land, we still meet, the same heavenly manna feeds us, the same spirit of grace animates us; we ask on the Friday especially for the conversion of our relations; I shall copy the Novena that we always use; the whole of the seven parts I say *every* day—they, sent it to me from France; now my dearest friend write me soon, and when I have any thing that will interest you I shall be sure to do it in return. Will you make my respectful duty acceptable to Bishop Carew.

Your's affectionately in Christ,

April 25, 1843.

P. S —I have got my little Chapel beautifully done up now with a new Altar and Tabernacle and my Roman Pictures; in short the people think me quite an Idolator.

SEVEN OFFERINGS.

1st. Eternal Father! I offer to you the merits of the most precious Blood of Jesus Christ your well beloved son, my divine Redeemer, for the propagation and exaltation of the Holy Church, my most tender mother, for the comfort and prosperity of the Sovereign Pontiff, Bishops, and Priests, and all the other members of the sanctuary, and in order to obtain the desired grace, praise and thanks be for ever to Jesus who hath shed his most precious blood.

2d. Eternal Father! I offer to you the merits of the most precious blood of your divine son my beloved Redeemer, for the union and race of kings and christian princes, for the

humiliation of the enemies of the faith, for the happiness of the christian people, and to obtain the desired blessing, praise and thanks be for ever to Jesus who hath shed for us his most precious blood.

3d. Eternal Father! I offer to you the merits of the most precious blood of Jesus Christ your well beloved son my Divine Redeemer, for the enlightening of unbelievers, for the extirpation of heresies, and to obtain the desired blessing, praise and thanks be for ever to Jesus who hath shed his most precious blood.

4th. Eternal Father! I offer to you the merits of the most precious blood of your divine son my beloved Redeemer, for my relations, friends, enemies, the poor, the sick, and for all for whom I am bound to pray, and to obtain the desired blessing, praise and thanks be for ever to Jesus who hath shed for us his most precious blood.

5th. Eternal Father! I offer you the merits of the most precious blood of Jesus Christ your well beloved son my divine Redeemer, for all who shall die this day in order that they may be delivered from the pains of hell and admitted soon to the happiness of possessing thee and in order to obtain the desired blessing, praise and thanks be for ever to Jesus who hath shed for us his most precious blood.

6th. Eternal Father! I offer you the merits of the most precious blood of your divine son my Redeemer, for all those who know to appreciate this immense treasure and for those who unite with me in adoring it and who are engaged in spreading the devotion, praise and thanks be to Jesus who hath shed for us his most precious blood.

7th. Eternal Father! I offer you the merits of the most precious blood of your divine son, my beloved Redeemer, for all my spiritual and temporal wants for the relief of the souls in Purgatory and for all in particular who are most devoted to this most precious blood, and to the Dolors of the most Holy Virgin Mary our blessed mother, and in order to obtain the divine grace, praise and thanks be for ever to Jesus who hath shed for us his most precious blood. AMEN.

This Novena was originally sent from France where it is usually said on Fridays and Sundays, by any number of persons.

VERSION OF A SYRIAC PRAYER.

Grant me O God that grace of thy Holy Spirit which thou vouchsafest to thy holy Disciples in the upper chamber on Mount Olivet, nor take it from me either in this world or the next, for from thee is every good and perfect gift. O Light of lights, Creator of the world, Thee we glorify, thee we adore for ever and ever unto endless ages.

Farewell in peace, oh altar most holy! may I in peace return to thee again! The victim which I have received from thee, be to me the forgiveness of my sins, and obtain for me to stand without shame or blame before the judgment seat of Christ; for I know not whether I shall ever offer sacrifice on Thee again.

The following paragraph is taken from the *Tablet*:—

On Sunday 19th March, the Right Hon. Judge Ball attended at the celebration of Divine mysteries in the Catholic chapel of Tralee. This is the second time since the Emancipation Act that a Catholic congregation in Tralee has had the happiness of witnessing a Catholic judge assisting at the solemn worship of the Almighty in a Catholic temple.—*Kerry Examiner.*

TRANSUBSTANTIATION.

(*Continued from page* 202, *Vol. IV.*)

Let us now proceed to investigate, Mr. Editor, how far the second eminent writer in the 3rd century of the Church, viz., the glorious martyr of Christ, St. Cyprian, was either Catholic or Calvinistic in his sentiments and doctrines about the Eucharist. We will find Cyprian's language couched in terms very similar to those of Tertullian, and his strictures elicited by almost the same causes, which is to be wondered at so much the less as both these great writers of a venerable antiquity lived in the same century, had consequently to combat the same irregularities; and especially because, St. Cyprian was an enthusiastic admirer of the great Tertullian's writings. Yet, whilst the former is equally as fiery and explicit as the latter, he is less chargeable with bad grammar and obscure phrases. One of his most conclusive and not to be evaded arguments in favor of transubstantiation occurs in his book concerning those who had relapsed into idolatry. "Returning, he says, from the altars of the devil, they approach the *Most Holy* of the Lord with hands soiled and infected with the smoke (from the idolatrous meat-offerings); belching up almost yet the deadly viands of idols; their jaws even now exhaling their crime, and smelling of destructive contagion; *they assault the body of the Lord*.... before their sins are expiated.... before their conscience is cleansed by sacrifice and the hand of the priest,* before the offended Majesty of a wrathful and threatening Lord is appeased, *they use violence towards his body and blood*, and sin now worse against the Lord with their *hands* and *mouths*, than when they denied Him.", 'A diaboli aris

* It seems then the ancients had better ideas about the powers of priests, than our modern mountebanks are willing to allow. St. Cyprian alludes here to Sacramental absolution.—ED. *C. H.*

revertentes, et Sanctum Domini sordidis et infectis nidore manibus accedunt. Mortiferos idolorum cibos adhuc pene ructantes, exhalantibus etiam nunc scelus suum faucibus, et contagia funesta redolentibus, *Domini corpus invadunt* ....ante expiata delicta....ante purgatam conscientiam sacrificio et manu sacerdotis, ante offensam placatam indignantis Domini et minantis, *vis infertur corpori ejus et sanguini*, et plus modo in Dominum manibus et ore delinquunt, quam cum Dominum negaverunt." After so pithy a testimony every sensible, every thinking, every unprejudiced enquirer must rest satisfied that Calvin, with his satellites, is not and cannot be united by the ties of theological brotherhood to St. Cyprian. Indeed the North is less opposed to the South, than St. Cyprian differs in his doctrines about the Blessed Sacrament from the tenets of *Calvin*, *Knox*, the *Magazine*, the *Advocate*, &c. all confirmed shadowists; men, who unquestionably would have cut *great figures* among the shadow-catching Abderites. Nobody can doubt, that St. Cyprian was a man, who talked to the purpose. But had he been an adversary to Catholic substance and a defender of Protestant shadows, his above quoted language would have been as much to the purpose, as if with all possible seriousness he had reprehended people for *having cudgelled the man in the moon*. What man of sound intellect would ever talk of *assaulting* or *invading* shadows or figures existing merely in his own conception who could ever rave about *using violence towards a man's body and blood*; and let it be borne in mind, all this not by means of a *spiritual* violence, but, as St. Cyprian has it, with *hand and mouth*; when that man is absent from the place of violence as far as heaven is from earth; when he is present by no other means except by an act of remembrance, by an effort of the imagination of the individual that chooses to think of him. Really the ancient holy writers would have required the gigantic stretch of fancy, vouchsafed, it seems, to our modern Sacramentarians, in order to fit them for talking about assaults, invasions, about bodily violence, in short, about making the worst possible havoc with hand and mouth; when all the while the only object of such fierce attacks were shadows, figures, imaginations, acts of remembrance, in short mere phantasmas; and their readers would have required equally extensive faculties of feeding upon fancies, if they could have refrained from laughing at such instructors as fools, or pity them as idiots. To be sure, St. Cyprian does not use the modern word, Transubstantiation, to express his and the Church's doctrine by one single comprehensive term; but then he applies such language as is equivalent to it. For when he speaks of the Blessed Sacrament he, not even mentions the words of bread and wine, at once talks of *the substance*, that is instead of them, viz., *the body* and *blood* of our Saviour. In fact the very intensity of his indignation against such unworthy communicants shews evidently, that there was something worse to complain of than simply eating a piece of common bread or taking a sip of ordinary wine in a state of sin. It can hardly be questioned, that had St. Cyprian and the holy Catholic Church at his time entertained the Sacramentarian notions of our modern *shadowists*, the thought of the Lord's Supper would have been the last to hit upon in his invectives against Christians contaminated with idolatry. It is a thousand to one, that if this holy Father had been a Calvinist, he would have taken it as easy as our modern Protestants do in all things respecting the Blessed Eucharist. Nobody among the latter, in case he goes to take the Sacrament, (which by the way, is an act of rather rare and by no means widely diffused occurrence) does trouble his own or his neighbour's mind in the least on the score of this sacred rite. But as St. Cyprian professed, that in the Blessed Sacrament there is *not indeed bread* and *wine*, but the *true substantial body and blood of Christ*; the thought of the sacrilegeous insult given to the real person of our Saviour is with him as well as with Tertullian, uppermost. In fact, by the bitter language, and vehement reproach, used by the holy Archbishop of Carthage, he seems to know of no worse trespass than the indignity heaped upon the body and blood of Christ in the Eucharist by communicants, infected with unabsolved crimes. He thinks it even more censurable than apostacy and idolatry, which appears from his saying "that now (i. e. by an unworthy communion) they sin worse against the Lord with their *hands* and *mouth*, than when they denied him." This certainly squares but very little with any other doctrine about the Blessed Eucharist, except that, which professes with the whole Catholic Church, that it *is* the true, real, and substantial body of Christ, our Saviour; except that, which teaches, that under the appearances of bread and wine, the *hand touches*, and the *mouth receives* the veritable, identical substance of the incarnate, and now glorified Son of God. This shows at once that the calumnious hue and cry, wherein our modern *Reformers* (?) of the rock-built Church of our Saviour Christ, charge the Pope and the Catholics with having forged substance and reality, where the ancient Church had only figures and shadows; with having abandoned

the path of primitive truth, and struck into ways of damning apostacy; that this calumny, I say, should be quite reversed and stand thus: that our modern Protestants are taught a faith which, by *evil-designing men*, has been turned away from the purity of the Apostolic and primitive times into the muddy channels of feeble human reasonings and sophisms, that more especially in regard to the Blessed Sacrament they are guilty of having abandoned the faith of a venerable ecclesiastical antiquity, which uniformly inculcated *substance*: and do now catch at mere figures and shadows.

This single testimony of St. Cyprian appears sufficient to establish the fact that Transubstantiation was no *novelty* either to him or his times, consequently much less an innovation in the 9th century, or in the 19th. Thus we might pass on to those writers who in the following century bear witness to the Church's unchangeable doctrine of the change of bread and wine into the real substance of the body and blood of our Saviour. Yet, as I am anxious to shew, that it is not only in one single instance, that St. Cyprian expresses himself in favor of this Catholic tenet; I will send you, Mr. Editor, in my next communication such passages from his writings with such reflections upon them, as I may deem best calculated to support what I have ventured to demonstrate.

(To be continued.)

CATHOLIC CHAPEL IN KURNAUL.

To the Editor of the Catholic Herald.

Sir,—I respectfully beg to call your attention to a paragraph in No. 21, page 292, Vol. 4, in which it is stated that the Catholic Soldiers of H. M. 13th, or, Prince Albert's Own Royal Light Infantry Regiment subscribed 6,000 Rupees towards erecting the Chapel in Kurnaul. This Sir, I have to inform you is erroneous, as H. M. 13th, or, Prince Albert's Own Royal Light Infantry Regiment was at Agra while the subscription for the said Chapel was in progress. It was raised in H. M. 31st Regiment under the presidency of the Rev. Father Antony of Cork, in May, 1835, and continued till the December following, when the amount of Rupees 6,000 was realized.

Though the liberality of the Catholics of H. M. 13th, or, Prince Albert's Own Royal Light Infantry Regiment in affairs of this nature does them much credit, and deserves to be highly lauded, especially for their late benevolent attention to the Rev. F. Francis at Ferozepore, yet Sir, in justice to the Catholics of H. M. 31st Regiment, I request the insertion of this in your valuable journal.

I am Sir, Your's very respectfully,

A SUBSCRIBER.

DIALOGUE BETWEEN REV. MR. —— AND A PRIVATE.

Scene in a Barrack Room. Groups of Soldiers of all Christian denominations—Catholics equal in number to all the others.—A Private is seen reading on his berth when he is accosted by the Rev. Incumbent of St.—— thus:—

Rev. Incumbent. Good evening—and kind shake of the hands; what books have you been perusing this while past?

Private. You have some of them in your hands.

Rev. I. What! Popish authors. I would not come here to-day but to inform you I have your soul to answer for at the day of judgment. What shall the Lord say to me as your Shepherd? He will say "you have let your sheep go astray."

Private. As to your having to answer for my soul I am ignorant. I believe every man has his own soul to answer for, and that is as much as he can do. I cannot believe that your reverence has to answer for the souls of all the congregations and—

Rev. I. (*Interrupting.*) No, nor can I believe that you now follow the horrible Religion of the Papists (*evidently in wrath.*)

Private. Do not abuse me; you know that abuse is no argument.

Rev. I. Argument!!! I do not want to argue with you.

Private. I would not even argue with a learned man more than to let him know that the "Papist" Church, or any name you like to call it, is the *true Church of all ages.*

Rev. I. Now that you are turned Papist what do you believe in.

Private. I believe just in the Nicene Creed, that is the Doctrine taught by the Holy Roman Catholic Church. I believe in one true Church—*one Lord, one Faith and one Baptism.*

Rev. I. Very good, but still the Papist Church, as I cannot call it Catholic, is not of all ages.

Private. I am assured Sir, the true Church cannot be the Protestant Church; as its foundation is not older than Luther and Calvin, who have each been condemning one another's doctrines, and that is only about 300 years ago, it cannot therefore be the *true Church of all ages.*

Rev. I. Do you believe that wafer which the Priest holds up and bows to be the body and blood of Christ?

Private. Yes Sir, I believe that under the appearance of bread the body, blood, soul and divinity of Jesus Christ are whole and entire.

Rev. I. How could you believe that to be the body, blood, soul and divinity of Jesus Christ when he himself administered the same

sacrament to his Apostles? How could they be eating his body?

Private. Your reverence will soon bring it to a deistical argument—*(interrupted again.)*

Rev. I. Did you ever read Fox's Book of Martyrs?

Private. Yes Sir, I have read Fox's Book of Martyrs, the Lives of Beal and Mahommed, and likewise the works of Tom Payne, and I would burn the authors of every one of them.

Rev. I. You surely would not burn the author of Fox's Book of Martyrs, it is a fine work.

Private. Yes Sir, it is a fine work, there are some fine lies in it too. *(His reverence appeared rather non-plussed—and exclaimed,)*

Rev. I. You can't be ignorant, for you know very well that a man of this Idolatrous Church can never be saved. Surely you were never bred up so ignorant of the Scriptures? Look only to the second commandment—it says "before no idol bow thy knee."

Private. I know the 2d commandment Sir, but what has Idolatry to do with the Roman Catholic Church. I know Sir the opinion of Protestants,—they ignorantly believe that the Roman Catholic Church is idolatrous, I can tell them to the contrary and—

Rev. I. Yes, as far as I am informed, you do so, but you are not satisfied at forsaking the religion that your forefathers died and suffered so much for, but you make others forsake it also.

Private. I never asked any man to turn. I merely told them that they were going astray and explained the Holy Roman Catholic doctrine to them, as there are a great many who seem willing to talk with me on that subject.

Rev. I. (*Very knowingly.*) Did you not ask a man of No 3 Company to go along with you to St. Thomas' Church as they call it.

Private. Yes Sir, I told him when he put the same question which your reverence did a few moments ago to me, what I did believe in, he immediately answered me, saying "I'll not be a Protestant any longer" and like myself was very sorry he had been a Protestant so long. I then told him I was going to St. Thomas' that evening and he was welcome to come with me if he pleased.

Rev. I. (*Despondingly.*) I am not so sorry for yourself, as I have explained the errors you are falling into; but as for your posterity, it is horrible to think of your children if you ever have any being bred Papists, *in such a false Doctrine.* I am also informed that you were kept without your breakfast until a very late hour yesterday because there was some great man at the Chapel. I dont know who he was—What was he doing with you?

Private. That great man Sir, is the Bishop of Calcutta, and he was administering the Sacrament of Confirmation.

Rev. I. What!!!! did you get Confirmation? Do you know what confirmation means?

Private. Yes Sir, it is a Sacrament that makes us very strong in faith and by its Divine efficacy enables Christians to be true Soldiers to Jesus, preferring persecution and death to denying him, but I am very sorry, Sir, I have sent a book to be bound that would persuade you that it is the Church of all ages.

His Reverence in an uncontrolable fit of insulted dignity said.—Persuade me, Sir, how dare you be so full of impertinence! and went off in a most edifying and pious rage, muttering as he went.

TO THE RIGHT REV. DR. CAREW,
Bishop of Philadelphia,
Vicar Apostolic of Bengal.

My Dear Lord,—I beg to acknowledge the receipt of your Lordship's kind letter by Dr. Wallich, and to thank you for the unmerited notice of one so obscure and unknown as your humble servant. Permit me in return to introduce to your Lordship's notice, one of our Converts from Protestantism, the Captain of the "Olivia" Schooner, Willam Roome. He has brought to this poor mission no inconsiderable sums of money from various ports, to aid the building of our *Church* in this Town, (there was not even a *Chapel* when I arrived,) and he intends, with your Lordship's kind sanction, to collect a little in Calcutta. Not but that we have had already a testimony of his zeal in that quarter in the donation of your Lordship's late lamented Vicar General, the Very Rev. Dr. Kelly, but he hopes to have more time on this occasion to use his charitable and very effective exertions. The enormous expense of labour and materials for building in this colony, and the very limited means of the congregation, the main support too of three other Missions, and of building Churches therein, have reduced us to the necessity of begging in *every part* of the globe, and gathering thence "every *little* to make the *mickle*" of which we stand so much in need.

I had but once or twice the pleasure of conversing with your friend Dr. Wallich: he left this soon after his arrival, for a Botanical Tour thro' the colony, and I have not heard of him since.

His Grace, the Archbishop of Sydney, did me the honor of a visit on his way to his new Archdiocese, and preached in aid of our new Church. Until this and the others shall have been completed, we cannot hope to effect much good in this part of the Vineyard. 'Tis consoling to me nevertheless to know that our poor labours are more than amply compensated for by the *gigantic* efforts of other Pastors in

other climes—and India among these "in comparison with whom we seem like Locusts," which, by the way, paid the Colony a visit this year, and did much damage.

I am but slowly recovering, my dear Lord, from a violent attack of illness, which lately assailed me, and which it required two Physicians to repel. I have not yet recovered the use of my pen, and write with much difficulty, your Lordship will therefore be kind enough to excuse this hasty and almost unintelligible scrawl, and not deny me the honor and pleasure of hearing from you *often*.

Recommending myself and mission to your Lordship's and fellow-labourers prayers,

I have the honor to remain,
Your Lordship's obliged
and faithful Brother in Christ.

+ P. R. Griffith, V. A.

Cape Town, 4th April, 1843.

FOR THE CAPE OF GOOD HOPE MISSION.

Bishop Carew	Rs.	20
Mrs. Gray		32
Mrs. Curnin		40
Mr. Spence		25
Messrs. John Lackersteen & Brothers,		150
Mr. E. O'Brien		10
Mr. J. O'Brien		5
Mr. P. S. D'Rozario		10
Mr. James Rostan, Junr.		10
Mr. P. Bonnaud		10
Mr. S. Jones		4
Mr. D'Souza		50
Mr. Cameron		20
Mr. McMillan		10
Dr. McClelland		10
Mr. F. Pereira		50
	Rs	456

TO THE RIGHT REV. DR. CAREW,

Bishop of Calcutta, &c. &c.

My Lord,—I beg leave to return my sincere thanks for the very liberal and benevolent contribution, which I have received from a few worthy Members of our Church in aid of the Mission at the Cape of Good Hope.

While returning thanks I cannot help noticing the very liberal Donation of Messrs. Lackersteen and Brothers, but I understand it is only in keeping with many other cases, when the cause of humanity and true-feelings of piety towards the Catholic Faith is known to those Gentlemen.

May the blessings of the Almighty attend them, and may they live long to enjoy the prosperity with which God has given them, is the sincere prayers of

Your Lordship's Obdt. Servt.
Wm. Roome.

FOR THE PURCHASE OF THE FEMALE ORPHANAGE AT CHANDERNAGORE.

Thro' Mr. N. O'Brien.

H. H. Madge,	Rs.	2 0 0
W. Smyth, at Messrs. Ostells,		2 0 0
P. Sutherland,		1 0 0
J. S. Cockburn,		1 0 0
Wm. Byrne,		1 0 0
Jas. Carland, Arsenal Dept.		5 0 0
W. H. Ryper,		2 0 0
A Friend,		1 0 0
Raunhocoomarky,		1 0 0
Emily Gray,		2 0 0
H. C. Watts,		25 0 0
John Hanly,		1 0 0
Wm. Pierce,		1 0 0
R. S. B.		1 0 0
L. Dacosta,		2 0 0
J. H. Cohen,		3 0 0
A Friend, in the Presdy. Pay Office,		5 0 0
J. Huber,		5 0 0
J. H.		1 0 0
R. Presgrave,		5 0 0
A Poor Man,		1 0 0
Conductor T. Shiels, Arsenal Dept.		2 0 0
Serjeant Homan,		2 0 0
Ditto Hammond,		2 0 0
Ditto Kennedy,		2 0 0
Beerchaund Auddy,		1 0 0
Uddit Chunder Auddy,		1 0 0
Mohes Chunder Auddy,		1 0 0
W. Durne,		3 0 0
J. F.		5 0 0
S.		3 0 0
Thro' C. Boyse, 10th Rgt. for 2 ms.		4 15 0

FESTIVALS.

Sunday, July 23,—VII. After Pent. St. Apollinaris, B. M. d. com. H. C.
Monday, 24,—St. Columba Ab. d. (J. S. 9, June) com. Vig. and the H. V.
Tuesday, 25,—St. James, Apost. d. 2 cl. com. H. M.
Wednesday, 26,—St. Anne, Mother B. V. M. Gr. d.
Thursday, 27,—St. Alban M. d. (E. S. 22 June) com. H. H.
Friday, 28,—SS. Nazar, and com. MM. sem.
Saturday, 29,—St. Martha, V. sem com.

Selections.

THE BEAUTIES OF PUSEYISM.

To the Editor of the Bengal Hurkaru.

Sir,—I thank you very much for inserting my letter of questions, respecting the difficulties which have arisen in my mind. Your kindness emboldens me to unbosom myself to you a little more.

I will not at present ask you, why the learned men at Oxford apply the word "altar," to what the Church of England calls "*the table, having a fair linen cloth*;" nor why they call the Lord's Supper, a "sacrifice;" nor why they bow to the East, and recommend that men should make the sign of the

cross; nor why they prefer preaching in white surplices to preaching in black gowns; nor why they should read different parts of the prayers, in different parts of the Church; and do and say so many other things, that I have heard and seen, in Roman Catholic Churches; I do not ask you these questions, because, I am a very considerate man, and should be sorry to give you much trouble; and I fear, it might occasion a good deal, to give satisfactory replies. So I will content myself with saying, that I have been much surprized by all these things, and that I never was taught them by my parents or school-masters, when I was brought up; and yet I always thought that my instructors, were well informed Church-of-England people, and meant to tell me all that they knew themselves. I do not recollect that they ever taught me anything like the things I have mentioned; though I once remember in a country Parish Church, seeing a good many of the farmers turn to one end of the Church, when the belief was said, and to the other end when the singing began.

Let me begin this letter by saying, that I used to be taught history, and always was told that the Reformers were great and good men, and that they were put to death or persecuted by the Papists. And I don't think that the Papists would have been so cruel, if the Reformers had not differed with them a good deal. But from what the Tracts for the Times and Dr. Pusey say, I should think, that there never was much difference between the Church of England, (or the Anglican Church, as they call it, which, perhaps, is a different thing,) and the Church of Rome. Indeed, in one of those pretty novels, which the friends of Dr. Pusey have published, (the author is the Rev. Mr. Gresley, prebendary of Litchfield,) it is shown, that the man who put the martyrs to death, at Manchester, in Queen Mary's days, was a very good man, but it does seem to my simple mind, that he was very severe to burn them.

By-the-bye, I should like to know, what people who are better able to judge, than I am, think of the novels which are issued by these reverend clergymen. I hope I am not too rigid, in thinking that Mr. Paget, (he is chaplain to the Bishop of Oxford.) might better employ his valuable time, than in writting tales about young gentlemen making love in Church; and a young lady refusing to marry a person to whom she was very much attached, because he was a Dissenter. One of Mr. Paget's novels represents the people of a parish, dancing round a Maypole in spite of the Puritans; and though it is ambiguously expressed, I think he means to show, that they did so, on Sunday, in Charles the First's time. Now, I know, that Archbishop Laud used to play tennis on Sunday, (pour encourager les autres); and that he and Charles the First published a book of sports, for Sunday use, and ordered that every clergyman should read in Church an order to obey that book; which many did, and then told the people that they were to obey the order in so far as it agreed with the fourth commandment;—but still I never thought that sort of conduct quite right, and I hope that the friends of Dr. Pusey, who are said to be very holy men, (and who fast very regularly) do not intend to restore the system of Sabbath games.

You see, Sir, I wander from my point; but I hope you will excuse it—in so plain and simple a man. I am very like John Bunyan's Mr. Feeble mind; so nothing better can be expected of me. To come back to my subject, I must tell you, that I have been a great reader in my day; and that I am acquainted pretty well, with the sentiments of most of the chief Church-of-England Divines, especially of Archbishop Crannier, Sandys, Parker, Usher, and Leighton; Bishop Ridley, Hooper, Latimer, Jewell, Hall, Davenant, Reynolds, Hopkins, and Beveridge; and in these latter times, of Bishops Horsely, Sumner, and Wilson; of Bradford, Hooker and many more; and I do not remember that I ever read in the works of these venerable men, anything like what I quoted in my last letter. I told you so at the time, and only repeat it now, because I want to show very plainly what I mean, lest any of your readers should be as simple as myself.

In one of these writers, (Bishop Jewell), I find this: "*Lawful succession standeth not only in the possession of place, but also and much rather, in doctrine and diligence.*" But now I hear from Oxford, that every episcopally ordained Minister is divinely authorized, and that none others are; in other words, as that *Edinburgh Review* you have quoted says, a Robert Hall or a Philip Doddridge are not true Ministers, but a Jonathan Swift, and a Laurence Sterne, are. This does not seem to me very charitable, or just. I read in the Bible that when the disciples, then some thousands in number, were scattered abroad, after the death of Stephen, they all, without ordination, went about preaching. (Acts VIII 4.) And, certainly, Apollos, that great preacher, whom St. Paul mentions, is shewn to have begun preaching without ordination; and, I think we ought not to curse whom God has not cursed, nor defy whom God has not defied. The reformers said, "how shall we not call him brother, whom God calls son?" That seems to my weak mind, very good. If I am wrong, I should like to be taught better; but till I am so taught, I shall continue to be very sorry that the learned Divines of Oxford, and their friends out here, speak so much against those who do not belong to their Church.

Now, I will go on to solicit some more explanations, on points of considerable interest. I will give you another specimen of the way in which the learned Divines, at Oxford, contradict their Church, in one of her formularies, and then ask you, or your correspondent No PUSEYITE to tell me, which I am to believe?

"Should it be asked, whence our knowledge of the truth should be derived**** it may be replied, first, that the writings of the Fathers, contain abundant directions how to ascertain it." Tract No. 71, page 34.

"Shall we, Christian men think to learn the knowledge of God and of ourselves, in any earthly man's book or books, sooner or better than in the Holy Scriptures, written by the inspiration of the Holy Ghost." Homilies of the Church of England. 10th Homily, 2nd Book."

And then let me inquire if the following language is not rather strange language for clergymen to choose, in which to speak of the Scriptures: —

"If the Fathers contradict each other in words, so do passages of Scripture contradict each other." —Tract 85, page 80.

Am I to choose the theology of the 4th Century or of the 16th Century—the era of the Reformation? I am told that they differ materially:—

"Compare the sayings and manner of the two schools say the editors, (Messrs. Newman and,

Keble, I believe) of Froude's Remains in their preface to the second edition, "*on the subject of the fasting, celibacy, religious vows, voluntary retirement and contemplation, the memory of Saints, the rites and ceremonies recommended by antiquity;* * * * * and, especially, on the great point of giving men divine knowledge, * * * * not indiscriminately, but as men are able to bear it, there can be little doubt, that generally speaking, the tone of the 4th century is so unlike that of the sixteenth, that it is absolutely impossible for the same mind to sympathize with both. *You must choose between the two lines*: they are not only diverging, but contrary."

And what is the meaning of this? I hear a great deal from these new writers of the Sacraments and "the Christian Priesthood," and then I hear them say: * *

"Certainly the tone of the new Testament is unsacramental, and the impression it leaves on the mind, is not that of a Priesthood and its attendant system."—Tract 85, page 58.

The following passage is from these new writers on the subject of Purgatory. It leaves me in doubt whether to believe or not to believe, a doctrine which the Church of England in her Articles says is "a fond thing vainly invented," without warrant of Scripture, but rather repugnant to it.

"The Creed of Pope Pius the IV. the Romish Creed of Communion *only* says, "I firmly hold a Purgatory, and that souls therein detained are aided by the prayers of the faithful" nothing being said of its being a place of punishment. Now, supposing we found ourselves in the Romish Communion, it would be a great relief that we were not bound to believe more than this vague statement, nor should we, I conceive, on account of the received interpretations about Purgatory—superadded to it, be obliged to leave our Church"—Tract No. 71, page 15.

In plain Sermons by contributors to the Tracts for the Times, it is said, "whether we can do them (the dead) good or no, we perhaps know not." And in Tract 85, they go further, as I notice they generally do, year after year, so that I don't know what they will end in. That Tract, states it as the Church's Doctrine that "there is an intermediate state, that in it the souls of the faithful are purified and grow in grace, that they pray for us, and that our prayers benefit them." Lastly, I would say, that I hope that sincerely religious people, are not to be as miserable all their days, as these writers think:

"Scripture does not set before us any sensible joy or satisfaction to be sought for, as the end of holiness."—Tract, No. 80, page 82.

Perhaps, Sir, as I hear that we are henceforth to have no right of private judgment, I am wrong in thinking about these matters at all, being an unlearned man. But I own that it seems to me, that if men understood the Apostles and Our Saviour, when they spoke, there ought to be no reason why they should not equally understand their words, when written down. At present I am in some perplexity, because I hear such different statements by different Ministers of the Church. I have only to cross the river, and then I shall hear something very different to what the Bishop preaches here. Now, I am sure, he is a good man; and I dare say, some people, as simple, as I am, have been in doubt why learned professors should disturb our weak minds by preaching doctrines different to his. Happily, I now know the reason, because it is thus writen in the British Critic, for July 1841, which has been, and I suppose is still the organ of the new writers.

"It ought not to be for nothing; no, nor for anything short of some vital truth,....some truth not to be rejected without *fatal error*, nor embraced without radical change....that persons of name and influence, should venture on the part of "ecclesiastical agitators," intrude upon the peace of the contented and raise doubts in the minds of the uncomplaining, vex the Church with controversy, alarm serious men, and interrupt the established order of things, "set the father against the son, and the mother against her daughter," and lead the taught to say, "I have more understanding than my teacher." * * * * * * An object thus momentous, we believe, to be the *unprotestantizing*, to use an offensive but forcible word, of the national Church."

That Sir, is very plain language; and I beg to conclude by saying, that simple as I am, I understand it.

Your obedient servant,
A PROTESTANT.

NO PUSEYITE AND THE KIRK OF SCOTLAND.

To the Editor of the Bengal Hurkaru.

Sir,—Your correspondent, who writes under the mask of "No Puseyite," but whose remarks and quotations prove him to be both a *head* and *heart* Puseyite after all, labours to "show that the doctrines" (of the Oxford tract-writers) "condemned by the Reviewer," (Edinburgh,) "are not peculiar to those writers, but are the doctrines in the Reformed Church of England." Is there no *true* son of the *Reformed* Church of England in Calcutta, or this Presidency, to rise up and repel the calumny of this *false* and *parricidal* son? My own more immediate business is with another matter. Your correspondent reiterates the cant—the insolent and insufferable cant—of his party and sect, respecting "the Kirk of Scotland and other religious communities." The ten thousandth time reiterated assertion is not a subject for argument, but for indignation and contempt at the intolerable bigotry, irrationality, and uncharitableness of the assertors. It has its *origin* in the spirit of a *low debasing ceremonial superstition*; it is *based* on the *idlest* and *most gratuitous assumptions*; it is *propped up* by the most *childish and almost insane quibble*, and *sophisms of Jesuitism*; and is sure to *terminate* if God in mercy interpose not in all the *fierce and fiery intolerance of* Anti-Christan Popery.

Your correspondent is satisfied with resting his grotesquely absurd *assumption* on the fact, that "the Kirk of Scotland and other religious communities have repudiated episcopacy," i. e., *his* high Prelatic, Puseyite, or Papistical Episcopacy. Now, with such a writer, there is no use in mincing matters. I tell him therefore, plainly, that I hold it as demonstrable, on the ground of moral and rational evidence as any proposition in Euclid, that *his* high Prelatic Puseyite, or Papistical bishop has no more right warrant, authority, or place in the Church established by Christ and his apostles, than the Buddhist King of Burmah, or the Confucian Emperor of China. I tell him moreover, that, on the *same* ground, I hold it *equally* demonstrable, that the *godly* and *faithful Pastor* of *any* flock, belonging to *any* orthodox religious community, is a *true Apostolic Bishop*, o *overseer of souls*—a true Apostolic Bishop, in th *only* sense in which the term is *ever* used in th *New Testament Scriptures.*

Since, however, your correspondent is so doatingly fond of quotations from Whig Bishops, &c., I shall gratify his taste by supplying a few, which must be acknowledged to have an important bearing on this subject.

1 Wickliffe, the "morning star of the Reformation," says,—"I boldly assert one thing, viz., that in the primitive Church, on in the time of St. Paul, *two* orders of the Clergy were sufficient, that is, a Priest (Presbyter) and a Deacon. In like manner I affirm, that, in the time of Paul, the *Presbyter* and the *Bishop*, were names of the *same office*. This appears from the third chapter of the first Epistle to Timothy, and in the first chapter of the Epistle to Titus. And the same is testified by that profound Theologian Jerome."

2. Dr. Cox, a Divine of the 16th century and member of Convocation, writes,—"Although by Scripture, as St. Hierome (Jerome) saith, Priests and Bishops be *one*, and therefore the one *not before* the other; yet Bishops as they be *now*, were *after* Priests; and therefore *made of Priests*," i., e., *by* Priests or Presbyters.

3. Dr. Redmayne, of whom Bishop Burnet testifies, that he "was esteemed the *most learned* and *judicious* Divine of that time," says,—"They all (Bishops and Priests) be of like beginning, and at the beginning were *both one*, as St. Hierome and other old authors shew by the Scriptures, wherefore *one made another indifferently*."

4. Cranmer, Archbishop of Canterbury.—"The *Bishops* and *Priests* were at one time, and were *no two things;* but *both one office* in the beginning of Christ's religion."

In strict accordance with these truly *sound* and *Scriptural* views of the first great Reformer of the Church of England, we find *facts* and *practices* on record that ought to minister the most withering rebuke to the self-exalted Puseyite bigots of the present day, who are their unworthy successors. In the times, both of Elizabeth, and one at least of her successors, several Acts of Parliament were passed, civilly to sanction and ratify "the ordination of such as were ordained by *Presbyters only*." By these Acts, "hundreds of Ministers," says Powell, "who had *no more than Presbyterian ordination, or by ordination by Presbyers alone*, without the *presence* of any *Bishop*, were confirmed in their livings as *true Ministers in the Church of England*." "No Bishop in Scotland," remarks Bishop Burnet, "during my stay in that Kingdom, ever did so much as *desire* any of the *Presbyterians* to be *re-ordained*." And Archbishop Grindal also granted his Archiepiscopal License "approving and ratifying the form of Ordination," by a *Scottish Presbytery*, of Mr. Morrison, a Scots Divine; and giving him *commission* "throughout the whole Diocese of Canterbury, to *celebrate divine offices, to minister sacraments*, &c."

These quotations, which finely contrast with the senseless bigotry of "No PUSEYITE," and his sectarian associates, I leave to him to digest at his leisure—promising him a fresh entertainment so soon as his appetite for such substantial food returns.

Thursday morning. *ANTI-PUSEYITE.*

SINGAPORE.

The *Erigone*, French Frigate, Commandant CECILLE had left Macao on the 5th of last month, for the Coast of Cochin China; accounts having been received that the King of that Country, who it seems is now at war with Cambodia and Siam, had seized and condemned to death, five French Missionaries;—on the receipt of which intelligence Captain CECILLE it is said, immediately set out for the Coast of Cochin China, either to procure their release, or satisfaction for their martyrdom, if unfortunately they have been executed.—*Straits Messenger, June 6.*

THE LATE RIGHT REV. DR. DUBOIS, BISHOP OF NEW YORK,

This mild and saint-like prelate had, at the time of his lamented decease, attained his seventy-ninth year, and was in possession of his mental faculties to the last: he was sixteen of those years, Bishop of New York and fifty five years a priest of God! What an opportunity was his to effect the great objects of the Gospel—to spread the rays of Christian light through a community which received it through his agency as through the specially created of heaven's luminaries. Thus has another light disappeared from the ecclesiastical horizon—not, however, without shedding its departing lustre on the surrounding constellations.

Bishop Dubois was born in Paris on the 24th of August, 1764; in September, 1787, he was ordained priest. The French revolution breaking out soon after, he emigrated to the United States in 1791. He arrived in Richmond, Virginia, in the month of July of that year, and was most kindly received by the illustrious patriots of that period—the Washingtons, the Henrys, the Randolphs, and Marshals of Virginia, to whom he came recommended by letters from General Lafeytte. During two years he continued among them, improving himself in English, and at the same time giving lessons in French to some of those distinguished families, whilst he administered the consolations of religion to the Catholics of that vicinity. In 1794 the venerable Archbishop Carrol appointed him pastor of a congregation in Frederick, Mary-land. In 1808 he founded Mount St. Mary's College, now one of the most popular and prosperous literary institutions in the country. In the same year he was charged with the superintendence of a community of religious ladies, at St Joseph's, who had taken the resolution to consecrate themselves to the service of God and of the poor for God's sake. They were but three or four, having the late amiable and saintly Mrs. Seton of this city for their mother superior. This mustard seed Bishop Dubois was appointed to plant and protect, and, like his college, he lived to see it become a tree, extending its branches to every part of the country—for who has heard of the orphans, and not heard of the "Sisters of Charity"?

In 1826 Dr. Dubois was appointed Bishop of New York, and consecrated on the 29th of October of that year, and died consequently in the 16th year of his episcopacy, and the 55th of his priesthood.

He was a faithful and laborious missionary, walking in devotedness to his sacred ministry, and his God; and carrying with him, as he passed from youth to old age, through a long and spotless life, the esteem and veneration of all who knew him. His death was like his life—a beautiful and profound lesson of edification to those who had the melancholy consolation of witnessing it.

MISCELLANEA.

"THE MONTH OF MARY."—We have already given a few extracts from the little work published under this title. The following passage, extracted from the above publication, will be found appropriate for the ensuing month of May, which is, by excellence, the "month of Mary:"—"The month of Mary originated in Italy, and the month of May was selected in preference to any other from a wish to change a season of dissipation and amusement into one of instruction and devotion. From Italy it passed into France, and other countries of Europe, where it has been found productive of the most beneficial results. Within the last few years it was introduced into the United States, where it has been practised by numbers of the faithful servants of Mary, who eagerly profited by this opportunity of testifying their love and gratitude to the Holy Mother of God, and of cultivating the virtues which would assimilate them to the perfect model of Christians. On the evening before the first of May, the person who unite to practise will assemble before an altar (if practised in a church), over which is an image of the Blessed Virgin, which should be adorned with flowers and other suitable decorations. The Litany of the Blessed Virgin is either said or sung. After this the Meditation is slowly read by one. The Meditation read each evening should be carefully impressed on the memory, and made the subject of half or at least a quarter of an hour's reflection on the following morning. A resolution to practise the particular virtue which it inculcates should be the fruit of this morning exercise. If possible, Mass should be heard each day, and the ordinary devotions to the Mother of God practised with more than ordinary fervour and exactness. As the object of this devotion is to eradicate vice from the heart, and plant in its stead the seed of heavenly virtue, each one should prepare for the exercises of this month by approaching the sacraments of Penance and the Holy Eucharist. If that be not possible, let him excite his heart to sincere contrition for having offended God, and resolve to take the earliest opportunity of being reconciled with Him. Each one should propose to overcome some vice or failing to which he is most particularly subject or inclined, or to acquire some virtue of which he may stand in need, or to which the grace of God may prompt him to aspire. All the exercises of the month should be specially directed to attain this object."

ROME.—The Most Rev. Dr. Joseph Palma, General of the Carmelites, has been chosen Bishop in the Kingdom of Naples.

I regret to state that the Rev. Mr. Dowling, some days since, had a severe attack of apoplexy in Rome. It is to be hoped that it will not have a fatal effect. The Most Rev. Father Eugene, General of the Capuchins, departed this life on the 28th ultimo at the Convent of the Conception, Piazza Barbarina, in Rome. He was greatly and deservedly regretted.

There was a time when, if you but mentioned the existence of a Jesuit the hair of the *Exeter Gazette* would stand on end. Now our contemporary observes their introduction into Canada, without raising a single bristle in behalf of true Protestantism. Puseyism has changed the heart and eyes of our learned friend.—*Western Times.*

DUMAS IN ITALY.

RELIGIOUS CONFRATERNITY AT FLORENCE.

'Sometimes in the midst of a cavatina or a *pas de-deux*, a bell with a sharp, shrill, excoriating sound will be heard; it is the bell *della misericordia*. Listen; if it sound but once, it is for some ordinary accident; if twice, for one of a serious nature; if it sounds three times, it is a case of death. If you look around, you will see a slight stir in some of the boxes, and it will often happen that the person you have been speaking to, if a Florentine, will excuse himself for leaving you, will quietly take his hat and depart. You inquire what that bell means, and why it produces so strange an effect. You are told it is the bell *della misericordia*, and that he with whom you were speaking is a brother of the order.

'This brotherhood of mercy is one of the noblest institutions in the world. It was founded in 1244 on occasion of the frequent pestilences which at that period desolated the town, and it has been perpetuated to the present day, without any alteration, except in its details—with none in its purely charitable spirit. It is composed of seventy-two brothers, called chiefs of the watch, who are each in service four months in the year. Of these seventy-two brothers, thirty are priests, fourteen gentlemen, and twenty-eight artists. To these, who represent the aristocratic classes and the liberal arts, are added 500 labourers and workmen, who may be said to represent the people.

'The seat of the brotherhood is in the place *del Duomo*. Each brother has there, marked with his own name, a box enclosing a black robe like that of the *penitents*, with openings only for the eyes and mouth, in order that his good actions may have the further merit of being performed in secret. Immediately that the news of any accident or disaster is brought to the brother who is upon guard, the bell sounds its alarm, once, twice, or thrice, according to the gravity of the case; and at the sound of the bell every brother, wherever he may be, is bound to retire at the instant, and hasten to the rendezvous.' There he learns what misfortune or what suffering has claimed his pious offices; he puts on his black robe and a broad hat, takes the taper in his hand, and goes forth where the voice of misery has called him. If it is some wounded man, they bear him to the hospital; if the man is dead, to chapel: the nobleman and the day labourer, clothed with the same robe, support together the same litter, and the link which unites these two extremes of society is some sick pauper, who knowing neither, is praying equally for both. And when these brothers of mercy have quitted the house, the children whose father they have carried out, or the wife whose husband they have borne away, have but to look around them, and always, some worm-eaten piece of furniture, there will be found a pious alms, deposited by an unknown hand.

The Grand-Duke himself is a member of this fraternity, and I have been assured that more than once the sound of that melancholy bell, he has clothed himself in the uniform of charity, and penetrated unknown, side by side with a day-labourer, to the bed's head of some dying wretch, and that this presence had afterwards been detected only by the alms he had left behind.'

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'One body and one spirit—one Lord, one faith, one baptism.'

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THE UNIVERSITY OF OXFORD AND DOCTOR PUSEY.

In a late number of our Journal, we demonstrated, that in the constitution of the English Protestant Church, there exists no competent tribunal to set at rest, by a decision to which English Protestants will feel bound to assent internally, any doctrinal controversy whatever, much less a controversy so complex and so formidable as that which relates to Puseyism. When we last touched on this subject, we never imagined, that the Overland Mail was then actually conveying to us, one of the most felicitous illustrations we could have desired, of the justness of the position, which we had laid down. According to the accounts given by the public journals just received, it appears, that on account of a sermon lately preached by Dr. Pusey before the University of Oxford, in which that distinguished Gentleman openly advocated the Catholic doctrine on the Eucharist, a sentence of prohibition to preach for two years at Oxford, has been passed against him by the Vice-Chancellor of the University. Now, in our opinion, it is easy to make it evident, that the proceeding just referred to, instead of contributing to terminate the grand controversy by which the English Protestant Church is, at present, shaken to its very centre, will, on the contrary, confer signal advantage on the cause advocated by Dr. Pusey and his adherents. For, it is admitted, in the very journals which have recorded the event we speak of, that the Vice-Chancellor pronounced on his own sole responsibility the prohibition of which Dr. Pusey complains. Neither are we left in the dark, as to the circumstances, which made it necessary for the Vice-Chancellor to undertake alone so heavy a responsibility. In truth, a better reason than that assigned for his acting thus, or one more gratifying to Dr. Pusey and his friends could not have been alleged. The fact, then, is, that the Committee of heresy, as the tribunal which sat upon Dr. Pusey's case, is oddly enough designated, disagreed among themselves on the subject at issue, so that at the close of their deliberations, the poor Vice-Chancellor was just as wise as he was before these most sapient Doctors began their inquiry. It would have been too bad, if the mountain in labor were to bring forth only a mouse, and the Vice-Chancellor, to escape the ridicule, such a finis to the labors of the Committee could not fail to produce, ad perpetuam rei memoriam, and for the terror of the naughty Pupils, who are supposed to favor Dr. Pusey's principles, solemnly interdicts Dr. Pusey to preach for two years before the University. Now, we appeal to any impartial reflecting man, and we ask, what moral effect will this prohibition have on the public mind, and more especially on the minds of the numerous learned persons who, it is publicly stated, are already strongly pre-disposed in favor of Dr. Pusey's opinions? Is it not evident, from what has been premised, that, at best, the sentence passed on Dr. Pusey only shows, that on the points of his sermon which were made the subject of complaint, Dr. Pusey entertains one opinion and the Vice-Chancellor another. The merits of their respective opinions, the reflecting and educated portion of the public will decide upon, not by a reference to the particular offices these Gentlemen may occupy in the University, but to the well known estimate which learned men form of the research and mental capabilities for investigating religious truth, for which each of the Disputants may be distinguished. If this be the criterion, and it is certainly the only fair one in the

present case, by which Dr. Pusey and the Vice-Chancellor will be judged, we may safely affirm, that Dr. Pusey has but little cause to fear the result. We may here remark, that according to the report given by the English Papers of the late proceedings at Oxford, the Vice-Chancellor openly violated a principle not only of British justice, but even of that natural rectitude, which the inquisition itself professed to reverence. It is a recognised maxim of British and indeed of natural equity, that when the tribunal appointed to inquire into any offence is divided in opinion, as to the guilt or innocence of the party accused, the defendant is entitled to the benefit of such doubt, and has a right to be acquitted. Now the British Journals state, that the Committee of Heresy were thus divided in Dr. Pusey's case, and yet the Vice-Chancellor proceeds as summarily against Dr. Pusey, as if the Committee had been unanimous in their condemnation of that Gentleman. It should be remembered also, that Dr. Pusey in his defence, offered to produce from the works of St. Cyril the very words, for the use of which he has been censured. It would be certainly no more than what justice required, that an opportunity of doing what he proposed to do in his defence should have been afforded to Dr. Pusey. For, had this impartial course been adopted, then the question to be pronounced upon, would have been reduced to a very narrow compass. If Dr. Pusey could not show, that his words on the Eucharist were the "ipsissima verba" of St. Cyril, his cause was evidently lost. But, if, on the contrary, he proved satisfactorily that they were, then it would be for the Committee to decide, whether it was competent for them to censure a doctrine, which was publicly taught by one of the most venerable Fathers of the primitive Church, who during life was honoured by the Catholic World, as one of the greatest Doctors of the Church, and after death was venerated as a sainted personage by the Greek and Latin Churches, as a most Holy Pastor, whose words and writings were dictated solely by an inflexible and unchangeable love for apostolic truth. Yes, even in Protestant Oxford, such was the veneration in which St. Cyril was held, that not very long since a splendid edition of his works was printed at the University Press, under the editorial care of the learned Dr. Mills. Supported by an authority to whose fidelity in the explication of religious truth the Churches of the East and West have given such glorious testimony, Dr. Pusey might well console himself under the puny, impotent censure of a few individuals, whose names, but for Dr. Pusey, would never have been heard of, outside the precincts of the University. Dr. Pusey has, however, one obligation which in justice to himself, he should at once nobly discharge. To his friends and his enemies, it is as clear as the noon-day Sun, that he is withheld only by some very slender hair-breadth threads from the Catholic Communion. We are even willing to believe, that he acts as he does, under the impression, that thus he will eventually eradicate more successfully heresy and schism from England. But he can hesitate no longer. The time is come, when the honor due to God and his holy religion, when what he owes to his own high character for learning and virtue, demand, that Dr. Pusey should emulate the generous example of the Spencers, the Sibthorps and Smiths, and return to the embrace of the Father of the Faithful, of him to whom Christ committed his Lambs and his Sheep, his people and their Pastors.

CONVERSIONS.

The Rev. Mr. Zubibarne has received into the Church and baptized three Mussulmen. The same excellent Clergyman states, that within three days from the date of his letter, he had arranged to baptize and marry a Mahomedan woman.

Also at one of the Bengal Military Stations, two men and one woman, Protestants, have been recently admitted into the Catholic Communion and received conditional Baptism.

DUM-DUM.—A body of Artillery of about two-hundred men left Dum-Dum, this week for Agra. Previously to their departure, a large number of the Catholics of this party prepared themselves, by devoutly approaching to Confession and Communion, for the dangers which attend on travelling in this country, and which during the last year consigned so many of H. M. 62nd and 50th Regiments prematurely to a watery grave.

ST. THOMAS' CHURCH.—We have been favored with a view of a beautiful Italian Painting of the Madonna and the Child Jesus, presented by Rev. Dr. Backhaus to the Loretto House. It is nearly four feet in height and will appear to great advantage as an Altar-piece in the Holy Virgin's Chapel in St. Thomas' Church.

THE LATE T. O'MEARA, ESQ.

On Wednesday last a Solemn Office and Mass were celebrated at the Cathedral, the Bishop officiating, for the repose of the soul of the late T. O'Meara, Esq. of Lisaniska, near Dublin. This last tribute was paid to his lamented relative, at the instance of Capt. Fitzimon, 29th Regt. N. I., step-Son to Mr. O'Meara In Ireland Mr. O'Meara, for many years occupied a prominent place in society. In early life he was distinguished for a buoyancy of spirits and good humour combined with refined wit and fascinating talent for the narration of anecdote, which made him the delight of the society in which he mingled. Soon after he had attained to man's estate, he married Mrs. Fitzimon, the mother of the abovementioned gallant Officer. Mr. O'Meara had seen Ireland when she exulted in 1782, in the achievement of the independence of her Parliament. He had been the intimate friend and associate of Grattan, Curran and of all the leading and gifted orators and patriots of that memorable period. In the elegant life of the Rt. Hon. J. P Curran written by his Son, there is an exquisitely beautiful letter addressed by Mr. Curran to Mr. O'Meara, on the occasion of the birth of Mr. O'Meara's eldest Son, now a distinguished Barrister in Ireland, for whom Mr. Curran was requested to stand God-Father at Baptism. In his youth, and for some time after his marriage, Mr. O'Meara was a Church of England Protestant. But the saintly conversation and example of the pious and accomplished Lady whom he married, soon made a deep impression on his warm and generous heart, and induced him to direct his great natural talents to a calm enquiry on the important question of the true Church. The result was such as always occurs, when similar dispositions are brought to the investigation of religious truth. Mr. O'Meara became a most zealous edifying Catholic, and was received into the Church by the late venerable Archdeacon Lube of Dublin. Mr. O'Meara never, even for a day, forgot the mercy which God showed to him, by uniting him to the one Fold of the one Shepherd. In gratitude for this great favor, he made a rule, that every evening when the Family assembled together for Night Prayers, all present should join, in offering up a special Prayer for the good Priest, by whom he had been admitted into the bosom of the Catholic Church. His zeal for the dissemination of piety among the poor of his neighbourhood was most commendable— When about twenty years since, the Sovereign Pontiff proclaimed a solemn Jubilee for the Church of God, Mr. O'Meara, in order that the poor in his vicinity should, without inconvenience, receive all the advantages of that Holy Institution, invited to his seat, at Glencullen, several of the most zealous Priests of the Metropolis, and actually converted into oratories, for the time, every apartment in the House, to enable the multitudes who came in crowds to confess and receive the Holy Communion, to enjoy every facility to comply with their religious duties. It is a fact, in the memory of him who pays this small tribute to departed worth, that on the occasion just alluded to, it was necessary to affix ladders to the windows of the Upper-Rooms, for the men to approach the oratories in which their confessors were officiating, without disturbing those, who were similarly engaged on the first floor. With all this zeal for religion, Mr. O'Meara never ceased to cherish the exalted social qualities, which endeared him so much to all who had the pleasure of his acquaintance. He was in consequence beloved and esteemed equally by men of the most adverse political opinions. In effect, he was at the same time the friend and companion of the Marquess of Anglesey, of Lord Cloncurry, Lord Plunket and Lord Meath, whilst he was closely allied with the Liberator of Ireland, by the marriage of his Step-Son, Christopher Fitzimon, then M. P. for the County of Dublin, to Miss O'Connell, the eldest and favorite daughter of Ireland's noblest Son. His last end was worthy of his honored life. With all the calmness which a good conscience inspires, he humbly and devoutly prepared himself by receiving the last Sacraments, to undergo with Christian fortitude the final struggle of human nature, and after a few days illness resigned his soul into the hands of his Creator. Agreeably to his desire, his remains were interred in the vaults of the Catholic Metropolitan Church of Dublin.—*Requiescat in Pace*!

TRANSUBSTANTIATION.

(*Continued from Page* 36)

The first passage by St. Cyprian, to which, Mr. Editor, I wish to draw attention, is to be found in his book, explaining the Lord's prayer; (St. Cyprian lib. de oratione Dominica) wherein, among other things he speaks thus: "Ita contra timendum est, et orandum, ne dum quis abstentus separatur a Christi corpore, procul remaneat a salute, comminante ipso et dicente: Nisi ederitis carnem Filii hominis, et liberitis sanguinem ejus, non habebitis vitam in vobis." Et ideo panem nostrum, id est, Christam, dari nobis quotidie petimus, ut qui in Christo manemus, et vivimus, a sanctificatione ejus et corpore non re-

cedamus." Which means, "So on the contrary it is to be feared, and we should pray, lest a person, who by abstaining (from holy Communion) remains separated from the body of Christ, were also to remain debarred his salvation, as He Himself threatens, when He says: Unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life within you. And on this account we petition daily, that *our bread*, that is, *Christ*, may be given us, in order that we, who remain and live in Christ, may not recede from His sanctification and His *body*."

A man, who is not "all serpent" in his composition, a man, not yet determined, of using the writings of the Holy Fathers like looking-glasses, wherein to see his own pre-conceived opinions reflected; in short a man not yet base enough, to deny Christianity, a more sublime, a more divine extension, than one commensurate only within the reach of his own poor, limited senses; such a man, I say, cannot fail to see at once that Calvinism finds no credit with St. Cyprian and his times; to be convinced that the Catholic tenet, which teaches, the Eucharistic bread to be *transubstantiated* into the *body of Christ* is that, which enjoys his support and that of the Church in the third century. In fact the expressions of the Saint are so exact and so strictly guarded, that it would be almost impossible for any believer in transubstantiation to deliver the doctrine contained in this word by a happier circumlocution, or by one less liable to misinterpretation. The holy martyr of Carthage does not say with Luther: "Therefore we petition daily, that *our bread*, *wherein* Christ is *contained*, may be given us," no, but at once: "We petition.. that *our bread*, which *is Christ*, may be given us;" much less he enters into Calvin's views, by saying: "we petition.. that *our bread*, which is a *representation* of Christ may be given us," but.. "that our bread, which *is* Christ may be given us," a manner of expressing himself as completely Catholic as it could be. A Calvinistic *shadowist* may, I grant, go as far as to say, that a person by "abstaining (from the Lord's Supper) may remain debarred the *grace of salvation*, as Christ Himself threatens when He says: "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life within you;" meaning all the while by *flesh* and *blood*, nothing more than a *figure* of it. But nobody except a thorough-bred Catholic is able to say, what St. Cyprian says: "A man by abstaining (from holy communion) remains separated from *the body of Christ*, and, by consequence, remains debarred His salvation, as He Himself threatens when he says: "Unless you, etc." Whenever a Protestant figurist does not choose to take the Sacrament, he is indeed separated from the *commemorative bread and wine*, but I am sure he would repudiate it, as savouring of Popery, to say that by staying away from the Sacrament he remains separated from the *body of Christ!* Calvinists say, that it is the *faith* of the receiver, which gives all the efficacy to the sacramental *bread and wine* in order to salvation, but it is the doctrine of St. Cyprian that, although the true faith be an indispensable requisite for justification, it is not indeed the faith of the receiver, but the *true and real body and blood* of our Saviour Jesus Christ, which gives to the Sacrament its sublime dignity and heavenly efficacy; as it is neither the eye of the beholder, which clothes the noonday with such brilliancy, but the bright light of the Sun himself. For he does not say: "A person abstaining from the Sacrament, that is to say, from mere *bread and wine*, is debarred from his salvation," no, but "he, who abstains (from partaking of the sacred rites of the Lord's Supper) remains separated from the *body of Christ*, and then by consequence from his salvation, because the flesh and blood of the Saviour are the life-giving food of the faithful. Such is the faith and doctrine of the Church of the Lamb of God, in our days, and such it will remain to the end of time in spite of the powers of hell, and the exertions of heresies. But could not the whole of the above passage of Cyprian be understood figuratively, by saying, that "Christ" means here nothing more than the justification procured for us by the Saviour giving up for our ransom his body and blood, and which grand effect is communicated to us by partaking of *bread and wine*, and making a commemoration of the Redeemer's passion and death? I answer: No. First, because the simple import of the language used by that Holy Father does not permit us to make figures of substances; secondly, because it would be very preposterous, to explain his writings and intentions by certain heretical systems, which did not start into existence till thirteen hundred years after them; thirdly, because he himself evidently disclaims such an interpretation by distinguishing well between the Eucharistic *bread* and *wine* which constitute the exterior part of the Blessed Sacrament, and *Christ* himself, the *body of Christ*, the *blood of Christ*, which supplies its substance; and our *sanctification* in which consists its spiritual effect. For he says: "And on this account we petition daily, that *our bread*, which *is* Christ, may be given us, in order, that we... may not recede from His *sanctification* and His *body*." With such strong testimonies of the early Fathers staring in their eyes, I do not at all wonder Mr. Editor, that Protestants are so very eage in crying down their authority. In this, the

are at least so far consistent, as it is evidently impossible to reconcile their predilection for a figurative Eucharist, and other errors equally gross, with a due respect for a venerable antiquity. Martin Luther (the lying *martyr-man* Fox calls him: *Saint* Martin Luther) gave them an unequivocal example, when he cursed and burned at Wittemberg the copy of the corpus juris canonici. Either his glaring, heretical disobedience to the Holy See, or the respect due to its collected ordinances should be prostrated. They could not possibly abide together. St. Cyprian in his 54th letter, to Cornelius, has another passage, which cannot square with any thing, save the Catholic doctrine of transubstantiation; except a person were pre-determined upon thinking that all antiquity made a *show-thing* of religion, just as commedians do, whose potatations and banquets on the stage, consist in empty bowls, and paste-board viands, and whose fortresses and canons and gardens and rivers and houses &c. &c., are no better than canvass and paint. Unless, I say, a man have made up his mind to view the most sacred and sublime institutions of Christ's holy religion, as mere outward shows and empty appearances, and thinks the whole world did and ought to do yet the same, it will be impossible for him to mistake for a moment the *Catholic* sense of the following words, by the great martyr of Carthage: "How can we, he says, teach them or stimulate them to shed their blood in the confession of the name of Christ, if, on the eve of the fight we deny them the *blood of Christ*?" The Saint speaks here of those Christians, who had yielded their faith to the fear of persecution, of those, who after having fallen, returned to their former obedience to Holy Church, and repented. According to the ancient discipline they were treated with great rigour, and among other punishments were debarred the use of the holy mysteries, often till the end of their lives. St. Cyprian is anxious to mitigate this severity, in the instance of another persecution threatening the Christians; and he is of opinion, that when those, who had fallen are again to enter the lists as champions of the name of Christ, are again in danger of losing their lives in the glorious contest; they should not be debarred from partaking of that *blood*, which affords at once a sublime example, and the necessary strength to the combatants of Christ. It would be, what the Latins call "actum agere", viz. demonstrating that the moon is the moon, if I were further to elucidate this testimony of St. Cyprian, for it explains itself. Hence, remarking only, that as he does certainly teach and exhort the Christians to shed their blood not in figure, but in substance, for the confession of the name of Christ, so he will have desire, for their spiritual fortitude, not a mere emblem but the *real substance of the blood* of Christ; I pass on to a few more testimonies, to shew that Transubstantiation was, if not in word, certainly in fact, no novelty at all to St. Cyprian and his times. Writing to the Tibarites, who were in trouble on account of their faith, he thus admonishes them: "The soldiers of Christ must prepare themselves with a strong faith; and consider, that for this purpose they drink every day *the blood of Christ*; that they themselves also may be able to shed their blood for the sake of Christ." In his 63d letter to Cecilius, he speaks thus: "As by common wine the mind is unloosened, the soul is relaxed, and all grief is set aside; so, by drinking *the blood of the Lord* and the life-giving cup, should the remembrance of the old man be put aside, and our former worldly behaviour be forgotten, and the melancholy and grieving heart, formerly oppressed by the weight of sins, should rebound in joy at the divine indulgence." So much about St. Cyprian and the faith of his cotemporaries This too will confirm every sincere Christian in his resolution of viewing the charge of Protestants against the Real Presence, against Transubstantiation as being a novelty introduced, according to some, immediately after the four first pure ages of christianity; according to others, in the 9th century, according to a third class, in the 12th century, according to still wiser heads, at a period not quite known to us of viewing it, I say, not only with suspicion and distrust, but as a downwright piece of imposture and falsehood; in fact as a tenet worthy to be supported only by the rude, uncharitable declamations of mountebanks, of illiterate gospel-preaching mechanics, of religious quacks and swindlers, et hoc genus omne. A charge which, besides its having a very disreputable sort of relationship to that which swore away the life of the Son of God, (for in this also the witnesses did not agree together. Mark. XIV. 56.) is a clear sign of either disgraceful ignorance of Church-history, or of an infernal spirit ever ready to sacrifice known truth at the shrine of party-spirit and bigotry. But now, Mr. Editor, let us go further and search in the works of the ecclesiastical writers who adorn the following age of the Church; and see, whether they were or were not acquainted with our present Catholic doctrines anent the Blessed Eucharist.

(*To be continued.*)

CONNEXION BETWEEN RELIGION AND MORALITY.

(*Continued from page* 17.)

In effect, the man of honour, in the Christian acceptation of the word, is the most moral being that can possibly be conceived on earth.

He is submissive to the laws, and loyal to his prince; because the laws emanate from God; and his religion, which has had many martyrs, has never yet produced a rebel. The believer in a future life reverences fidelity, national honour, the sanctity of an oath: he is too firm to yield to the soothing insinuations of flattery, or the stormy denunciations of unjust power; he will not, to increase his celebrity, rouse the turbulent spirit of party, or endeavour, by intrigues, to receive on his inclined head the golden shower which favoritism sometimes unwillingly lets fall on the unworthy. Generous to his enemies, and candid with his adversaries, he is just without asperity, magnanimous without pride, and humble without meanness. Such a one is for his fellow men, according to the beautiful comparison of the Scripture, as a projecting rock, in the shade of which we find protection from the burning heat of day.* Happy the wife, the friend, the children, of such a character! His merit will distinguish them and they shall reflect his rays, as the planets reflect the light of the solar beams. The people who admire him will long propose him as an example to their children; and his posterity shall be loved by God and honoured by men, on account of his virtue.

But, I repeat it, Christian morality can alone produce men of this mould and perfection of character.

Our anti-Christian philosophers may, indeed, tell us, that, without attaining such a moral elevation as this, we have among us a multitude of honest men, who enjoy an honourable reputation, and who frankly acknowledge that they have not a particle of religion in their composition.

If these men really are what they appear to be, it is still true that their virtue has a bad foundation. But how hollow are many of such characters! How many magistrates have been regarded as blameless, until the indiscretion of a suitor, or the vindictiveness of an intriguer, raised up the veil which concealed their private lives! How many parents have been cited as models, until some disgraceful weakness, accidentally made public, made them the objects of public contempt! How many men of rank have passed for personifications of honour, until their political, philosophical, literary, or martial probity, yielded to the temptation of wealth! And yet, these men may have had principles of an honourable tendency. This is both possible and probable: but the seductions of pleasure were too irresistible; the prospect of gain was too alluring; the passions, leagued with the senses, were too impetuous; the sea overflowed with fury; no stars were to be seen in the firmament, and virtue was tossed to and fro, like a bark that has lost its rudder. What could you expect from its struggle with the winds, the waves, and rocks? Shipwreck; and it was so.

"But have we not conscience?" says a sect of recent origin, which unknowingly enthrones an idolatry, as old as the Roman empire. Conscience is God, and we acknowledge no other.

Conscience is, indeed, a faithful counsellor; but it is the excess of absurdity to make way for its elevation on the vacant pedestals of idolatry, by dethroning God. Conscience, without religion, is liable to slumber at its post, like a tired sentinel. The distant glitter of gold often acts on it, as the rustling of the foliage and the bubbling of the rivulet on the wearied senses:—it casts it into a state of drowsiness, in which all its energy is dormant. It is true, that as soon as crime is consummated, and honour lost, or the scaffold prepared, it awakes us with terrific alarm, and makes the guilty heart bleed with its scorpion bites: but if it was strong enough to make Judas hang himself after his base treason, it was not able to prevent him from selling his God! So true it is, that religion alone can ensure the constant practice of our moral duties because it is their source; and isolated morality ordinarily ends by sinking under the weight of evil, or making a secret compact with vice, or, amid the bitter disenchantments which are so thickly scattered through life, imitating the dying Brutus and blaspheming virtue. *(To be continued.)* C2

* Isaiah xxxii. 2.

BENGAL CATHOLIC ORPHANAGE.

Through Rev. Mr. D'Mello, .. .Rs. 10 0 0
A Widow's Mite,..... 2 0 0
Patrick Cooney, Artillery, Dum-Dum, one year's Subscription in advance from Aug. 1843 to Aug. 1844.

The Acting Committee beg to return their grateful thanks to "A Convert" for his kind Donation of 12 dozen Table, 12 dozen Desert and 12 dozen Tea Spoons to the Catholic Orphanages.

PROPAGATION OF THE FAITH.

Mr. J. Piaggio, for May and June, 5 0 0

FESTIVALS.

Sunday, July 30,—VIII. After Pent. 1st. Aug. Off of the day, sem. Com. H. H. M. M.
Monday, 31,—St. Ignatius, cen. d.
Tuesday, Aug. 1,—St. Peter's Chair.
Wednesday, 2,—St. Margaret Queen V. sem. (10 June) com. H. M.
Thursday, 4,—The Finding of St. Stephen First Martyr, sem.
Friday, 4,—St. Dominic, C. d.
Saturday, 5,—Dedication of the Church of St. Mary ad Nives d. gr.

PRESBYTERY AND THE COVENANT.

"Their [i. e., the Presbyterians and Independents,] second way of fighting against the officers of the Church will be by railing and libels. I may seem to commit an absurdity, I confess, in making this a different head from their preaching and praying. But, considering that they speak from the Press as well as from the Pulpit, and in other places besides the Church, we must admit of this distinction.

"And for this way of opposition, by virulent, unseemly language, odious terms, and vilifying words, none ever improved their talent to such an height of perfection.

"The Reverend Fathers of the Church were the chief mark at which their virulence was levelled: and for these, the more moderate of their opposers were contented to call them by no worse names than *whited walls, hypocrites, painted sepulchres, scribes and pharisees, implacable enemies of godliness, limbs of anti-christ, retainers to the whore of Babylon.* But others, who had a greater measure of this gift, bestowed upon them higher titles, as *devils incarnate, murderers of souls, dumb dogs;* and some, that would tip their virulence with more than ordinary wit, have thought fit to call them *dumb dogs that could only bark at God's* people. * * * *

"And let men know, that, notwithstanding the disguise of a whining expression, and a demure face, there is no sort of men breathing, who taste blood with so good a relish, and who having the power of the sword to second their *power of Godliness*, would wade deeper in the slaughter of their brethren, and with the most savage, implacable violence, tumble all into confusion, ruin and desolation.

"The quicksilver of Geneva is a thing of a violent operation, and cannot lie still long, but it will force its vent through the bowels of a nation; and God grant, that it may be thoroughly purged out, before it becomes mortal and incurable. * * * *

I tell you, that it was the treacherous cant and misapplication of those words, *popery, superstition, reformation, tender conscience, persecution, moderation*, and the like, as they have been used by a pack of designing hypocrites, (who believed not one word of what they said, and laughed within themselves at all who did,) that put this poor Church into such a flame heretofore as burnt it down to the ground, and will infallibly do the same to it again, if the providence of God and the prudence of man does not timely interpose between her and the villainous arts of such incendiaries. * * * *

"And to give you one terrible instance, how far the minds of men are capable of being canted and seduced into the most violent and outrageous courses, as they are managed by some pulpit impostors, you may all remember that the [redacted]at engine of battery, which broke and beat down our Church was the great Scotch covenant. But how did it do this execution? Why, by those spiritual *bontefeus* calling this wretched thing from the pulpit to the deceived rabble *the covenant of God.* And so strangely had they beat this notion into their addle head that there was not one text in the whole book of God about the covenant between God and the Israelites, in which the brainless rout did not immediately, upon the bare clink of the words, conclude the Scotch covenant to be meant and pointed at thereby. Such were all the texts in which God calls upon the Israelites *to keep his covenant*, and all the texts in which he reproaches and expostulates with them for having broke and been false to his covenant. In all which the stupid schismatical herd, by the help of those hypocrites, those perverters of scripture, and murderers of souls, (if ever there were any such upon the face of the earth,) I say by the fraudulent and fallacious infusions of those seducers, the abused vulgar reckoned, the Scotch covenant, by clear and irrefragable evidence of scripture, bound inviolably fast upon their consciences. And can anything in nature be imagined more profane and impious, more absurd, and, indeed, romantic, than such a persuasion; and yet, as impious and absurd as it was, it bore down all before it, and overturned the equallest and best framed government in the world. So that it was not for nothing that a sanctified dunce of the faction compared the covenant to the ark of God, brought into the temple of Dagon, and Dagon thereupon falling prostrate before it. For thus says he: "Nothing wicked or superstitious could stand before this other ark of God, the covenant, but presently upon the bringing of it into England, Popery fell down before it, arbitrary power fell down before it, prelacy fell down before it; prelacy fell down and gave up the ghost at the feet of it." And why did not the man of allusion, while his head was hot and his hand was in, add also, that sense and reason, law and religion, justice and common honesty, and in a word, all that was enjoined by God, or approved by man, fell down and gave up the ghost before it? For it is certain, that wheresoever the very breath of the covenant came, it blasted and consumed all these.*

"And now, was it not high time, think you, to tie up the tongues of those seducers, who could arm mere cant and nonsense to such a formidable opposition to the government, as to make one despicable word, villainously misapplied, and sottishly misunderstood, a fatal *besom of destruction*, to sweep away all before it, civil or sacred, legal or established, both in Church and State?

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* In illustration of Dr. South's remarks, I give the following extract of a letter from one of the WORTHIES of the Scottish Martyrology of the 17th century, it is addressed to John Lord of Kirkendbright, and dated Feb. 20th, 1619.

"MY NOBLE LORD,—I have received yours, and do acknowledge my obligation to your Lordship is redoubled. I long much to hear what decision followed on that debate concerning patronages. Upon the most exact trial, they would be found a great plague to the Kirk, an obstruction to the propagation of religion. I have reason to hope that such a wise and well constituted parliament will be loath to lay such a yoke upon the Churches, of so little advantage to any man, and so prejudicial to the work of God, as hath been many times represented. Certainly the removing it were the stopping the way of Simony, except we will apprehend that whole Presbyteries will be bribed for patronage. I can say no more but what Christ said to the Pharisees. It was not so from the beginning; the Primitive Church know nothing of it.

But as for their pernicious disposition to a rupture among sectaries, I can say nothing to them: only this, I conclude their judgement sleeps not: *shall they escape? shall they break the covenant and be delivered?* &c. Ezek. xvii 16, &c.; which I dare apply to England, I hope, without wresting of scripture. *And therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it*

"Certainly there can be no truly pious, or indeed so much as truly English heart, but must bleed, when it looks back upon that *abomination of desolation*, which was seen in all our holy places in those days and consider, both by whom all this was brought upon them, and how. That the best and surest bulwark of protestantism, the glory of the reformation, and the express image of the purest antiquity, should be run down and laid in the dust by the meanest of cheats, managed by the worst of men. This has been done once, and God grant that we may never see it done again. * * * *

"That these ecclesiastical deputies of Christ [the Presbyterians and other Sectaries] have the cognizance and decisive power in all spiritualities, and in all civil also, *in ordine ad spiri-*[illegible]. * * * *

"That when religion is in danger, (of which they themselves are to be the sole judges,) they may engage in an oath or confederacy against the standing laws of the country which they are actually of and belong to, and then plead, that they cannot in conscience turn to the obedience required by those laws, because of the obligation of the said oath.

"And now, if this be the grand charter and these the fundamental laws of Christ's kingdom, and the execution thereof be committed wholly to a sort of ecclesiastics, (and those made such by none but themselves,) it will in good earnest behove kings and princes to turn their thrones into tool of repentance; for, upon these terms, I know not where else they can expect to sit safe. As for the late troubles and confusions caused in these poor kingdoms by the same rebellious ferment, and carried on much more by black coats than by red, we shall find that they all moved by the spring of a few specious, abused words: such as *the spirit, Christian liberty, the power of godliness, the sceptre and kingdom of Jesus Christ*, and the like. * * * *

Where the quicksilver or rather gunpowder of enthusiasm (for the fifth of November must not claim it all) has once insinuated itself into the veins and bowels of a kingdom, it presently rallies together all the distempers, all the humours, all the popular heats and discontents, till it kicks down crowns and sceptres, tramples upon thrones, much like those boisterous vapours shut up within the caverns of the earth, which no sooner inspire it into a quaking fit, (as I may express it,) but it overturns houses and towns, swallows up whole cities, and, in a word, writes his history in ruins and desolations, or in something more terrible than all, called a *further reformation*--SOUTH.

LORD FITZGERALD.

The Right Hon. William Vesey Fitzgerald, Baron Fitzgerald, President of the Board of Control for the Affairs of India, Custos Rotulorum of the country of Clare, and Colonel of the Clare Militia, expired at his residence in Belgrave square, early on the morning of 11th May. His Lordship's first official appointment was that of Chancellor of the Irish Exchequer, the abolition of which was necessarily consequent on the consolidation of the English and Irish Treasuries. His next appointment was that of Paymaster-General of the forces, which office he held during the years 1826 and 1827. In the Wellington Ministry, namely, from 1828 till 1830, he filled the office of President of the Board of Trade. This, of course, he resigned when Lord Grey became head of the Government; and during the last Melbourne Ministry, namely, from 1835 till 1841, he remained in opposition, occasionally addressing the House of Lords, but not taking a very active part in public affairs. When the present administration was formed, in the autumn of 1841, Lord Fitzgerald became President of the Board of Trade, the duties of which he continued to discharge up to the period of Lord Ellenborough's appointment to the government of India, when his services were transferred to the Board of Control. Upon the decease of his mother, in 1832, the honour of the Irish barony devolved upon his lordship, who, in 1835, obtained a peerage of the United Kingdom by the title of Baron Fitzgerald, of Desmond and Clangibbon, in the county of Cork. As his lordship has died without leaving male issue, the British peerage becomes extinct; but he is succeeded in the Irish barony of Fitzgerald and Vesey by his brother, the Hon. and Very Rev. Dr. Henry Fitzgerald.

Lord Fitzgerald has left his small estate near Limerick, of 200l. a year, to his brother, the present peer: the rents of his estates in Clare and Galway to accumulate until the death of the present lord, to whose heir, when he attains the age of twenty-one he bequeaths the said accumulated sum and estates; but in failure of male issue, the money and estates descend to the eldest sons of his sisters, the widows of Sir Ross Mahon and Baron Foster, the former

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will, I recompense on his own head, &c. This covenant was made with Nebuchadnezzar; the matter was civil, but the tie was religious; wherefore the Lord owns it as his covenant, because God's name was invoked and interposed in it: and he calls England to witness. England's covenant was not made with Scotland only, but with the high and mighty God, principally for the reformation of his house, and it was received in the most solemn manner that I have heard; so that they may call it God's convenant, both formally and materially; and the Lord did second the making of it with more than ordinary success to that nation. Now, it is manifestly despised and broken in the sight of all nations; therefore it remains that the Lord avenge the quarrel of his covenant. England hath had to do with the Scots, French, Danes, Picts, Normans and Romans; but they never had such a party to deal with as the Lord of armies, pleading for the violation of *his* covenant, &c. Englishmen shall be spectacles to all nations, for a broken covenant when the living God swears, *As I live, even the covenant that he hath despised, and the oath that he hath broken, will I recompense on his own head.* There is no place left for doubting. *Hath the Lord said it*, hath the Lord sworn it! *and will he not do it?* His assertion is a ground for faith, his oath a ground for full assurance of faith, if all England were as one man united in judgment and affection, and if it had a wall round about it reaching to the sun, and if it had as many armies as it has men, and every soldier had the strength of Goliah, and if their navies could cover the ocean, and if there were none to peep out or move the tongue against them; yet I dare not doubt of their destruction, when the Lord hath sworn by his life that he will avenge the breach of covenant. When, and by whom, and in what manner he will do it, I do profess ignorance, and leave it to his glorious Majesty, his own latitude, and will commit it to him. &c.

My Lord, I live and will die, and if I be called home before that time, I am in the assured hopes of the ruin of all God's enemies in the land; so I commit your Lordship and your Lady to the grace of God.

JOHN MCCLELLAND."

the Galway, the latter the Clare estate. His lordship's personal property, exceeding 150,000*l.* he leaves to his two illegitimate children, one of whom is married to an eminent physician in London. He also bequeaths 5000*l.* to Mr. Baron Foster. The principal executor is his late private secretary, son of Mr. Cane, of Dawson-street, Dublin.—*Overland Mail.*

DR. PUSEY.

At Oxford a vast sensation has been created by a sermon preached by Dr. Pusey, to a large congregation at Christ Church, in which he publicly and without reserve professed and taught the great fundamental doctrine of the Roman Catholic church, namely *Transubstantiation.* The text taken was that which describes the institution of the Lord's Supper by our Lord—Matthew xxvi, v. 26, 27, 28; compared with John vi., v. 54 Dr. Pusey took these texts in the literal sense. In the first part of his sermon, he adopted the precise line of argument employed by Dr. Wiseman, in his volume published in the year 1836, and which consisted of lectures delivered at the English College at Rome. Following Dr. Wiseman, Dr. Pusey maintained, that, on consecrating the elements of bread and wine, a change took place, into the *mode* of which it was presumptuous to inquire, but which we were to regard as a wonderful mystery, that it should be bread and wine, and yet the *very* body and blood of Christ. In support of these statements Dr. Pusey quoted the language of the *Council of Trent*, Session xiii, c. 3 and 4. It may be remarked here, that Dr. Turton, the able and learned Dean of Westminster, in his work on the Eucharist, has ably criticised the principles of interpretation adopted by Dr. Wiseman but of these criticisms Dr. Pusey took not the least notice.

The second part of the sermon was on the *Communication of the Remission of Sins;* and Dr. Pusey laboured to show, that the "Remission of Sins" referred not only to the atonement on the cross, by the one offering of the body of Christ, but also to the celebration of the Lord's supper; here again he quoted "*the Ancient Church,*" as authority. This doctrine is also maintained in *Tract* 90., this *Tract* asserting—"that there is nothing in the XXXI. Article against the mass in itself, or against its being an offering for the remission of sin, when considered as a continuation of Christ's sacrifice."—P. 53. first edition.

Consistently with these views, Dr. Pusey, in practically applying his subject, spoke of the Lord's Supper as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to more frequent communion, both on the part of "the *Holy*" and of *Sinners;* the former that they may enjoy an antipast of heaven; the latter, that they might, paradventure, the remission of sins.

Professor Pusey's sermon was delivered to the Vice-Chancellor, who appointed a Board of Heresy to examine into the truth of the alleged charges. The members of the board were—The Vice-Chancellor; Dr. Faussett, Margaret Professor of Divinity; Dr. Ogilvie, Professor of Pastoral Theology; Dr. Hawkins, of Oriel College: Dr. Symons, Warder of Wadham, and the Rev. Dr. Jelf, Canon of Christ's Church; and it was said that the investigation had terminated in a complete vindication of Dr. Pusey, who has produced out of St. Cyprian the *ipsissima verba* of the passage which Dr. Faussett had accused of heresy. But the fact is, the board has condemned the sermon, and suspended the Regius Professor of Hebrew from the office of preaching within the University for two years.

Dr. Pusey has protested against this decision. He says that he had requested to be allowed a hearing, and that nothing has been pointed out to him in his sermon contrary to the formularies of Church. —*Overland Mail.*

PROTEST.

"Mr. VICE-CHANCELLOR,—You will be assured that the following protest, which I feel it my duty to the church to deliver, is written with entire respect for your office, and without any imputation upon yourself individually.

I have stated to you, on different occasions, as opportunity offered, that I was at a loss to conceive what in my sermon could be construed into discordance with the formularies of our Church; I have requested you to adopt that alternative in the statutes, which allows the accused a hearing; I have again and again requested that definite propositions, which were thought to be at variance with our formularies, should, according to the alternative in the statute, be proposed to me; I have declared repeatedly my entire assent *ex animo* to all the doctrinal statements of our Church on this subject, and have, as far as I had opportunity, declared my sincere and entire consent to them individually; I have ground to think that as no propositions of my sermon have been exhibited to me as at variance with the doctrine of our Church, so neither can they, but that I have been condemned either on a mistaken construction of my words, founded upon the doctrinal opinions of my judges, or on grounds distinct from the formularies of our Church.

"Under these circumstances, since the Statute manifestly contemplates certain grave and definite instances of contrariety or discordance from the formularies of our Church, I feel it my duty to protest against the late sentence against me as unstatutable as well as unjust.

"I remain, Mr. Vice-Chancellor,
Your humble servant,
"E. B. PUSEY."

June 2, 1843.

[*Oxford Chronicle.*]

OPINION OF THE "REFORMERS" ON THE EUCHARIST.

THE OPINION OF LUTHER.

"It is well known, that Luther, the patriarch of the reformation, did not deny, but on the contrary, asserted the *real presence,* in the strongest terms. This appears from the letter which he wrote to the inhabitants of Strasburg, where he declares that nothing would have given him greater pleasure than to oppose the faith of the Church respecting the real presence. But he was so invincibly struck with the force and simplicity of these words of Jesus Christ, *This is my body, this is my blood, this body given for you, this blood of the New Testament, this blood shed for you, and for the remission of sins,* that he was compelled to assert the presence of Christ in the sacrament—a presence as real, proper, and substantial as Catholics admit. He determined, nevertheless, to mix with it something of his own, and this he called *consubstantiation;* in other

words,he maintained that the substance of the bread remained together with the body of Christ, and therefore denied *transubstantiation*. In opposition to this notion, Calvin and his party declared, that if the doctrine of the real presence were once admitted, transubstantiation must inevitably follow. 'Either admit *our* figure, or their *transubstantiation* will follow,' said Beza against the Lutherans, 'for you cannot insist on the literal meaning of the words, *This is my body*, without plainly establishing transubstantiation.' This inference of Calvin, Beza, and the Sacramentarians, is clearly justified by the very nature of the words employed; for our Redeemer does not say, 'Here is my body,' but *This* is my body;' just as he had said at the marriage feast of Cana, 'is *wine*,' meaning practically and efficiently the miraculous change of the water into wine. Luther, in his book *De Missa Privata*, [illegible] acknowledges, that he was induced by [illegible] suggested to him by the devil, to substitute his new system in the place of transubstantiation."

THE OPINION OF ZUINGLIUS.

"Zuinglius was one of Luther's followers, but after teaching for some time, with his master, the real presence of Jesus Christ, together with the bread and wine, he adopted a new system in 1525, and maintained that the body of Christ was not in the eucharist *truly*, but in *figure* only; so that when we see the bread broken and eaten, and the wine poured out, we ought to call to mind that Christ's body was crucified for us, and that, by faith, we are made partakers of the benefits of his passion and death. The followers of Zuinglius composed the sect of the Sacramentarians, who, for many years, carried on with Luther a sharp and bitter controversy on this subject, but without ever coming to any real agreement. Hence Luther continued, till his death, to condemn their symbolical or figurative presence, employing for this purpose sometimes the shafts of his ridicule, and sometimes the thunder of his vehement declamation and anathemas.

"It must be owned that the system of the Zuinglians, which is now generally followed by Protestants, leaves nothing *peculiar* to the Lord's Supper. The body of Jesus is no more there, than in any other actions of a Christian; and it was in vain that Jesus said, with so much energy, at his last supper, and then only, *This is my body*; since with these powerful words he effected nothing in it that is really singular or extraordinary in the system of Zuinglius. This is, and must ever be considered as the weak side of the *figurative* sense, which the Zuinglians themselves were aware of, and which they candidly owned; '*This spiritual nourishment*,' they say, '*is taken* OUT OF *as well as* IN *the supper, and how often soever a person believes, this believer, by his faith, hath already received and continues to enjoy this food of everlasting life; but for the same reason, when he receives the sacrament; that which he receiveth is not nothing—non nihil accipit.*' What then, I may ask, is the Lord's supper reduced to? All that they can say for it is, that '*What you receive in it is not quite nothing. For we continue*,' say the Zuinglians, '*to partake there of the body and blood of our Lord.*' The supper, therefore, in their opinion, hath nothing *singular* in it. '*Faith is stirred up, increases, is nourished with some spiritual food*; for as long as we live, it receives a continual increase.' It receives, therefore, as much of all this out of the supper as in the supper, nor is Jesus more there than any where else. In this manner, after saying that the particular thing received in the supper, is not a mere nothing, and reducing it to so small a matter, they are not able to tell us what is that *little* which they have left in it. Here, it must be owned, is a great *vacuum*; and it was in order to supply this emptiness, that Calvin and the Calvinists invented their big-swelling words,by way of accommodation with the Lutherans and Zuinglians."

THE SYSTEM OF CALVIN.

"Some years afterwards, John Calvin commenced reformer, and wished to adopt a middle way between the two preceding opinions. He taught, therefore, that the body of Christ was not *really* present in the eucharist, as the Lutherans said; nor was he only *in figure*, as the Zuinglians pretended; but he was there *by faith*, when the bread was actually received, so that he maintained a real presence, and no real presence, sometimes affirming Christ's body to be only in heaven, and sometimes to be truly in the sacraments; sometimes telling us that it is a *mystery* which we cannot comprehend, much less explain—that Christ's flesh and blood should come to us from such a distance to be our food: and at other times, that this manducation is only by faith, with many other evasive explanations and apparent contradictions, as Bossuet shows in his Variations."

THE DOCTRINE OF THE ESTABLISHED CHURCH.

"With respect to the belief of the Anglican Church, it has been justly observed, by Dr. Lingard, that 'the itch of innovation, on the one hand, and the strong language of the Scripture, on the other; the impossibility of reconciling opposite opinions, and the desire, at the same time, of drawing all parties within the pale of the establishment,—involved the English reformers in endless perplexities and contradictions.' At the accession of Edward VI. the eucharist was pronounced by authority to be *the body and blood of Christ*: before his death a declaration was issued by the same authority, that the *real presence* was to be rejected. The body and blood of Christ disappeared, and in their place was substituted 'a spiritual feast of faith and thanksgiving, in commemoration of his death.' The next head of the Church, though a female, was in favour of the *real presence*; for by the order of Elizabeth, the sacrament was restored to its former dignity, and became again the body and blood of Christ: James followed. He was a theologian by profession; and the faith of the English Church was soon improved by his superior knowledge. It was now publicly advanced by his divines, that Christ was not only present, but was also to be adored in the sacrament; and that the only dispute between the two Churches of England and Rome, was not *about the thing itself*, but *about the manner*;—was not whether Christ was really present in the eucharist, (that was conceded on both sides,) but whether he was there by transubstantiation or not. Thus the matter rested for several years, till a new race of theologians arose. Tillotson, Wake, Sullingfleet, &c. adopted the doctrine of Calvin; and the real presence, after many unmeaning and contradictory explanations, was changed for a real absence. From that period it is difficult to ascertain what should be considered as the real belief of the Church of England."

MAUNDY THURSDAY.

It may be interesting to some few of the readers of the Illustrated News to hear the origin of the term "Maundy Money," explained; but ere commencing we must be permitted to digress by stating that, in the Roman Catholic Church, it was the custom on the *Dies Mandati*, or day of command, being the day preceding Good Friday, now called Maundy Thursday, for the religious to entertain and wash the feet of a number of poor persons (in accordance with the same act performed by our Saviour), after which alms were bestowed upon them of pieces of silver. A relic of that custom we preserve and surely the most fastidious will not presume to find fault with a usage which is the occasion of much relief to the aged widow and those in need. On the day alluded to a certain number of poor men and women, of each the exact number of the years of our sovereign's age, attended divine service in the Royal Chapel, Whitehall, in the morning and afternoon.

Bread, meat, and fish is distributed to them in large wooden bowls, and a procession formed of the Queen's almoner or sub-almoner, with other officers who are decorated with white scarfs and sashes and each carrying a bouquet of flowers; one of the officers supports a large gold dish or salver, on which are placed small red and white leather bags: the red containing a sovereign, the white the pieces (as in the engraving) termed Maundy Money. One of each of these bags is given to the persons selected to receive the royal bounty; they have likewise given to them cloth linen, shoes &c., as well as a small maple cup, out of which previous to the termination of the ceremony they drink the Queen's health. There is something very imposing in this little formula from the peculiar appearance of the yeomen of the guard in their antiquated costume, being that of the time of Henry VIII.

The Maundy Money is to the amount of a penny to each year of the Sovereign's age; presuming that he twenty-four, there would be given to the value of two shillings. This, however, is not all bestowed in pennies, but generally in the following proportion: one fourpence, two threepences, three twopences, and eight pennies, and those pieces are severally impressed with the date of the year in which they are presented; but in the reign of George III. there was no rule as to the dates, and the Maundy Money in many instances was of a period some years anterior to the day of its presentation. These small pieces are, by an order of Government, declared current coins of the realm, therefore no one dare refuse to take them if they are tendered in payment; still they are not in reality intended for that purpose. As a proof of this, the new groat recently issued will be found, on examination, to be from the die of the Maundy threepence—that is, the head side, but it has a different reverse, and is thicker and of course of the weight of the Maundy fourpence. They are struck chiefly as presents for various officers attached to the Crown, as well as to others.

The King of England was formerly accustomed, on Maundy Thursday, to have brought before him as many poor men as he was years old, whose feet he washed with his own hands; after which his Majesty's maunds, consisting of meat, clothes, and money, were distributed amongst them. Queen Elizabeth, when in her 39th year, performed this ceremony at her palace at Greenwich, on which occasion she was attended by thirty-nine ladies and gentlewomen. Thirty-nine poor persons being assembled, their feet were first washed by the yeoman of the laundry with warm water and sweet herbs—afterwards, by the sub-almoner—and finally, by the Queen herself, kneeling. These various persons—the yeoman, the sub-almoner, and the Queen—after washing each foot, marked it with the sign of the cross about the toes, and then kissed it; clothes, victuals, and money were then distributed. This strange ceremonial, in which the highest was for a moment brought beneath the lowest, was last performed in its full extent by James II., at Whitehall. King William left the washing to his almoner; and such was the arrangement for many years afterwards.

Thursday, April 15, 1731, being Maundy Thursday, there was distributed at the chapel-royal, Whitehall, to forty-eight poor men, and as many poor women—the King's (George the Second) age—to forty-eight, boiled beef, and shoulders of mutton, and small bowls of ale, which was called [illegible]; after that, large wooden platters of fish and loaves—namely, undressed, one large old ling and one large dried cod, twelve red herrings and twelve white herrings, and four half-quarter loaves—each person had one platter of this provision; after which were distributed to them shoes, stockings, linen and woollen cloth, and leathern bags, with one-penny, two-penny, three-penny, and four-penny pieces of silver, and shillings—to each about four pounds in value.

His Grace the Lord Archbishop of York, Lord High Almoner, performed the annual ceremony of washing the feet of a certain number of poor in the Chapel-royal, Whitehall, which was formerly done by the Kings themselves, in imitation of our Saviour's pattern of humility. For a considerable number of years the washing of the feet has been entirely given up, and, since the beginning of the reign of Queen Victoria, an additional sum of money has been given in lieu of provisions.

In accordance with annual custom, her Majesty's bounty was distributed on Thursday to a number of poor men and women at the Chapel-royal, Whitehall. The Rev. Dr. Hodgson, Dean of Carlisle, officiated for the Archbishop of York, the Queen's Almoner, and was assisted in the ceremony by the Rev. Dr. Sleath, Sub-dean of the Chapel-royal, and the Rev. Dr. Vivian, of St. Paul's. The chapel was crowded with elegantly-dressed ladies. Sir George Smart presided at the organ, and played a voluntary as the procession entered the chapel, the alms-money being borne by the Yeomen of the Guard. The recipients of the bounty, twenty-six men and twenty-six women, the number being regulated by the age of the Sovereign, were seated in the body of the chapel, and on the conclusion of the first lesson, the Dean of Carlisle left the altar, and presented to each woman a small purse containing £1 15s. A pair of thick stockings and shoes, with four yards of broad cloth, was next given to the poor men; after which each pensioner received two leather purses, the one containing several small silver coins, and the other the sum of £2 10s. The service was then proceeded with, and concluded with a prayer for the Queen. The ceremony was altogether of a very interesting character. On the death of the late King the number of recipients amounted to nearly one hundred and forty. By the liberality of her Majesty, none of these poor individuals have lost their bounty. Although no more than twenty-six

of each sex are present in the chapel, the whole of the original pensioners are paid until they drop off by death. Some of the recipients have attained a great age, many are blind and the whole are persons who have become reduced from a respectable sphere of life. The Right Hon. the Lady Mayoress was among those present.—*Illustrated London News, April* 15.

"GOOD SOCIETY" IN DUBLIN.

A correspondent writing from Dublin, and signing himself "A Catholic Lawyer," draws our attention to a case that has recently occupied the [illegible] courts in Dublin, and from which it [illegible] that the metropolis of Catholic Ireland [illegible] "good society" in about the same [illegible] the metropolis of Protestant Eng-

[illegible] was indeed a very curious one, and we [illegible] from our own knowledge that it excited a [illegible] attention, and a good deal of scandal [illegible] when first brought before the court; [illegible] immediately reported, was not a little disgraceful to more than one party concerned.

It was a hearing on a reference to the Master, to report touching the education of two children of the name of Brophy. Their father, the deceased Mr. Brophy, was "a liberal Catholic." He had been in the habit of going to Mass, and also of going to Church. This, it seems, was the character of the stock or race. His father was a Catholic, but his brothers and sisters were some of them baptized and brought up Protestants, and others perverted after a Catholic education. However, the deceased Mr. Brophy seemed to hold a very even hand between the two religions. He did not go to Confession, but he went to Mass. He went also to hear the sermons of Archdeacon Magee, and, being desirous (we supposed) that his son should hear both sides of the question, he took his son with him—in order, of course, to enlarge and liberalize his mind. At least one of the deponents swore that "he heard, and believed he brought him to "hear prayers in Christ Church."

However, it appears that if the man was of any religion at all, he was a Catholic. If he wishes to have his children of any religion, he wished to have them Catholics. One deponent, a medical gentleman, Dr. Brady, even went so far as to swear that he paid the greatest attention to the religious education of his son, and at any rate that he "heard him "express the greatest unwillingness that his son "should not hear Mass on Sundays; and when he "could not attend with him himself, he requested "deponent to bring the boy to Mass, which he "did." On the other hand, it was said that he sent the boy to a Protestant school when there was a Catholic School near home; but to this it was answered "that he was merely a day-scholar sent "there to learn his grammar, and not to receive reli-"gious instruction." Another main part of the evidence we give *verbatim* from the *Freeman's Journal*, of the 6th of February.

Mr. Brady, further stated, that on the Friday before Mr. Brophy's decease, deponent, in the presence of Maurice Brophy, one of the brothers of deceased, Mr. Corcoran, and Mrs. Kane, asked him who he would wish to be guardians of his children, whereupon he said "who but my brothers." Maurice Brophy then asked deceased if he knew him, and he replied, "I do know you Maurice—rear up my children in the holy Catholic religion, as I reared you up." There having been a statement made on the other side with respect to the laxity of the religious principles of deceased, he (Mr. H.) would next read for the Master the affidavit of the Rev. William Brophy on that point. He stated that he was acquainted with deceased for about 20 years previous to his death, and knew his religious opinions; that during the entire period of his acquaintance with him he professed to be a Roman Catholic, and deponent had no doubt on his mind but that he was a sincere Roman Catholic, and died a Roman Catholic; that he knew Anne Brophy, the mother of the minor, and that she was a pious and zealous Roman Catholic, and that her son after her death was reared in the religion and taught the prayers of the Roman Catholic Church. Part of the reference was to ascertain how the children were educated, and from those affidavits it appeared that the son was educated in the religion of his father, but as to the girl, she was then very young.

A statement was made at this stage of the proceedings, that the boy was now about ten years of age, and the girl about seven years old.

Mr. Hatchell resumed his statement, and said he would next read the affidavit of another Roman Catholic clergyman, the Rev. Nicholas Roche. The residence of deceased was situate in the Catholic parish of Rathmines; it appeared that deceased was considered as a parishioner of the Roman Catholic pastor, and as such contributed to the support of the Catholic clergymen of that parish. The Rev. Mr. Roche stated that he is curate of the parish, and attended the deceased in his last illness, and administered to him the rites of the Roman Catholic Church; he also stated that he knew the wife of the deceased, and that she was a Roman Catholic.

Dr. Brady's evidence of the death-bed expressions of the deceased was endeavoured to be neutralized by that of Mrs. Kane (his sister) and her husband, who swore that the man died of typhus fever, and was not in possession of his senses. On the other hand, Mr. Corcoran, on oath, confirmed the statement of Dr. Brady, that in their presence the deceased did express the wish above set forth.

Again, a Protestant uncle of the infants swore as follows:—

He stated that he and deceased were on terms of great intimacy, and attached to each other as brothers. In July 1839, deponent went to reside in London, and returned in the month of March following his brother's death; that he had constant communication with his brother by letter, and was, previous to his departure, a constant inmate of his house; that his brother and his wife professed the Roman Catholic religion, and that the minor, John, was educated in the principles of that religion by his father; that his brother attended a Roman Catholic chapel, and brought his son there with him; that deponent is himself a Protestant, and if governed by his feelings, would have broght up the children as Protestants; but he was sure it would be the wish of deceased, if living, that his children should be reared as Roman Catholics.

However, whether Catholic or Protestant, sane or insane, the father died; the uncles and aunts, of whom Patrick Brophy the dentist was one, seized hold of the children as their lawful waifs and strays, and set to work to make Protestants of them forthwith. Patrick Brophy seems to be a very odd sort of person. The solicitor, Mr. Mooney, swore that on the 7th of May (1840), "when the first summons "was issued for a meeting before the Master for the "appointment of a guardian, he waited on Mr. "Patrick Brophy, who, as the brother of the deceas-"ed, and a man in good circumstances, was gener-"ally regarded as the most proper person to be "appointed guardian, and told him that he attend-"ed on the part of Mr. Corcoran, to come to some "understanding about the religion of the minors. "*That Mr. Brophy said in reply he was himself of* "*no religion*, meaning thereby that he was not "attached to any particular form of belief, *and that*,

'*as his deceased brother had set his heart on having* '*his children reared Roman Catholics, he would* '*throw no obstacle in the way.* Mr. Corcoran ac- 'cordingly offered no objection to his appointment 'as guardian." This Mr. Patrick Brophy it is who, by these representations, got himself made guardian, now is the foremost to have the children made Protestants, and swears that they will have a better chance of succeeding to his property if they are so educated.

But Mr. Patrick Brophy is an odd creature in another way; indeed, we may call him a truly apostolic man. No man, we are told, ever conformed himself so strictly to the apostolic injunction about being all things to all men. We suppose his religious principles have become more rigid with years in the interval since May 1840. Certain it is that during part of that interval he was believed by many Catholic priests to be a Catholic, and, as he had some favour in the viceregal circle, he was thought much of on that account. If we are not mistaken, this oily regenerator of decayed gums played the horse-jockey with many of the Dublin clergy. He looked into their mouths, and, by the appearance of their teeth he made the important discovery that they were not too old to be treated with soft sawder. He aspired, how successfully we cannot say, to the patronage of his Grace. Another clergyman he let off easy in the matter of payment, jocosely observing that he might one day or other require a cast of his reverence's function, and then it would only be tit for tat. In this pleasant way matters rolled on, and at length, much to the astonishment of their reverences, the good man, after inspecting all their *teeth* to some purpose, changed his game and began to show *his own* in this affair of his nephew's education.

As soon as it was known that the children were receiving a Protestant education, Mr. Corcoran, a distant relative, interfered, brought the case before the court, and obtained, on the 9th of last December, an order of reference to the Master—Master Litton—to determine in what religion the children should be brought up. Well, the case was heard before the Master, and then came out the facts stated in the affidavits already quoted.

Can our readers guess who was the counsel employed to enforce the Protestant education of these children? Why, Mr. Murphy, the Queen's Counsel, who edified the whole of Dublin by the extraordinary zeal with which he laboured to devote these poor children to everlasting perdition. He gravely assured the court the untruth, that if Mr. Brophy was a Catholic he would not have lived on terms of intimacy with those of his brothers and sisters, who were baptized and brought up as Protestants. He eat meat on a Friday; he never went to confession; he went occasionally to church; he set a very bad example to those around him:—from all which the Catholic, Mr. Murphy, contended, both logically and theologically, that the father having eaten sour grapes, the children's teeth were to be set on edge; or, in other words, that the father having died unrepentant, the children were to be carefully reared up for eternal torments.

Master Litton gave his judgment on the case on the 27th of last February. He said that the court was influenced by two grounds in regard to the education of minors. The first, the religion of the parents, or surviving parent, particularly the father; secondly, the wishes of the father on his death-bed. With regard to the second of these two points he held, on an examination of the evidence, that the man's senses must have been wandering at his death, otherwise how could he have given "the antagonist instructions" that his children should be made Catholics, and yet appoint Protestant guardians. On these grounds, and the inherent probability of the thing, he coolly set aside the sworn evidence of the physician who attended him in his last moments, and that of Mr. Corcoran, who was present at the same time; the sworn evidence of the Protestant uncle as to his deceased brother's wishes; and the distinct admission of Mr. Patrick Brophy (now a furious evangelical) at the time he was appointed guardian. All this evidence, as if it was a mere heap of rubbish, the Master clears away to arrive at the conclusion that the deceased expressed any opinion at all on his death-bed.

As to the other item in the account, the Master was afraid the man had been what is technically called "a bad Catholic," and therefore as [illegible] sane wishes" were set aside on the one hand, as was his admitted religion on the other. We of course cannot pretend to give a full narrative of the case, with all the technical reasonings involved in it; but the Master's conclusion was as follows:—

The report which he would make was—first, that the parents were Roman Catholics; but that the father, though a professed Roman Catholic, appeared to have been to a great extent indifferent as to the particular religion in which the children were to be brought up. Secondly, that they were not instructed in any peculiar form of religion during the lifetime of their father, but that the boy had been occasionally brought to attend places of worship belonging to both religions by his father. Thirdly, that since their father's death they had been both instructed in the Protestant religion; and, fourthly, that in future they ought to be both educated in the Protestant, and not in the Roman Catholic religion.

What legal support there may be for such a decision we will not take upon us to determine. But certain we are that it is most iniquitous in fact, and in our judgement utterly at variance with facts, so far as they can be gathered from the detailed reports in the newspapers. Meanwhile we think the case may be perused with great edification by all "liberal Catholics" who have Protestant connexions. They will see from it pretty clearly (what appears to be the principle of the case) that, if they happen to die of typhus fever, their children must be brought up Protestants.

We conclude with putting on record the opinion of our correspondent, as a Catholic lawyer, on Mr. Murphy's conduct in this affair:—

As this case has excited much discussion amongst Catholics and Protestants, lawyers and clients, the subscriber feels called upon publicly to repudiate the stigma attempted to be cast upon his order, and to affirm, without fear of contradiction, that no fee or consideration can authorize a Catholic lawyer to advocate the suppression of the teaching of the only true Faith, and substitution of error in the stead thereof.

2ndly. That it is contrary to the truth to state that a Catholic is bound to repudiate his brethren who may have been reared up in the Protestant Church.

On these important questions, it is hoped some more public and solemn demonstration may yet be made, that the flock may be warned that Mr. Murphy, having virtually renounced the Catholic Faith by his public endeavours to prevent its teaching, the members of the Church may not be compromised by his untrue exposition of Catholic doctrine; that the stumbling block of scandal may be removed from before the weak and ignorant; that the calumniators of the true Faith may be silenced: and that the Protestants may not imagine that the Catholic Church ever professed or taught such monstrous and uncharitable doctrines.—*Tablet, April* 15.

THE MADURA QUESTION.

Our readers will remember the zealous and well-timed endeavours which Lord Clifford made last year to direct their attention and that of Parliament to the shocking outrages perpetrated by English officials at Madura against the native Christians and their legitimate pastors the Jesuits, It will be also remembered that the charge was denied by Lord Ellenborough as too monstrous to be credible, and that his denial was acquiesced in by several Catholics. It now appears that Lord Clifford and ourselves formed the correct judgement of these matters, and that Mr. Blackburne, the accused magistrate, [illegible] asserted, the tool of his Bramin confi- [illegible] We insert the following extract from a private [illegible] received from India, dated 16th Jan. 1840. [illegible] Blackburne is suspended from the exercise [illegible] functions as magistrate, until numerous [illegible] bribery, &c., which have been long [illegible] in his own office, under his very eyes, [illegible] his knowledge, have been investigated [illegible] gentleman, sent down specially from Madras. [illegible] chief offender is his first native assistant, now [illegible] in jail, and the man in whom he placed implicit [illegible] confidence. This man, *bribed by the Goa priests*, [illegible] has poisoned his ear hitherto against the Jesuits, [illegible] to whom personally he has always been very kind, [illegible] and who entertain the greatest esteem for him, as [illegible] must every one who knows him."—*Ibid.*

MISCELLANEA.

RESTORATION OF THE CROSS.—The despised and persecuted Cross, which was the other week considered by the Rev. Mr. Dempster, minister of the enlightened parish of Denny, an idolatrous abomination, an obnoxious *Catholic Missal* (?), emblem of Puseyism, &c. &c., and as such removed by his imperious command from the top of the sanctuary, and dashed with violence to the ground, to moulder in ignominious obscurity, was, on Wednesday, the 15th of March, by an order from the same Mr. Dempster, raised from its dreary abode, and triumphantly placed in its former lofty position, where it looks down with pity, and smiles at the silly prejudices of the nineteenth century. Various reports are in circulation relative to this sudden change of opinion. Some say that since the removal of the cross strange sounds have been heard nightly to emanate from the boisterous Carron; others, that hobgoblins and other nocturnal marauders have been seen running on the top of both manse and Church, and sporting in dozens among the solitary mansions of the dead, ringing the Church-bell &c.; another prevalent report is, that the Rev. gentleman has become a convert to Puseyism. Be what truth there may in any of these rumours, this is certain, that the same hand which degraded the cross has restored it.—*Glasgow Reformers Gazette.*—[This very absurd paragraph is inserted at the desire of a correspondent, to show the extreme ignorance of all that it concerns, which now prevails in all enlightened Scotland. The *facts* of the degradation and re-elevation of the cross are correctly stated.]

PENZANCE.—At Penzance on Sunday, March 26, three Protestants were received into the bosom of the Catholic Church by the Rev. William Joseph Daly, O. M. J.; the interesting ceremony of their profession of faith was witnessed by a numerous congregation of persons of different religious denominations. Four other persons are at the present time receiving instructions from the same rev. gentleman.

UNITED STATES.

It is consoling to find religion so much on the advance in the United States. In nearly every diocess the number of churches, clergymen, colleges, convents and Catholic charities is rapidly increasing. The learning, zeal and energy of the Bishops are spoken of in the highest terms of praise. The funeral orations on the late Right Rev. Dr. England, Bishop of Charleston, and on the late Right Rev. Dr. Bruté, Bishop of Vincennes, Indiana (by two Irishmen) have been highly eulogized. Religious orders and communities are greatly admired here, and are pregnant with the highest advantages to religion. The Mother-house of the Sisters of Charity, in Baltimore alone, founded in 1809, consists of 109 members, 45 of whom are professed sisters, 57 novices, and 7 candidates. In addition to these are 200 members of the same admirable community employed on the different missions throughout the United States—principally in directing orphan-houses and free-schools. The convents of the Visitation of the Blessed Virgin Mary, of the Ursulines, of the Carmelites, of St Dominic, the Sisters of Providence, of the Sacred Heart of Lorretto, of St Joseph of Nazareth, and of St. Vincent de Paul, are most numerous. There are male religious communities of almost every kind; and academies, schools, and sodalities of every class. There are great numbers of literary institutions expressly directed by the Bishops and clergy; and the fathers of the missions, under the thrice hallowed Association for the Propagation of the Faith, are extending the glorious empire of Catholicity to the most remote and interior parts. In Baltimore the Catholic Tract Society, lately founded, has done great good; and the various Catholic newspapers, journals, and magazines, have contributed to refute error, and to promote the cause of truth and justice. The societies of St. John the Evangelist, for the advancement of the corporal and spiritual works of mercy, have enkindled the flame of piety and love among men, and the houses for the reception of poor or infirm clergymen have secured the respect and dignity of the ministers of the altar. There are young ladies' charitable societies for the relief of the poor; associations for the embellishment of churches and decoration of the altars; societies for the purposes of organizing choirs and promoting sacred music in the temples of God; there are various hospitals for the sick and dying, that of New Orleans alone having from 300 to 400 patients. There are asylums for distressed widows, and there are orphan institutions in almost every district. In Richmond, there is a Benevolent Fund Society; one at Norfolk, for the support of indigent families; and the Society for the Diffusion of Religious Knowledge at Cincinnati has done great good. The Church Building Society, in the same diocess, has effected lasting blessings. The Indian Missions were recommended by the last Provincial Council to the charity of all the Catholics of the United State. Thus are all kinds of charity and works of mercy advanced.—*Tablet.*

THE

BENGAL

CATHOLIC HERALD.

'One body and one spirit—one Lord, one faith, one baptism.'

No. 5.] CALCUTTA: SATURDAY, JULY 29, 1843. [VOL. V.

PASTORAL LETTER.

PATRICK JOSEPH, *by the grace of God and the favor of the Holy Apostolic See, Archbishop of Edessa and Vicar Apostolic of Bengal, to all the Faithful of Bengal, wishes Health and Benediction.*

BELOVED BRETHREN IN JESUS CHRIST,

It becomes our duty to inform you, that the Venerable Successor of St. Peter has condescended to honor our humility, by exalting us to the Archepiscopal dignity. We make this announcement, in order to obtain the aid of your pious Prayers for our infirmity, and also, because, we regard the dignity conferred upon us, as designed by the Sovereign Pontiff, to evince his paternal acknowledgment, of the high sense he entertains, of your fidelity to the Holy See and of your zealous co-operation with the Prelate placed over you, in the maintenance of peace and charity, and in the exercise of an untiring zeal for the accomplishment of every good work. Yes, Beloved Brethren, it has been our consolation and joy, in our correspondence with the Holy See and with the Churches united in Communion with the Chair of Peter, to make known, your generous exertions in the cause of religion, and the cheerful promptitude, with which you made every sacrifice, in order to restore the peace of God, which surpasses all understanding, and unite together, as the Members of one great family, in every pious undertaking.

It is, doubtless, in return for the edifying example you have thus given to your Brethren throughout India, that the August Successor of St. Peter, has thought proper to honor you, by elevating your Chief Pastor to the highest dignity in the Sacred Hierarchy. It becomes us, then, Beloved Brethren in Jesus Christ, to labour to correspond with renewed diligence, with the pious solicitude of the Father of the Faithful, for the welfare of religion in the Church of Bengal. Excite yourselves, we exhort you, to a holy emulation in this thrice sacred cause, by calling to mind with gratitude the ample blessings which have rewarded already your zeal and charity. In the blessed fruits which your virtues have already yielded, your piety will recognise an incentive to perseverance and a pledge of still greater benedictions.

Amongst the good works, for which, Beloved Brethren, through the grace of God, you have been distinguished, we refer with peculiar pleasure to the temporal and spiritual succours, which by your contributions and your Prayers you rendered to other portions of the Church, which stood in need of your charity. This truly Catholic benevolence, the Apostle Paul earnestly recommends, when illustrating the admirable communion of the Faithful with one another, he compares the Church to the human Body, every Member of which is so closely united to the rest, that whatever occasions pain or pleasure to one, causes the others immediately to sympathize in the sensation thus excited.

In virtue of this sacred connection, by which you are identified with your Brethren from the rising to the setting Sun, We, now, earnestly invite you, to unite in Prayer for the ever faithful people of Ireland, the Island of Saints. For three centuries, that noble, that generous people endured every species of persecution, which a deadly hatred to Catholicity, combined with cruelty, sacrilege and robbery could inflict. Through that frightful ordeal they passed triumphantly, and like the Children of Israel when oppressed with Egyptian bondage,

they multiplied, miraculously, whilst consumed with famine and the sword, until, at length, the outstretched arm of the Most High raised up another Moses and accomplished their deliverance.

This happy event was, no doubt, in a religious point of view, a source of joy and consolation to them. But, then, like the Jews returned from captivity, they found, on their restoration, the temple of the Constitution despoiled of its former glory; they saw their country lying prostrate, a miserable province, and not what God and Nature designed it to be, a Nation, clothed with the dignity of independence, exulting in the wisdom and eloquence of her own Senators and holding an honorable place amongst the other kingdoms of Europe.

Yes, the discerning people of whom I speak saw and experienced, that the Union which was notoriously achieved by fraud, by bribery and cruelty, was for them, like to that which tyranny of old is said to have effected between the bodies of the living and of the dead; it diseased and corrupted universally the healthfulness of their beloved country. Almost in a moment, after the accomplishment of the fatal Union, Ireland beheld her manufactures decay and perish, her Nobility and Gentry, either crouching in servile adulation, as hungry expectants at the Court of the English Minister, or seeking in France or Italy, to enjoy the elegance of polished Society, which the political degradation of their own country denied to them at home. She saw famine, like an armed Man, stalk periodically through the land, and her children burnt up with hunger, whilst her fertile fields teemed with abundance, and ships without number conveyed to England and other countries her corn, her meat, and in a word, every species of valuable food, whilst her own peasantry, by whose industry that food was raised, pined away in hunger, in cold and in nakedness, until by a dispensation of Providence, which, though terrific in itself, was one of mercy in their regard, thousands of them were almost annually swept away prematurely by disease, the victims of every evil, to which suffering humanity is liable.

I pass by the countless miseries, and bloodshed, occasioned by depriving the poor of that relief, which, before the introduction of Protestantism into Ireland, the property of the Irish Church, about one million pounds sterling a year, always afforded, and the outrage offered to the feelings of a people, who may be well described, as essentially Catholic, by the cruel measures resorted to, to force on them a religion, which they held in abhorrence as heretical, and a Church Ministry, which they despised, as destitute of every spiritual and Apostolic prerogative, and as a daring sacrilegious usurpation of the powers of the Christian Priesthood. Yes, the beauteous fields of Ireland are still wet with the blood of the orphan and the widow poured forth in melancholy but unavailing struggles to be relieved from the multiplied evils, with which the so-called-Reformation overwhelmed their beloved country. Assuredly, it is not strange, that in these circumstances a brave, generous, and, thanks to God and the Apostolic ministry of one of his faithful Priests, a temperate people also, should unite together in millions, as if they were one man, and by the intrepid exercise of every constitutional privilege which belongs to them as British subjects, thunder at the portals of the Imperial Parliament, and make the Universe resound with their loud cry for justice.

Why, it will be asked, enter on these topics in a Pastoral Address to the Catholics of Bengal? Is it for the unworthy purpose of exciting here angry politics or embittered feelings? By no means. Such an end would be unbecoming our Sacred Ministry, and contrary to the maxims, by which we have been always regulated in the exercise of our Pastoral obligations. But, whilst we avoid all bitterness as becomes Christians, we must not be insensible, or indifferent to the evils which afflict, or which menace our Brethren. To Catholic Ireland, Catholic India owes a great debt of religious gratitude. With Catholic Ireland, the Catholics of India are now more than ever bound in sacred bonds of religious Union and Friendship. From her Colleges and Convents, Catholic Ireland has sent forth with joy her gifted Sons and Daughters to the burning tropic of India to labour there, in poverty and privation, separated for ever from every endearing tie of friends and country, for you and for your children—out of her poverty, Catholic Ireland has again and again ministered to your necessities, and paid large sums for the purpose of supplying you with Clergy, with Nuns, and with religious succours, of great importance to your spiritual welfare.

In return for this noble exercise of fraternal charity, it is your duty to evince your sympathy for your Brethren in Ireland, by offering up to the throne of mercy, your frequent and earnest prayers, that they may be saved from the horrors of civil war—that God may inspire the Ministers of our most Gracious Sovereign with counsels of moderation, of wisdom, and of justice towards a devoted and loyal, but a calumniated and persecuted people. For it is a shameful calumny, the offspring of ignorance and bigotry, to represent the Irish people, as

seeking by their constitutional exertion for the repeal of the union, to shake off their allegiance to the British Sovereign. Never can such a traitorous design have a resting place in the bosoms of Irish Catholics. Never did they deserve to be branded with the stigma of disloyalty, even when the British Monarch was known to them almost only as the enemy of their race and their religion. Their only desire, their sole ambition, and it is an honorable one, is, to enjoy equally with their English Fellow-subjects, under the same Sovereign, all the blessings of the British Constitution. If by any extraordinary revolution, it should so happen, that the sceptre of France passed into the hands of the British Sovereign, and if, in a similar way, it should occur, by means of fraud, of corruption and of cruelty, that England was despoiled of the glory of her Parliament, and the seat of the Supreme Legislature transferred from Westminster to Paris, where is the Englishman, that would not rise up and denounce the proceeding, as one fraught with injustice and dishonor to his native land? Where is the Englishman, that on his deathbed, would not adjure his children, never to desist from seeking reparation for the wrong inflicted on their country, until the ark of the Constitution was restored to its own Temple? And shall that be criminal in Irishmen which the Universe would proclaim to be patriotic, just and honorable in Englishmen? Away with such helpless, hopeless imbecilty.

Listen not, we entreat you, to those interested calumniators, who labor to excite a prejudice against your Irish Brethren, by describing them as animated with a deadly hatred towards their Protestant Fellow-countrymen. Never was a more wicked falsehood fabricated against a suffering people. Never was there a people more conspicuous than the Irish, for their tender respect for the religious opinions of their separated Brethren. During the exercise of our Ministry for more than fifteen years in Ireland, never did we either witness, or hear of, a single instance of discourtesy, offence or annoyance, by any Catholic, rich or poor, on the score of Religion, to his Protestant neighbour.

We cannot omit on this occasion to notice the heartless accusations preferred so often against the Catholic Priesthood of Ireland, because these great and good men, unlike the hireling who flees at the hour of danger, cling to their people with the affection of true Pastors, sympathize with them in all their wrongs and afflictions, and nobly employ their talents and their influence to restore their country to the rank which it is entitled to hold, among the Nations of the universe. Were they a paltry unfeeling corporation, whose ignoble appetites could be appeased by the gratification of their own individual cravings; were they a timid dastardly congregation of hirelings, who could look on without emotion, whilst their religion was dishonored and their country enslaved, oh! then, indeed, Bigotry and Orange-ascendency would be loud in applauding their meekness, their forbearance and their Apostolic simplicity. Oh yes, were they dumb dogs, unwilling or unable to bark, they would be just the sort of guardians, that would suit the interests of the bigots and the oppressors of Ireland. It is the glory of the true Religion that in every age its Ministers have been the fearless advocates of justice and truth towards God and their country. Did not the faithful Priests of the people of God in the old law, always stand forward to sustain by their council and co-operation, their people against their oppressors? And if England now glories in her Magna Charta, ought it not be remembered, that the illustrious name of Archbishop Langton is the first, which is found affixed to that imperishable record of Catholic patriotism?

Enough has been stated to demonstrate, first, that your Catholic Brethren in Ireland have the strongest claims on your sympathy in the present emergency, and secondly, that the various devices resorted to, in order to prejudice the public mind against them, are the offspring of an ignorant, a mercenary and an unfeeling bigotry. We again call upon you and exhort you in the name of the God of Charity and Peace to offer up frequently your devout prayers for the welfare of Ireland.

Yes, it is for the welfare of Ireland that we entreat your supplications, that her grievances may be peacefully redressed, that if the repeal of the Union cannot really be effected without injury to the integrity of the British Empire, at least, every other concession, which justice and the undoubted right of Irishmen to a perfect civil equality with their English Fellow-subjects may be promptly and generously granted, and that thus the reign of our Beloved and Gracious Queen may be known in times to come, as the happy era when was accomplished, not a barren and disastrous union such as we have already depicted, but a union of minds and hearts equally beneficial to all classes of British subjects, a union which nothing shall sever, because it will repose on the eternal immutable foundation of justice.

Given at the Cathedral House, Calcutta, on the Feast of St. James the Apostle.

\+ PATRICK JOSEPH,
Archbishop of Edessa,
Vicar Apostolic of Bengal.

J. X. MASCARENHAS, *Secretary.*

To His Grace, the Most Rev. Dr. Carew,
Archbishop of Edessa and
V. A. Bengal.

My Lord Archbishop,—The enclosed letters have just reached me, and if Your Grace will oblige me with a translation of the Latin letter mentioned in Rev. Dr. Olliffe's communication, I am sure it will be read with peculiar pleasure by the readers of the *Herald*

Permit me to take this opportunity to offer my humble congratulations to Your Grace, on your elevation to the Archiepiscopal rank —a dignity, which, it would be presumption on my part to say, has been deservedly conferred by His Holiness.

I remain,
Your Grace's Most
Obedient and dutiful servant,
Jas. Rostan, Junr.

26th July, 1843.

To the Editor of the Catholic Herald.

Sir,—I have the greatest pleasure in making known to my Fellow-Catholics of Bengal through the medium of your columns, the gratifying intelligence that our venerated Prelate, Dr. Carew, has been just elevated to the Archiepiscopal rank. There is not, I am confident, a single one of his spiritual subjects, who will not heartily rejoice at this well-merited promotion. His Grace will receive ofcourse official intimation of the matter by the present Mail. I remain,

Sir,
Your's obediently,
George F. Lackersteen,

Rome, Ascension Day, 1843.

Jas. Rostan, Jr. Esq.
Calcutta.

My Dear Sir,—You will please your readers by inserting a translation of the Latin letter, which the Sacred Congregation sends to the Archbishop by the present Mail. It is highly complimentary.

Have the goodness to send the *Herald* regularly to the address of

Very Rev. Dr. Cullen,
President of the Irish College,
Rome.

* * * * *

I remain,
Yours very truly,
Thos. Olliffe.

Rome, June 3d, 1843.

My Dear Mr. Rostan,—It would give me great pain to refuse to one whom I so justly esteem as yourself, any favor which it might be in my power to confer. In compliance therefore with your request, I will send you the letter of his Eminence the Cardinal Prefect together with a translation of the same by my esteemed fellow-labourer, Rev. Mr. Mascarenhas. Lest, however, it should seem; that I have unnecessarily obtruded the subject of my elevation to the Archiepiscopal dignity, and the motives of his Holiness in thus honouring in so distinguished a manner, one of the humblest of his children, I think you will agree with me in admitting, that the letters you have so kindly forwarded to me, together with your own, ought to be published in the same number of the *Herald.*

I accept gratefully your congratulations. I shall ever cherish any mark of affection or respect which is offered to me by a Catholic, the whole tenor of whose life is an edifying illustration of the holiness of the Faith which he professes.

I remain, Dear Sir,
Your's faithfully,
+ P. J. Carew.

July 26, 1843.

Illmo. ac Rmo. Domino Dmno. P. J. Carew.
Archiepiscopo Edesseno, Vicario
Apostolico Bengalensi,
Calcuttam.

Illme. ac Rme. Domine,

Cum Ssmo. Domino Nostro. quavis oblata occasione nunciaverimus, quæ et quanta Amplitudo Tua in Apostolico primum Vicariatu Madraspatano egerit, ac dein in Bengalensi eximio sane studio operetur ad tuendam promovendamque Catholicam rem, ac S. Sedis auctoritatem firmandam, Sanctitas Sua ut peculiaris, qua te peramanter prosequitur, benevolentiæ argumentum aliquod adhiberet, tibique, qua penes omnes præstas, gratiam, ac decus adderet, Amplitudinem Tuam ab Episcopali ad Archiepiscopalem dignitatem promovit, eodem insignis Ecclesiæ Edessenæ titulo, quo novissimus hujuce Sanctæ Congregationis a Secretis, Eminentissimus nunc S. R. E. Cardinalis Cadolini Archiepiscopus Ferrariensis, fruebatur. Perjucundum autem nobis id tibi significare, præmonentes jam Litteras apostolicas in forma Brevis Amplitudini Tuæ tradendas R. D. Thomæ Olliffe, Vicario tuo Generali commendasse.

Post hæc D. O. M. adprecamur, ut Amplitudinem Tuam diutissime servet, ac sospitet.

Amplitudinis Tuæ,

Romæ, ex ded Sac. Congregationis
de Prop, Fide.
Die 2, Junii 1843. ad officia
Paratissimus,

J. Pii. Card. Fransonius Præf.

Joannes Brunnelli,
Secreus.

To the Most Rev. P. J. Carew,
Archbishop of Edessa,
Vicar Apostolic of Bengal,
Calcutta.

My Lord,—As we have taken every opportunity to acquaint the Holy Father with the innumerable and inestimable services which your Grace formerly rendered to the cause of religion in the Apostolical Vicariate of Madras, and have since informed him of the devoted and unwearied zeal with which you are now labouring in Bengal to defend and advance Catholicity, and to establish still more firmly the authority of the Holy See, His Holiness, in order to give you some proof of the particular affection with which he regards you, as well as to shew you honor, and thus add to the influence which you so universally enjoy, has been pleased to promote you from the Episcopal to the Archiepiscopal dignity by translating you to the illustrious See of Edessa, the title lately borne by the ex-Secretary of the Holy Congregation, now His Eminence Cardinal Cadolini, Archbishop of Ferrara. We are exceedingly happy to communicate this intelligence to you, and at the same time prepare you for the Apostolical Letters, which will be delivered to you in the form of a brief, by the Rev. Dr. Thomas Olliffe, your Vicar General.

Meanwhile we beseech the God of all goodness and majesty to preserve and prosper your Grace to a great length of years.

Your Grace's most obedient,
Jas. Philip Cardinal Fransoni,
Prefect.
John Brunelli,
Secretary.

Rome, Sacred Congregation de Propaganda Fide, 2d June, 1843.

On Wednesday August 2nd, there will be a Solemn High Mass at 6½ o'clock A. M. at St. Thomas' Church for the repose of the soul of the late Mrs. Margaret Prendergast.

Feast of St. Ignatius.—We have been requested to mention that Monday next, the 31st July, being the feast of St. Ignatius of Loyala, there will be a High Mass at St. Thomas' Church, by the Most Rev. the Archbishop of Edessa, when the Rev. Mr. Sumner, S. J, will preach after the Gospel. The service to commence at 6½ o'clock.

Bombay,—We learn from the *Bombay Courier*, that the Right Rev. Dr. Whelan, Catholic Bishop of that Presidency, has presented the Library of the Bombay Branch of the Royal Asiatic Society, with a copy of a work, entitled *Aperuc, General Sur L E'gypte par a A. B. B. Clot.-Beg.*

By a late precept of His Holiness, the office of St. Alphonsus Liguori, Bishop, &c. is to be recited on the second day of August. The office of St. Margaret is in consequence transferred to the 9th August, on which day a commemoration is to be made of the Vigil of St. Lawrence and of the Holy Martyr.

Ceylon.—Letters from Rome announce the promotion of the Right Rev. Doctor Caietano, late Vicar General of Ceylon, to the Episcopacy, and to the charge of the Ceylon Mission as Vicar Apostolic.

A letter from Alexandria, dated 6th ultimo, mentions that four French Missionaries of the Society of Jesus destined for Madras, passed thro' that city some days ago, and that they would probably take their passage in a Steamer to Bombay.

Madras.—A recent letter from St. Thomas' Mount, Madras, states that during the month of May, the month of Mary, twenty-four persons were received into the Church—of these, ten were Protestants and fourteen Heathens. Every week some are added to the fold of Christ, but not so many as in the month of May. Oh! how amply is not a Priest rewarded for his labour at seeing these poor creatures abandoning their brazen Idols and Pagodas, and regularly coming to the temple of the Most High and devoutly assisting at the sacrifice of the Altar. A very interesting circumstance which has led to the conversion of some of these poor Heathens, and likely to convert more of them with the assistance of God, we shall give in the words of the writer. "A poor heathen woman was very ill for three days in child birth and was despaired of by all, when some Christian women told her that if she promised the child to the God of the Christians, that she would be well,—she promised and prayed as they taught her, it was pleasing to God to relieve her. When she was well, she and many of her heathen friends brought the child, a boy, and requested that I should stand Sponsor for him, when telling me of this, they said that the God of the Christians was a great God. The child's Mother and Grandmother are under instruction and will be shortly prepared for Baptism. One of the Protestant Converts about a year ago, at my first interview with him, told me that he would drink the blood of a Priest, he detested them so much; but now, thank God, he is a most zealous Catholic."

CONNEXION BETWEEN RELIGION AND MORALITY.

(Continued from page 47.)

If morality without religion is an uprooted plant, which the least wind will blow off the earth, religion, on its part, finds its strength in its union with morality. Here I freely acknowledge, that the world is entitled to act on the offensive; and this, indeed, it does with uproarious joy, whenever the occasion offers. "We admire the morality of the Gospel," say the adepts of the age; "but how comes it to pass that we find among those who call themselves Christians, men like that honourable English captain of the olden time, who was the great robber of his profession, and who called himself the friend of God and the enemy of every one else? How is it, that we find persons whom the prosperity of others causes to pine away with jealousy?—others, who, viper-like, secretly gnaw away their neighbour's reputation?—misers, who serve God in public and Mammon in private?—nobles, who are not for their dependants the palm tree that gives its sweet fruit for food and its cooling shade for shelter to those that repose beneath it, but thorns and briers which tear the very rags of the indigence that approaches to them? Is religion without morality better than morality without religion?"—This is the question so often put by worldlings.

Alas! it is not: but the cockle has always grown up with the good grain; the enemy of God and man has sown it, and reaps his harvest of it. It existed under the Old Law it exists under the New Dispensation, notwithstanding the anathemas of Jesus Christ. Those who make religion—not the discharge of a duty, but the practice of a profession—who design to serve both God and the world,—who dishonour their faith by their works, are children of him who betrayed the Son of Man with a kiss. What ingratitude! Twelve men attached themselves to the fortunes of Jesus Christ—lived on the bread which he miraculously multiplied—drank of the chalice which he had blessed—heard from his lips the doctrine of life—and yet, one of them betrayed him, and sold him for thirty pieces of silver! Remembering this, we say to the world—we have not dissembled your bitter sarcasms; we have faithfully repeated what you daily utter. Yes, you see the cockle which comes up in the field of the Father of the family: but why do you turn away your eyes from the good grain? Why, above all, by confounding man with religion, render the latter responsible for all the crimes and weaknesses of human nature? Has the Gospel any precepts that favour hard-heartedness, falsehood, or hypocrisy? When Christ was crucified by the pharisees of the synagogue, did he say that they were models to be imitated? When his arms were extended on the cross, as if to comprehend the whole human race in his embrace, did he say—I dispense those who are mine from the practice of virtue; I break all your moral ties; I absolve you from all your secret crimes, provided you wash the outside of the cup, and preserve the exterior of virtue? Has that been said by him who was spirit and life? And if he has not said that, but has always inculcated the contrary, is it fair to charge religion with the enormities which she condemns?

According to us, the holiest alliance ever made on earth, is the union of morality with religion; and, in our ideas, perfection, a thing so beautiful and so rare, is comprised in one word—CHRISTIAN MORALITY. But Christian morality tends to servility, say our adversaries—it commands us to obey princes.

It enjoins obedience to those who govern, whatever be the name they bear. At Rome, it prescribed obedience to the senate, when the senate was charged with the government of the republic;—in Greece, to the assembly of the people—in Turkey, to the Sultan—and to the Incas in South America. If a government be equitable and just, what matters it to religion whether it be of this or of that form? We no where find that Jesus Christ, his Apostles, or any of the Fathers of the Church, ever sought by their discourses or writings, to deprive those with whom they lived, of the liberties guaranteed to them by their respective governments. If any proofs of the contrary exist, let them be produced:—but such are no where to be found.

And yet, it is daily repeated that Catholicism is hostile to the liberty of the people, and that its doctrines favour despotism. This assertion is a malignant calumny: it is an insult to the religion of Jesus Christ, to suppose it capable of entering into an iniquitous compact with tyranny, oppression, or injustice. No, thank God, such is not the case. When usurpation, conquest, violence, or dire necessity have placed on the people's neck the heavy yoke of servitude,—religion, remembering that civil war and insurrection have most disastrous consequences, suggests to such a people, a spirit of patience, of submission, and of peace, as the best remedy for their evils: it is by this means that she lightens the yoke of tyranny, but never has she herself imposed or sanctioned it.

If to enlighten the understanding by moderating the passions, be to render a service to morality, no religion has the superiority over ours in this regard. Julian, the apostate although he hated Christianity, could not

avoid, infidel as he was, perceiving the immense advantages which the people derived from our moral instructions. Wishing to resuscitate polytheism, which had never condescended to speak reason to any one, he ordered the priests of idolatry to give sermons to the people in the temples! But what could these creatures say? The poets had sullied and dishonoured all the divinities of Olympus; there was no vice, no dark and disgraceful deed, which had not its apotheosis in heaven. In whose name could these priests of Mars, of Apollo, and of Venus, have presumed to preach? Every word they uttered would be belied by their religious annals.

The young debauchee of Terence,—who excited himself to crime by the sight of a picture of the gods whom he adored, and concluded it to be presumption in a poor mortal, like himself, to wish to be better than the great Jupiter,—only drew a legitimate consequence from his principles; for it is to be presumed that the divinity protects on earth those who are assimilated to him; and if he himself has given the example of vice, he must necessarily encourage it in others. It was very different with the Christians, for whom the light of good example beamed from heaven, and who recognized in God the source and exemplar of all moral excellence. The first benefit of Christianity among the pagans, was to purify the morals and resuscitate morality, which, like the victims of Heliogabalus, was expiring amid the flowers with which it was adorned.

But it may be said, if Christianity be such as you describe, to what can be attributed the immorality that prevails? We are Christians; are we the better on that account?

Undoubtedly you are: and if you are not still better than you are, it is because you seek to neutralize the benign influence which would render you virtuous and wise. I acknowledge that the present generation, although Christian, is bad and corrupt; which is indeed a reproach, when we consider the motives to virtuous action which are found in so holy a religion: but if, degenerate as we are, we no longer possess the primitive virtues of our fathers, we are at least better than the pagans; and never can a Christian people, even in the lowest stage of degeneracy, tolerate the abominations which Rome witnessed under the Cæsars. If our religion has not opposed an insurmountable barrier to the corruption of the age, it is because it was not possible to raise one which this could not transcend.

Christian worship tends of itself to infuse morality into the people, but it only produces its effect where it has the elements of faith to act upon. When these elements no longer exist, the influence of religion is retarded in its action, for it cannot act on nothing; but then morality has little to lose. When men have gone so far as to be able to live, without God, what restraint will they consent to tolerate?

But why does not religion always elevate the mind to the most sublime inspirations?—why is it sometimes allied to narrow views and niggardliness of soul?—The fault is in the nature of man, not in the doctrine which he professes. Weak and manly souls are eqally capable of cultivation, says an Indian moralist, but they always produce fruits analogous to their nature. The science of the teacher does not make the scholar: the resplendent diamond reflects the glorious rays of light by which it is penetrated, while the sluggish earth absorbs and buries the ray it receives.*

Religion and morality, like two powerful and natural allies, cannot be at variance, without mutual ruin and dishonour: whoever attempts to separate them, is no friend to either.

Whenever an advocate of morality declaims against religion, there is always reason to believe that it is not his intellect, but his passions, that have triumphed over his faith. A bad life and a holy religion are two things which cannot well dwell together. When man endeavours to separate these twin-born of heaven, it can only be with the view of obtaining, cost what it may, a shameful peace within himself.

ABBE ORSINI.

CONVERSION OF CAPTAIN H. KIRKE.

To the Editor of the Catholic Herald.

DEAR SIR,—It is very gratifying to me to announce to you that yesterday I witnessed in our new Chapel at Landour, the solemn ceremony of the abjuration of the Protestant tenets made by Capt. H. Kirke before the Right Rev. Dr. Borghi. After the Gospel, his Lordship delivered an appropriate discourse, showing to the new Convert that his resolution to embrace the faith of his forefathers was reasonable, prudent and necessary for his eternal salvation. At the end of the Mass, the Convert approached the Holy Table, with the most edifying devotion, and at last he received from the hands of the Bishop the Sacrament of Confirmation. The new Convert, was a year ago, prepossessed of the most gross prejudices against the Catholic faith, as is the case usually with the greater number of our dissenting brethren. It was at the suggestion of one of his friends that he began to peruse different Catholic controversial books, and having found that he was erring from the faith as it is in Christ, he hastened to enter

Bavabhonti.

into the fold of that Church, which is One, Holy, Catholic, and Apostolic. I trust, nay I am sure, that his example will be followed by several others of our deluded brethren, who I know are enquiring after truth, and who are disgusted with Protestant absurdities and inconsistencies.

I remain Dear Sir,
Your's sincerely,
A SPECTATOR.

Landour, July 10, 1843.

ORIGINAL POETRY.

Lines written on the 5th Anniversary of the Religious Profession of a Nun.

Welcome the fifth time, hail dear, cherished day,
Bring still thy gifts and my vows bear away
The gifts thou sawest my soul once adorn,
As sunbeams the face of earth newly born,—
The vows that went up then to heaven's high throne,
Thence forth God to love and serve him alone.

2.

Haste lovely morn, in thy pure limpid dew,
My stains to efface,—these scenes to renew;
And as thou climbest the broad arch of day,
Chase from my soul all its darkness away.
Tell me still fondly of mercy above,
Pardons and patience, and graces and love;
And while thou wakest my mem'ry to fears,
See too my frailty and smile on my tears.

3.

Soon to be number'd with all that is past,
Say, wilt thou return, or art thou the last?
Welcome thy rising, farewell thy decline,
On earth or in heav'n, I'll reckon thee mine.

4.

Farewell, bright messenger, once yet adieu,
A cloud still retains the gold of thy hue;
Poised on the verge of dread eternity,
A look it seems thou wouldst cast back at me,—
A look that tells, like the silence of awe,
What ear hath not heard and eyes never saw.

5.

Life never failing and never begun,
The ONE *in* THREE, *and the* THREE *still in* ONE;—
JUSTICE *offended*—MERCY *imploring,*
MAJESTY *throned*—*Seraphs adoring;*—
The first made the last, and the last made the first,
The doom of the proud, the crowns of the just;—
The music of heav'n, the joy, the delight,
Garments of glory—oceans of light;—
Christ, with his Saints, triumphing for ever,
Peace evermore, or peace again, never.

6.

Thus spoke that last look, or seemed it to say,
As from the cloud it stole melting away.

V.

Feast of the Visitation of the B. V. M. 1843.

FOR THE PURCHASE OF THE FEMALE ORPHANAGE AT CHANDERNAGORE.

THRO' MR. N. O'BRIEN.

John Long, Seaman, ...	Rs.	3	0 0
Richard McQueen, ditto, ...		1	0 0
John Henly, Tavern-keeper, ...		1	0 0
W. H., in the Pay Office, ...		1	0 0
Wm. Brown, Tavern-keeper, ...		3	0 0
Antony Mitchell, ditto, ...		2	0 0
Wm. Field, ditto, ...		2	0 0
C. F. VonLintzgy, Medical Hall, Bow-Bazar.....		5	0 0
F. J. Vanburgh, ...		2	0 0

FESTIVALS.

Sunday, August 6,—IX. After Pent. Transfiguration of our Lord. d. gr. com. Sund. &c.
Monday, 7,—St. Cafetan, C. d.
Tuesday, 8,—SS. Cyriacus and comp. MM. sem.
Wednesday, 9,—Vigil of St. Laurence, office of the day, com.
Thursday, 10,—St. Laurence M. d. 2 cl. with an Octave.
Friday, 11,—Off. of the Oct. com. SS. MM.
Saturday, 12,—St. Clare V. d. com. Oct.

Selections.

BRISTOL.

At a public meeting of the Roman Catholics of Bristol held at the New Catholic School-room, St. James's Back, for the purpose of agreeing to a petition against the adoption of the educational clauses of the Factory Bill.

The Rev. F. Edgeworth, said (after some preliminary remarks), no man could detest more than he detested the attempt which was being made to force poor Catholics, by the stringent provisions of an Act of Parliament, into difficulties by which at present they were not beset. He might widely differ, as he was sure he did, from many gentlemen, as to what would be the most effectual way of opposing the bill, but as to the duty of opposing it by every possible means, there could not be a difference of opinion among Catholics. (Cheers.) The resolution stated the grievances which the bill contained with regard to Catholics. First, they complained that it contained no provision for the religious education of the children of Catholics, of Dissenters, or of those parents who were not known to belong to any distinct outward form of religion. (Hear.) In what country were they living? Could it be in a land, which boasted that it was beyond all others the land of freedom? (Hear.) A country which, within their own recollection, had destroyed, or affected to destroy, all the barriers to perfect religious freedom. The repeal of the test and corporation acts had this avowed object as far as Dissenters were concerned,—the enactment of the Emancipation Bill as far as Catholics were concerned. (Hear.) Perfectly inconsistent, then, with those just acts was the bill now before Parliament, or any measure which infringed on the religious rights of any portion of the community. (Cheers.) They must maintain, and publicly assert, that every law which gave the least favour to any one denomination of Christians in this country, was unfair and unjust towards the professors of every other religion. (Cheers.) Tell him not that the members of the Established Church were more numerous than Dissenters and Catholics put together; that was not a plea which could defend injustice. If a measure were proposed for applying the public money to Catholic purposes, he, as a subject and a citizen, would lift his voice against it. (Hear.) As a Catholic he would say, as he said before—leave religion to her own support. At all events he would say, "While there are so many diversities of religious opinion as, beyond all precedent, there are now in this

country, it is not just to ask me, for the advancement of my religion, to impose a tax upon others who do not believe it to be the true one." (Cheers) The real meaning of religious freedom was, the law's protection of all sects in the exercise of their religion. The law did not protect all when it favored one at the expense of the others. The true object of the present bill was, to remunerate the ministers of the Church of England for attending to the religious instruction of the children. It did not do the same by Dissenters—it gave not a fraction to the Catholic clergyman. It was unjust, and they opposed it. (Cheers) Then, as to the practical method in which to oppose it—he would say, let ministers, if they thought it well, raise taxes for the secular education of the poor. Or, if they must raise taxes for the purposes of religious instruction, let them take care to give a fair proportion to every known body of Dissenters, and to Catholics, and only a fair proportion to the Established Church. (Cheers.) Any petition embodying those sentiments would have his most hearty support. Another objection to the bill was, that it required Catholic children to read in the Protestant version of the Scriptures. It might be a difficult thing to satisfy Protestants as to the grounds upon which this objection was founded; and he knew very well that they were surrounded, by clamorous people, who would seize on the opportunity of exclaiming "Oh, you Catholics are inimical to the reading of the Scriptures, and your pastors, your bishops, and priests, exert themselves to the best of their power to prevent your reading the Scriptures." (Hear.) It ought to be known in those days, to those who were most ignorant of the Catholic religion, that a more unfounded calumny was never uttered. (Cheers.) The Catholic Church took care that the version she put into the hands of her children was made with the greatest care—not a version made to suit a secular and temporary purpose—not to bolster up a religion which, without the aid of Acts of Parliament, would have sunk perhaps by this time into nothing, but a pure and true version. The version of the Scriptures used by the Established Church, and which that act proposed should be put into the hands of the children, was in many of its most important passages false. (Hear.) It was known to some of the highest bibilical scholars in the world, on points which Catholics considered all important, to be a mistranslation of the original text. It might or it might not be known to Sir James Graham and the senators, but it was known to the Catholic bishops and clergy, and to many of the laity, that the version of Scripture appointed to be read in all the Protestant churches was singularly incorrect. (Applause.) That was not the place to enter into a discussion of the subject, but the truth of what he had asserted had been established before, and if needs be, with God's help, it could be again. The Catholic Church did not object to read the Scriptures; her pastors were strictly enjoined to do so, and their people were living witnesses that they did so. (Cheers.) They objected to the use of this incorrect version, because they were desirous that their children should know the Scripture, and not have their souls endangered by the dogmas of a false translation. He came now to another objection to the bill. It required that Catholic children, in order to have any spare in its advantages, must join in prayer with persons who differed from them in faith. For the information of some, it might be well for him to give the reason why they objected to this provision of the proposed act. It was unlawful, according to the principles of the Catholic religion, for Catholics to join in prayer with those of a different faith. Let it not be supposed that this arose from any want of charity. No they were enjoined to be in charity with their fellow men throughout the world. But they thought there was such a thing as communion of the saints; they thought that in matters of religion there was a communion between them and others. The foundation of their religion was faith, and they believed that without faith it was impossible to please God; without mutual faith there could be no communion between them and others; without mutual faith there was nothing in common between them and others of a religious character. There was communion of a worldly and earthly character; they met others in society, and it was the duty of Catholics to do all the good for them they could; but, if there were not a communion of faith, they could not join together in prayer. There was another reason, and he would avow it, why this wholesome discipline of the Catholic Church was maintained: if poor Catholic children were permitted to join in prayer with those of other religious denominations, there would be a danger of their being led away from the faith of their forefathers—probably to adopt the loose and dangerous principle that it mattered little or nothing to what religion they belonged. Now the Catholic Church waited not till evil had overtaken her children; she foresaw the evil, and she closed the door against it. (Cheers.) She said to her disciples, "Join not in matters of religion with those who are separated from you. Live in perfect charity and true benevolence with all men, but do not that which will place the weak in danger of being led away from the faith." There was a third reason. The pastors of the Catholic Church had also the welfare of their separated brethren in view (hear), whenever they refused to join with them in acts of religion. Their brethren might be thereby induced to inquire, "How is this that Catholics will not join with us, even in saying the Lord's Prayer—even in matters where there seems to be no difference between us?" When this was asked, inquiry was entered upon, and they had gained a step. They wished to encourage inquiry—they wished their erring brethren to reflect that they wanted the very basis of religion—that which their forefathers regarded as the basis: they wanted faith. (Hear) By not mingling with them, then, in religious exercises they led them to inquire. Many there were lulled in dangerous security and inaction who might be awakened to a desire—as many thousands now were—some even in Oxford University—a hankering desire to return to the church of their forefathers, from which they had unhappily departed. This desire was now spreading throughout England, and if they joined in prayer with separatists, they (the separatists) might be induced to suppose that in substance they were right; for they, at least, could join with the true Church in prayer. That was a delusion they (the Catholics) would not favour, and they they therefore said, "We will not join with those of a different faith in prayer." The world might call them uncharitable—bigoted if it liked; but to this holy principle of the Church they would adhere. (Cheers.) A fourth objection to the bill was, that it was in prin-

ciple a new penal act which inflicted temporal disadvantages on Catholics. Surely these were not the days for re-enacting penal laws. If this country was to triumph over unprecedented difficulties arising from the unequal distribution of wealth,—if the Government desired to reconcile the poor to the rich—if it desired to reconcile the millions who dissented from the Church to the Church, it could not accomplish its purpose by the re-enactment of penal laws. (Cheers.) If Ministers intended fairly —and he could not go so far as some, and deny that they did so—if, as he believed they did, the Government intended fairly to do what they could for the peace of the country, they would not force the passing of this bill. He believed that they meant fairly, because, as mere politicans, it was their interest to preserve the peace of the nation—to do away, as far as possible, with all causes of dissatisfaction and mistrust, and not to cast more ingredients into that cauldron, which was now ready to boil over. It was their duty—it was their interest, to appease and tranquillize the nation. Having to contend with unprecedented difficulties, it was hard to conceive how men in their senses—men having even an ordinary share of judgment and experience, and who did not desire to increase the troubles of the country, could have been led to propose the adoption of such a measure. Surely nothing could be more likely to endanger the public peace than an unwise attempt to force it upon Dissenters and Catholics. As Catholics, they were pretty much used to be treated as the last of the community in this country, had perhaps, their forbearance might restrain them from offering any violent resistance to the measure should it become the law. But he would say to Sir James Graham, "Beware of the Methodists, do not slight the Baptists (hear): remember their system—admirable it is—every member closely united with his fellow member. Remember, too, that they are millions!" (Cheers.) They were at variance with the bill, and he (Mr. Edgeworth) thought that they had taken the right view of it, and he wished them all success in their opposition to it—an opposition which was likely to be more astounding in its nature than any the British Catholics could offer. For the sake of the country's tranquillity, let the Government retrace its steps now, while it could do so with something like honour. Another objection to the bill was, that it required the parent to give notice, when he objected to his child receiving the religious instruction of the school, that he did so upon religious grounds. Why should the poorest of mankind be called upon, day after day, to become heroes in religion? (cheers)—to go to the trustees and say, "No, if you will not teach my child without undermining, in his mind, those principles of relivion which I value more than life, send him back to me ignorant and uninstructed!" No doubt there was many a poor Catholic who would not shrink from thus boldly avowing his faith (cheers); but no just Government would place him in circumstances which rendered it necessary that he should become this hero. Ministers could not be aware of the operation of the bill on Catholics, and because, with their pliant faith, they could give up much for the attainment of temporal advantages—because they had not the same unpliant faith as Catholics had, they must have fallen into the delusion that it was not, to Catholics, of a persecuting character. The last objection to the bill was, that Catholic children would be instructed in books which had no regard for the religion of Catholics, and in which passages were often contained insulting to them. He did not believe that in this respect the Government intended to do violence to their consciences—he believed that it was done in supreme ignorance of Catholic principles. (Hear.) Why did not the Government, if it would force books upon them, consult the Prelates of the Catholic Church concerning them? Of all matters religious in their tendency or essence, the Prelates of the Catholic Church were the duly authorized judges. It might be said, that they (the Catholics) were priest and bishop-ridden, that they were enslaved in body and mind. But they were satisfied that they were at least consistent. They enjoyed, and they wished that their separated brethren would come and enjoy with them, the guidance they had in that authority. ("Hear," and cheers.) It was the Catholic principle that no man, however exalted in station, however wise, however adorned by education, should be allowed to step in as their champion in matters of religion and conscience. In those matters, their authorized guides were their Prelates—the appointed bishops of their souls. There was another point of view in which they regarded this measure. They were citizens, and as such they had communion with all men, and they asked them to unite in resisting a measure which levied a tax on the whole community for the benefit of a particular class. (Cheers) It was not that he objected that money should be raised for education. God forbid! He wished that much that had been disapplied, had been devoted to so good a purpose. But, as a citizen, he protested against raising any tax, if its product was not to be fairly applied for the benefit of all, without regard to religious distinctions. The Government could pursue one or two courses. It could altogether abstain from raising money for religious education, and raise it merely for the purposes of secular education—the education of the poor in sound knowledge; leaving their religious instruction to be supplied by the zeal and energy of the various religious denominations. This was one course, and it could do injustice to no one. There was a second course, which was perfectly just, and which he should like to see adopted. Sir Robert Peel might say, "Let us raise a tax for the education, both secular and religious, of the poor of this country; but seeing that there is a great outcry against it among the Catholics—those I might pass by if they were the only ones; but seeing there is a great outcry among the Dissenters, who are more numerous, wealthy, and combined, let us get the tax, but apportion it fairly; let us apportion it, for instance, in the way the rate-payers shall (when they pay it) say they wish it to be apportioned If we find opposite a person's name in the books, Dissenter, we will apportion it to Dissenters; if Catholics, to Catholics; and so on." This would be a perfectly just course. If Sir Robert Peel were to announce his intention of adopting this course, with what would he have to contend? Perhaps, with the Bishop of London—perhaps with the Bishop of Exeter (a laugh)—perhaps with other men who, living fortunate times, had risen from stations not more honourable than that which he (Mr. Edgeworth) then filled, to the highest in the state The Bishop of Exeter might say to him, "You are unfaithful to your trust;

you do not properly recognise the Church," and in terms of eloquence to which he (the speaker) would not pretend, he might rail at the Premier. (Laughter.) Well, Sir Robert Peel might very naturally turn round to him and say, "The Church—What is the Church?" He might receive no answer from the Right Rev. Lord of Exeter. He might go on, "I have received the complaints of millions of Dissenters, and they tell me that the Church is the great incubus on this country I have received the complaints of millions of millions of Catholics in Ireland, and of many thousands in Scotland and England. They tell me that the Catholic is the Church; and really, my Lord, if I consider what has been said by many high authorities at Oxford, the Catholics have much reason for what they say. (Cheers and laughter.) To come to business at once, my ministry depends on my doing something to satisfy the people; I must do something for the poor, and there are a great many Dissenters, in the country. I am sorry that I cannot grant a favour to you and your Episcopal brethren, but I am bound by circumstances to be fair." (Cheers.) He must be perfectly just—they could admit of no compromise —no half and half measure They would not accept of the Bank of England if it were to be the price of their religious freedom. (Cheers.)—*Tablet, April* 29.

PETITION ISSUED BY THE CATHOLIC INSTITUTE.—To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled;

The humble petition of the undersigned Roman Catholics of.

SHEWETH,

That your petitioners humbly conceive, that by the Repeal of the Test and Corporation Acts, and the passing of the act of one thousand eight hundred and twenty-nine, commonly called the Catholic Emancipation Act, and other previous acts, the principle of an equality of civil rights by all classes of her Majesty's subjects, irrespective of religious distinctions or denomination, was fully and for ever recognised by the Legislature.

That by certain provisions for promoting education among the humbler classes, contained in a bill lately introduced into your Honourable House, intituled, "A Bill for regulating the Employment of Children and young Persons in Factories, and for the better Education of Children in Factory Districts," this principle appears to your petitioners to be most seriously and alarmingly endangered.

That one of the most important and valuable privileges which any people can enjoy is freedom of education, unfettered by religious tests, or compulsory, or penal enactments.

That while your petitioners would hail with peculiar satisfaction a measure having for its object the educating of the rising generation, they cannot but view with great alarm and distrust any plan which may invest the clergy of the Established Church, or any constituted body from which Roman Catholics are either expressly or virtually excluded, with any control over the education of Roman Catholic children.

That the bill in question is, as it affects the education of Roman Catholic youth, particularly objectionable, inasmuch as by the constitution of the schools proposed to be established under the said bill:—

1. Roman Catholics are virtually excluded from any share in the direction of such schools.

2. Roman Catholic children, as a condition of being allowed to accept employment in factories, are to be compelled in such schools to read a version of the Holy Scriptures not authorized by the Catholic Church, and to join in Protestant prayers.

3. The trustees of each school are to be empowered to determine the books to be used in the school under their direction, without any provision being made to prevent them from introducing works directly or indirectly hostile to the Catholic Religion, or repugnant to the feelings of Roman Catholics.

4. While Protestant children attending Roman Catholic schools are not to be admitted into factories, and while facilities are to be afforded for the erection and endowment of Protestant schools, liable to the foregoing and other objections, no provision whatever is made for the erection and support of Roman Catholic schools, in which Roman Catholic children, who are very numerous in the factory districts, may receive the secular education contemplated by the bill, for qualifying them to obtain admission into the factories.

5. The provision enabling the parent of a Roman Catholic child to object to the religious instruction and religious worship in the schools, is not sufficient in many cases to prevent Roman Catholic children from being taught Protestant doctrine, and such children should be entitled to absent themselves from such religious instruction and worship without being specially required to do so by their parents.

6. In addition to the foregoing and other objections, your petitioners consider the placing of the efficiency of Roman Catholic schools under the approbation of an inspector, to be highly objectionable particularly when no pecuniary provision is made by the bill to make such schools efficient. Besides, the power with which it is proposed to invest the inspector, to refuse certificates to Protestant children educated at Roman Catholic schools is most inquisitorial, inasmuch as it gives him a dangerous discretion, to determine who, in his opinion, are Protestants and who are not—a power incompatible with liberty of conscience.

That while your petitioners earnestly desire to meet the wishes of the Government in mitigating the severity of infantine labour, and at the same time, to give universal religious education to the children of artisans and the labouring classes, they cannot conceal from themselves, nor dissemble from your Honourable House, that they can discover no other adequate and unexceptionable method, than by providing, in so far as Roman Catholic children in factories and manufacturing districts are concerned, separate schools for their religious education, to be assisted, if not maintained, by a grant from Parliament.

That your petitioners cannot too earnestly impress upon your Honourable House, their own deep and solemn conviction, that all other protection must necessarily fail in sheltering individuals so destitute in their circumstances, and consequently so open to every kind of compulsory influence both from within and without the national schools, and in the factories, as are the children of the Roman Catholic poor.

Moreover, your petitioners would entreat leave

to observe, that to measure the efficiency of the present schools, in which (where they do exist) the Roman Catholic children are taught, and whence their certificates of employment are to issue, by a standard taken from National Schools founded or supported from the national purse, or from the most wealthy portion of this rich community, would be obviously unjust and oppressive that these schools, in their locality, their tenure, their capacity and dimensions, bear too strong evidence of the poverty and wretchedness of the class they educate. Your petitioners therefore pray your Honourable House not to press still more upon the afflicted condition of this most helpless class, whose case they cannot doubt will find a sympathy and advocacy in every humane and generous breast, however the individual may differ from the claimant in country or in religion. Let but the maxim, common to all Christian creeds, "Do by others as we wish others to do unto us," guide your Honourable House, as your petitioners confide it will, and your petitioners, resting on that powerful advocacy, will not doubt a result satisfactory to their wishes, and safe to their conscience.

In conclusion, your petitioners feel assured that your Honourable House will do them the justice to believe, that in urging at some length, on the present occasion, the nature of their apprehensions under the bill now before your Honourable House they are actuated by no desire to frustrate the declared intentions of the Government to promote the education of the poorer classes of her Majesty's subjects.

And your petitioners will ever pray, &c.

Tablet, April 15.]

RECENT CHARGES.

ART. I.—1. *A Charge delivered to the Clergy of the Diocese of London, at the Visitation in October*. 1842. By Charles James, Lord Bishop of London.

2. *A Charge delivered to the Clergy of the Diocese of Oxford, in May*, 1842, *&c.* By the Lord Bishop of Oxford.

3. *A Charge, &c.* By the Lord Bishop of Worcester, in August, 1842.

4. *A Charge, &c., in Lent* 1842. By the Lord Bishop of Salisbury.

5. *A Charge delivered to the Clergy of the Diocese of Exeter.* By the Lord Bishop of Exeter, 1842.

6. *A Charge, &c.* By the Lord Bishop of Hereford. 1842.

7. *A Charge, &c.* By the Rev. E. Manning, Archdeacon of Chichester. 1842.

8. *A Charge, &c.* By the Lord Bishop of Llandaff, 1842.

9. *A Charge, &c.* By the Lord Bishop of St. David's. Oct. 1842.

The religious horizon is too big with porentous forebodings, not to make the smallest speck that comes to settle on it worthy of attention, as the possible harbinger of a general commotion among the discordant elements with which it is charged; and this observation appears to us pre-eminently to apply to those tiny publications with which we have headed our article, and which figure under so many dignified and learned names; as if the weight of authority under which they are presented to the world were to make amends for the scantiness of their pages, and the meagre quality of their contents. The main and professed object of most, is the Oxford controversy. Fully and completely impressed as we are, with the immeasurable importance of this most interesting discussion, we must own that our surprise and disappointment were great, when we saw it generally treated with such shallow logic, and dismissed with such a flippant confidence that the task was done. For it does appear to us to savour somewhat of presumption, to imagine that a course of doctrines, which had long heretofore been held and maintained by those whom we have ever been accustomed to consider as the standard divines of the Anglican Church (to use a favourite and familiar expression of its advocates), which for a season reigned triumphant in her, and has never altogether ceased to hold its ground among some of the more earnest of her followers; which is now revived with a weight of learning and acuteness of research, backed by a most edifying zeal and piety; and which carries conviction throughout her ranks to an extent which threatens almost universal adherence to this winning interpretation of her articles; should be so easily abashed and refuted, and so readily disposed of. We have conceived too high an opinion of the intrinsic merit of these doctrines, even defective as they are, and have formed too favourable a judgment of the superior virtues of their professors, to believe that either the one or the other are to be so summarily mastered.

Yet it is not in this sense that we mean to deal with these publications. We have too abundant occupation in our own, to think of labouring in another's vineyard; and while we merely record, in passing, the general verdict, as in our humble judgment it appears to stand between the respective combatants, we propose strictly to confine ourselves to those items of the controversy which more immediately bear upon ourselves.

To take then the first in dignity, as in repute and importance—the charge of the Lord Bishop of London; we cannot but acquiesce in the propriety of the principle laid down in the exordium, that "it will be his endeavour, in humble reliance upon the guidance of the Holy Spirit, not to enter in to a polemical discussion on the truth of the doctrines or the propriety of the rites and ceremonies, which will come under consideration, *but to act as an interpreter of the Church's sense as to the one, and of her will as to the other.*" As an exemplification of the method of working this rule, and as an accessory to it, we must continually bear in mind the following very just observation,—"It is our duty," adds the right rev. prelate, a little later, "in searching those inspired records, to avail ourselves of all the helps to a right understanding of them, placed within our reach; to ascertain, when it is possible, the sense in which they were understood by the disciples and immediate successors of the apostles, and which was derived from them to the early Church at large." For if once we lose sight of this we shall not fail to be led astray, and seduced, it may be, into some of those numerous and contradictory interpretations (perhaps into the very doctrines advocated by the right rev. prelate), into which a departure from this wise injunction has caused so many to fall, in common with himself; every one of which interpretations is far enough removed from the interpretation

of the early Church.* But when in proceeding with his judicious preliminary observations, the right rev. prelate goes on to say, "If the view which I have taken of the subject be correct, it follows as a necessary inference, that in this country the clergy of the national Church, and *they alone*, are entitled to the respect and obedience of the people, as their lawful guides and governors in spiritual things: that *they alone* are *duly commissioned* to preach the word of God, and to minister his holy sacraments,"—we must beg leave, at the outset, to demur upon the assertion, and to take the fullest advantage of the very edifying hesitation with which this otherwise consoling "inference" is heralded forth. For IF this position be tenable (and that is admitted to be the question), *we* are driven out of the field at once, much quicker indeed than we are disposed to go: for, convincing as the case may appear to some, it does but put *us* upon our mettle to maintain *our* rights, and assert *our* claim to the very honours here so exclusively adjudged to others, and those others our rivals. And it is this which we propose to do, by the blessing of God, though as succinctly as possible, relying rather upon the force than the number of our arguments. We shall indeed like the right rev. prelate, allow the Church and her standard divines to speak for themselves, and to be their own interpreters of their own doctrines; and if by this course we shall make it appear, as we confidently trust we shall, that the priority of right belongs to *us*, we shall then briefly show that such rights are never forfeited but by schism or apostacy, and that these are crimes of which *we* at least are wholly innocent. Let us then consider for a moment the true meaning of THE CHURCH; her attributes; her authority; her destiny; as propounded to us by the great fathers and doctors of the Church—those witnesses and interpreters of her teaching, the Jewells, the Hookers, the Andrewses, the Bramhalls, the Hammonds, the Taylors, the Bulls of primitive antiquity. And if all this can be clearly ascertained, we can have no further difficulty; for be it remembered, that Christianity is matter of fact and matter of history,—by no means matter of opinion. It was a sacred deposit once (for all) delivered to the saints, to be by them dogmatically delivered to others unto the end of time. What was delivered and believed at *first*—THAT is the true doctrine and the true faith.

St. Justin Martyr, who suffered at Rome about the year 167, writing on authority, what argument does he put forth to combat the pretensions of the Jews? "The Scriptures teach us," says he, "that there shall be another and an eternal law, dependant upon a sovereign authority, which all those who aspire to an everlasting inheritance must thenceforth obey. That law is the law of Jesus Christ.* He afterwards exemplifies his meaning in this same Dialogue with Tryphon, who had observed that many of those who were called Christians eat without scruple of the meats immolated to idols, by replying "I admit the fact, but we hold no communion with this sort of Christians, who only confess Christ with their lips. We do not even commonly give them the name of Christians, but we call some Marcionites, others Valentinians, or Basilidians, after the author of their respective sects. As to those who are really Christians, they are so far from contaminating themselves by partaking of meats offered to idols, that they would sooner suffer death than do so."† All this was drawing "practical inferences" from his premises somewhat distinct, we opine, from the latitudinarian opinions of modern times. And speaking of the converted Jews, he proceeds to say: "If through weakness there are those who in part observe the law of Moses, believing also in Jesus Christ, and observing his commandments, without making any difficulty about living with other Christians, nor obliging them to these observances, my opinion is that they should be received as brethren. But if their object is to compel the Gentile converts to the same observances, under pain of breaking communion with them, then do I disown them."‡ He then passes on to another exemplification of this his doctrine, of the paramount authority of the new law, which he every where identifies with *the Church* and of the *exclusiveness* of her inheritance. "It is the same with those," says he, "of the race of Abraham, who live by their own law; if they believe not in Jesus Christ before death, they shall not be saved, *more especially those who pronounce anathema in the synagogues and persecute such as believe in him.*" Let us observe, for a moment, how this evidence is corroborated and enlarged by his contemporary, St. Irenæus, who was raised to the bishopric of Lyons in 177, and suffered martyrdom in 202. In his third book against the heresies of his times to bring the full force of tradition to bear upon the controversy, he took it for granted that if the apostles had held back from the public any mysterious doctrines, to teach them merely to the more perfect, they certainly were bound above all to communicate them to the bishops, as to those whom they destined for their successors in the government of the faithful. "Nevertheless," he adds, "not

* As a passing proof of the prescriptive rights which this method of testing the truth has obtained from ancient usage, we will note an early instance of its application, which we extract from Dollinger, p. 172. vol. i.

"In the early part of the third century, an unknown author confuted the errors of Artemon; fragments of his work have been preserved by Eusebius, who, on the authority of Photius, ascribes it to Caius, a priest of Rome. The Artemonites defended their errors by their pretended antiquity and apostolicity, Their doctrines, they maintained, had been universal down to the time of Pope Victor: his successor Zephyrinus, corrupted the truth, and introduced the modern doctrine of the Divinity of Christ. Caius, or whoever was the author of the work against these heretics, *appealed to the writings of Justin, Miltiades, Fabian, Clement, Irenæus Melito, and many others* in all of which Christ is spoken of as God, (θεολογεται) and *to the hymns and canticles which, from the beginning of the Church, had been composed by faithful brethren*, which proclaim Christ as the Logos of God, and celebrate his Divine nature. With regard to Pope Victor, he declares, that he had excommunicated Theodotus, the first of their false teachers; he could not therefore have participated in his heresy."

This rule, it must be observed, has the priority by many centuries, over that mixed and modified method, prescribed by the Canon of the Church of England, of 1571. which, when it comes to be analyzed and applied, is altogether unavailable to its purpose. for it excludes half the doctrines of the Articles. That only is to be taught, it says, which "has been COLLECTED out *of the Old and New Testament*, by the Catholic fathers and ancient bishops." Bishop Bloomfield may also mean to qualify *his* rule by this same injunction of the Canon. But if so, he is thrown at once into a dilemma;—if he take Catholic evidence for Catholic doctrine, he must take it in its integrity; if he picks and chuses, instead of the doctrine of the Catholic fathers and ancient bishops, he takes his own.

* Ceillier, vol. ii. p. 30. Edit. 1730. Paris.
† Ceillier, vol. ii. p. 32. ‡ Ibid. p. 33.

one of these bishops has taught any thing but what we teach and believe at this day; we know it from those who have succeeded each other from the beginning, without interruption, and whom we recognise so perfectly that we can here give an exact list of them. But not to stop to enumerate them all, let us confine ourselves to the Church of Rome, the most renowned and the most ancient; known to the whole world, and founded by the glorious apostles, Peter and Paul. We know that these two chose Linus to govern this Church after them. To Linus succeeded Anacletus; then followed Clement, Evaristus, Alexander, Sixtus, Telesphorus, who suffered a glorious martyrdom, Hyginus, Pius, Anicetus, Scoter, and lastly Eleutherius, who is at this day the twelfth bishop of Rome. It is by the tradition of this Church, and by the faith preached and preserved down to us by these worthy successors of the apostles, of whom we have just spoken, that we confound all those who dare to form themselves into unlawful assemblies; whether it be by self-love, or by vainglory, or by a blind delusion or by whatever other motive; because it is to this Church, as to the chief, that the universal Church, that is to say, all the faithful are obliged to *unite* themselves, because she has ever inviolably preserved the traditions of the apostles."*

(To be continued)

* Ceillier, vol. ii. p. 156.

"Ad hanc enim Ecclesiam propter potiorem principalitatem necesse est omnem convenire Ecclesiam, hoc est, eos qui sunt undique fideles, in quasemper ab his, qui sunt undique, conservata est ea quæ est ab Apostolis Traditio. —Iren. lib. iii. c. 3.

"Things being thus made plain, (the descent of doctrine from the apostles,) it is not from others that truth is to be sought, *which may be readily learned from the Church.* For to this Church, as into a rich repository, the apostles comitted whatever is of divine truth, that each one if so inclined, might thence draw the drink of life. This is the way to life: all other teachers must be shunned as thieves and robbers. For what? should there be any dispute on a point of small moment, must not recourse be had to the most ancient Churches, where the apostles resided and from them collect the truth?" Adv-Hæreses, lib iii. c. iv. p. 178 Ed. Ben.

"*It is a duty to obey the priests of the Church*, who hold their succession from the apostles, and who, with that succession, received, agreeably to the will of the Father, *the sure pledge of truth.* But as to those who belong not to that leading succession in whatever place they may be united, they should be suspected, either as heretics, or as schismatics, proudly extolling, and pleasing themselves, or as hypocrites, actuated by vain glory or the love of lucre But they who impugn the truth and excite the others to oppose the Church of God, their fate is with Dathan and Abiron; while schismatics, *who violate the Church's unity*, experience the punishment which fell on King Jeroboam." Ibid. L. iv. c. xxvi. p 262.

"Teaching of the Church is true and stable, showing to all men *the same one path of salvation*; for to her has been committed the light and the wisdom of God. As the wise man says: (Prov. c. i.) "*she uttereth her voice in the streets, she crieth on the highest walls, she speaketh without ceasing in the city gates Everywhere the Church proclaims the truth*; she is the candlestick with the seven lamps; (Exod. xxv.) bearing the light of Christ." Avd. Hæreses L. v. c. xx. p. 317. Faith of Catholics of the five first Centuries, &c. pp. 11, 52

Confined, as we are within a short and given space, it is impossible to gratify the reader by many original quotations. We have, therefore, generally preferred merely to note their sense, which we have chiefly taken from Ceillier's standard work in 25 vols, 4 to, entitled "Historie Generalle des Auteurs sacres et Ecclesiastiques, &c. Paris, Ed. 1725. Still it is impossible to do more than glance even at these; our object is only to draw the attention of the sincere enquirer to the subject, pledging ourselves that he will be amply repaid for every step by which he advances in the task.

FIDELITY OF THE IRISH TO THEIR RELIGION.

"Let them look to the history of religion in Ireland, and it did her honour, beyond the power of human language to depict; and it was owing to the holiness of her people that she got the denomination of the Island of Saints. There was no infidelity amongst them; religious sentiment was daily increasing in its progress, and pervaded the entire island. Centuries, elapsed before Christianity was established in other countries, but in four years after the landing of St. Patrick all Ireland was converted. The rapidity with which that took place was not followed by fickleness or change, though they had been tried in the furnace of persecution, and for 300 years plunder, and spoliation, and robbery, and persecution, fell upon the devoted people of Ireland. When he was born, no Catholic could have a horse worth more than five pounds, for if he had, any Protestant in the community might offer him five pounds and take away the horse. They would not bear that treatment now."—*O'Connell.*

MISCELLANEA.

ROMAN LIBERALITY AND OXONIAN BIGOTRY. — A few years ago I visited St. Peter's Church in Rome, and among the masterpieces of art which adorn that wonder of the world, I was somewhat surprised to learn that the mausoleum of Pope Pius VII. had been executed by a Protestant sculptor, Thorwaldsen, the well known Phideas of Denmark. Expressing my astonishment to a dignified Italian clergyman, he replied, that really that circumstance did not occur to him before as anything very remarkable; that his countrymen were in the habit of attending more to the talent than to the religion of the artist in matters appertaining to the fine arts. The good sense of the observation struck me most forcibly on reading in the *Sun* newspaper, of Tuesday last, that, "Important alterations are to be made in some of the colleges of Oxford University. Baliol is to undergo a thorough repair, the direction of which was entrusted to Mr. Pugin, the celebrated Catholic architect. The Master of the college objected to the employment of this gentleman, and Mr. Pugin's engagement is consequently broken off."— *Correspondent, Prior-park, Bath.*

SIGNS OF THE TIMES.—It has hitherto been the practice in the Episcopalian Church to administer the Communion on Good Friday. The minister of St. George's Chapel Edinburgh, however who has for some time made himself conspicuous as a reviver of old rules and associations, has given notice this week, that no sacrament would be consecrated on that day; and that, inasmuch as it may not suit the convenience of all parties to attend the Holy Table on Easter Sunday, the Lord's Supper will be repeated on the Sunday following—in point of fact, that *the Indulgence continues till Low Sunday.*

Francis Mathew, Esq., the brother of Father Mathew, expired last week at his seat Rockview county Tipperary.—*Tablet.*

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THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 6.] CALCUTTA: SATURDAY, AUGUST 5, 1843. [VOL. V.

FEAST OF ST. IGNATIUS.

On Monday last, the Feast of this great Saint was celebrated with great solemnity at St. Thomas' Church, when the Rev. Ignatius X. Mascarenhas performed the High Mass, assisted by Rev. Messrs Cuvelier and Rabascall, as Deacon and Sub-deacon. His Grace the Archbishop, and almost all the Clergy were present. The Choir was unusually strong on this occasion, having had, in addition to the ready and valuable assistance of Mr. Valadares, the aid of Mr. Philip Delmar. The singing throughout was solemnly exquisite. After the Gospel had been chanted by the Rev. Mr. Rabascall, the Rev. Mr Sumner ascended the pulpit and delivered an animated and eloquent discourse. We regret not to have it in our power to give more than a mere abstract of the discourse:

The Rev. Gentleman took for his text: *Well done thou good and faithful servant because thou hast been faithful over a few things, I will set thee over many things, enter thou into the joy of the Lord*" He opened his discourse by showing from St. Paul, that fidelity to God ought to be the distinguishing perfection *of a Minister of Jesus Christ and dispenser of the mysteries of God.* St. Ignatius displayed his fidelity; 1st, in the care which he took to acquire the dispositions requisite for the sacred ministry; and 2d, in the zeal which urged him to fulfil with exactness the duties of the ministry. In the first part he treated of the self-denial and austerity which the Saint practised to purify his soul from every sinful stain and to adorn it with every great and solid virtue, and of the humility, patience, fortitude and magnanimity with which, at the age of thirty-three, he commenced a course of elementary studies; for, like the gentlemen of his age, he was versed in no other science but that of Arms, before his entering on his spiritual career. In the second part, the Rev. Gentleman, rapidly glancing over the many acts of ardent charity, exalted courage, invincible patience, which the Saint performed in discharging the duties of a dispenser of God's house, referred to the establishment of the SOCIETY OF JESUS as a proof of the Saint's unbounded desire of advancing the divine glory on earth; a Society, whose sole end is God's Glory and the salvation of men; which preaches the gospel to every people without distinction; which, not bound to one means rather than another, embraces every means of glorifying God and sanctifying souls—public schools, preaching, missions, retreats, knowledge of sciences, human and divine; which solemnly renounces all salary and all dignity; which vows to employ itself wheresoever the Sovereign Pontiff may think proper to direct; which perpetuated from age to age and always animated with the same spirit, substitutes in place of the workmen whom it loses, others to succeed them, to fight the same battles and win the same victories—to make the same sacrifices of health, repose, reputation and life.

In conclusion, the Rev. Gentleman exhorting his fellow-clergymen to carry out the design and to emulate the virtues of St. Ignatius, remarked "If our hardships and trials in this country are severe, it is no small encouragement for us to reflect, that we are acting under the eye of a Prelate, who, setting a noble example, surpasses all others in toil as much as in dignity; whose virtue and zeal are equalled only by his high talents and unbounded erudition; and who, in the monuments of piety and charity which he has raised, shows, that the Divine Spirit moves the feelings of his heart and directs the counsels of his understanding."

VISIT OF THE RIGHT HONORABLE LORD ELLENBOROUGH TO LORETTO HOUSE AND ST. THOMAS' CHURCH.

We borrow the following from the *Eastern Star* of last Sunday:

"On Friday, the 28th instant, the Right Honorable the Governor General honored with a visit the Loretto Convent. On his arrival at the establishment, his Lordship was received by the Most Rev. the Archbishop, Vicar Apostolic, and conducted to the spacious and splendid drawing-room, where the Religious Ladies and their Pupils were assembled. At the southern extremity of the room, a throne, surmounted with a Royal Crown, had been tastefully prepared. Whilst his Lordship was proceeding to take his place upon the Throne, the National Anthem, God Save the Queen, was exquisitely performed on the Piano by one of the Nuns, and the music accompanied with a very happy effect by the voices of four of the young Ladies of the Institution. At the close of the performance, the Lady Superior arose, and after paying her respects to his Lordship, read the following address.

My Lord,—We the sisters and pupils of the Loretto Institution beg leave to tender to your Lordship the tribute of our profound respect—We gladly profit of the occasion to convey to your Lordship our grateful acknowledgements, for the distinguished honor you have conferred upon us by condescending to visit our Seminary. We humbly hope, that the course of instruction and the arrangements adopted in it will be found to deserve your Lordship's high approbation. With the earnest prayer, that your Lordship's administration may augment the glory of the British Empire and the lustre of your own fame we beg with profound respect to remain your Lordship's most obedient servants.

Signed on the part of the Community and of the Pupils,

Delphina Hart, *Superioress.*

Loretto House, July 28, 1843.

To this address His Lordship graciously replied:—I accept with pleasure the address presented by the sisters and pupils of the Lorretto Institution.

It will always afford me great gratification to co-operate in every way in my power to the welfare of this establishment.

The Lady Superior next submitted to his Lordship's inspection some specimens of fancy needle work and drawing executed by the pupils, and begged his kind acceptance of a beautiful drawing of shells and feathers prepared by a member of the community. From the drawing room the noble visitor proceeded to visit the children's dormitory, the schools, and the range of baths lately erected. With each of these apartments, his Lordship expressed himself highly pleased. Of the dormitory, in particular, he more than once remarked, that he had not seen, in Calcutta, a room so admirably adapted for the purpose for which it was employed. The orderly arrangements of the dressing room annexed to the dormitory drew forth also his marked approbation. Such excellent arrangements, his Lordship remarked, were exceedingly well calculated to accustom the pupils, betimes, to habits of regularity and order. From the Convent, Lord Ellenborough passed under the newly built semi-circular verandah to the Church, every part of which his Lordship examined with much attention. After a few minutes delay, during which the 19th Psalm, for the preservation and happiness of the Sovereign was entoned and performed on the Organ by the Sisters, assisted by some of the children, the Right Hon. the Governor General retired, evidently much gratified by his visit to the Loretto Seminary. We know that it will be in accordance with the wishes of the Loretto community, to profit of this opportunity, to add, that they feel deeply grateful for the distinguished courtesy, condescension and affability, which Lord Ellenborough displayed on this occasion, as well as for the kind interest which his Lordship evinced for the success of their Institution."

A NEW CATHOLIC JOURNAL—EDINBURGH.

We have been kindly favored with the two first numbers of a new Catholic Newspaper, just established at Edinburgh, entitled the "Edinburgh Courier." We hail the journal with delight, and hope that the talent and ability which it displays, will secure for it the support of the Catholic world. We have excerpted the address of the Editor, and shall continue to make such extracts as our very limited space will admit of.

With such ably conducted journals as the Tablet and the Edinburgh Courier in England and Scotland, and the several eminent journals published in Ireland, truth must prevail over error, and the stale calumnies against our Holy Religion will no longer be countenanced by any thinking and reasonable Christian.

Conversions.—We are informed that last week at Berhampore, the Rev. Dr. Backhaus, baptized two Heathens, an adult and an infant.

TO THE AUTHOR OF THE WORK ENTITLED "THE RATIONALITY OF CHRISTIANISM" (*LA RAISON DU CHRISTIANISME.**

Sir,—The ar distant re gions of Africa have not been without admiring the monument erected by you to the glory of the Christian Religion through the work lately published by you, and entitled: "The Rationality of Christianism" (*La raison du Christianisme.*)

Is is not however, without diffidence that the humble suffrage of an islander now ventures to offer itself to your acceptance amidst the loud applauses bursting forth from the various capitals of Europe.

It is still with a greater degree of diffidence that I venture to request that you will allow me to submit to your consideration a few reflec-

* This work is dedicated to the students of the *Ecole Polytechnique* in F.

tions suggested to my mind by the perusal of your work.

In the first place, may not the inference I am about to establish, be deserving of notice, and be added to the numerous and luminous inferences drawn by yourself from the events which have taken place from the 16th century to the present age?

Was it not alleged in the course of the last century that Christianity and Catholicism in particular owed their existence to a compression of thoughts hostile to the one and the other, encouraged by the ruling powers as a mighty auxiliary to despotism?

The various revolutions which have taken place have one and all proved the fallacy of such a position. The nations of Europe have shaken off the fetters of thraldom; they have acquired more light, and in no age before has the freedom of thought, writing and action been carried so far as in our days. Indeed this freedom has degenerated into licentiousness.

And yet, what can be more imposing than the spectacle we are called upon to witness in these days of ours? Why, the very freedom of thought, of writing and of action which was to have brought on the ruin of Revelation, has on the contrary adduced additional and more striking proofs of the justice of its claims to our homage and veneration. It is through this very freedom that Catholicism keeps extending its conquests, and that the nations of the earth are gladly hailing its holy tenets as the only sure and true source of happiness and inexhaustible consolations amidst the delusions and calamities of life.

We cannot therefore too much admire the conduct of the Almighty in availing himself of the events naturally endangered by the exercise of their free will on the part of his creatures, for the purpose of bringing about the destruction of the schemes of his opponents, and in controlling those events (permitted by his long suffering) so as to make them suit the purposes of his own wise counsels.

This we may be rest assured of, that however fostered error may be, however far its baneful influences may have extended, the ultimate triumph of truth is certain when once the hour of triumph comes round.

True it is, Sir, as you have justly observed, that the want of faith so common in these latter times is less the effect of indifference than of ignorance. And this ignorance is the result of the system of education and study adopted for the last half century.

It is as singular as remarkable that at the very time when there was so much talk of civilization, of moral progress and improvement, those principles, alone calculated to bring about such a state of things, should have been so sadly overlooked and even disdained with so much boldness and obstinacy. The means adopted have, it is clear, been in direct opposition with the end proposed and so much wished for.

Man has had continually brought before his mind the agreeable truth of his "Rights," whilst the "Duties" incumbent upon him, just as important as his rights, have been unduly disregarded. Light was loudly called for, but have not "morality and virtue" been at all times two bright luminaries having the two-fold advantage of improving the heart as well as the mind?

Whilst attending to the improvement of the laws, it should not have been lost sight of, that the safety of Society rests more in the sound morality of the subject than in the enactment of any positive law. Penal laws may check, the sword may punish, but cannot mend, and nothing but the morality of the subject can remove the necessity of punishment. These truths are no novelty, but it will not be improper to dwell longer upon them.

Education, the civilizing power, has never been more defective than at present. Never has there been a greater neglect of good manners, of politeness, of noble-mindedness, of dignity in manners, language and writings than in the present age. Knowledge is undoubtedly more general, but not so extensive, and it is more confined in its object as may be readily ascertained in considering those writers now in possession of the highest celebrity and in the enjoyment of public homage.

The main fault of modern times lies in insulating the improvement of the mind from that of the heart. It is a great error at all events to have paid less attention to the most important part in man.

The understanding is a workman more or less skilful in the use of the materials supplied to it by the heart. The development of these two faculties ought to be simultaneous. There can be no true eloquence, except when "of the abundance of the heart, the mouth speaketh." Genius can be of little service to Society except in complying with the dictates of an upright heart. In his continual wrestles with himself, man meets with a greater opposition from the heart than from the understanding. The force of action centres in the heart, because there is the seat of will and feeling. There also lie concealed the two opposite principles of good and evil. It is in the heart that the one and the other are generated out of the reach of the human eye and human science. It is also in the deep and mysterious recesses of the heart that the most

sublime virtues, the most hideous vices are engendered.

Education, properly speaking, ought to have for its main object not to root away from the heart of man the principle of evil, which will ever be beyond the power of man, but so to subdue and keep it under as to enable the nobler and better feelings of man to shew themselves.

Such is the main object of education as to children, and it is also the most imperative duty of the grown up man through life; and it is this truth which teachers should labour to impress upon the minds of those entrusted to their care when on the eve of taking leave of their pupils.

Is it not, in truth, more necessary than ever, that the men of the present age should be taught in a rational and scientific manner that the Deity in subjecting man to this wrestle, has at the same time promised him the aid of his almighty power to the end, that, by such a wonderful partnership (with which he is pleased to honor the creature) and the union of such powerful and sublime efforts, man should reach the highest possible degree of perfection here on earth; that at the end of the struggle, everlasting glory and ineffable happiness will be his portion; for God, with his perfections and eternity and the joys of Heaven will be tendered to him as the reward of so much self-denial on Earth,

Let it not however be inferred from any thing I may have said hitherto, that the care lavished upon the understanding is unbecoming, or that a lesser degree of care would be sufficient; but it is highly to be wished that the same degree of care should be bestowed upon the two most important faculties of the soul.

We ought therefore anxiously to wish that Ethics should be more strictly attended to. As a part thereof, History seems to claim the foremost rank.

The study of History should be general, embracing sacred and profane writers, and divested of those prejudices so prevalent since the introduction of the Sadducean maxims of the last age. The best method appears to be this: carefully to distinguish and point out the presence of good and evil wherever the presence of either can be traced; to endeavor to ascertain the causes as well as the probable effects of the one or of the other; to point out the genuine elements of order in Society, the dogmatical and moral principle tending to the improvement of man; to shew at the same time that the opposite principle has not only a tendency to lower man, but either stays his improvement or reduces him to barbarism, and by this use of such means, to arrive at a wholesome philosophy, and indeed at truth, and pay to the latter the tribute of homage to which it is so justly entitled, however decidedly opposed this may be to that pride of man as manifested by system-making spirit. Short and easy methods should be adopted to dwell only on important events and occurrences replete with instruction. So to work on the imagination as to bring about a re-action on the heart and make upon it a deep and lasting expression; to expatiate in a special manner on one and indeed the most important fact recorded in the annals of the world, (viz.) the establishment of Christianity and the passage from Polytheism to the divine law, a subject of the deepest interest, calculated to lead to most serious meditations, and most fertile in social consequences.

What in truth is more wonderful than the change wrought by those illeterate men who, moved by a sudden inspiration and with a self-denial till then unprecedented, happen to secure over the minds and hearts an influence which can be accounted for on no other principle than that of Divine interference; who boldly asserted dogmas and opinions on morals surpassing any thing which the most enlightened understanding had ever revealed to the greatest men of profane antiquity, and who, in becoming the victims of the brutal force of their opponents, offering them no other resistance than the authority of their mission, did nevertheless change the state of the moral and intellectual world, introduced a new era, an order of things for the better confirmation of which time in its progress, Society in its developement, have been vying with each other.

Is there a fact better calculated to enlighten the understanding of youth, to suggest to their minds nobler thoughts, to move the hearts and to excite in those hearts more generous and dignified feelings, better adapted, in short to sow the good seed?

Would not such an introduction to the study of the history of mankind be the best? This study would then prove an abundant source of luminous comparisons, learned inferences, whence would spring that deep conviction which can alone lead man to the performance of great things.

In reference to History, it is not needless to observe that the study of modern history has been by far too much sacrificed to that of the Greeks and Romans; and yet on comparing Christian nations to the Heathen nations, the comparison is decidedly in favor of the former. Were there no other difference than that of the religious principle which places between our dogmas and those of Heathenism, that abyss which separates error from truth, the contrast would on that ground alone, be sufficiently

great to determine the preference in favour of modern History, to lead to its study, to a more careful examination of certain periods, in particular too lightly qualified as barbarous, and which unjust prejudices have brought into systematical contempt. In fact in the religious, civil and political condition of things since the Christian era, prevails that superiority which is the necessary consequence of the reign of truth. A spectacle which it has been reserved to the Christian era to exhibit lies in those types of human perfection unknown to the world before the law of Grace had stepped in to redeem man from his natural corruption. With the Christian era have sprung new sciences, extensive and numerous discoveries, facts and monuments more memorable, more venerable, than any connected with those two nations of antiquity in whose history we have been accustomed to look for them.

The study of Christianity in particular can not be too much recommended to youth in the present age. In the historical part thereof they will be able to acquire the necessary informations touching the habits and institutions of the Christian nations as compared with those of the heathen nations best enlightened by the mere help of natural Reason. Similar studies would naturally lead to deep religious conviction which would prove a source of great virtues and talents. In the primitive Church, religion used to be taught in an historical manner.

In a literary point of view, the study of Christianity offers to our admiration precedents of unction, pathos and sublime, surpassing any thing to be met with in the most eminent writings of antiquity.

As to its dogmas and morality, eighteen centuries have shown that the light afforded by Christianity and the rules of conduct thereby prescribed, are of such a nature as to raise man to a degree of dignity and perfection which his mere natural strength could not and never would have enabled him to reach.

Such are the many advantages recommending the study of religion to the notice of youth in the present age. This science has been amply and justly qualified *Divine Letters*, an appellation quite in accordance with the true spirit now beginning to prevail in profane and religious Literature The recollection has been preserved of the greatness both moral and intellectual (as exhibited in the precious sum of virtue and talent) by men of the age when such studies were encouraged.

There is every prospect that the present better times will lead to a more just estimate of the elements and means enjoined by modern piety to arrive at that degree of improvement, so anxiously expected and wished for. It is also to be hoped that the disappointments experienced, will prove a strong stimulus of amendment to the present age.

I have the honor to be &c.,

T.

Mauritius, 1 *Dec.* 1840.

FOR THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

Who is she that cometh up from the desert flowing with charms and delights, leaning on her beloved?—Cant 8 5.

Lo, from the bosom of earth's gloomy vale
What charms of majesty heav'nwards sail!
She cometh a queen! blest as heav'n's fair bride!
The spouse of our king!—heav'n's portals be wide;—
Be lifted ye gates, and new songs of praise
Henceforth be sung to the Ancient of Days;
Behold her adorn'd! the spouse of our king!
Angels, behold her rejoicing! O! sing;—
Hail full of grace, full of glory and love,
Welcome, our queen, to thy kingdom above.
Thus sang the angels, in rapture and awe,
Blessing the sight, nor could sing all they saw;
Thus hailed their queen from this valley of tears,
As *Mary* soar'd radiant aloft to the spheres,
Sleepless and fair from the gloom of the grave,
Like the new-born moon from Ocean's dark wave,
Hail'd by the stars, radiant queen of the night,
Cheering the earth with her broad disk of light.

O! fairest reflection of heav'n's bright sun,
From heav'n repeat what in *Cana* was done,—
Thy pray'rs chang'd water on earth into wine,
Inflame by thy pray'rs this cold heart of mine;—
Smile on the path of thy wanderer child,
My guide through the night of earth's dreary wild.

Shall I be told, my pray'r is badly done?
That pray'r to thee, offends thy loving son?
Shall I not bless the moon's propitious light,
That shows my pathway through the shades of night?
Benignant orb restoring half the day,
In soft reflections of the solar ray,

Because the sun has brighter beams than these,
With liquid fire enlightening all he sees!
Godless *Cynics*, shall I not praise them all
His rays reflected, as when straight they fall?
What spot of earth hath *Phœbus* ever seen,
But hails the moon his partner and his queen?
And to thee, *Mary*, shall no praise be giv'n,
The spouse of God and glorious queen of heav'n?

Not yet a mother, angels prais'd thee *here*,—*
A mother crown'd the angels now revere;
And who with heart adores, on earth, thy son,
But prays through thee, his "*Will on earth be done*"†
All nations bless'd thee, and thee still bless,‡
Theme of our fathers, of their sons no less;—
At ev'ry shrine where worship pure is paid,
Where martyrs bled, or Holy Virgins pray'd,—
In ev'ry land beneath the ambient skies,
Where danger threatens, or affliction sighs;—
Where thy son's sweet name inspires salvation,
Thy name too, *Mary*, gives consolation §

How small the praise thou canst receive from me,
Extoll'd by Angels and the Sacred Three,

---

* And the angel being come in, said to her, Hail full of grace, the Lord is with thee; blessed art thou amongst women. Luke. 1. 28.

† The Angelical salutation is recited after the Lord's prayer to beg that the petitions contained in that prayer may be granted through the intercession of the Blessed Virgin.

‡ *Behold from henceforth all generations shall call me blessed.* Because he that is powerful hath done great things to me, and holy is his name. Luke, 1. 48 and 49.

§ See St Bernard on the names of *Jesus* and *Mary* 2d Homily on the words, *The Angel was sent &c.*

What grace, what gift hath God on man bestow'd,
But through thee, *Mary*, gate of heaven, flow'd?
His only Son, eternal, ever blest,
His choicest gift, and source of all the rest,
Through thee consenting to redeem us came,
His son and thine, incarnate still the same ;—

And thus through thee, if God redeem and save,
A grace through thee, am I forbid to crave?
Whom first the Saviour his own mother chose,
And mankind gave thee, at redemption's close,
Who will not praise thee, love thee all he can,
Bestow'd by Jesus, from the cross, on man?*

Mother of grace! a mother's care bestow,
Thy son an exile once was here below;
An exile with him and partner of his pain,
No child of sorrow prays to thee in vain.†
Poor, weeping, groaning, fallen sons of Eve,
Thy name we rev'rence and thy pow'r believe ;—

Look down with pity from thy throne on high,
Mother of mercy, while to thee we cry
From this dark vale of banishment and strife,
Our hope, our sweetness, Mary, and our life.
Thine eyes of mercy turn on us below,
Mother thou art—thyself a mother show;
And when at last life's sinful course is run,
Show us appeas'd thy ever blessed son,—
O clement Virgin! pious, sweet, serene,
Mary, our mother, Advocate and Queen!

V.

August 1, 1843.

FOR THE PURCHASE OF THE FEMALE ORPHANAGE AT CHANDERNAGORE.

THRO' MR. N. O'BRIEN.

J. Green,.....	Rs.	2	0 0
J. H. Yewing,.....		2	0 0
J. Reynolds,.....		1	0 0
J. W. Cantor,.....		1	0 0
J. B.,.....		1	0 0
J. L.,.....		1	0 0
E F.,.....		1	0 0
C. B.,.....		1	0 0
N. B.,.....		1	0 0
N. Darte,.....		1	0 0
Peter Waters,.....		2	0 0
F. Bargass,.....		2	0 0
H. G., Smith,.....		5	0 0

BENGAL CATHOLIC ORPHANAGE.

J. W. Grant, Esq. through Mrs. McCleland,.....		50	0 0
J. Smyth, Esq. M. D.—H. C. S. through the Most Rev. the Archbishop,.....		80	0 0
J. Michie, Esq.....		50	0 0

DONATION TOWARDS THE CHURCH AT SERAMPORE.

J. Smyth, Esq. M.-D. H. C. S. through the Most Rev. the Archbishop,.....		20	0 0

* When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother; *Woman behold thy son.* After that he saith to the disciple. *Behold thy mother. And from that hour the disciple took her to his own.* St. John c. 19. vv. 26 and 27.

† "*Remember, O most pious Virgin Mary,*" says St. Bernard, "*that no one ever had recourse to your protection, implored your help, or sought your mediation, without obtaining relief.*

FESTIVALS.

Sunday, August 13,—X. after Pent. 3. Aug Office of the day. Sem. com. Oct. and H M. M.

Monday, 14,—Of the Oct. com. Vig. an H. C. Fast of Obligation.

Tuesday, 15,—Assumption of the B. V. M d. t. cl. with Octave Feast of Obligation.

Wednesday, 16,—St. Hyacinth, C. d. com Oct.

Thursday, 17,—Octav. of St. Laurence M. d

Friday, 18,—Within the Oct. of Assump Sem.

Saturday, 19,—Ditto, Ditto. Sem.

CONVERSIONS.

SHREWSBURY.—A Baptist preacher and fou other converts made their first communion i Easter week, in the Catholic chapel of the abov town The pastor has just now 19 Protestant under instruction. A very eligible site for a ne Catholic church has been purchased this year i the most respectable part of the town; and it i expected that the Earl of Shrewsbury will, wi his usual munificence, immediately build a nob church in this town, from which he takes h title.—*Tablet.*

RECEPTION OF CONVERTS AT ST MARY'S, WEST MINSTER.—On Sunday last, 11 persons (six whom had been members of the Church of Englan two of the Scotch Church, and the other three We leyans,) were received into the true fold. The solem ceremony took place after the Gospel at the Hi Mass, when each neophyte was received in successio into the sanctuary by the Rev. Pastor, with the s lemn words in the baptismal service, "Come into t house of the Lord," &c., and all were arranged b fore the altar. An impressive discourse was del vered on the occasion by the Very Rev. Dr. Mage from the text, "There shall be joy among th angels," &c. These, and many others of the num rous conversions which are daily adding to the incon veniences of the small and deficient Catholic chape of London by overcrowding them, are to be attribute in some degree to the Reformation Society and its pa of itinerant worthies, Messrs. Cumming and Parkin son, who by their palpable misstatements and blun dering malice, produce more good than harm to th Catholic cause.—*Correspondent Tablet.*

HINCKLEY.—On Sunday last the Holy Sacrame of Confirmation was administered in St. Peter Chapel by the Right Rev. Dr. Wiseman to 56 pe sons, a greater part of whom were converts. H Lordship preached also on behalf of the Day s Sunday schools connected with the chapel.—*Ib*

HULL.—Amongst the converts admitted into th Church last week by our worthy and beloved past the Rev. J. Render, were the mother and sister our highly talented townsman, Taylor Bulmer, Es who, some time ago, very kindly painted and pr sented to our chapel a splendid original picture St. Augustine, Archbishop of Canterbury, which placed over the altar, dedicated to that saint.—*Ib*

CATHOLIC BETTER THAN PARTY POLITICS.

(Edinburgh Courier, No. I. May 18, 1843.)

We this day present to the public an additional organ of Catholic opinion; and in doing so, are complying with the wishes and desires of a great portion of the Catholic body.

Since the overthrow of the ancient Church in the 16th century, Catholics have rarely acted on the Italian maxim of helping themselves, in the assurance that heaven would also help them. The instruments of one set of politicians, or the dupes of another, they have, with but a single exception, throughout 300 years of misfortune and sorrow, been the victims of all. And yet such has been the miraculous power of religion, and such the vigilant exertions of the clergy, that in 1829, when emancipation was obtained, there was a power and a moral influence in the Catholic body greater than it possessed in the zenith of Cardinal Wolsey's sway. In the silent progress of nature, they had multiplied exceedingly. They covered a surface at home and in the colonies greater than since the commencement of modern history. The sympathies of Europe and America were with them; and they had within themselves the elements of great political power, which, if rightly used, would have placed Catholic liberty and Catholic rights and privileges on a permanent and indestructible basis. But in an evil hour (foreseen by the sagacity of Dr. Milner, when he petitioned *against* Emancipation), this great fabric of power was demolished, and the Catholic body, giving to faction and to party what they ought to have retained for themselves, became offensive without provocation, and noisy without well-directed energy.

Relieved of the penal laws which English and Scotch whigs had imposed on Catholic thought and liberty, both civil and sacred, the Catholic body voluntarily assumed the yoke of the inheritors of the name and of the principles of these same whigs; and now, at the distance of fourteen years after emancipation, the body is in a condition more powerless and humiliating than the most bitter opponent could have considered possible. The observation is made in reference to political and secular matters alone; for, as regards religion, it is an extraordinary fact, that Catholics are more numerous, and fill an infinitely greater space in the public eye. The same zeal and untiring exertion, and the same moderation and good sense that were manifested by priest and bishop before emancipation have been continued and even increased since 1829. Temples and chapels, and convents and colleges, are being raised on all sides,—education, under their fostering care, is extending its influence among the industrious classes,—and so great has been the accession of converts to Catholicism, that the great desideratum among British Catholics is rapidly approaching accomplishment—the formation of a middle class.

How comes it, then, that notwithstanding this great position as regards religion, and notwithstanding this great moral influence of individual character, the Catholics are so much in the back ground as regards secular and civil importance. A view of our proceedings since 1829 will not only tell us this, but point out the manner of our regaining what we have lost.

The Duke of Wellington gave us emancipation; and our first proceeding was to force him out of office, and to put in his place the whigs, whose party and pharasaic cry was, "Civil and religious liberty all over the world." To Ireland they gave, the Coercion bill, for suppressing a spirit they themselves had raised,—and to the English and Anglo-Irish poor they gave the starvation and the torture of a new English poor law. Justice and fair play were the constant theme of their journals, but notwithstanding the Norfolks and the Shrewsburys, and Stourtons and Cliffords, were ready and qualified as of old for their country's service, not one Catholic nobleman or gentleman was made a privy councillor during the administration of the liberal party.* In like manner, not one of the body was admitted into the Cabinet, and although Messrs Sheil, Wyse, and O'Ferral were placed in subordinate situations at the Treasury or Admiralty, and Board of Trade, neither they nor any other Catholic received an appointment that had any patronage or influence attached to it. Not one Catholic was placed as a Commissioner at the Boards of Customs or Excise, or Stamps and Taxes, or appointed to the Post-office, or permanently at the Admiralty or Treasury. No Catholic nobleman or gentleman received a Lord Lieutenancy; and in the same spirit of exclusion, although two or three Justices of Peace for the sake of appearances, were appointed in England, none were appointed in Scotland, where batches, that disgusted some even of the whigs themselves, were made Justices who could scarcely spell their own names. The same spirit was displayed in the various Commissions of enquiry that were issued, and that disgraced the whig administration. Although their name was legion, neither Commissioner, nor assistant-Commissioner, nor Secretary, nor even door-keeper, were Catholic. As for Governorships of Colonies, not one Catholic received an appointment, although some of the worst men and greatest adventurers received them over and over again; and the same was also the case in the Consular appointments. As regards honours, too, the same spirit of exclusion was manifested. The whigs created eighty-eight peerages—dukes and marquises, and earls and lords; and four Catholics only were noticed—Lords Fingal and Kenmare merely received British titles; Lord Stafford and Lord Lovat were restored to the honours of their ancestors;—but the Constables and Vavasours, and Langdales and Stanleys, and other descendants of the ancient chivalry of England, whose own influence and that of their numerous tenantry, who placed and kept the whigs in office, were neglected,—as were also the Maxwells, whose nobility, stretching into the mists of antiquity, stood by throne and altar. In a word, from the coronet of the duke, to the humble employment of a door-keeper at a public office, the British Catholic was almost as practically excluded as if emancipation had not passed, and as if his support of the whigs was not essential to their retention of office.

* Mr. Sheil, when the whigs were approaching dissolution, received the Privy Councillorship *ex officio*.

Nor was this all: while keeping the whigs in power, the Catholic body were raising and nurturing into consequence a more hostile, and, in respect of their ignorance generally and tendency to fanaticism, a still more dangerous opponent —the Dissenters. The removal of the Test and Corporation acts opened up the path to power, and the passing of the Municipal bills gave them the control of a great many corporations. And both in England and Scotland, their intolerance of our Catholic faith,—their refusal to employ Catholic servants,—their exclusion and ill-treatment of Catholic labourers and paupers,—and discourtesy towards the Catholic clergy,—has become so very remarkable as to create in the minds of many an impression that the kindness, and courtesy, and toleration of the ancient and close corporations of England and Scotland were infinitely preferable to the liberalism, and any other kind of ism, but Catholicism, that is observed in modern corporations

The consequence of all this was distrust and dislike in the minds of a great portion of the Catholic body at home; while in the Colonies general dislike pervaded them all. The promise of liberality was kept to the ear, but in Canada or Newfoundland, in Malta or Gibraltar, or Australia, the sufferings of Catholics from the representatives of liberalism were such that a few years more of whig rule would have set them all in a state of insurrection. With Catholic murmurings at home,—dissatisfaction and loud complaints in the Colonies,—with the extension of the Anti-Catholic and revolutionary principle into Portugal and Spain, as a new and infallible specific for preserving the balance of power and the peace of Europe,—it was evident to any one who looked beneath the surface that the adhesion of the Catholics to the whig administration could not be of much longer continuance. Sir John Gerard in Lancashire, and Sir Clifford Constable in Yorkshire, were the first boldly to take the field against them; and they soon were thrust from power which they abused, and from patronage which they unjustly and almost fraudulently withheld from their Catholic supporters—discomfited, disgraced, and thoroughly broken down.

But in the lowest depths of party, there is a lower still, and again the evil genius of Catholic politics gave a false direction to the body. Supporters of the whigs from gratitude, and not from sympathy with their principles, the Catholic gentry have been unwilling generally to take part against them, now out of place; while with them, and the heterogeneous mass of Dissenters, democrats, anti-corn law leaguers, extension of suffrage, universal suffrage men, and chartists and revolutionists, with whom the whigs are now united, it is impossible for the honour and property, and intelligence of the Catholic body to be identified. But the spirit that is being infused into the industrious and humbler classes of British Catholics, inconsistent alike with truth and freedom, and the Catholic interest, a spirit of dissension, tending still further to the degradation of the Catholic body, and to a complete separation of the higher and middle class from the industrious and humbler ones, naturally inspires every thinking mind with apprehension and dismay.

In this position of Catholic affairs, the *Edinburgh Courier* has been called into existence to advocate a kind and tolerant, and forbearing spirit among Catholics; and, while inculcating the necessity and advantage of respecting each other's conscientious political opinions, to make them all combine, in as far as possible, for the consolidation and the efficiency of political and moral power on the part of the great body,—to give utterance to the opinions of the property, and honor, and intelligence of the Catholic body,—honouring and supporting that aristocracy which was our protection in the days of intolerance and privation, and is the pride and ornament of our freedom and prosperity. Their own virtues entitle them to the first place in our regard; but historical in the long line of distinguished ancestry, they and their lineage and their fortitude, like our persecuted faith, are bound up in the attachments of every scholar, and of every Catholic whose mind is elevated above the miserable contentions and antipathies of party or personal politics. To the middle class we give the hand and the pledge of fellowship in the promotion of their interests, and the attainment of that influence and those objects of honourable ambition to which their industry and intelligence, and power, entitle them to aspire and enjoy. And to the humbler and poorer classes, the exertions, the successful exertions made in their favour, in and around Edinburgh, will be extended to every locality where labour requires protection, or destitution the offices and the duty of charity.

In a word, Catholic, and not party politics, will be the object of *The Courier;* and in the advocacy of order, and its offspring harmony, and the development and protection of Catholic energy, its conductors hope that thereby, and by other kindred auxiliaries, not only the secular and political influence of the Catholic body will be best consulted, but the individual interest of every deserving Catholic promoted and secured.

"GIVE US BISHOPS—BISHOPS—MORE BISHOPS!"

Such is the outcry of the lawn-sleeve gentry, and will it not be echoed by the lightly burthened and cheerfully-taxed people of Great Britain? This yell has been called forth by the sensible attempt to unite the Sees of St. Asaph and Bangor, during which rational movement the whole of the Episcopal Bench had a new light let in upon them, for they all at once discovered that the populous and cotton-spinning city of Manchester was literally perishing for want of—a Bishop.

Earl Powis certainly made a discovery that rendered the Bishop's services in the spiritual line perfectly useless, as far as Manchester was concerned, which was that as "the proposed Bishop would become chaplain to their lordships, he would be thereby rendered incapable of attending to the spiritual wants of the Manchester population." This piece of apparent common sense, however, did not weigh much with so wisdom-fraught an assembly as the House of Peers, and as during the debate—as might naturally be expected—as Bishops, with a fine fellow-feeling of increasing the plunder for their rapacious fraternity, indulged their eloquent propensities, and favoured the lords present with a great many very intelligent observations connected with the exemplary influence of "the Church," we therefore purpose making a few extracts from their luminous

oratorical displays in the order in which they were delivered, and accompanying the same with a few illustrative comments for the edification of our readers.

We premise these observations by stating that the Duke of Wellington, like a knowing and fearless "old soldier," had previously enlightened the dull perceptions of "the Bench," by the declaration of this wholesome but unpalatable truth—"that many persons in and out of Parliament objected to the Bishops having a seat in that house," upon which the Bishop of Bangor confessed that "he was aware that such was the fact, but he could not see any reason for it."

Now the last part of this *innocent* declaration is really too good. What business have these "lords spiritual" to mix themselves up with "things temporal" at all? In the next place are not their votes in the House of Lords the property of the Prime Minister of the time being, or is not there an end to their perferment, should they oppose his measures? And what bishop was indifferent to "the loaves and fishes," if he could secure them by any means within his power, however humiliating or dishonest?

Next followed "the Head of the Church," the Archbishop of Canterbury; this fragile, sickly invalid had been drawn from his quiet couch to hold up with his feeble voice, this manœuvre for increasing the revenues of the Church. After stating that "the Church commission did its duty in recommending a diocese in Manchester:" he mentioned the gratifying fact, that what he was pleased to call "small livings," would soon be improved to the amount of 6,000*l.* or 7,000*l.* per annum, which statement certainly proves how remarkably profitable a trade preaching is, and will operate as a great encouragement to an abundance of our poor nobility to manufacture as many of their sons into parsons, as can be tempted from the gaming-table or the race-course.

When the Primate sat down the Bishop of Salisbury started up, and took a bolder flight than any one of the prelates, for after pointing out most luminously the pre-eminent advantages of always having a plentiful stock of Bishops in the House of Lords, he concluded by stating, with as much gravity as he was master of, that "it lifted up their lordships from the consideration of earthly things, to matters of a higher and holier nature." This bit of grave banter was no doubt relished greatly by that brace of elderly libertines the Duke of Wellington and Lord Lyndhurst, and they seemed to enjoy it; the *rustling* of the *lawn* reminding the former of the movements of Mrs. Harriet Arbuthnot, while the Lord Chancellor called to mind Lady Sykes perambulating her drawing-room in Park-lane.

To this jocular "pillar of the Church," succeeded those twin polemical firebrands, and well equipped partizans the Bishops of London and Exeter, who were both ferocious and indignant that any delay should take place in the appointment of a Bishop for Manchester. They both expressed themselves with their customary unbridled arrogance and intolerance, and having sufficiently tired themselves, and disgusted their auditors, they then made way for a couple more—of the same bread," "but of gentler nature." The Bishop of St. David's who said nothing worth *hearing*, and the Bishop of Lincoln, who fortunately for himself and the House, could not be *heard*: the evening's entertainment winding up with a modest and candid declaration from the new Whig Bishop of Norwich, that "He should be happy if the Government would appoint a second Bishop in his own diocese, for he was not competent to perform all the duties of his situation." A fact we have not the smallest particle of doubt about.—*Satirist, June* 4.

EXPULSION OF THE MORMONITES FROM MISSOURI.

The Governor of the Missouri ordered out the State troops to fight and subdue the Mormons, and take from them the property which the 'Tribe of Dan' had deposited in the 'Lord's brick store,' in the citadel of 'Zion,' called 'Far West.' It was in 1833 they appeared before the camp of the 'Saints,' and commanded them to surrender. It was done in the manner hereafter described. But before this event transpired, I am informed that the Prophet Joe [Joseph Smith, the founder of the Mormon sect] opened his mouth in the name of the Lord, and said it had been revealed to him that the scenes of Jericho were to be re-enacted in Far West; that the angelic host would appear on the day of battle, and by their power give victory to the Saints.

To this end he ordered a breast-work of inch pine-boards to be raised around the camp, to show by this feeble protection against the artillery of their foes, that their strength was in the 'breast-plate of righteousness,' and that they were the soldiers of the militant portion of the kingdom of Heaven. There were moments of awful suspense in the camp of the 'Saints.' The Missouri bayonets bristled brightly near their ranks, and an occasional bullet carelessly penetrated the pine-board rampart, regardless of the inhibition of the Prophet. The Heavens were gazed upon for the shining host, and listening ears turned to catch the rushing of wings through the upper air. The demand of surrender was again and again repeated; but Faith had seized on Hope, and Delay was the offspring. At this juncture of affairs, a sturdy old Missiourian approached the brick store, pickaxe in hand, apparently determined to do violence to the sacred depository. One of the sisters, in robes of white, accosted him, and with proper solemnity made known that the 'Lord of the Faithful' had revealed to Joe, the Prophet, that every hand raised against that 'holy structure' would instantly be withered. The frontiersman hesitated, but the hardihood characteristic of these men of the rifle returning, he replied, 'Well, old gal, I'll go it on one hand, any how.' The awful blow was struck; the hand did not wither! 'I doubles up now,' said the daring man, and with both hands inflicted a heavy blow upon a corner brick. It tumbled to the ground, and the building quickly fell under the weight of a thousand vigorous arms. The confidence of the Saints in their Prophet waned, and a surrender followed. Some of the principal men were put in custody, but the main body were permitted to leave the state without further molestation. We, afterwards, met many of them with their herds, &c. on the road from Far West to Quincy, Illinois. It was strongly intimated by the planters in that section of country, that those emigrating 'Saints' found large quantities of the 'Lord's corn' on their way, which they appropriated as need suggested to their own and their animals wants.—*Farnham's Travels in the Great Western Prairies.*

RECENT CHARGES

(Continued from page 70)

"This same tradition had not been preserved with less precision in the East; in witness whereof, we have all the Churches of Asia, and that great man Polycarp, much more worthy of credit than Valentinian or Marcion." In conclusion, he affirms that one cannot seek the truth otherwise than in the Church, where the apostles placed it as in deposit; "for at last," says he,* "if there arise any dispute concerning faith, to whom should we have recourse if not to those most ancient Churches, where the apostles themselves taught? And how should it be now, supposing they had left us nothing in writing? Should we not follow the order of tradition which they confided to those to whom they gave the government of their Churches? It is what is done at this day by many barbarous nations, who believe in Christ Jesus without either ink or paper, having the doctrine of salvation written in their hearts by the Holy Ghost, &c." †

In book v. c. 19, St. Irenæus recapitulates all the heretics whom he had refuted in the body of his works. He shows that their heresies only began long after the early bishops to whom the apostles entrusted the care of their Churches; from which he draws this consequence, "*that it is to the Church that we must have recourse for instruction in the true faith,* because she is the seven-branch candlestick that enlightens the whole world: whereas the heretics, pretending to surpass that which they had learnt from the ancients, departed from the truth. These are the blind and the leaders of the blind, whom we must shun, as well as their doctrine, to throw ourselves into the arms of the Church, that we may be brought up within her bosom, and be there nourished with the Holy Scriptures; for she is the terrestrial paradise whose fruits are to serve for our food, as it is written in Scripture: *you shall eat of every fruit which grows in Paradise.* These fruits are all the writings inspired of God, but that which it is not even permitted us to touch, is that spirit of pride and of discord *which ever reigns amongst heretics.*"‡

In another work, of which only certain passages have been preserved by Eusebius, speaking, of the doctrines of some heretics, he says. "That doctrine is not sound; it is contrary to that which the Church teaches," &c.§ Again, "The marks of the true Church," says he, "are, that though dispersed throughout the world, she ever teaches the same faith, firmly resting it upon the tradition of the apostles, maintaining every where a uniformity of government, and ever pointing to the same road to salvation. To the Church is securely entrusted the safe-keeping of the truth: while those who separate from the main body, and set up for themselves must at once be suspected of heresy or of schism..... It is in the Church alone that the grace of the Holy Ghost resides, maintaining her in the spirit of truth, and nourishing her with the bread of life," &c.‖

After these few citations from the scanty portions of his writings which have been preserved to us, if St. Irenæus were summoned again to this troubled world of ours, from the blessed abodes which he now inhabits, and were questioned as to the mode of discovering the true faith amidst the jarring elements of contradiction which he would behold around him, surely it cannot be doubted in which direction he would turn. Would he not close his ears (as he declares his friend Polycarp would have done to the heresies of *his* time) against the strange innovations which his true and penetrating spirit would discover in an instant, in the singular phraseology of the Thirty-nine Articles; exclaiming, "O Lord, to what times am I reserved that I should suffer such things!"* And would he not point to Rome, and to her eternal destinies and everlasting doctrines, and proclaim that, "By her you shall be judged, and by her you shall be confounded?"†

Advancing in our researches amongst the scanty remnants of ecclesiastical lore, which the devouring hand of time hath spared, we cannot but be struck with the clear and distinct terms in which the latitudinarian opinions of modern Churchmen are combated and overcome by the very arguments which were employed by the doctors of the early Church to defeat and counteract the heresies of their age, when Christianity was yet in its infancy, and, as it were, struggling for its very existence. For even then was it assailed by heresy, as subtle, multifarious, and obstinate, as in any later period; and when she might have been presumed to require the exertion of her whole united strength to carry her forward on her perilous course, and seat her triumphantly beyond the reach both of Jew and Gentile; above the hatred and the envy of her rivals; above the powers of darkness and the principalities of the world. But no! She was ever destined by her divine founder to be a Church militant in the most enlarged sense of the term. The time of trial and of conflict, which began with her infancy, was not even to cease with her age; her laurels were to be all won upon the battle-field; her conquests were to be achieved by her untiring powers of resistance; her whole history was to be but one course of contention against the persecutions of her declared enemies, the corruptions of her own sons, the wiles and stratagems of her own inconstant and rebellious children.

But to pursue our course of evidence, St. Clement of Alexandria, who flourished towards the end of the second century, what is *his* opinion of the objects and attributes of the Church? "There is but one true Church," says he; "that ancient assembly of the faithful of God. Heresies are posterior to her, and rend and divide her. In her alone is the precise truth, bearing an exact conformity to the inspired writings."‡

But it is his contemporary, Tertullian, who furnishes us with a mass of argument as well as evidence to substantiate the true doctrine of the Church. In the first place he warns us not to be scandalized or astonished at the prevalence of heresies, since they happen only in conformity with the predictions of heaven. They are sometimes even advantageous to the Church; for, like persecution, they serve to separate the false from the true Christian: while *their very name indicates the perversity of the deed, for it signifies a determination to resist authority, and to choose for yourselves.* This, indeed, is

* Iren. lib. iii. cap. 4.
† Ceillier, vol. ii p. 156, et seq.
‡ Ceillier, vol. ii. p. 171.
§ Ceillier, vol. ii p. 174.
‖ Ibid. p. 183.

* See p. 174. vol. ii.
† See the original, quoted in Ceillier, and in the "Faith of Catholics, on certain points of controversy confirmed by Scripture, and attested by the Fathers of the five first centuries of the Church," etc.
‡ P. 203, vol. ii. Ceillier.

the root and origin of all heresies, and that which stamps them with their true character. For the rule of faith requries, that if there be any diversity of opinion, we seek for the solution of the difficulty *within the Church, and not without her*. For which reason he also tells us that heretics should not even be permitted to dispute against faith upon the pretended authority of the scriptures; for the scriptures are not their property,—because the apostle himself has deprived them of the right of disputation, in commanding us to fly a heretic when once he has been admonished; and because such disputes can be of no advantage, seeing that heretics either reject portions of the scripture, or receive them not in their integrity, adding or retrenching as it becomes necessary to accommodate them to their system: or if perchance they do receive them whole and entire, they explain them in their own way; so that, instead of gaining any thing by such disputations they only become a stumbling block to the weak and ignorant. Should they, however, act otherwise, our first duty is to examine where is the deposit of faith, and to whom the scriptures, *of right*, belong; from whom, through whom, when, and to whom those doctrines are come, the belief in which constitutes a Christian; for where these doctrines and this faith are united, there also is the truth of scripture and the interpretation of tradition. It was only to his apostles that Christ revealed the doctrine he had received from his heavenly Father; *we*, therefore, have no other means of ascertaining this doctrine but from the Churches which they founded, and instructed either by word or writing. It then follows as an incontestable truth, that *that* is the true doctrine which accords with that of the apostolic Churches, as being that which these Churches received from the apostles, the apostles from Christ, and Christ from God. *Our* belief is that of the apostolic Churches,—*the proof is that we are in communion with them*,—THEREFORE *ours* is the true doctrine.* Such was the argument of Tertullian against the heresies of his days and who would not suppose him to be arguing against those of ours! Circumstances are no way changed,—neither the tactics of heretics, nor the principles of truth, nor the rule of faith: and can it be doubted whether, if Tertullian were alive now (supposing him to have remained true to his own principles, from which unfortunately he swerved in his latter days, and became in his own person what he had so strongly reprobated in others, a lamentable example of the pride of the human intellect and of the frailties of man), can it be doubted, whether, when questioned upon the true method of discovering the faith of Christ, he would have pointed to Canterbury or to Rome? To Canterbury indeed he might have appealed as to an apostolic Church, but it would have been to the Canterbury of St. Augustine, and not of Archbishop Parker. Down to Archbishop Parker, he would have said, "Canterbury is in communion with Rome, *therefore* is she of the true stock" But the moment that he perceived the communion with Rome and the apostolic Churches to be cut off—all alliance with her repudiated as unlawful and contaminating—the English branch of the Catholic Church (which had hitherto been exemplary in her unity and in her dutiful submission to the Holy See), not only severing herself by a simple act of schism, but soon putting herself at variance upon doctrines which had hitherto been common to both; setting up a symbol of faith for herself, and withdrawing from all allegiance to the Church, because the *ancient* Church, which the Fathers so revered, and to which they ever clung as to the bark of Peter, had no longer any authority to teach her!—would he not have immediately put his anathema upon her, and have condemned her as a prevaricator?—would he not have placed her in the same category with the sectaries of *his* days, and demanded her to show her credential? He would have said, "I will not enter into disputation with you, for you have no right to be heard; you are no longer in communion with the apostolic Churches; you have abandoned the faith of your fathers, and with it have forfeited the rights of your inheritance." That short argument would have been conclusive on the *whole* question. He would not have stopped at particulars, but would have declared that the Church of Christ was *indivisible*, that they had presumed to separate from her, and had therefore no longer any part with her. Her title as an apostolic Church was forfeited—she was now but a withered branch, instead of a living member of the parent stock.

Would he not also have pursued the argument, saying to the priests and prelates of Canterbury,—"Show me your pedigree,—let me see the connecting link which brings you up to the apostolic age, and unites you to the apostolic Churches; for I hear of a chasm which still remains to be filled up, before you can be entitled to prosecute your commission, and promulgate the doctrines once delivered to the saints.* History tells me that the ancient hierarchy of the country,—that which had been derived from, and had constantly communicated with the apostolic Churches,—was long since swept away, and that a new race was appointed in their stead, professing to derive their rights from other sources even from a lay authority, and totally unconnected with him to whom Christ said—"Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. To thee will I give the keys (the emblems of authority and government) of the kingdom of heaven; whatsoever you shall bind on earth shall be bound in heaven, whatsoever you shall loose on earth shall be loosed also in heaven." (St. Matt. xvi.)—"Feed my sheep, feed my lambs." (St. John xxi.)

Strangers to that great community which not only can prove its descent, but also its mission, from the apostles and their legitimate successors, still held together by one continuous line of close and mysterious compact, of which the successor of St. Peter is the necessary connecting bond, is it not clear that these men of the new principles are intruders into the fold? that they have come over the fence instead of finding their way through the door? "He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep." (St. John x. 1, 2.)

Cranmer, I find, (he would have said), had a short and very efficient method of settling these matters. He propounded, that "all Christian princes have committed unto them immediately of God the *whole* cure of all their subjects, as well concerning the administration of God's word, for the cure of souls, as concerning the ministration of things political, and civil governance."

(*To be Continued.*)

* See p. 396, vol. ii, Ceillier.

* See the Extract from the original in Ceillier, p. 403, vol. ii.

THE DISTINCTION BETWEEN MORTAL AND VENIAL SIN.

It is a mortal sin, not to hear Mass on a holiday of obligation.

I am well aware that the mere announcement of such a precept will excite laughter in many. But woe to us if we abandon all that has been the subject of derision. What serious idea or noble sentiment has ever been able to escape it? According to the judgment of many persons, that action only can be a sin which tends directly to the temporal injury of mankind; but the Church has not laid down her laws in conformity with an opinion so perfectly frivolous and thoughtless: the Church teaches other duties, and when she regulates her decisions agreeably to her doctrines, we must at least allow that she is consistent; if these decisions seem unreasonable, it must be proved that her whole doctrine is false; nor must she be judged with a spirit not her own, and which she reproves.

It is very well known that the Church does not so much place the fulfilment of the precept in the material attendance of the faithful at the sacrifice, as in the readiness of the will to assist at it: she declares the sick exempt from the obligation, as well as all those who are kept away by necessary occupations; while she holds those to be transgressors of it, who are indeed present in body, but whose hearts are far off by voluntary distractions: so true it is, that even in the most essential things she desires chiefly to have right the hearts of the faithful. This being premised, let us examine what dispositions are deemed a transgression of this precept.

The sanctification of the Lord's day is one of those commandments, which the Lord himself has given to man. Unquestionably no divine command needs an apology; still we cannot but see the beauty and propriety of this, which specially consecrates one day to the noblest and most important of our duties; which recalls a man to his Creator.

The poor man, worn down by fatigue, bent to the earth, and uncertain whether it will yield him a miserable sustenance, forced to measure by his labour the day, which is not long enough for him: the rich man, anxious for the most part to spend it so as to get through it quickest; surrounded by those things in which the world affirms that happiness consists, and yet every moment filled with wonder at not finding himself happy; undeceived by the very objects from which he expected complete satisfaction, and longing after other objects, which, when attained, will in like manner undeceive him; the man overwhelmed by misfortune, and the man intoxicated by prosperity; the man wallowing in pleasures, and the man absorbed in the abstractions of science; the statesman; the private individual; in fact, all of us find, in every object that surrounds us, an obstacle in our approach to the Divinity, a power which tends to attach us to those things for which we were not created, and to make us forget our noble origin, and the important end for which we were sent into the world. Here, then appears manifest the divine wisdom of that precept which takes us off from mortal cares, to call us back to the contemplation of celestial things; which employs so many of even the unlearned man's days in a school of the sublimest philosophy; which sanctifies the repose of the body, rendering it the type of that repose of eternal enjoyment, for which we all pant, and which our soul feels itself capable of enjoying; of that precept which unites us in one temple, where our common prayers, reminding us of our common wants and miseries, make us feel that we are brethren. The Church, the constant guardian of this precept, dictates to her children the mode of following it in the most perfect and consistent manner. And among the means she selects, was it possible to forget that rite, of all others the most necessary; constituting the very essence of Christian worship, for it is no other than the sacrifice of Jesus Christ himself; that sacrifice, on which rests all faith, all knowledge, all rule, all hope? Can the Christian, who voluntarily abstains from such a sacrifice on such a day, be the "just man who lives by faith;" (Rom. i. 17, &c.) Is it possible for him to display in a more barefaced manner how little he cares for the divine precept of sanctification? Is it not evident that he has an aversion to Christianity in his heart, and that he has renounced the greatest, the most sacred, and the most consoling object that faith presents; that he has renounced Jesus Christ? To pretend that the Church should not denounce the man who cherished such dispositions as a transgressor, were to desire her to forget that end for which she was instituted, and to allow us to fall back into the deadly air of heathenism.—*Manzoni's Vindication of Catholic Morality.*

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SYMPTOMS OF SCHISM.

Puseyism has for some time past been lying not dead indeed, but externally tranquil, displaying its life for the most part by strange semi-Catholic writings, chiefly and mainly in the pages of the *British Critic*, in which breathes the spirit of the subtlest and acutest—perhaps also one of the most honest of the Puseyite leaders. However, within the last few days we have had a small movement—a storm in a puddle—from another quarter. Dr. Pusey, it is discovered, was preaching some sad heresies at Christ-church last Sunday week. It is stated that the Vice-Chancellor of the University "has sent to "Dr. Pusey, in pursuance of the statute, for a copy "of the sermon, and it will probably be submitted "to a Board of Heresy. [Query, 'an Heretical "Board?'] Dr. Pusey, it is said, has requested two "days before he delivers up the sermon, and some "think he will refuse at the expiration of them; the "matter is creating great interest."* The following is the account of the sermon, as given by the *Oxford Chronicle*. Correspondents—we suppose clerical ones—of the London papers remark, that the version is substantially true, substituting Consubstantiation for Transubstantiation; but "the doctrine "of the Mass was also affirmed."

"On Sunday last Dr. Pusey preached to a large congregation at Christ Church, and publicly and without reserve professed and taught the great fundamental doctrine of the Roman Catholic Church—namely, *Transubstantiation*. The text taken was that which describes the institution of the Lord's Supper by our Lord: Mathew xxvi. v. 26, 27, 28; compared with John vi. v. 54. Dr. Pusey took these texts in the literal sense in which the gross-minded Jews and uninstructed disciples took them, and for which

* We see that Dr. Pusey has since delivered in his sermon, and that three examiners have been appointed.

they were rebuked by our Lord. In the first part of his sermon Dr. Pusey adopted the precise line of argument employed by Dr. Wiseman, in his volume published in the year 1836, and which consisted of lectures delivered at the English College at Rome. Following Dr. Wiseman, Dr. Pusey maintained, that on consecrating the elements of bread and wine, a change took place, into the *mode* of which it was presumptuous to inquire, but which we were to regard as a wonderful mystery—that it should be bread and wine, and yet the *very* body and blood of CHRIST. In support of these statements, Dr. Pusey quoted the language of the *Council of Trent*, session xiii., c. 3 and 4. It may be remarked here, that Dr. Turton, the able and learned Dean of Westminster, in his work on the Eucharist, has ably criticised the principles of interpretation adopted by Dr. Wiseman, but of these criticisms, Dr. Pusey took not the least notice.

"The second part of the sermon was on the *communication of the Remission of Sins*: and here the reader will perceive comes the awful and practical part of the subject. *Transubstantiation* is not a barren, inoperative speculation, but constitutes a system of divinity, and determines the whole character of the revelation of GOD'S will to man; and Dr. Pusey went necessarily the whole length of the argument, and laboured to show, that 'the remission of sins' referred not only to the atonement on the cross, by the one offering of the body of CHRIST, but also to the celebration of the LORD'S Supper; here again he quoted '*the ancient Church*,' as authority. This doctrine is also maintained in *Tract* 90, as we noticed at the time, this *tract* asserting, 'that there is nothing in the thirty-first article against the mass in itself, or against its being an offering for the remission of sin, when considered as a continuation of CHRIST'S sacrifice.'—p. 63, first edition.

"Consistently with these views, Dr. Pusey, in practically applying his subject, spoke of the LORD'S Supper as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to more frequent communion, both on the part of "the *holy*, and of *sinners;* the former that they may enjoy an antepast of heaven, the latter, that they might, peradventure, obtain the remission of sins!"

The writer in the Oxford paper goes on to describe the "grief and horror" with which the knowledge of these facts fills him; raves a good deal about "saving light," "cloud of error," &c. &c.; and expresses his indignation that persons holding such doctrines should also "hold posts of honour and profit" in a Church by which these doctrines are disavowed, and thus "violate the most solemn obligations," and "pour forth a flood of corrupting error." From the statement of the sermon above set out, we confess we do not exactly understand why the worthy evangelical gentleman of the *Oxford Chronicle* is so full of horror and grief. The anglican establishment, no where that we know of, condemns *con*substantiation—that is, the joint presence in the Sacrament of bread and wine with the Body and Blood. It condemns *trans*substantiation indeed, but consubstantiation it carefully avoids condemning. The articles, as they were fashioned in King Edward's reign, did indeed condemn all kind of "corporal" or "real presence," and pretended to refute the doctrine in detail by some sham materialist metaphysics. But in Queen Elizabeth's time, in the year 1562, the articles received a material alteration in this very particular. The denial of the corporal presence strikes equally at the Catholic doctrine of *trans* and at the Lutheran doctrine of *con*. But it was the object of the religion makers, in Elizabeth's reign, to make their religion as roomy and commodious as possible. Moreover, they had a special desire to get rid of the Calvinistic influences that prevailed under Edward the Sixth. Accordingly, they contented themselves with condemning *trans*substantiation, and adopted the jargon that the body, &c., is "verily and indeed taken" but "after a spiritual manner," and "by faith." However, we cannot refrain from setting forth to the admiration of our readers the position in which this doctrine appears to stand. The following passage from Bishop Burnet (Part. 3 Book 6), will exhibit the matter in its true light:—

> The differences between these articles and those set forth by King Edward, are very particularly marked in the collections added to my second volume. The most material is the leaving out that express declaration that was made against the corporal presence of Christ in the sacrament, which I then thought was done in compliance with the opinion prevalent among the people of the Popish persuasion, who were strangely possessed with the belief of such a presence; *but I am convinced by the letters sent me from Zurich, that in this great regard was likewise had to the Lutheran churches, with whom a conjunction was much endeavoured by some*: so that perhaps this was one consideration that made it be thought convenient to suppress the definition then made in this matter by the convocation; *but it does no way appear to me* whether these words were suppressed by the consent of the convocation, *or whether the Queen ordered it to be done*, either by a direct command, or by denying to give her assent to that part of the article.

From this it appears that the Reformed Church, in the reign of Edward, did reject the real presence, formally and verbally; that at a later period the rejection was officially withdrawn---not on any score of truth or falsehood, but for *the convenience* of admitting error; and thirdly, that the historian does not know whether the rejected matter was left out by order of the Church or by order of the State. Is it possible for anything more clearly to illustrate the private judgment system which the Puseyites worship? Their establishment once condemned what they now publicly teach. It has since—we will suppose—withdrawn its condemnation. What is their reason for attributing more value to the second condemnation than to the first? They can have but two reasons to give. The first is a cronological one; that is—to make it a fixed principle in theology that an establishment is more likely to be in error between the years 1547 and 1553 than between the years 1562 and 1843. This is, at all events, a very *clear* principle, but whether it is deduced from the Scriptures or the Fathers, or the first four Councils, we have not learning enough to determine. The second reason is neither more nor less than that *the private judgment* of the Puseyite prefers the latter decision to the former. Authority is out of the question. There is the authority of the same body on both sides; and thus it is that unless the Puseyites adopt our chronological solution of the difficulty, they have no alternative but to base the main doctrine of their religion---the doctrine of the Eucharist—upon their own individual notions, and not upon authority. The case, therefore between them and the Evangelicals stands thus:—Dr. Pusey's doctrine of consubstantiation, or their anti-Catholic doctrine of the Real Presence, is not now condemned by the articles. As matters now stand, therefore, an Anglican may hold the be-

lief in the Real Presence. But the Evangelicals have this advantage over the Puseyites that the Calvinistic doctrine has never been condemned. The Puseyite remains in the establishment on sufferance, and is allowed to hold his private opinion about the Eucharist against a prior formal condemnation of that opinion. The Evengelical holds an opinion which is equally consistent with the present articles, which has once been expressly sanctioned by the establishment, which has *never* been condemned, but the opposite of which *has been* condemned in the most pointed and elaborate manner. Really on this matter we must give our feeble testimony to the despised Evangelical, as holding more stoutly by authority than the more pretentious high-flying Puseyite. We shall be very curious to know whether this examination of Dr. Pusey's sermon by the Heretical Board produces any fruit.

Meanwhile fruit is being produced by other acts in other quarters but springing from the same root of bitterness. It is singular to see how in these times Church questions are everywhere reviving. Among all classes—Protestant and Catholic—the opinions of the sceptical eighteenth century are passing away; the importance of spiritual things is becoming again recognized; and the infidel notion that the great use of establishments is to offer a protection against fanaticism, and furnish a safeguard to "moderate" religion, is dying out. Everywhere the Churches of western Europe, orthodox and heretical, are beginning to bristle up into a new life; and as they had all sunk down more or less into too abject a submission to civil authority, so now they are all beginning to arouse themselves out of their miserable slumbers. Now then, comes the trial of strength; and now we are to see in which church dwell the real elements of vitality. One such contest we have had in Europe, and have seen it brought to a conclusion—the contest between Rome and Berlin—and the military despot of the North has been fain to bow his head to the spiritual Monarch of the South. In Prussia *the* Church has proved true and strong, and the gates of hell have *not* prevailed against it. A second struggle has been carried on for some years in Scotland, between a "Reformed" Church and the less despotic state of England. What has been the issue of that conflict? Why, the Kirk, with every right upon its side, has gone to pieces in the contest. In England there are symptoms much fainter and less decided, of such another contest, of which the end is not so certain. We confess *we* should not be very sanguine about the result; because in England we consider all parties in the establishment as having far too much worldly prudence, and far too great a readiness to compromise, for us to have much reason to suppose that on this side of the Tweed any great sacrifices would be made for principle. If the history of the past did not teach us this, we should certainly imagine we saw, in a document recently published by the *Morning Herald*, the small beginning of a great crack in the Law Church.

It appears that the Bishop of London, in his late charge, has issued certain orders to the clergy of his diocese, touching the due observance of certain disused Protestant rubrics. These orders were found, it is said unpalatable to the majority of the clergy, and "universally to the laity." The anti-Puseyite clergy attributed them to the influence of Puseyite advisers, and declare that on *that* account they "feel "that to be coerced into the use of such injunctions "is deeply humiliating." The majority have "declined to comply," and the Bishop has met their uncomplying spirit with a high hand. "At the "confirmations which are taking place, he intimates "to the clergy present, that their attendance is "required in the vestry, and there in language which "admits of no discussion or appeal, issues his commands. His decisiveness of manner precludes "all hopes of objections being heard, and the clergy "retire in mortified silence" But they are silent for the time only. Their pride is wounded, and their anger roused, and they resolve to appeal to the Prime Minister to relieve them from the tyranny of their own Bishop! Most certainly this is a very pretty quarrel, and the notion it displays as to the reality of Episcopal authority is positively charming. These recalcitrating parsons actually address a letter to the editor of the *Morning Herald*, in which, having not so much as gone through the preliminary of making a formal remonstrance to their diocesan, "they put it to him, very modestly, whether it is "*becoming* on his part thus to force upon the clergy, "MANY OF WHOM ARE EQUALLY GIFTED WITH "HIMSELF, the adoption of obsolete practices, "which their judgment deliberately repudiates." "And they tell him pretty plainly, that if he con"tinues in this course he will be deemed to be of "a self-willed and dogmatic spirit, and will never "afterwards be venerated with that love and affec"tion which the clergy should entertain towards their "spiritual father in Christ." If the father tells his children to do anything they don't like, the children won't love him any more, and will agree to set him down for a very obstinate arbitrary old hunks. Nice children after the spirit! We wonder whether these are the lessons of filial obedience they inculcate upon their children after the flesh. After all for a dispute between a bishop of London and "the majority" of the persons in his diocese this seems to us to be almost without a parallel. Ample materials here for a schism if there was any superfluity of honest adherence to principle on either side. But to make matters worse, we are told by these "spiritual children," that they "*know* that "the suggested alterations, injurious as they are, "are but the *precursors* to others still more pernici"ous." And so they set themselves to work to agitate against their bishop, "to send up petitions to her Majesty," and make pathetic appeals to the Prime Minister! How long will it be before these obedient parsons discover the soundness of the lesson inculcated into them by the Irish Presbyterian Professor of Church History, now on a sympathising visit to the "disrumpors" in Edinburgh—the lesson namely, "that it is their duty to go and do likewise;" and that, forasmuch as "semi-Popery has "been taught openly for years, and not a single "minister has ever yet been deposed for the heresy, "*Episcopal Government is a folly rather too expen*"*sive.*" Of a truth, they seem apt pupils for such a lesson.—*Tablet May 27th.*

FRANCE.

Mgr. D'Amatha, and his zealous missionaries, have embarked at Toulon for the Marquesas. Previous to the sailing of the frigate, the Uranie, his Lordship celebrated Mass on an elegant altar which had been erected on the deck, and blessed the vessel.—*Ibid.*

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CATHOLIC HERALD

' One body and one spirit—one Lord, one faith, one baptism.'

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ON THE EXISTENCE OF GOD.

The existence of a first cause is indispensable; it is a point of invincible necessity. The idea of effect, without a primary cause, has been rejected as an absurdity, by the universal consent of all mankind. Man, the only visible intellectual inhabitant of this globe, who is endowed with faculties competent to an inquiry of this nature, and who is alone capable of that reflection which elevates him, in so superior a degree, above the rank of animals confined to simple sensation, must, by the operation of reason alone, from the beginning have discovered the necessity of this first cause. The novelty and beauty of the interesting and striking objects that surround him, must have excited his attention, and have led him into that train of thought, which must always arise from a contemplation of the glory and splendor of the works of the creation. Although he be not acquainted with the motions and revolutions of the luminous bodies, interspersed through the sublime vault which forms the canopy of his dwelling, he is sensibly affected with the beauty and grandeur of the picture: but reflection, which in man is so closely connected with sensation, must suggest to his mind, that this magnificent object must be the work of some superior Being.

" The existence of God," says Cicero, " requires no proof, a single glance of the eye " is sufficient to convince us of it: for when " we contemplate the heavens, and the beauty " and harmony of the heavenly bodies, is not " the idea of a supreme and intelligent Power, " who governs the universe, involuntarily " forced upon us?"

" Should we suppose," says the same author, after Aristotle, " a society of men, " inhabitants of a subterraneous dwelling—the " earth opens and they see the sun—the view " of the heavens and of all nature, strike " their senses so powerfully, that we should " suppose we hear them cry out with one " voice, in the first transports of their admi- " ration, that THERE IS A GOD!"

Such is the language of two of the most celebrated amongst the pagan philosophers; and such the reflections that would arise in the mind of any man of sound judgment, in similar circumstances.

When we hear the royal prophet cry out, that the heavens shew forth the glory of God, and the firmament declareth the work of his hands; that the day announces it to the day, and the night to the night; that the heavens have their peculiar language, which speaks to the eyes; that this language, resounds from one extremity of the earth to the other; that there is no people however savage, or whatever other language they speak, that do not comprehend this; must we not acknowledge in these words, the *first cry of nature*, as well as the inspiration of the holy spirit?

Such are the feelings of man with respect to a first cause, whilst he is yet in his simple unlettered state; whilst he is as yet unacquainted with what is given him to know, of the study of nature, or, as a celebrated modern naturalist defines it, of that system of laws by which Providence governs the universe: but when, more enlightened, he becomes acquainted with the laws of motion and the science of astronomy; when he is able to calculate the immense distance that separates the earth from these vast globes which move through the heavens; when the telescope brings nearer to his view, the several parts of which this mighty machine is composed; when he ascertains the amazing velocity, regularity and harmony of their motions; that the space of

time in which these planets complete their revolutions in their several orbits is regulated, to the most invariable exactness, as is that of several comets, which appear within our sphere of vision, only after the lapse of several years, some of centuries. When he has, I say, acquired this knowledge, what must be his sentiments with respect to creation?—he can no longer entertain a doubt. As it forms no part of our plan to enter into astronomical investigation, we shall refer our scientific readers to the different tracts written on that subject, in which they will find that it is the opinion of the greater number, that the fixed stars are so many suns, equal in size and splendor to ours, which serve as centres to other systems, of an extent and magnitude beyond all human calculation. When we consider the trifling influence which these distant and immense worlds, seem to have on our sphere, can we suppose that they had no other end in the creation, than that of affording us a casual and transitory light during the night?—Whoever can follow the immortal Newton through all the wonders of this sublime creation, will be induced, from fair and philosophical induction, to believe that they are inhabited, and that thus myriads of rational beings, perhaps superior to man, and rising in regular gradations of perfection, up to the throne of God, form one vast, one innumerable host, who bend in thanksgiving and gratitude to that Omnipotent Power, who called them into this miraculous and incomprehensible existence, in order that they should answer the purposes of his eternal wisdom and goodness. Hence we are authorised to conclude, that no man of clear understanding and enlightened mind, can resist the conviction of this truth—that nothing short of infinite power and wisdom, could have given birth to those innumerable worlds, which for ages have rolled on, in silent majesty, through the immensity of space. What hand but that of the Almighty, could have wielded these elements, or what power, but that of Omnipotence, could have contained such immense masses within the orbits appointed for their revolutions?

Oh, man! how sublime thy destination, when it is allowed thee to, as it were, participate with beings of a superior nature, in the general act of glorifying the Author of this magnificent system! How grand the privilege! How proud thy pre-eminence above all other creatures, inhabitants of the earth!

The surface of the earth presenting to us objects not less interesting than the starry firmament, though somewhat less striking as to magnificence and grand effect, affords new proofs, that God is the primary cause of all existence. Here our wonder is not so much excited, the scenery being more familiar, more appropriate to human feeling, and more immediately connected with our senses, those organs that in inferior animals administer to mechanical wants only, but which in man are destined also for the superior purpose of affording matter for contemplation, and the higher operations of the intellectual faculties. Whether we consider the sea or land, the view is equally enlivening; the surface of the ocean, unruffled by the storm, ornamented with the innumerable barks which plough its silent bosom; the variety of fertile and verdant islands, which rear their heads above its level, offering their rich and abundant produce to all the inhabitants of the earth, connected by commerce; the almost infinite number of creeks, bays and harbours, of opulent cities the proud resort of man; of vast continents waving with yellow harvests which embellish its winding shores, impress on the mind the strongest sentiments of admiration and gratitude. This beauteous, this ever-varying element, sometimes appears strewed with brilliant stars: the track of a ship, whilst it cuts the azure waves, is often luminous, and forms a stream of electric fire. Twice in twenty-five hours it rises and falls, forming tides. This phœnomenon is attended with circumstances highly useful and beneficial to man.

But when agitated by the storm, when its angry waves, roused by the spirit of the tempest, swell to the horizon, the sight becomes awful and tremendous; when the howling waste of mighty waters, rushing from the profound abyss, threatens with destruction the rocky ramparts that hem them in, it is then that the heart of the mightiest sinks within him—it is then that man feels his own littleness; it is during this horrid contention of the elements, that he is forced to cry out for protection and mercy to that powerful Being, whose angry breath throws nature into these fearful convulsions: prostrate on the earth, he is then forced to confess, with trembling, that THERE IS A GOD!—that he only can save him; that he only can arrest the roaring flood; he, that has marked the barrier, that for ever shuts out the incroachments of that daring intruder, who would else overwhelm the earth, and bury this beauteous part of his creation in one universal ruin.

The population of the sea is immense, its inhabitants innumerable: the aquatics seem not indeed so various in their species as the terrestrial, but they surpass them much in size, and in the long duration of their existence: the elephant is small compared to the whale, whose length is frequently from sixty to seventy feet: it lives as long as an oak, and

consequently in length of life no land animal can be compared to it.

Fishes in the beauty and lustre of their colours, surpass all animals either of the earth or air. Their numbers and rapid production is such, that, were they not to devour each other, and constitute so large a portion of the food of man, they would soon fill their own element, by their putrefaction poison the atmosphere, and destroy animal and vegetable life all over the surface of the earth. Their natural history can never be much known.—Amongst several instances of singular sagacity and ingenuity of organs, one merits particular notice—a non-descript has been discovered, who inhabits the bottom of the deep, and shoots up to the surface, on a long fishing rod, an artificial bait, like a bit of red muscular flesh; on this bait the animal has his eye (which is placed in the middle of his body) fixed, and when his game pursues it, he cautiously contracts his rod, and thus inveigles his prey within the reach of his claws. Would not the structure of this animal alone, to a reflecting mind, be a sufficient proof of the design and intelligence of the divine Artificer, who from matter, originally inanimate, could form such an admirable organization? The sea, as well as the sky, demonstrates, that nothing can be the result of blind chance: the wisdom of plan, and the perfection of mechanism, in every instance, point out the hand of Omnipotence, and the beneficence of a superintending Providence.

Although a designed and studied mechanism be less evident in the organization of plants, than in that of animals, yet we know enough of their history to convince us, that the same wisdom of plan, the same ingenuity of contrivance, is observable throughout the many thousands which have been classed by the naturalist. For a detail of their genera, species, or botanical characters, as inconsistent with our plan, we refer our readers to the proper sources of information on this subject, simply observing, that the extraordinary care taken by nature in the preservation of the seed (on which the succession of the plant so intimately depends), against accident or injury, is admirable—in this instance the design is single, whilst the means are diversified with a variety almost infinite. Pellicles, shells, stones, thorns, prickles, &c. &c., are employed in the prosecution of this object, which has been so completely carried into effect, that of the many thousands of plants which are scattered over the face of the earth, probably, not a single species has been lost, from their first formation at the creation.

The natural history of insects is but little known to man. The microscope has enabled him to discover in their organization, several proofs of mechanism, still more wonderful than that of plants, as more various and complicated, and as ministering to the functions of sensitive beings. The minuteness of the organs however, in a vast multitude of their species, is such, that they must for ever, in a great measure, escape his inquiries.

Amidst a vast variety, we may be allowed to select the elegance of structure, the wisdom of design, and the ingenious adaptation of the means to the end proposed; in the elythra, or scaly wings of the beetle; in the awl or borer, fixed at the tails of various species of flies, with which they pierce different substances, for the purpose of depositing their eggs; in the stings of insect; in their proboscis; in the organization in the abdomen of silkworms and spiders for forming their thread.

If we carefully look over the several distributions of science, it will appear, that the insect creation will afford many examples, from which man might have borrowed several of the discoveries and arts most useful in human life. From the spider and silkworm he may learn to spin; the use of the forceps or pincers, from the panorpa tribe, with which the male catches and holds the female; the use of the brush from a fly, described by St. Pierre; from bees, ants, snails, and other animals, he may learn to build convenient habitations, granaries, storehouses, &c. The glow-worm will afford him a specimen of a chymical process, which takes place within the body of a very small insect. It had been long a grand operation in chymistry to make phosphorous; it is found in the tail of the glow-worm, who, besides its formation, is endowed with the power of kindling it. The glow-worm is a female caterpillar, the male of which is a fly. "The caterpillar cannot meet her companion in the air, his native element: the winged rover disdains the ground. They might therefore never be brought together, did not this radiant torch, direct the volatile male to his sedentary female." (Paley.)

(To be continued.)

CONVERSIONS.—We have learned with pleasure that in a district within the Madras Vicariate, one non-adult and four adult Protestants have been received into the Church, and that five Native children were baptized.

Since our last issue, which announced that the Rev. Dr. Backhaus had baptized two Heathens, we are glad to learn that the Rev. gentleman's zeal has been further rewarded by the baptism of another Heathen.

CONFRATERNITY OF THE ROSARY OF THE BLESSED VIRGIN MARY.

We have learned with great satisfaction, that the Committee of the Confraternity of the Rosary has most judiciously assigned a monthly subscription of ten Rupees towards the support of the BENGAL CATHOLIC ORPHANAGE. Nothing could recommend an Institution like the Confraternity more strongly to the enlightened and pious portion of the Catholic Community, than such an admirable appropriation of its surplus revenue, as that which we have just commended. When it becomes generally known, that all sums arising either from the contributions of subscribers, or from the sale of such furniture as is not required for the religious festivals of the Confraternity, are to be consecrated, after defraying the just expences that must be incurred, to so holy a purpose, as that of educating and supporting orphans, the most respectable members of the Catholic body in Calcutta will be emulous to join the Sodality, in order to share in its good works. We would strongly exhort the Committee to persevere in the truly good course, on which it has so edifyingly entered, and to follow up what it has begun, by setting apart, according as means permit, funds for the permanent support of a certain number of Male and Female Orphans. It would be easy to arrange matters so, as that when a vacancy might occur, a preference should be given to the children of deceased Members of the Confraternity. Thus, in joining the Confraternity, every Parent would feel, that he did that which would contribute not only to his own spiritual welfare, but also to the temporal welfare both of his own children, should they, by his death, be left in a state of destitution, and of the children of any other Brother of the Confraternity who might be visited with a like misfortune.

PROTESTANTISM AND CATHOLICISM CONTRASTED

IN A SERIES OF FAMILIAR LETTERS, ADDRESSED BY A CATHOLIC OFFICER IN INDIA, TO HIS PROTESTANT RELATIONS AND FRIENDS IN GREAT BRITAIN.

MY DEAR FRIENDS,—It is with considerable diffidence that I venture to address you upon a subject of such vast importance as *Religion*,* yet it is the importance of the subject which induces me to make the attempt, for our exertions in general must be commensurate with the object in view—now the object is certainly one of vital moment to either one or the other of us, for if the Catholic Church is *right*, the Protestant religion is *wrong*, or *vice versa*. In such a case, it is neither a proof of friendship nor charity in either party to remain silent; as I believe you *wrong*, I wish to lead you to what I conceive to be the *right path*, I therefore address you in the true spirit of friendship and Christianity; do thou so likewise. "*Do, as you would be done by*," is the Christian motto.—Years have now elapsed, my dear friends, since I returned from a sojourn amongst you; as many of you are aware, I first left my native land when but a youth for this country; I was then but little acquainted with the peculiarities of your faith, though not uninstructed in the rudiments of my own. I returned to my *native home* certainly prepared to meet with many prejudices against Catholics and their religion, but the reality far exceeded my expectations; I mixed much and freely amongst you; some of you are my near and dear relations—many of you are my intimate and esteemed friends; some of you are rich, and some of you are poor; I have since thought deeply and with concern of the difference of our Creeds, a difference that often mars friendship, and sours religion—that stands as a bar between good neighbourship, and not unfrequently *closes the latch* against people of the same race, aye! of the same family; when then I found it thus, and heard your belief of Catholic doctrines and Catholic practices, I often remained mute from astonishment, and could only exclaim apart to myself; "Good Heavens! can it be, that my relations and friends think thus of Catholics? Where could they have derived their notions of them and their religion? Can these be the descendants of the Catholics of two or three generations back? Could this have been a Catholic country only three hundred years ago? But, alas! alas! the very ruins and old walls around me emphatically, though mutely told me a tale of the times of old, their dilapidated condition spoke: their sad story related their true history; even the moaning winds that whistled through those ivy clad ruins, seemed like the spirits of the past to articulate to me, "these broken down walls are the monuments of your Catholic ancestors, they are the relics of Catholic temples, it was the ruthless and sacrilegious hand of man, and not time which levelled most of us to the ground." Such was their silent and touching appeal to my religious feelings; they spoke unutterable truths; I felt when wandering over them as treading upon holy and consecrated ground, but polluted by man's violence; yes, my dear friends, I felt thus, and saw in some of your present places of worship in the ancient temple of the disciples of St. Augustine, the marks of Catholicity, the very figures of the buildings

were Catholic, the sign of the *cross* could be traced in the very foundations, it was visible upon the walls; I could remark too the once magnificent altar cut down to a common communion table. These scenes were new to me, I entered those old and noble temples of Catholic times with feelings of awe and respect—awe for the dead, and respect for *the religion once* taught there; my thoughts quickly carried me back to times that were past, and the contrast of what they *were* to what they *are* was *painfully acute*. There stood the *altar*—there stands the *Communion Table*.—These places *were once* occupied by Catholics—they *are now* occupied by *Protestants*—the *first* were the ancestors of the *last*—the last are but the great-great-grandchildren of the *first*; they worship their God in a different form and in a different sense. What the former taught *then as Christianity*, the latter teach *now as Idolatry*. What the one believed *was then* the way to *Salvation*, the other believes *is now* the way to *Damnation!* It is but 300 years, since this wonderful vicissitude came over the religion of England and a considerable portion of Europe! "Strange! Strange!" could this *change* in religion have been effected by the Spirit of God? Was it by his impulse that these magnificent Temples were hurled to the ground. Were our *forefathers* of old then not converted to Christianity after all? Was the religion of St. Patrick, of St. Augustine, of St. Palladius, nothing but a tissue of *idolatry* and *superstition*, when it is so much calumniated, so little known, and so soon forgotten? Did it perish with the dead? Was it buried in the ruins around? No, no, my dear friends. But these were some of the thoughts and feelings which used to crowd upon my mind, (without however doubting for a moment the stability of my own faith) as I witnessed the effect and the consequence of the *Reformation!* But the effect which this extraordinary revolution had upon the material part, I found was nothing to what it had upon the spiritual world; man can easily destroy the Temples erected by his own hands, but that he should attempt to overthrow *the once* acknowledged pure Temple of God, was a thing awful for me to contemplate. It is true I paid but little attention to the matter before, nor in India had I much opportunity of seeing your various publications and tracts, and still less of beholding Protestants in a mass, and therefore knew not the extent of the evil, nor the deep rooted prejudices you bore towards Catholics, or the crude and erroneous idea you had formed of their religion, until I found myself amongst you at home, I then had ready access to your works, they were often indeed thrown purposely in my way by my Protestant friends, with the best intentions imaginable, and I certainly read them at times with such eagerness, that good hopes were entertained of me; but candidly the perusal of them had invariably the contrary effect, the *contention of Creeds* found therein only bound me if any thing stronger to my own Faith, and rivetted me if possible more firmly to the "*Rock*" and to the centre of *Unity*. When then I read your different publications—heard your preachers teach *such different doctrines*—Met members of the same family going separate ways—*one* to the *Church* and *one* to the *Meeting House*—beheld you jostling each other in the streets, going to hear *contrary doctrines*, and saw some of those who lived next door to a Church starting for a distant conventicle, and vice versa; I could not help exclaiming "*and this is Protestantism!*" this is *the result* of what they call "*the glorious Reformation* of *religion!*" this is its fruit, and this alas! is the way then in which my relations and friends have learned their false knowledge of Catholic doctrine. It is from those works—those Ministers they have imbibed their fearful misconception of the moral character and habits of Catholics;" Yes, my dear friends, I was astonished—I was shocked—I was grieved at what I saw and heard, indignation at the slanders cast against Catholics soon gave way to deep sorrow and pity: sorrow to find my friends and acquaintances so *egregiously deceived*, and so impenetrable to truth, and pity for the ignorant, at being so *cruelly blinded*: for were your Ministers and writers to state to you our doctrine *truly*, we should not find fault with them, nay, we would have to thank them; they might even go so far as to throw the garb of ridicule over it, and we would not complain so much, but let them leave the reality to public view, our blessed Saviour himself was so clothed, still he was not so disfigured, but that his friends and his enemies too could know him—this is the reason, that when Protestants become Catholics, they do not know it for the religion which they were accustomed to read and hear of in their early days; it was glossed over to them with so dark a cloud of calumny and untruth, and so deeply laid on, that nothing but the light of heaven itself and the grace of God could remove it; need you wonder then, my good friends, that I tried in turn to put Catholic works in your way, such as "Bishop Milner's End of Controversy;" "Amicable Discussion" and more modern works, but alas! alas! I found a barrier in the path—prejudice on one side and bigotry on the other, with at times another *dark figure* in midway; few, very few indeed, I found would or could read those works, the food was unpala-

table, the doctrine did not chime with what they had been accustomed to read in Protestant works, or to hear preached from Protestant pulpits. They also no doubt met with some pointed comments on the Reformation, the authors of it, and the followers thereof; unavoidable subjects in controversial works; such thence were too bitter to the taste, and they were generally cast aside. Having then, my dear friends, failed in engaging you in most instances to peruse those learned works, I must now endeavour to invite your attention in a series of letters which I purpose to address to you through our now speedy and monthly channel of communication, the Overland Mail—and if will venture to hope, you will peruse them with some patience, coming from the hand of a friend and relation. If I but succeed in removing even from the minds of a few of you, some of those *unhallowed prejudices* which you entertain towards Catholics and their religion, I shall deem my time and labour not thrown away; you know me well, so I trust, I may calculate upon your giving credence to what I state as being my own belief and that of the Catholic Church, as far as I enter into the subject; it may indeed seem presumptuous in me, to attempt to introduce the matter to your notice, considering the many profound treatises, which from time to time have been addressed by eminent Catholic divines to the Protestant public, but the above is my reason, nor does the battle always go with the strong—humble means may at times effect what more powerful ones may fail in, and I further hope that the balm of friendship may sooth what might otherwise irritate. If however I make use of any expression or sentiment which may appear harsh, I entreat you not to ascribe it to an acrimonious mind; or imagine that it is said with the intention to wound your feelings; for believe me no physician ever felt more anxious to conceal the unpleasant taste of his medicine from his patient, than I do, in my desire to bring this unpleasant but *most vital* subject before you, so as not to offend. I purpose but to skim over the surface; not to enter deeply into the mazes of the different points of religion under dispute between our Churches, my object is rather to remove some of the obstacles in the path—to clear away the rubbish, and to point out in a manner where the *mine* is to be found. Think not therefore that I am so vain as to suppose, that what I may say will convince you that *I am right* and that *you are wrong!* No, no, though this is my fervent wish, still I cannot altogether calculate upon so desirable a result, but I may indulge in the hope, that my letters may lead some of you to think *better* of the Catholic religion. All I crave of you then is to read them in that true spirit of Christian charity, which, believe me, dictates them; if you do this, I fear not but I shall have my reward; for be assured, I write not for *gain* nor for *fame*; that God *alone* is an observer of my motives, and that I seek for *no other patron than him*—through whom, if I may presume to use the expression, I beg to dedicate these series of letters to you; may he of His Mercy endue my words with the unction of his grace, May he open your hearts—remove your prejudices—enlighten your minds, and shall I say it, my dear friends, yes, yes, may he make you true members of the *One*, *True* and *Holy Catholic Church*, is, and ever will be, the sincere prayer of

Yours faithfully,
C. A. C.

FOR THE ORPHANAGE AT CHANDERNAGORE.

From Sub-Conductor P. Ryan of Loodeanah, thro' His Grace the Most Rev. the Archbishop, ... 50 0 0
A Friend to the Poor, thro' the Rev. Dr. Backhaus, ... 10 0 0
W. Anthony, Band Master of His Highness at Moorshedabad, thro' ditto, ... 5 0 0

PROPAGATION OF THE FAITH.

From Sub-Conductor P. Ryan, of Loodeanah, thro' His Grace the Most Rev. the Archbishop, ... 20 0 0

CHURCH AT CALCAPORE.

From Sub-Conductor P. Ryan of Loodeanah, thro' His Grace the Most Rev. the Archbishop, ... 20 0 0

FESTIVALS.

Sunday, August 20,—XI. after Pent. 4. Aug. St. Joachim, Father B. V. M. d. gr. com. &c.
Monday, 21,—St. Jane de Chantal, Wid. d. com. &c.
Tuesday, 22,—Octave of Assumption d. com. &c.
Wednesday, 23,—St. Philip, Ben. C. d. com. Mig.
Thursday, 24,—St. Bartholomew, Apost. d. v. c. l.
Friday, 25,—St. Louis, King con. sem.
Saturday, 26,—Bernard, ab. Doctor d. 10th Aug. com. H. M.

THE MISSIONARIES OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

To the Editor of the Bengal Hurkaru.

SIR,—Your reply to V. Q. among your notices to Correspondents on Friday last, practically attested as it has lately been by your pages, exempts me from making any apology for resuming the subject, of which I hoped, I had taken final leave; and offer some remarks on Mr. Pearce's letter which appeared in your paper of Monday, 10th inst.* These remarks will be of a general nature, for into the recriminatory details of that letter I shall not enter. The more there is of that kind of thing the more fully will my former observations on it be verified whilst the real question at issue will be more and more lost sight of. This, be it then remembered, was, and is; 1st, whether a certain pledge, alledged to have been given by Mr. Corrie, was given; 2ndly, whether, if given, it can be binding on the S. P. G. Missionaries?

The positions arrived at and maintained in, my former communications, and hitherto mistaken, were 1st, that it is by no means certain, in the present state of the evidence, that any such pledge was given; 2dly, if given, the observance of it would be irreconcileable with the Missionaries' Ordination Vows; a consideration, however, which is in the present case superfluous, since the Rev. Missionaries, whose conduct has been called in question never were informed of the existence of any such pledge. Which being the case, the distinction which I drew between the S. P. C. K. and the S. P. G., though not yet invalidated—may be dispensed with as superfluous, and any discrepancy, in this respect, between my statement and Mr. Jones' (if there be any) can be of no consequence, nor need I concern myself to enquire, whether they be or be not quite consistent.

One is rather inclined to inquire, what Mr. Pearce's instances of aggression can have to do with the matter? For, any how, the pledge, supposing it to have been given, has not been alledged as given to the *Anabaptists* but to the *London Missionary* agents. Are *they identical*? It would seem that they are not. Then all the aggression conceivable on the Anabaptists, supposing it to have occurred, has nothing to do with the supposed pledge. What then has Mr. Pearce to do with the matter, or what reason for coming forward in it!. Is it owing to that one common bond of Dissenters, (who can agree among themselves in little else) aggression on the Church? for which the Anabaptists are eminently distinguished? Witness the statement, in p. 11, of the "*reply of the Serampore Missionaries, &c.*" (stitched up with No. XI of the (Quarterly) *Friend of India* 1825) that "the number of the baptized (by the Serampore Anabaptists) of evey nation from Dec. 1800 to Dec. 1821 was one thousand four hundred and seven (1407) of this number (they have reason to believe) *the Europeans, who were chiefly soldiers, amounted fully to four hundred.*" Cox's history of the (Ana) Baptist Mission published last year, abounds with proof of the same.

Mr. Pearce's proceeding is, nevertheless, *intelligible* enough, however irrelevant. His statements stand as so much evidence to the fact (alleged) of aggression on a certain district, claimed by the London Missionary agents. He volunteers to attest, that the case is so, for the Anabaptists have suffered in the same place by the same cause. The *Anabaptists are in that district too*, although, on Mr. Pearce's own showing, "*the London Missionaries were first in it by some years*;" and, according to his theory, "*labor and converts in a district give possession*," and according to his argument, *there should be no intrusion*. But, be his theory and his statements what they may, let not the real question, as put above, be lost sight of, if the discussion is to be continued.

The hope has been expressed in some of the letters which have appeared, that good to the Missionary cause may result from it. Indeed let us hope so. Let us hope that Churchmen at least, will be led to reflect on the evil of contributing funds, as so many do, to the support of Schism, and not let their deeds contravene the Church's Prayers and help to thwart her discipline. Let the hope be cherished, that the disclosures now being made of, in some respects, the deplorable state of missionary enterprize, may lead some to reflect on the stress which scripture lays on the Unity of the Church as one means, if not the chief, by which the world shall be converted by the Church. Such reflections may lead, not to abandonment of the enterprize, as though the Gospel were not to be preached to all nations; but, to the conclusion, that, *probably at least*, along *with* the Gospel was divinely given *some method* of propagating it, and, if so, there must be some radical fault in that liberalism or empiricism which, in our days, makes it a matter of diversified experiment, beginning in ignorance, continued in confusion, ending in failure.

Let us hope, that people will also pause and reflect, while on Mr. Pearces's confession, that Heathens and Christians are employed indifferently in the capacity of School-masters, taken in connection with the following extract from Cox's history above quoted, (vol. 11, page 313.)

"Little attention has been paid to schools in Monghyr, though at one time there were twelve or fourteen day-schools for boys. It was discovered, however, that *while their heathen masters instructed them in reading the Scriptures (!!) they did all in their power to prejudice their minds against Christianity.*" They were, therefore, all abolished.

Let us hope too, that people will be startled at the morality involved in the following words of Mr. Pearce's letter: "as it is a sin to live in fornication, but a virtue to *avoid it by marrying*, Mr. Wenger *very properly*, on the ground of the evidence which he had received"—to wit, that certain parties were living not in adultery but in fornication—"*married the parties without delay*"

The Church truly teaches, in the marriage service that "marriage was ordained for a remedy against sin, and to avoid fornication;" but who would hence conclude, as Mr. Pearce has done, that fornicators should be *married without delay*?

Yes, let us hope, that people, Church-people at least, will pause ere they support a sect which, having cast off obedience to the Church, has so far lost the very sense of discipline, aye, of propriety, as to allow fornication to be a title to the ministration of the rites of *holy* matrimony.

Truly, if fornicators can *thus avoid* sin, and the shame of sin too, Mr. Jones' statement becomes

* Mr. Street has mistaken us. We referred to the general question of Puseyism, as connected with the National Church, not to the petty dissensions of rival Missionary Societies.—ED.

mournfully intelligible, when he complains of the difficulty of enforcing penance, seeing that contumacious offenders go off to the dissenters. On Mr. Pearce's system even unbaptized catechumens, by committing fornication, may gain a title to marriage—but can the unbaptized marry any how, "*in the Lord*"—is *that* the HOLY Matrimony of the Gospel? It is now a week since Mr. Pearce's letter has been before the public—none of his party have protested against or even objected to this part of it —I conclude, therefore, that in these remarks I am not unwarrantably earnest.

I remain, Sir, your's truly,
A. W. STREET.

Bishop's College, July 17, 1843.

THE CALCUTTA FREE SCHOOL AND ST. XAVIER'S COLLEGE.

We have read with much interest the report of the proceedings of the Calcutta Free School for the year 1842. It is a most deserving, useful, and excellent institution to which we cannot too urgently direct public attention, and we press upon all those who desire to apply the sums they are enabled to expend in charity to a really practical end, the high expediency of their considering the objects and the working of this worthy institution with a view to devoting a portion at least of their eleemosynary contributions in aid of the purpose to which it's funds are applied.

There is however one very material point which requires consideration; and that is the cost, comparatively taken, of the subsistence of the children which it's contingent expenses, and of the maintenance of the teachers and establishment. We do not intend to notice the matter invidiously, but the facts we shall submit are so glaring that they command attention, more particularly, that of Journalists professing perfect impartiality, and it is necessary that they should be noted.

In the balance sheet we find the sum of Rs. 15,000 debited, as for the maintenance, with attendant cost of clothing, books, and contingencies, of the children, and no less a sum than 19,572 Rs. on the same side as expended for the salaries of masters, medical men, office and native establishment. Thus we find that the charge of procuring the means to educate exceeds by about one fourth the total cost of all other outlay incurred on account of the parties to be educated. The proportion is very excessive when we compare it with that of other educational institutions conducted on different principles; and when the comparison is carried further and the worth of the educational power purchased in the one case by a large outlay is contrasted with the value of that so poorly (as we shall show) procured in the other, thinking men will be induced to conclude with us that there is a radical fault in our educational system which requires serious consideration. We are alluding to the comparative charges, as regards costs of teachers at St. Xavier's College. There each teacher supports himself at the average personal charge of twenty five rupees a month (we have it on authority,) not one among them but is either theoretically or practically of high attainments in his respective line, and further instructed in the art of teaching, an art by itself most difficult of attainment with any degree of perfection, but of all acquirements most necessary in the proper conduct of a sound educational process. The examination programmes of this College show us of what it is capable, and the very superior character of the system of instruction there adopted. The report before us gives four masters and mistresses of the Free School, costing Rs. 10,144-10 in the year, a fraction above Rs. 2,250 for each person; and we find that for this, the first class of boys had not finished even the "reading" of the Holy Scriptures, being only as far as the second book of Chronicles; their "historical" knowledge extended in English history (and save Scripture History, they know no other,) to the end of the reign of the Second George; and their "Chronological" attainments are bounded by the period marking the end of the reign of Charles 1st. In the useful knowledge of Arithmetic, the first class stop at "reduction of vulgar fractions" and "discount." Now the "reading" which extends to George the Second, and the chronology which reaches only to Charles the First, seems to argue that the difference between the two, the intervening space chronicled, has been to the pupils a sort of *limbo* historically speaking, the actual presence of words with the virtual absence of ideas attached to them. We may be very wrong, but it looks so. If it be so, surely this part of education is rather a worthless offset to Rs. 10,144 for teachers.

But it may be urged, that the argument we take is unfair; that we compare the Protestant teacher with the Catholic ascetic teaching for the sake of his religion: that in the one case, the charge includes the teacher and his Protestant wants, an orthodox establishment of wife, and babes; while in the other the Professor of St. Xavier's College is a mere isolated Cœlebs, segregated, solitary, devoted to a fixed idea, living for it, and dying in it. Doubtless to compare man with man, habit with habit, or creed with creed in such a matter would be unfair, for the relation of the one to the other would bear no comparison; but it is fair to contrast the result of the labours of the men. Now if the one gives inferior education at excessive cost, and the other superior instruction with a charge next to nothing debitable to the instructor, we may say that there is a remedy required for some great evil in the costly Protestant system. The Jesuit is accused of professing religion to serve temporal purpose: the Protestant is chargeable with making a profession of religion to serve a worldly one. In the great question of education of youth the former may stand open to imputation of attempting to proselytise in religion while he seeks to draw about him by the superiority of his secular teaching a greater number of scholars of all creeds and classes; the other is liable to be blamed for assembling pupils not that they may be taught, but that he may get a salary for being supposed to teach them.

These are serious considerations, and they will merit the mature consideration of high clerical authority. The progress made by the Jesuit teachers of St. Xavier's we do not envy, nor regret; on the contrary, the stimulus their efforts will give to the general impulse to supply knowledge is most valuable; as it will bring down the price at which knowledge has been hitherto bought in this country, and most materially improve the quality of the article supplied. We earnestly entreat the attention of that zealous, and well intentioned prelate, our present Bishop, to the general question, and in all respect venture

to suggest that his strenuous endeavours should *be applied* towards the diminution of the cost, and improvement of the character of Protestant education in Bengal.—*Calcutta Star, August* 2.

TRADING PROTESTANT MISSIONARIES.

We are now at liberty to speak upon a question, which we take occasion to introduce as a not inapt sequel to our remarks on the costs of education, and emoluments of Protestant teachers in this country. It relates to the secular pursuits of some among the large and useful class, whence many of those teachers are supplied; we mean the Missionaries of different sects of the reformed religion. The subject is one upon which we have frequently thought, and we *now* are able to speak, as the papers no longer contain the advertisement addressed to the charitable and humane on behalf of the Rev. W. Carey. We trust that all have given that wish to give in alleviation of their pensioned Missionary's pecuniary distresses, and thus we trust that our present notice will do *him* no harm. The subject is one well worthy the attention of all those who desire to see the objects for which Missionaries are at large cost sent out to this country, properly, and legitimately carried through.

The Rev. Mr. Carey came before the public stating that he had been some forty years actively employed at Culna in Missionary duties, that he had received a pension from the Baptist Mission Fund of a hundred rupees a month, but that having entered into some small transactions to benefit his family, and having been unfortunate, he was in debt and begged the assistance of the Christian public to help in freeing him from his embarrassment. The plain English of the matter is that Mr. Carey being in a part of the country not unfavourable for commercial enterprise, had entered into trading, and agricultural operations, and had lost money by them. What circumstances may have induced Mr. Carey to take this unlucky course, as it turned out, we know not: he may have had some peculiar pressure for money: a sick wife to send to Europe, sons to educate, daughters to marry, and thus found speculation thrust upon him as a means of alleviating his pecuniary wants—*if he succeeded*: but if the contrary, as would be most likely, for ministers of the gospel are not bred to commerce, he ran the risk of exhibiting the not over edifying spectacle of an insolvent Missionary. But we will not pause upon the instance. Mr. Carey is described to us as a worthy, hospitable, generous, warmed-hearted man, one of the open-handed who are not made to make money; and we will suppose a hundred palliatives to justify his having unfortunately made an injudicious use of his peculiar position in a productive district. But let us take up the principle.

Societies of pious, and philanthropic persons band together for the purpose of extending to heathen countries the blessings of revealed religion. They educate chosen men to the task of instruction and conversion, and send them forth on an errand, we speak it not profanely, of as purely divine a character as that on which the first preachers of the Glad Tidings were sent forth to do their blessed work among all nations. From Europe, from America, these Missionaries of the reformed churches come in great number. They are of course never placed by their employers in circumstances unbefitting the character of their sacred task; they are almost always maintained in a fair state of worldly respectability with all the actual necessaries of life, many of its comforts, and sometimes even something more: in return for this they are bound to devote their entire energies to the holy work they have undertaken: they certainly are not to lay the hand to the plough, and slack it when in mid-furrow: they are not to forget that their work is spiritual, and they must be understood to separate themselves as much as possible (we mean the working, preaching Missionary) from all secular concerns. But what if any man among them forget this obligation, and slur over the stringency of the paramount claim which the duties of his mission have upon him? What if he take wages for the cure of souls, and cure hides with it? What if his mind wander away from watching the progress of his converts to calculate the advances for his cocoons? What if the sordid interests of traffic interfere between him and his flock? Will they respect him, honour him, treasure up his precepts and take his preaching as the word of everlasting life, when he has been bargaining with them for Mammon? Surely not: this man is a holy huckster, but no Missionary.

But of course it will be said, "this is not true; this is an exaggerated supposition; this is a dubious fact." We appeal, with respect and submission, to no less an authority, than the Right Reverend the Bishop of Calcutta. He found the Missions in the Straits actually disorganized a few years ago, by the inordinate spirit of trade; he made special remark upon this fact on his return to Bengal, and issued a variety of sound and excellent precautional instructions guarding against the abuse; but stated so roundly the extent of the evil as to say, in his own quaint but powerful language, quoted to us by excellent authority, that "he found the missionaries up to their necks in nutmegs."

This will show to what length this trading spirit will go among salaried Missionaries if not checked by constant control. Now having observed, as in the case of Mr. Carey, that signs of a reproduction of the evil were among us, and worse still, that *no public notice was taken of a public avowal of Missionary trading* we deem it our duty to speak, if no one else will, and beg that the same purifying hand that drove out the leprous canker before will again be active to prevent it's return if, as happily may we trust be the case, that prevention only is requisite. But much care must be taken. The spirit of traffic and of gain, even by second hand, or *benamee*, must wholly disappear among men devoted to the sublimest task on earth, that of preaching the doctrine of eternal life. We could write enthusiastically upon the enthusiasm of zeal which should animate such men, not outwardly manifested to be seen of men, but silent, concentrated, active, enduring, patient, like the "inner Ætna of deep thought," which Filicaja, Italy's best sacred poet, describes as reigning in him. Poor human nature! think of her turning amidst this to hides, and horns, gallnuts and assafœtida!!

This subject, if pursued would lead us very far indeed. We venture this *one* article upon it solely with the intent to do good and we trust the end may be answered. We expect to be soundly cudgelled with words for saying even so much.—*Calcutta Star' Augt.* 3.

PANDEMONIUM.

"To show *vice* her own feature."

What a lamentable thing it is that when men—clergymen, in particular, sit down to write, they do not adhere to truth, and how painful it is to be compelled to question the veracity of persons whose education and standing in society ought to place them above even the suspicion of uttering what is false. Mr. Stratford Stratford's father (the Rev. Hugh Hunmer Morgan) is, as we have before stated, a clergyman of the Church of England, and holds an office "not to be named" in Hereford Cathedral—*id est*, he is one of the *great guns*, vulgarly called *canons*, of that edifice. This individual published a letter in the *Times* of the 27th May, exculpatory of his son, and, by strong inference, vindicating his purposed cowardly and murderous attack on the proprietor of this journal. Mr. Morgan calls the assassin-like outrage on Mr. Chisholm a "melancholy mistake," inferentially arguing that if *we* had been murderously assaulted, it would have been "no mistake," and what we had a right to expect, for presuming to advise his son—for daring to caution him against play, and warn him of the danger of cards and dice, and the thousand ills of a gamester's life. O, no, we repeat, it would have been held by the *Reverend* Hugh Morgan no mistake, and perfectly justifiable if we had been black-thorned out of existence by his hair-brained son, and his brace of cowardly confederates! So much for the peace-preserving and Christian feeling of this meek and pious clergyman, one, we say, holding an office "not to be named," in the Cathedral at Hereford.

As a proof of the veracity of this son of Mother Church, who commences his letter of violence by asking permission to "insert a few *facts*;" he states that *we* have designated his son "a *gambler* in the strict sense of the word." We appeal to our readers and the public whether we have, in any article that we have penned referring to the imprudences of young Stratford, called him a "gambler." We have never done so; our term was *gamester*, and there is a mighty difference between the two words, as the *reverend* gentleman must know; but perhaps a little perversion of truth in this particular, as well as others, suited his purpose as assisting in the task of exculpation that he had undertaken, and which had much better have been left alone.

Mr. Morgan farther says that we attempted to insinuate that his son "sought play for excitement or for gain." Does the *reverend* gentleman imagine that the public will believe, even on his representation of the matter that when his son sat down to play he sat down not for "gain"—in fact, to *lose*: If Mr. Morgan can persuade the world to believe this, he is a better logician than we take him to be, and "knows all qualities" with a more "learned spirit of human dealings" than we give him credit for possessing. The *reverend* gentleman further goes on to state that *we* have asserted that his son (in reference to his play-table transactions) is "one for whom there can be no sympathy, and for whom there should be no defence." We have simply to rebut this by an unqualified contradiction—in short, by stating that we have "asserted" *no such thing*. Mr. Morgan says his son "has never gambled (*gamed*, he means, we presume), except on the two or three occasions on which he has so severely suffered." Have *we* said he has? Is it not his "once folly thrice told" that we have animadverted upon? Did we not say how excusable it might be for a young man to be once caught in a gaming-table trap, but how *inexcusable* it was to be a *third* time caught in the same snare? How unfortunate it is when clergymen sit down to write that they should disregard truth and "pelt er in a double sense!" Not all the logic of all the *reverend* Churchmen in England can persuade the world that a young man with his intellects about him, by again and again falling into the same snare, is worthy of much pity, and certainly very little sympathy.

The *Reverend* gentleman brings scripture to his aid in the defence of his son, and pleads for "the confidence and unsuspicion of a too generous nature," by roundly stating that in "emerging from College life into the world he has fallen among thieves." Hear you this, Messrs. Page and Bernard (the young gentleman's friends who won a large sum of money of him in last August) Hear ye this, Messrs. Charles Coghlan and John Mynde Cooke, for we presume you are the "thieves," the "gang of scoundrels and sharpers," meant by the *reverend* gentleman, and among whom the "unsuspicious" and "generous natured" Mr. Stratford Stratford has "fallen!"

The *Reverend* gentleman further goes on to speak of his son's "just liabilities," and of "the large sum out of which he had been swindled" What just liabilities can an honest man have with "thieves," "scoundrels, and sharpers?"

The *reverend* gentleman next says that his son was "attacked in honour and reputation by the organ of the very persons who had preyed upon him; that, with a wounded and *honourable spirit*, he had recourse to those means which have, owing to a most singular mistake, unfortunately led to the injury of a worthy and unoffending gentleman." If Mr. Morgan means to insinuate that this Journal is the organ of the parties who won bills (not money) of his son, we have no hesitation in characterising it as one of the most deliberate falsehoods ever uttered by man. This paper, which has for years been the scourge of play-table vice—of gamesters and gamblers of all grades, is now taxed with being the "organ" of "thieves" "scoundrels and sharpers!" It is fortunate that the assertion springs from the quarter it does, because enough has been said to show how little value is placed on truth by the *Reverend* writer of the letter in the *Times*.

The *Reverend* gentleman goes on next to state that "Mr. Chisholm, with the feelings of a Christian and a gentleman, has intimated, through his friends, his unwillingness to press the charge against one who never could have intended to injure him." We wonder had Mr. Edward Drummond, who was murdered by the assassin M'Naughten, stated in his lifetime his unwillingness to press the charge against "one who never could have intended to injure *him*," whether the public would have been satisfied, and whether Mr. M'Naughten was to be let free to murder his intended victim. We should rather think not. It is a public matter, and if Mr. Chisholm has so little regard for public safety as to be worked upon to forego the prosecution of his "too generous natured" assailant, Mr. Chisholm will forget his position as "a Christian and a gentleman," will be guilty of a great public wrong, and will incur the censure of every honourable mind. But let Mr. Chisholm do this—let the magistrate countenance such a proceeding, and we plainly tell them what *we* shall do—indict Mr. Stratford and his confederates (Richards and Underwood) for conspiring together

to assault us with an intent to do us some bodily harm—in short, to murder us. This will be our course of proceeding, and the *reverend* writer of the letter in the *Times* must take care that he is not made a party to what appears to meet with his encouragement and support.

We now come to the concluding portion of the *Reverend* gentleman's letter:—

"I will conclude with requesting you to allow me to contradict one statement which appeared in your paper. The weapon with which this dreadful mistake was committed, is stated to have been three inches in circumference. It was not more than half that size. This is not meant for a palliation, as far as Mr. Chisholm is concerned; but, certainly, it gives a wrong impression as to the transaction in general." We need only reply to the above by extracting from the *Times* the reporter's letter as to the size of the stick which Stratford used to inflict the "murderous outrage" on Mr. Chisholm.

TO THE EDITOR OF THE TIMES.

Sir—In my report of the murderous outrage by Mr Hugh Stratford Stratford, I stated that the stick with which the wound upon the head of Mr. Chisholm was inflicted was "about three inches in circumference" Mr. Hugh Hanmer Morgan denies in a letter which appears in Saturday's *Times*, the correctness of my statement with regard to the size of the weapon alluded to, and has endeavoured to impress the public generally with an idea that it was no larger than a common penny cane. I have measured that portion of the stick which is now in the possession of police constable Griffiths, of the D. division, and find that the circumference of one end thereof is two inches and three-eighths, so that after all my "guess" was not very wide of the mark. I should not have troubled you with this but for the circumstances of Mr. Morgan having been so extremely desirous of fixing upon me a charge of gross exaggeration,

I am, Sir, your most obedient servant,
YOUR REPORTER AT MARYLEBONE POLICE COURT.

May 28.

A more unfortunate result for the *veracity* of the *Rev.* Hugh Hanmer Morgan's remarks in defence of his son, could not have appeared. Morgan has unfortunately injured his son's cause by recourse to what, upon the face of it, is untrue. This is to be lamented, for enough is being said among all classes to prejudice mankind against the ministers of religion, without having to record so gross an instance of exaggeration as that which appears in almost every sentence of the letter of Mr. Morgan.—*Satirist, June* 4.

RECENT CHARGES.

(Continued from page 80.*)*

This, of course, made the crown the depositary and administrator of *all* power, both spiritual and temporal. But still more explicitly to meet every difficulty *in limine*, and to crush every possible objection which might eventually arise on the score of the commonly-received opinion, that bishops—that is, they who had hitherto been considered as the spiritual governors of the Church—required both the sacrament of ordination, to confer upon them a spiritual character—distinguishing them, and separating them thereby, from the rest of men—as well as jurisdiction from some competent and recognized authority, before they could duly enter upon their episcopal functions, Cranmer,—to satisfy by anticipation all scruples on these points, thus laid down the law, clearly foreseeing it would soon become necessary for the times, "In the admission, says he, of many of these officers (such as bishops, parsons, vicars, &c.) be divers comely ceremonies and solemnities used, which be not of necessity, but only for a good order and seemly fashion; for if such offices and ministrations were committed without such solemnity, they were nevertheless truly committed: and there is no more promise of God, that grace is given in the committing of the ecclesiastical office, than it is in the committing of the civil office." But as if this were not sufficient to meet the whole case, he goes on to say,—"A bishop may make a priest by the Scripture, and *so may princes and governors also, and that by the authority of God committed to them, and the people also by their election.*" And still further, to prevent any possibility of mistake as to his meaning, he thus proceeds with his commentary: "In the New Testament, he that is appointed to be a bishop, or a priest, *needeth no consecration* by the Scripture, for election or appointing thereto is sufficient."

Being furthermore asked whether Christian princes could, without the intervention of ecclesiastics, *make and constitute priests or no*? He boldly avers the affirmative. And whether all the bishops and priests of a region being dead, the king of that region should make bishops and priests to supply the same? He replies,—"It is not forbidden by God's law."

Is it surprising, then, that this doctrine prepared the ground for what followed, and that in a few short years, when these very necessities arose, we find the hireling unable to enter by the door, climbing up another way, and sinking the spiritual in the temporal power, for the attainment of his object?*

No wonder that Burnet should observe, that "Cranmer had some singular opinions about ecclesiastical functions and offices which he *seemed* to make wholly dependent on the magistrate, as much as the civil were:"† and no wonder that doubts should have been raised upon the validity of the ordinations of men who had been tutored in such a school ‡

Receiving their mission, as they condescended to do, from the secular power, it was not surprising that they should be negligent on other essential points, as we know to have been the case at the ordination of Sampson, when Cranmer dispensed

* See these opinions of Cranmer in Burnet, Record No. xxi, vol. ii. Ed. 1840.

† Vol. i. p. 270.

‡ Whether Cranmer, in this, as well as in other points, wavered, changed, and *conformed* his opinion to suit circumstances, is but little or nothing to the argument as it is here used: for it is clear that such opinions not only prevailed extensively abroad, but in England also. Burnet, referring again to the matter, observes, "In Cranmer's paper some singular opinions of his about the nature of Ecclesiastical offices will be found; but as they are delivered by him with all possible modesty, so they were not established as the doctrine of the Church, *but laid aside as particular conceits of his own.* And it *seems*, that afterwards he changed his opinion; *for he subscribed the book that was soon after set out, which is directly contrary to those opinions set down in these papers,*"—p. 447, vol. i. 1540.

with the rites and ceremonies, to which he, with his puritanical notions, even then objected.

No sooner had Parker, the first of the intruders, been *elected* by Queen Elizabeth to the archiepiscopal see of Canterbury,—that same see where these doctrines had been so fondly cherished,—than we find him, in a most solemn and deliberate deed, making his public profession of faith in entire conformity with these principles, acknowledging and confessing to have and to hold the archbishopric of Canterbury, and the possession of the same entirely, as well as the SPIRITUALITIES as Temporalities thereof,—only of her majesty and crown royal of these her realms.* But there was a remnant of the old orthodox principles, and a remembrance of ancient usage, still left in the country.

"Immediately after Archbishop Parker and his fellow Protestant bishops had assumed their titles, their consecration was called in question by the Catholic clergy. 'Objections,' says the Rev. D. Neal, 'being frequently thrown in the way of the new bishops by the papists, made them uneasy; they began to doubt of the validity of their consecrations, or at least of their legal title to their bishoprics. The affair was at length brought before Parliament, and to silence all future clamours, Parker's consecration, and those of his brethren, were confirmed by the two Houses, about seven years after they had filled their chairs'†

"Now what was the natural course to be pursued under such accusations as were made against the *new bishops?* When told publicly, frequently, and by numerous class of learned men, that their consecration was 'counterfeit' and invalid, would not common-sense prompt them, if they really believed episcopal ordination and apostolical succession necessary for the valid exercise of their episcopal functions,—would not common-sense prompt them to publish the register of their consecration,—the form by which they were consecrated,—and the bishops by whom they were consecrated? But if the form of their consecration was called in question; if the persons who imposed hands upon them, were declared, upon good grounds to be no bishops; what would prudent men, with the sentiments we have just mentioned, have done in this case? Why, if it had been possible, they would have called in some lawfully and validly consecrated bishops, and they would have received from them, either absolutely or conditionally, as circumstances required, a consecration which would have allayed all doubts, and silenced the objections of their opponents.

"But not one of these prudent steps was taken. Hence we may conjecture that Parker and his colleagues were of the same opinion with Cranmer and Barlow, and the foreign divines. With them the appointment of their prince was sufficient. They make, therefore, an appeal to the queen, their mistress and their head, and to the parliament, their lawgiver, to protect them from further insult; to throw the mantle of this high authority over their shoulders, and to declare to the world that they were legally bishops of the new Church established by law in this country. The act drawn up for the purpose, and passed 1566, shall speak for itself. The preamble sets forth:

"'Forasmuch as divers questions, by overmuch boldness of speech and talk amongst many of the common sort of people, being unlearned, hath lately grown upon the making and consecrating of archbishops and bishops within this realm,—whether the same were and be duly and orderly done, according to the law or not, &c. Therefore, for the avoiding of such slanderous speech....it is thought convenient hereby partly to touch such authorities as doth allow and approve the making and consecrating of the same archbishops and bishops to be duly and orderly done, according to the laws of this realm .. ..

"'First, it is very well known to all degrees of this realm, that the late king, Henry VIII, as well as all the clergy then of this realm,' [this is untrue] "in their several convocations, as also by all the Lords spiritual and temporal and Commons assembled in divers of his parliaments, was justly and rightfully acknowledged to have the supreme power, jurisdiction, &c. over all the state ecclesiastical of the realm, and the same power, jurisdiction, and authority, did use accordingly. And that the late King Edward VI did lawfully succeed the late King Henry VIII in his imperial crown,.....and did justly possess and enjoy all the same power, jurisdiction, and authority before mentioned.....And that also King Edward VI, by authority of parliament, caused a godly and virtuous book, entitled *The book of Common Prayer and administration of Sacraments, &c.* to be made and set forth—but did also add to the same book, a very good and godly order of the manner and form how archbishops, bishops, priests, &c. should from time to time be consecrated, made, and ordered....[Moreover] at the parliament holden at Westminster in the first years of the reign of our sovereign lady, the queen's majesty that now is, by one other act and statute there made, all such jurisdictions, &c. spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority hath heretofore been, or may lawfully be used over the ecclesiastical state of this realm, and the order, reformation, and correction of the same, is fully and absolutely, by the authority of the same parliament, united....to the imperial crown of this realm. And by the same act,....there is also given to the queen's highness, her heirs and successors.....full power and authority by letters patent,....from time to time, to assign, name, and authorise such person or persons as she or they may think meet and convenient, to exercise, use, occupy, and execute, under her highness, all manner of jurisdictions, &c. in any wise touching or concerning any *spiritual or ecclesiastical power or jurisdiction* within this realm; .....thereupon, our said sovereign lady, being most justly and lawfully invested in the imperial crown of this realm,.....hath, by her supreme authority, at divers times, since the beginning of her majesty's reign, caused divers grave and well-learned men to be duly elected, made, and consecrated archbishops and bishops, &c.....according to such order and form, and with such ceremonies in and about their consecrations, as were allowed by the said acts.... .And further, for the avoiding all ambiguities, and questions that might be objected against the lawful confirmations, investing, and consecrations of the said archbishops, &c.....hath

* Arch. Parker's homage to Queen Elizabeth. Apud West, die Feb. 1559. Collier Eccles. Coll. of Records, p. 93.

† Hist. of Purit. vol 1. c. iv p. 134, and likewise Camden's Life of Elizabeth, Anno 9.

not only used such words and sentences as were accustomed to be used by Henry VIII and Edward VI but also hath used and put in her majesty's said letters patent, divers other general words and sentences, whereby her highness, by her supreme power and authority, hath dispensed with all causes or doubts of any imperfection or disability, that can or may, in any ways be objected against the same: [from which] it may be very evident.....that no cause of scruple, ambiguity, or doubt, can or may justly be objected against the said elections, confirmations, consecrations,' &c. Thus far the preamble. Then it is enacted: 'That all consecrations, confirmations, &c. made by virtue of the queen's letters patent or commission since the beginning of her reign, shall be judged good and perfect, to all respects and purposes. And that all persons that have been, or that shall be, consecrated archbishops and bishops, &c. pursuant to the form or ordinal [of Edward VI] are declared and enacted to be rightly consecrated and ordained, any statute, law, canon, or other thing to the contrary notwithstanding.'*

"This is the sole authority upon which the ordination of the ministers of the Church of England rests. The parliament gave Henry VIII. supreme spiritual jurisdiction in his own dominions, with the power to elect bishops, to command them to be consecrated, to appoint what number of bishops should be necessary to consecrate them, to institute the form and ceremony of their consecration, and to allow them, according to his good pleasure, to exercise their episcopal functions. Edward VI. inherited, with his father's crown, the same privileges. Elizabeth had consigned to her by parliament whatever spiritual power and authority were exercised and claimed by her father and brother. When in possession of this power, she 'caused divers grave and well-learned men to be duly elected, made, and consecrated archbishops, bishops, &c, according to the laws of Henry VIII. and Edward VI.; and she dispensed with all causes, or doubts of imperfection, or disability in the same.

"They were therefore as good bishops as the queen and parliament could possibly make them. They were made by law,—bishops of a Church established by law. In this there was consistency. For they who looked up to the queen as their head, and to the parliament as their lawgiver, would necessarily be satisfied when both the queen and the parliament declared them bishops duly elected, duly made, duly authorised. After this memorable act of parliament, Archbishop Parker and his associates set at defiance all the ambiguities, objections, and cavils of the papists. The queen had elected them,—had commanded certain persons to consecrate them,—had appointed the form of their consecration,—had dispensed with every '*imperfection* and *disability*,'—and had given them jurisdiction to preach the word of God, and to administer the sacraments: she had done all these things with the solemn sanction of parliament; they were satisfied,—completely satisfied; and they justly submitted to be taunted with the appellation of either the *Queen's Bishops*, or *Parliament Bishops* †"

All this (Tertullian would have continued) satisfies me that the chain is broken, that the Anglican Church no longer derives from the apostles, but that she has set herself up as an intruder and a stranger in the land, upon principles at utter variance with those which governed the ancient bishops and rulers of the Church, and that she thereby forfeits all claim to apostolical succession or jurisdiction. And we must confess, on our part, that Tertullian would have reasoned rightly and consistently, and we are convinced that he would have been as forward as we are, in demurring to that strange and illogical "inference" of the Lord Bishop of London, "that in this country, the clergy of the National Church, and *they alone*, are entitled to the respect and obedience of the people, as their lawful guides and governors in spiritual things: that *they alone* are DULY COMMISSIONED to preach the Word of God, and to minister his holy sacraments." (*To be continued*)

* Collier's Eccles. Hist. vol. ii. book iv. p. 590.

† Prot. Ord. Examined, by the Rev. H. Smith; as a Sequel to his Short Hist of the Prot. Reformation. Dolman, 1842.

ARCHES' COURT, SATURDAY, JUNE 3.

Morse against Morse.

This was a suit for a divorce on the grounds of cruelty and adultery, by Mrs. Ann Emma Morse, against the Rev. Francis Morse, rector of Baxterley, in the county of Warwick. The parties were married in 1833, and the cruelty was alleged to have commenced almost immediately after the marriage. The adultery was charged with a servant named Ann Lewis, a woman named Charlotte Ann Sophia Damen, and another named Sarah Barnett.

Dr. Haggard and Dr. Harding on a former court-day, contended that the case had been fully proved, and that Mrs. Morse was entitled to a sentence on both grounds.

Dr. Bayford, for the husband, this day endeavoured to show that the proof was insufficient both as to the identity of the party and as to the facts charged in the libel; that, although the husband's conduct could not be defended, and his language had been violent, he was not proved to be guilty of legal cruelty or of adultery.

Sir H. Jenner Fust several times interposed, and suggested to Dr. Bayford whether he thought he benefited his client by provoking a detailed examination of the facts of the case. In delivering his sentence, the learned judge observed, that he should have been very unwilling to be forced to be dragged through all the details of the case, for the sake of the profession to which the defendant belonged. He was satisfied with the proof of the identity; he thought there was sufficient proof of the adultery, and that there was abundant proof of the cruelty. There might have been quarrels and irritation on the part of his wife; but what had the conduct of Mr. Morse been, particularly in regard to the young woman named Damen? How could the Court attribute any blame to Mrs. Morse for remonstrating at her husband's conduct towards these women? Then his language and behaviour to his wife, calling her "Jezabel" and "old Devil," and throwing the tongs at her; how could that be justified? He (the learned judge) had no doubt that Mrs. Morse had fully proved the contents of her libel, both as to the cruelty and the adultery. He was unwilling to go through the facts of the case, considering the station and profession of the party. The divorce pronounced for.—*Times, June 5.*

BRISTOL.—On Wednesday the Irvingite chapel, under the Bank Bristole, was sold to the Roman Catholics of that city for 5,000*l.*

HIBERNIAN SOCIETY.—A report has just appeared of the eleventh anniversary meeting of the auxiliary of the London Society for establishing Schools and Circulating the (Protestant) Scriptures in Ireland, held in Blackburn on the 20th ult., and published in the *Blackburn Standard*, March 22nd. The speeches of the orators and the report of the Society contain the most barefaced statements —The Rev. J. Bardley stated that no less than 400 persons who had been Roman Catholics, and as such employed as teachers, had been led to forsake the darkness of Popery. Now this gentleman is publicly challenged to give us the names and places of these Catholic teachers who have thus become apostates.—The Rev. F. Law said, "that even upon the Church of Rome itself Protestant light (what light is that?) was beginning to have an affect, for it was now desirous to conceal some of its enormities and absurdities. He had heard of one priest who *denied that the Church held the doctrine of Transubstantiation*, and he knew also of an instance in which another of the Church's most stringent rules was on the point of revolution in order to make a convert! !—the Rev. J. Birchall, instead of thinking with the other Protestant speakers, that Popery was nearly extinct, complained that "English Protestants had great reason to take shame to themselves for having *so long neglected* to cultivate that *spiritual wilderness*. The *English Reformation failed to emancipate it. Ireland had no Reformers*—the principles of Protestantism had not been disseminated there." Yet, strange enough, this Protestant *prophet* concluded by saying, that "he *thought* he discovered in the work going on that the hour of the Church of Rome was nigh at hand!" Forsooth, the Irish Protestant Church is so refreshed after her long sleep, so eased by the annihilation of her ten bishoprics, that she is only the more strong and animating for the fight!—The Rev. E. J. Speck, one of the secretaries, however, beat all the rest in the brazen impudence of his assertions. Take the following as a sample of one of the grossest Protestant *untruths* ever uttered: "It had already been noticed that its priests were not to be trusted; that they adapted themselves to circumstances the better to deceive the people; and he mentioned the fact that he had at one time seen *a Bible printed at Galway*, under the authority of the Church of Rome, in the notes to which the Protestants were called rogues and thieves and scornful miscreants; but it was found that such violence defeated its own object, and the Bible was withdrawn from circulation, and a few weeks ago he had seen in the same town of Galway a new Bible, which apparently was to be sold for 3s.; but that was merely a deception; for let a poor peasant go into the shop where it was professed to be on sale, and he would find *he could not obtain it without a licence from the priest*. Thus it was that Popery professed to give the people the Bible, whilst in reality it withheld it." Now, here are two most barefaced falsehoods. First, that there was a Bible printed at Galway, &c. I have not only my own practical knowledge, but the positive statement of one of the most influential Clergymen in the diocese of Galway, that no Bible of the kind was ever printed there. Secondly, that, although a Catholic Bible is offered at 3s., no Catholic can obtain it without a licence from the priest—the real truth being that Catholic booksellers are daily and hourly selling these Bibles, and thousands of Catholics purchasing them without requiring any such licence!—*Correspondent —Tablet.*

CANADA.—"Some five or six Bibles, as we" (the *Cincinnati Catholic Telegraph*) have heard, were burned in Canada by the advice it is said of a Canadian priest. Others think it took place in New York somewhere near the boundary line. Wherever it occurred it was certainly wrong, but for this reason only—that it offended the prejudices of the Protestant community. No doubt Catholics had been previously insulted by having those spurious and mutilated editions of the Scriptures forced on their families, but still they should not have committed them *publicly* to the flames. Those impudent people who frequent Catholic houses, to insult the inmates by offering them their false copies of the Word of God, ought to be hereafter warned by parents and guardians of youth to desist, and if they persevere, then let their books and tracts be thrown after them into the streets.

"One fact, in connexion with this subject, ought not to be omitted. An edition of the Catholic Scriptures was published in the Spanish language by the American Bible Society, for distribution in Spain and South America. The society regretted shortly after, this concession to Catholic principles, and hence the whole stereotyped version was committed to the flames by order of the Society. See the last annual report of the Bible Society. The Protestants set us the example, and destroyed what they believed to be an incorrect copy of the Word of God; the Canadian Clergyman followed the example, and destroyed what Catholics believe to be a false and corrupted version of the Divine Word."

The Russian Government perseveres in its system of propagating the Greek schismatic religion in the kingdom of Poland Still it appears that the Cabinet of St. Petersburgh feels the necessity of being better with the See of Rome. In fact, M. de Boutenieff is charged with the task of opening negotiations with the Holy See for the purpose of establishing more amicable relations between both states. M. de Boutenieff is to leave Constantinople for Rome as soon as M. Titoff, at present on leave, returns to his post.—*Augsburg Gazette.*

THE KIRK BEGGARS.—The clerical mendicants, who are asking alms for the "Free Church," mark the doors of houses with chalk in the course of their night-walks. The doors of Catholics and Episcopalians, whom in their ignorance they confound, are marked with two crosses and a curve: the doors of the *faithful* are "passed over"—the blasphemous hypocrites! —*Scotch paper.*

REMARKABLE DEATH —On Sunday last, as the "Ordinance of the Lord's Supper" was being dispensed in the United Secession Church, Old Meldrum, Mr. Alexander Webster, one of the elders, who had just brought into the church a portion of the "sacramental elements," suddenly expired.—*Register.*

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THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 8.] CALCUTTA: SATURDAY, AUGUST 19, 1843. [VOL. V.

PROTESTANTISM;

ITS INCONSISTENCIES AND CONTRADICTIONS.

But God is Faithful, for our preaching, which was to you, was not, IT IS *and* IT IS NOT.
2 *Ep. Cor. Cap.* 1. 18.

Throughout his Epistles, as well as in the Acts of the Apostles, we are repeatedly admonished by St. Paul, of the indispensable importance of religious Unity. At one time he tells us, that there is one Body, one Spirit, one Lord, one Faith, one Baptism, and he warns us to be careful to keep the Unity of the Spirit in the bond of peace. At another, he instructs us, that a primary end of the Institution of the Pastoral office is, that we may all meet in the Unity of faith, and be no longer tossed about by every wind of doctrine. In effect, reason itself clearly points out Unity, as an essential characteristic of truth, and the want of it, followed as that defect must be by discord and strife, as a certain indication of error.

It is impossible to indulge in this train of reflection, and not advert to the extraordinary spectacle, which Protestantism, under all its multifarious names, presents at this moment, both in this country and throughout the British Empire. It is not,—(for what we are about to mention has been the evil genius of Protestantism from its very cradle),—it is not, that from that unhappy parent, the Reformation, Lutherans, Calvinists, English Protestants, together with other sects too numerous to recount, derive their origin. Great as this evil may be, fatal as it must prove to the welfare of Christianity, yet it is not the misfortune, over which we now propose to lament. Another; one, in some respects, still more injurious to the interests of religion, claims our attention. We allude more particularly, to the dreadful dissensions by which English and Scottish Protestantism is at present distracted.

From the early history of the Reformation, it is certain, that the religious dissensions, which that melancholy event occasioned, greatly contributed to the growth and dissemination of infidelity, under the appellation of Deism, Socinianism and Arianism, or Unitarianism, as the modern disbelievers of the Divinity of Christ would designate their impiety. We have only to reflect on the moral constitution of man, in order to perceive, that it was most natural that the Reformation should have promoted so deplorable an evil. For the Reformation labored to uproot all the grand principles on which the reverence of the Christian Universe for the Gospel had hitherto reposed. It taught its followers, to regard all the doctrines which they had previously regarded with profound veneration, as so many degrading idolatrous superstitions. It encouraged its adherents to set at defiance the solemn doctrinal decisions of the Catholic Church, which, up to the period of their revolt, they and their ancestors for centuries venerated, as divinely sanctioned and unerring. Every one knows the bad effects, which even a few instances of fraud and breach of worldly faith committed by those in whom great trust was reposed, has ordinarily on the victims of such misplaced confidence. By such perfidy, the mind is soured, an unfavorable opinion of mankind in general is conceived, suspicion and distrust are substituted for unsuspecting simplicity, and, in a word, all the finer and nobler feelings of the human breast are blunted and deteriorated.

Now if these lamentable results ensue, when man suffers only from the occurrence of a few isolated instances of broken faith and integrity, what, we ask, must be the direful

effect produced on his moral constitution, when he adopts, in opposition to all the sacred and revered maxims of his previous life, the terrible conviction, that, even in the awful concerns of religion, and within the hallowed precincts of the sanctuary, Imposture and Superstition have been worshipped as Divinities, and that the worship he has hitherto cherished, with more than filial devotion, is nothing more, in reality, than the hoary accumulation of incrusted error. Let any man, placed in the circumstances we have described, once admit such a conclusion, and how, we ask, will it be possible, afterwards, to impart to his mind such security or certainty of religious truth, as will hold firm the anchor of his faith, and prevent it from being carried about by the unsteadiness of caprice or the violence of passion? If he has been deceived in believing those doctrines, the truth of which was attested, not only by the millions which belong to the Catholic Communion, but also by the numerous Schismatical Churches of the East, all which retain the dogmas of the Mass, of the seven Sacraments &c. &c. how shall he securely repose his faith on the unsteady, vacillating, and often conflicting authority, which alone, every denomination of Protestantism supplies, in all that relates to the peculiar tenets of the reformation? It is evidently impossible, that, in such circumstances, an inquiring mind, which seeks to rest its belief on solid and consistent principles, can ever be at peace.

What then will be the result? The result, we must naturally look for, will be, either, as, alas! too often happens, that the mind already predisposed by primeval corruption and by acquired bad passions, will rush to the conclusion so favourable to licentiousness, that all revelation is an imposture; or, on the contrary, if, as through the Divine mercy it sometimes occurs, the enquirer be happily prevented, by the Grace of God, he will discover inthe Catholic Church, the strength, the order, and the beauty which become the house of God, and the place where the glory of the Lord dwelleth. But compared with those, who, by occasion of Reformation or rebellion in religion, are hopelessly shipwrecked in faith, the number of the favored souls, of whom we have just spoken, will be ordinarily small.

About twenty-five years have now elapsed, since, in the Scottish Church in Ireland, an event occurred which may illustrate these observations. At the period referred to, the progress of Arianism, or, as it is now fashionably styled, Unitarianism, among several of the more distinguished of the Irish Presbyterian Clergy began to excite great alarm in the minds of those Presbyterians, who still professed their belief in the sacred dogma of the Trinity. For a time, the struggle was carried on as covertly as circumstances would allow, between the two parties, who abetted opposite opinions, on the important subject just mentioned. But the question was one of too portentous a nature, and it engaged the minds and hearts of too many, to allow the controversy upon it, either to slumber, or to be, as it were, silently carried on. The smouldering embers soon burst out into a terrific fire, and the Arian party, at first apparently of no numerical consequence, suddenly became strong enough, to dispute with their former brethren, the possession of several of the Churches, which had been originally built for Presbyterian worship. Alarmed at this abrupt and unexpected defection of so many of their late associates in religion from the belief of a doctrine, which, from their very infancy, they, in common with the present adherents of the Arian party, had been ever taught to submit to, with an unhesitating and reverential faith, several of them perceived, that, if in the short period of their own lives, so many of their former brethren had been led by the primary principle of Protestantism, to reject, as superstitious, a dogma, which these had previously held in profound veneration, it was impossible to say, to what extremes the same principle might not, afterwards, conduct others of their communion, who, encouraged by the late successful revolution, might desire to propagate some favorite religious novelty, in virtue of their own interpretation of the Sacred Volume. Under the influence of this judicious reflection, and strengthened by aid from above, many Presbyterians, at the period of which there is here question, were led to inquire into the grounds of the Catholic Church, in which alone, despite of early and strong prejudices, they saw asserted that sacred inflexibility, that stern resistance to innovation, and that unerring authority, without which they now felt, that the maintenance of religious unity was absolutely impossible. In this way, hundreds who, heretofore, were, in all human appearance, alienated for ever from the true faith, were, by divine Providence, conducted to the peace and repose which can be found only in the Catholic Church. What the exact number was of those converted on the occasion here referred to, we cannot now determine. But we can state on authority, that whilst in Belfast, the head quarters of Presbyterianism in Ireland, there was. about 30 or 40 years ago, only a Catholic congregation of 1000 or 1500 persons, the Catholic population of the town exceeds, at the present time, twenty-three thousand.

(To be continued.)

BOMBAY.

We learn with pleasure, from the *Bombay Gentleman's Gazette*, that Bishop Whelan, the zealous Coadjutor Vicar Apostolic of that Mission, has already succeeded in establishing, under the care of one of the Clergymen by whom his Lordship was accompanied to India, a Seminary for English and Classical Education. We congratulate our Bombay Catholic Brethren on this auspicious event, and we wish every success to the new Institution. If during the last century exertions like those of Bishop Whelan had been made, the Catholic Community of India would stand in a far more respectable and influential position, than that which they now occupy. It is painful to think, that for so long a time, and whilst there were private resources in abundance to aid in the good work, not a single Catholic educational establishment was erected throughout India, until within the last six or seven years. We trust that the privation of the important benefit of education under which our Brethren labored here, will cause them to appreciate duly the blessings they now enjoy, and to show that they are resolved to profit by them.

GLORIOUS ATTESTATION IN FAVOR OF THE CATHOLIC CHURCH.

Letters have been just received, which announce, that in January, 1843, Bishop Castro at Pekin received intelligence, from Corea, that towards the close of the year 1839, Bishop Jinbert, the Rev. Messrs. Chastan and Mauban, together with seventy Christians were beheaded for the faith. In addition to this large number of glorious martyrs for Christ, one hundred and eighty other Christians were put to death by being strangled, perhaps, because these latter followers of the Saviour belonged to the humbler classes of their countrymen. We have to record, moreover, the death by fever or dysentery of four of the apostolic labourers of the Society of Jesus in the flourishing Mission of Madura. Thus does God give testimony to his Church, by the unceasing miracles of so many heroic souls, who seal their faith with their blood, either on the Martyr's scaffold, or in the often not less trying ordeal of the humble and untiring discharge of the laborious duties of the Catholic Priesthood, in a dangerous climate, and amidst all the privations of poverty. Oh! glorious Chruch of Christ, ever beauteous Spouse of the Lamb, how truly was it predicted of thee, that thy youth should be renewed like that of the Eagle. Nineteen centuries have now nearly rolled over thy head, and thou still retainest, together with the hoary honors of age, all the vigor and fecundity of youth; thou still beholdest thyself with thy Virgin Priesthood, the joyful Mother of young children, whom, like Mary, blessed among women, thou too, a Virgin, bringest forth in thousands for thy Virgin Spouse in every quarter of the universe. "O City of God, glorious things are said of Thee. Thy foundations are in the holy mountains. The Lord loveth thy gates above all the tabernacles of Jacob. Shall not Sion say This man and that man is born in her? And the highest himself hath founded her."

THE EDITOR OF THE STAR.

We have often felt that we owe some debt of gratitude to the Editor of the *Calcutta and Eastern Star*, for his noble and generous defence of the Catholics, in the many instances in which our Institutions and our Religion have been most wantonly attacked by the rabid and fanatical sects around us. We now express our feelings of gratitude, and beg of the Editor to accept them, not as coming from one who would servilely flatter him in order to secure his powerful assistance in the defence of our cause—(we hope we are able of our own-selves to do this), but as from one neighbour to another, who, unsolicited and unsought, has, from his own principle of justice, exposed the falsehoods and prejudices of the fanatical sects, who are never remiss in their abuses and misrepresentations of our Religion and of our Institutions.

It may be necessary to state that we had reason for some time past to look a little closely at the bearing of our brother, especially in regard to the principles on which his opinions were generally founded,—we hope we will be excused for our presumption;—but the STAR occasionally defended the Catholics when they were falsely attacked by the Ana-Baptists and others, and as such defence is but rarely, we are sorry to say, vouchsafed us by Protestants, however justifiable that would be,—we were apprehensive that some early prejudices might yet remain to mar the effects of his advocacy of truth against falsehood—of facts against the base productions and aspersions of unprincipled men.

But although a Protestant, he has proved himself to be above the prejudices of Protestants,—above the cant,—the truckling to the powerful and the great, which others have so repeatedly displayed, when our religion, and the institutions connected therewith, have been noticed: and we heartily congratulate him on the eminence his papers have attained as a proof that their principles are duly appreciated by the public.

Let us not be misunderstood in what we

have above stated. Our object has never been nor ever shall be, so long as the BENGAL CATHOLIC HERALD continues under our management, to *court* the assistance of a contemporary by flattery or sycophancy, whatever be the advantage we may sacrifice by our independence. In the defence of truth we are more than sufficiently strong, even in our weakness; and we need not therefore the aid of another, however powerful that aid may be. But when a contemporary comes forward voluntarily, —unsought and unsolicited,— actuated solely by his love of truth,—to expose the follies, the fanaticisms, and malice of those who are constantly at their dirty work of calumniating our Holy Religion, we— and not only we, but the whole body of Catholics,—are bound to express the gratitude justly due to him for his noble and generous conduct.

We shall, accordingly, always feel grateful for his voluntary defence of the Catholics, as we now do for the article extracted below from last Sunday's *Eastern Star*.

With regard to the "worthy Enthusiast," to whom our contemporary alludes, and to his speech subsequently printed and sold, we considered at the time, as we consider now, both the man and his work unworthy of the least attention from us. Almost every paragraph of the speech carries its own condemnation, and shows the man of tongue to be possessed of one, that can never inculcate truth when our Holy Religion or its institutions form the subject. We need only refer to the Protestants themselves who have any knowledge of the history of the Jesuits, to say how much this individual has risen in their estimation by his speech. It is throughout an exaggerated, and in some points quite imaginative, account of the order of Loyola, interspersed with a great many assertions, which go far to prove that the "worthy Enthusiast" is no respecter of the commandment "*thou shalt not bear false witness against thy neighbour.*"

"The *Calcutta Star* noticing the report of the Calcutta Free School, and supporting the charity, yet calls attention to the accounts, in which the entry for cost of clothing, books and contingencies for the children is Rs. 15,000, while the Charity is debited with five thousand rupees more than that sum for the salaries of masters, medical men, office and native establishment! There cannot be a doubt that the system under which this can be is a faulty one. The sum for tuition is very much too large, with reference to the aggregate expenditure, and the teaching is very inferior to what may be obtained for a comparatively insignificant sum. It is said that the teachers at St. Xavier's College support themselves at the average personal charge of twenty-five rupees a month! and all as teachers very able men. There has been a good deal of nonsense written lately about the Jesuits, and one worthy enthusiast has been at the pains of making an awfully long speech about them and their villanies, and at the cost of printing it without rational hope of profit,—I mean not pecuniarily but morally, for, though people will be led by the nose, if that representative of dignity be delicately handled, they will not be dragged by it without kicking. I was reading the other day an account of a description in the "States" of Jersey as to the proposed establishment of a Jesuit's College there, for giving a sounder and more moral education than can be found in France, and an extract was made from the *Jersey Chronicle* which is really the only answer that such a pamphlet as I have alluded to deserves. It is as follows:—

"We are not apologists of the crimes of the Jesuits Doubtless there have been bad men in their societies as there are in all others; but must a community suffer eternal odium for the sins of a few? Has the dean a right to denounce Dissenters as regicides, because the Puritans beheaded Charles I.?

"But have these men no brilliant chapters in their long history.

"Their history is one of perpetual struggle against Heathenism and Atheism. Infidelity never encountered opponents so accomplished and indefatigable. The sharpest weapon with which the Protestant minister assails scepticism is borrowed from the Jesuit armoury. It was they who, undeterred by the terrors of a certain and torturing death, first planted the cross in the howling wilderness of China. They have fallen there, beneath the sword of persecution—by thousands upon thousands; but still they struggle on—not to be dismayed—not to be subdued —not to be overcome!

"When the brutal soldiery of Spain deluged, in their lust of plunder, the American continent in blood, who but the Jesuits followed in their cursed footsteps, staunching the bleeding wounds, and alleviating the miseries inflicted upon that unhappy people! And what was their great reward? Let Mr. Southey, the Quarterly Reviewer, answer: 'They drew together in Paraguay one of the happiest, most moral, most equitably governed communities that ever existed, consisting of nearly three hundred thousand Indian converts.' And when the intrigues of the Choiseul with the Courts of the Peninsula induced the Spanish Government to banish them from the people they had reclaimed from barbarism to Christianity, and who but for them would have resisted the decree of the mother country to the death, how much property had these *grasping* men acumulated during this strong prosperous rule over those rich countries? Blush, slanderers, blush—barely two thousand pounds!

"Persecuted in the infancy of their existence by the accursed Inquisition, they have never lost for an instant heart or hope. They ever stood between the nobles and the people; and hence the hatred borne towards them by the aristocratic-governed monarchies of Europe, who compelled Clement, with much reluctance, to banish them from Rome. They were expelled once from France by the influence of rival teachers; the second time, because they would not countenance the harlotry of Madame De Pompadour with the King. Had they been more complying, the intrigues of Choiseul, both in Paris and Madrid, would have been fruitless against them.

"Even the sceptic Lalande lamented their fall; and Voltaire admits they deserve well of their country. Whatever their *state*-crimes, whatever their offences against crowns and coronets, they were ever the steady friends of the toiling multitude. Never did the hand of trembling poverty knock in vain at the Jesuit's cell; never did the stricken child of calamity appeal to them for succour fruitlessly.

"Their fortunes have been abundantly varied. Martyrs in one kingdom, and honoured councillors in others. From some countries they were driven by imperial debauchees and royal harlots. Here an Egyptain plague has smitten them; they have been assailed and, for the moment, vanquished by insects and creeping things!"

"I am happy to be able to borrow such an answer, and it would have been difficult to have found a better: for those who have no opinion of their own, this is at any rate as good an authority as a Calcutta tract."

ON THE EXISTENCE OF GOD.

(Continued from page 87.)

The apparatus, by steam, which pushes a boat forwards, and the principle by which sky-rockets ascend in the air, may have been taken from the device, made use of by nature, for the motion of some species of acquatic insects. —The larva of the dragon fly, according to Adams, swims, by ejecting water from its tail.

In the gossamer spider, we find an elegant and curious instance of an animal being raised into the air, and traversing a region to which he is naturally a stranger, by means of his thread; although the animal has no wings wherewith to fly, the Creator hath laid for it a path in the atmosphere The thread which it spins from its bowels, being specifically lighter than the air, sustains it, wafted by a levity not its own: the thread is an air balloon!

The armourer might have taken from the back of a wood-louse, or the tail of a lobster, a most perfect model of a coat of mail!

For a particular description and minute detail of the structure of insects, we refer to the ingenious and learned Archdeacon Paley's Natural Theology, Philosophical Transactions, &c. in our own, and to the works of Spalanzani, Fontana, and the different foreign academies in other languages.

As we ascend the scale of larger animals, our views become more distinct, and our knowledge more accurate, with respect to their characters and history. In an aggregate view of this branch of knowledge, much has been added in these later years.

With the variety of animal forms, with the exterior shape and figure of birds, beasts, and fishes, man is well acquainted. Common experience, without the aid of science, enables him to perceive, that difference of configuration is always varied, so as to correspond to the wants and habits of life of the animal.—He may not know, that the lungs in birds, communicate with their bones, and fill with air all their interior cavities, certainly for the purpose of proportioning the specific gravity of the bird, to the medium through which he is to fly; nor, that the swim in fishes, answers the same purpose—but in neither instance can he be ever mistaken; he sees the fish sink to the bottom, or rise to the surface at will. The clothing of feathers, so remarkable for smoothness, lightness, and warmth, together with his wings, point out the bird as an inhabitant of the air: by a single look, he distinguishes, from the shape and form of the bill, whether it be of the granivorous or carnivorous kind, the exterior form being ever true to the destination of the animal. Although he be not acquainted with the mechanical structure of the lion, the tiger, or the vulture, the strength of the muscles, the size of the limbs, the shape of the teeth, beak, and claws, and the sanguinary fierceness of the eye, convince him, that it is an animal of prey.—So of all other creatures, their organs are ever proportioned to the ends most useful to themselves.

The ears of the hare point backwards, and like trumpets are ever open to catch the distant sound: this, together with the length and lightness of his limbs, shew him to be an animal of flight, and endowed with these peculiarities of form, in order that he should escape his numerous pursuers; whilst the hound, intended by nature for the chace, infallible in scent, and having, in common with all beasts of pursuit, the concavity of his ears pointed forwards, traces out the hare through all his windings.

The animals that are destined to live in cold regions, are provided with a thick covering of fur, of which those of hot or temperate climates are destitute.

Amphibious quadrupeds, seals, otters, and aquatic fowls, are supplied with webbed-feet, which serve as paddles or oars, and are an admirable compensation for fins.

This wonderful relation of the several parts to their respective ends, so evident to common sense, is little, when compared to the light thrown on this subject by the study of natural history.

"In the single ounce of matter, which "composes the body of a Canary bird, and "which seems to be all employed, we have "instruments for eating, for digesting, for "nourishing, for breathing, for generation, for "running, for flying, for seeing, for hearing, "for smelling, each appropriate, each entirely different from all the rest."

This cluster of contrivances in this small animal, as it is called by Archdeacon Paley, naturally leads to the following beautiful reflection of the same author:—

"If one train of thinking be more desirable than another, it is that which regards "the phœnomena of nature, with a constant "reference to a supreme, intelligent Author. "To have made this the ruling, the habitual "sentiment of our minds, is to have laid the "foundation of everything which is religious. "The world, from thenceforth, becomes a "temple, and life itself one act of adoration, "—The change is no less than this, that, "whereas formerly God was seldom in our "thoughts, we can now scarcely look upon "anything without perceiving its relation to "Him."

Why God, who in the infinity of his power, might have created beings capable of all functions, without mechanical organs, or material agency, had made choice of this system, on so universal a scale, is not for us to inquire.

He certainly might, had it been his will, have formed his creation, according to the system of the paradoxical but ingenious Berkeley; he might have formed a visionary world, consisting only of ideas and optical deception, or modelled it in some other way, so as that man, in his present state, could never have comprehended any part of it. But in the actual creation, his goodness is not less manifest than his power: by employing mechanical agency, he approximated his works to the faculties and capacity of that creature, who, by a connected chain of reasoning, was to have discovered, not only the existence of the Creator, but also that such knowledge could not consistently have been granted him for finite purposes only; that such a gift, such a dispensation, could not be for the transitory existence of this earth only, but must have been given to man, as a certain, as an infallible pledge of immortality.

But it is to the dissecting knife that we are particularly indebted for the information, so immediately apposite to our subject: it is the anatomist that has laid open to our view that amazing system of mechanical laws, so manifest in the structure of the animals that are subjected to his inquiry.

The bony frame, which supports and gives stability to the bodies of animals, when scientifically examined by the eye of the anatomist, appears the most perfect and wonderful machine that can be conceived: it is a masterpiece of design and skill; whether we consider the form and configuration of the whole collectively, or examine the several parts of which it is composed, our wonder is increased, and the more we are convinced of the wisdom, foresight and intelligence displayed in its structure. No part, however minute, can we discover, that is not adapted to some peculiar use, highly important to the functions of the animal, every point of the bony compages being perfectly correspondent to the shape, form, and insertion of the correlative muscle or tendon, to whose action it is subservient, or to the vessels to which it affords a safe passage and protection in the almost infinite variety of their distribution. In their disposition we see models of every species of machine; the ball and socket in the shoulder and hip-joints; the hinge in the knee and elbow:—"a limb shall play in its socket and "swing upon its hinge, many hundred times "in an hour, for sixty years together, with-"out any sensible diminution of its agility— "This is partly owing to that astonishing "property of animal constitutions, of assimi-"lating its nourishment, so that in every por-"tion of the body, let it consist of what it "may, substance is restored and waste "repaired." (*To be continued.*)

LETTER No II.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—Prejudice and other unchristian passions we must renounce, if we hope calmly and effectually to study not only the beginning, the growth, and the progress of the Protestant Religion, but that of the Roman Catholic Church. It is of all others a study the most important; our very salvation may rest upon it, for while we *foolishly* fancy we are in a fair way, we may be quite the reverse; we may in our self-security be breaking one or more of God's commandments—we may be bearing false witness against our neighbour—we may be *robbing* him of his *moral character; a crime*, I need hardly remark, of the deepest die, for *culpable ignorance* will not excuse us then in the sight of God, who gives us eyes to see—reason to understand, and grace, if we seek it, to judge rightly of our neighbour. But in order to accomplish this, we must bring the whole strength of our minds to bear upon the subject, and the greatest enemy we have to encounter are ourselves; we must master our own feelings first, and clear away everything which may obstruct the view, before we can hope to see the matter as we ought; we must act in this respect as we would did we wish to espy a distant object through a telescope; any dust that may have accumulated upon it's glasses, must be wiped off, before we can hope to view objects distinctly; so we must treat our different passions; this is indeed a point of such paramount importance, that I must in this letter more fully revert to this painful subject—painful because it sets forth some of the worst qualities of our nature, not only prejudice but calumny, misrepresentation, and falsehood itself—they stand as bars against the entrance of true Christianity; I shall here however dwell more particularly on the first, for the prejudices of Protestants in general against Catholics and their religion are carried to an extraordinary length; the other evil workings of the mind, I shall also perhaps touch upon. It is manifest you (speaking generally of Protestants) love dearly to read of Catholics, of their works and of their doctrines, when presented to you by your own writers, or your press would not be teeming as it does with tracts and works about us, for fuel for the fire is only required according to the consumption; you read, therefore, those works with avidity, and apparently with pleasure, but alas! few of you attempt to analyze the ingredients of which they are composed; they are dished in a savoury manner to your feelings, and you devour them greedily, without looking narrowly into the component parts; yes, if you are not the *authors*, you

bare the *promoters* of them if you do not sow the seed, you are the receivers of it, and the soil which gives it nourishment and growth; charity might here dictate, that your giving shelter to such rank weeds proceeds from ignorance and the difficulty of ascertaining the truth, did not the fact of many of you being well informed in orther matters, even familiar with the religion of *Mahomet* and the *Brahmin*, preclude even this, it is to be feared, culpable excuse; this may be the case with some; but evidently with most of you, your erroneous notions and entire ignorance of the Catholic religion, arise from another cause, viz., that you will only read the prejudiced side of the question; or if you do happen to look into Catholic authors, it is generally with a jaundiced eye, and with a predetermination not to believe what does not correspond with the Protestant version, or with your own long and dearly cherished opinion, so that I fear, my dear friends, your prejudices, that is, your unwillingness to peruse, and to give credit to Catholic writers, more than the loathsome calumnies and falsehoods that are offered to you; for most generous and liberal minds turn with disgust from the latter when once detected, but prejudice is a weed that is often carefully nurtured, and it is of so insinuating a nature, that it frequently entwines itself round the mind even of the most noble, so that nothing can be seen, but, as it were, through a dark and almost impervious foliage. How then remove this enemy to truth, I mean here by "*truth*" what we state of our own religion to be our real belief; what is said of us by our opponents, gives me the greatest concern, and so much do I apprehend its withering effect, that were it possible, I would conceal the word *Catholic* or *Roman Catholic* until the conclusion of these letters, for it is more than probable, that some of you in reading the heading of the first letter, will cast it impatiently from you, whereas were it an Essay styled "an Earnest appeal to Protestants against *Popery*," how eagerly would it not be snatched up to learn its contents; there appears indeed at first something singular and unaccountable in the dislike and aversion with which Protestants receive or peruse Catholic Controversial works, and the marked satisfaction with which they read their own writers on the same subject. Now it not unfrequently happens, that Catholics peruse with greater zeal Protestant Books against them, than their own in defence, as if they liked to see themselves misrepresented and calumniated, this apparent inconsistency however of our natural feelings, only requires to be adverted to a little, in order to see clearly to the bottom of it; the inferences to be deduced therefrom, are, I conceive, self-evident; the Catholic fearlessly goes through the controversial field of his Protestant opponent, feeling he is shielded with the armour of proof—he examines his works, and the grounds of his defence and his means of attack; the more he scans it, the more invulnerable does he find his own position; and the more clearly does he see the weakness of his adversary; Protestants will seldom venture to make the like reconnoitre, though often invited and pressed by the other, as they fell a consciousness of weakness, and a sort of presentiment that they would be shaken in their faith; I draw this conclusion from some experience and observation; I have frequently found the greatest difficulty in persuading Protestants to peruse Catholic Books, and have had them often courteously declined, even though I have at times gone so far as to propose to read work for work; I once pointed out to a young Protestant Lady touched with Methodism, a quotation in Milner's End of Controversy taken from Fletcher of Madely, and because candid Fletcher does not give the most amiable account of Methodism in his own day, she threw the book from her, and said there was not a word of truth in the quotation, so much did prejudice, and loving, in this instance, darkness better than light, blind her mind; on another occasion I presented for perusal an interesting Catholic work, written it is said by a Catholic Lady, and a Convert, to a Protestant family, with whom I was on very intimate terms, butwhen I inquired of Mrs. —what she thought of it, the husband answered for her, and said "I really would not permit her to read it, for fear it might unsettle her mind;" and indeed he had some reason to apprehend this, for she afterwards told me with a candour which I could not but admire, that she believed her own Church to be in *error* on some points; these are two cases out of hundreds that daily happen; may not then the inference be reasonably drawn from these premises, from this fear of looking into Catholic books, from the reluctance to renounce prejudices—from the reckless determination not to believe the solemn affirmation of Catholics, that the ground of defence is exceedingly weak that stands in need of these auxiliaries; does it not show, that if these *bulwarks* of *Protestantism* were once removed, a *certain monitor* would then force them to leave it. It is not then without deep intent that Protestants are *iniquitously* told by their writers that "Catholics are not to be believed even upon their oath." It tells heavily upon Catholic writers. Oh! we may write,and we may preach, and act, but even facts are not believed; Is it

not a calumny and a *gross falsehood*, to say that the Dukes of *Norfolk*, the Earls of Shrewsbury, the Lords Cliffords, Staffords, Peters, &c. &c. disregard the obligation of an oath, when it is recorded in the Annals of our country that all those Noblemen for ages back renounced their seats in the House of Lords, rather than become recreants to their Faith and prove themselves regardless to the sacredness of an oath! and yet, with this noble act recorded in our Parliamentary History, and with others registered in characters of blood, for numbers of our priests and people have bled upon the scaffold, in the reigns of Henry the Tyrant, Elizabeth, &c. sooner than breathe the foul air of perjury—sooner than take the oath of Supremacy; yet this falsehood is said and believed of Catholics. But before I entered into this digression, I was going to observe that Protestant controversial works will frequently be met with upon the table of reading Cotholics, when the like works of Catholics will rarely be found with the same class of Protestants, I have then, my good friends well grounded reasons to apprehend your deep rooted prejudices; if however you will consider the matter dispassionately as you ought, you will come to the conclusion that it is your duty as professing Christians to read Catholic authors and not to condemn us, without first hearing the ground of our defence; in justice you ought to do this and in fairness you cannot deny it to us. This principle is one of the noblest features of the British Constitution, established, by the way, by Catholics, not to condemn the accused without giving him a hearing, or allowing him to draw out his own defence; If one of you had a cause of importance pending in one of your Courts of Justice; suppose a case of life and death; What would you say? what would you think? If your opponent's Counsel undertook to explain the merit of your case, and that your own Counsel were not to be heard, or if heard not believed, though facts could be adduced in your favor as evidence, not only circumstantial but *positive proof*; What, I say, would you think, if you were after such a farce and unjust trial *pronounced guilty*? *Would* you call it fair? Would you call it just? No, you would call it, as all good men would, diametrically the *reverse*, yet, my dear friends, *this is the manner you* act towards us Catholics. The works of our writers and divines are not read, and if read, not believed. We are accused, we are condemned, and upon whose evidence? Why, that of the Counsel of our oponents. Their explanation is taken, and we remain unheard; Is this honest, just, and Christian like? If, for instance, we solemnly declare that we do not worship Images, Saints, &c. your *minister tells us, we lie that we do!* and you suck in the poisonous lie, you believe it; it is one of the reeds upon which Protestantism leans; Prejudices then, whether it arises from education or from a darker root than this, is a weed which must be removed, as a gardener would weed his garden before he sows his seed, or a husbandman his fields, so we must, as it were, plough up our minds, and harrow up all obnoxious weeds and lay them aside! Were we assured by an authority next to Divine, that if we were to sow a field with gold dust, that we would afterwards reap a crop of massive gold, with what care would we not remove every stone and extract every thing which might prove injurious to its growth, yet, the value of this, valuable as it might be, would be nothing to our preparing our minds for the true faith of Christ. The investigation therefore as to which is *the true* and *one faith* is far more incumbent upon Protestants to make, than upon Catholics; the first have infinitely more potent reasons for doing so than the latter, and therefore they are less excusable than the other, if they neglect it. They are desired in their own books of instructions "first to examine the doctrine, and according to that to judge of the purity of the Church;" secondly, they are informed, and called upon to believe, that no Church whatever is *exempted* by God from the possibility of *falling into error*, or, in other words, that she may teach to her people *false doctrines*; she has, according to Protestant belief, no divine security against it; Protestants therefore are not bound by their religious principle to give belief to the doctrines of their respective Churches if opposed to their own individual opinion and judgment, at the same time that they are expressly taught that "*out of the true Church of Christ there is no ordinary possibility of salvation**," the Church of England holds the same opinion: she says, "those are to be held accursed who presume to say, that every man shall be saved by the law or sect which he professeth." If there is any meaning in language, these dogmas are of awful import to Protestants, they are told, that their Church *may and can fall into error*, that it is not obligatory upon them to remain in her belief if contrary to their own, yet, that there is *no ordinary possibility* of *salvation* out of the true Church of Christ: this is placing man upon a *fearful precipice*, making him the arbiter of his own salvation; the prospect is really startling to every reflecting Protestant, and were the *principle* believed and acted up to, it would produce *madness* and *despair*; but though the word of God condemns the two first propositions, that there is

* Conf: of Faith, Chap. XXV. Church of Scotland.

no Church which has any divine security against falling into error in faith, and that we are to be guided in religion by our own interpretation of Scripture and private judgment, the third condition is as sound and as binding as it was in the days of the Apostles, that "out of the true Church of Christ there is no ordinary possibility of salvation," or in the words of St. Paul. (Heb. XI.6.) "*Without faith it is impossible to please God.*" Bearing this last point in view, and at the same time not losing sight of the numerous faiths, or sects to be found in Protestants, it behoves you, my dear friends, to examine most minutely if you are *in this true Church of Christ*, and you must indeed be wonderfully cold and phlegmatic, if you are not at this moment roused to the state of your condition, when you may behold the most learned members and divines of the Church of England shaken in their belief in the *truths* of *Protestantism*, after the most mature study and consideration; they merely pause before they enter, like sheep at the threshold of the *Fold*; it concerns you then, most vitally to look to the path you are in; It will not save the blind from falling into the pit, simply because they imagine they are in the right road; so, rest not satisfied because you may consider yourself born in such and such a creed, because you may be a Lutheran, or a Presbyterian, or a Quaker, or a Baptist or a Church of Englandman, &c. &c. *It is enough* that you *differ* in religion to make you *doubt*, and that *doubt* to raise an *apprehension* that you may not be in *that Fold* "out of which there is no ordinary possibility of salvation;" It is not an uncommon thing to hear Protestants say, if the danger of their *opposite beliefs* is pointed out to them by Catholics, "Oh! we shall know all in the *next world which are right*, and *which are wrong.*" There is, to say the least of it, a fearful deal of self-assurance, and impious presumption implied in thus seeming indifference respecting so awful and irremediable a step, a step which cannot be retraced; it is a terrible *game* at *hazard*; it is an iniquitous *spiritual Lottery* thus to *stake* the eternal damnation of the poor soul; the *chance* is indeed truly *appalling*; shall we then neglect to study the *scheme* when we know there is such a *mighty prize*, or such a *ruinous blank* in the wheel of our spiritual fate? oh! consummate folly to omit this, when we see so many around us who *pretend* to have within their *religious scheme* of salvation this *one peerless* prize, *True Faith*, for what would you say, my friends, of a person who was necessitated by an irrevocable decree to enter a boundless abyss wherein life or death was to be his fate according to the road he took, and that you were to say to him; having the strongest reason to believe he was in the wrong road, "*Friend, you are going by the wrong path*: it is true you see in many ways seemingly leading to the way of salvation, but there is only *one true road*, and if you do not take *that*, you are lost for ever?" what, I say, would you think of him were he to reply, "Friend, I thank you for your caution and warning, but I shall know which was the right road after I irrecoverably fall into the abyss leading to *everlasting life ordeath?*" Would you not believe him a fool or a madman, who would not pause or take the trouble to enquire *beyond all doubt* if there was any truth in the friendly warning; and your amazement would be increased ten-fold at such *reckless folly*, were you to hear him profess that he had no *positive certainty* he was in the *right road* and that though he had a guide, *that guide distinctly* told him he could afford him no *absolute assurance* that he himself *might not be in error* as to which was the right course, all he the guide could say, was, that he had a *chart* of the country leading to this wonderful and fearful abyss, but as to which was the *true road* he could not *positively* declare to him, he therefore begged to place in his (the traveller's) hand the *chart*, that he might use his *own reason and judgement*, and that if he differed from him in opinion he might *go his own way*, only he could certify this much to him, that out of this true track, which ever it might be, there was no ordinary possibility of salvation, that all others consequently led *to certain death*? Would you not, my friends, be petrified with astonishment and horror to behold this unhappy individual still presumptuously going on in the same way, though he saw numberless others by the use of *this very chart going quite different roads*, and heard them call out to him and to each other, "We have found out the true path to this haven of rest, you are *egregiously mistaken*, join us?" What! no pause, no doubt, no inquiry, no calling to God to guide and direct him through the *numerous paths* offered to his view? Would you not exclaim, "Is he sane or in his right senses? What *blind infatuation.* What fatality hurries heedlessly on to that bourne from which no traveller ever returns," Oh! my friends, I have not words to express, no ideas to portray the *extent* of *my sorrow*, when I contemplate *this traveller*, but a *type* of *yourselves*, this guide, but a figure of *your Church*, this fearful abyss, *Eternity*, this life, *Heaven*, and that, death—*Hell!* What a stake!! Believe me, my dear friends, it is truly harrowing to the soul of the Catholic to see his Protestant relatives, friends, and neighbours, thus awfully situated, He himself belongs to a Church which he

firmly believes *cannot* fall into error, and which it is even admitted by learned Protestants was once the true Church of Christ; a Church which the Apostle St. Paul tells us "is the pillar and ground of Truth," and with which Christ promises to be "to the end of time," which he commands us to hear and obey under pain of his reckoning us as Heathens and Publicans, a command, alas! Protestants most clearly reject. The Catholic then believes, that this his Church *cannot possibly fall into error*, because God with other divine promises says, the Holy Ghost will guide her in all Truth; therefore he has nothing to doubt, nothing to fear, he believes her to be the guide and expounder of this otherwise incomprehensible chart, *the Scripture*; consequently he gives credit to the promises of God, and discards the assertions of man; he believes the Church of God *cannot fall into error in Faith*, the Protestants believe *she can*; This is then our relative position; *Will you not then pause* and make a minute survey of the path you are in, and of the opposite one pointed out to you by the Catholic, at least bear in mind the injunction of Christ to the Jewish Doctor, for can you "love God with thy whole heart, with thy whole soul, with thy whole mind, and with thy whole strength," and *leave out*, "and *thy neighbour* as *thyself*," for can you love your neighbour *and calumniate him*, grossly accuse him of *crimes*, which he does not commit; but repudiates with all the fervour of his soul. This you must *unequvocally do* as regards Catholics and their religion, for it matters not whether you do this in *culpable* ignorance or *iniquitous* knowledge, but that you do it, excuse the expression, the proofs are *most damnable*, the *calumnies* and *falsehoods*, are recorded in the written works of your Divines—they are hourly before your eyes, they are weekly preached from your pulpits; you *solemnly assert* that we *worship images* and *pictures*, offer divine adoration to the Saints, grant indulgences to commit sin, pay for confessions, believe that we can be saved by our *own good works alone*, &c. &c. When *Heaven and Earth* are witness that all this is the *deepest calumny*, *the foulest falsehood*; that *this* is *no part* of *our religion*; and yet you will with this *dark fact* before you; with *this monstrous breach* of *charity* upon *your tongues* and in *your hearts*, persuade yourselves that you practise the 26th verse of the X. Chapter, of St. Luke, and obey Christ's behest in the 28th text of the same Chapter, "*This do and thou shalt live*," Dowhat? *falsely malign your neighbour!* Every sound Christian would pronounce such a sentiment as the deepest blasphemy, but no less deep is the wound which such a melancholy fact inflicts upon spiritual charity, when you thus *rob* the Catholic of his *Moral* and *Religious character*. Pause then, I beseech you, and cease to advance heedlessly on the dark danger, which lurks in the gloomy path; you can only avoid it by a most scrupulous inquiry, but this must be done in the true spirit of Christianity; *pride* must be met by *humility*, *ambition* by *poverty* of *spirit*, *anger* by *meekness*, *prejudice* by *candour*, and *justice*. *If you do this*, fear not, but the God of Mercy will direct you whether *you are or are not* in the *One*, *Holy Catholic Church*.

I am, my dear Friends,
Your's faithfully,
C. A. C.

(Lines presented to Mrs. Amelia I—— on the Feast of St. Anne, Mother of the B. V. M. 1843, on the occasion of the baptism of her infant Daughter.)

Hail, blessed *Anne*, sweet gracious name,
Mother of th' illustrious dame,
Mother by nature and by grace,
Ornament of the holy race,
Whence came down the blood of Jesus,
Shed in mercy to redeem us.

Bright model of a mother's care,
Receive a mother's ardent prayer,
Amelia's throbs——her ev'ry sigh
Present before the throne on high,
For the sweet babe she loves so well,—
Her little Angel, Isabelle.*

While beauty paints her modest face,
With years let her advance in grace,
Still imitating all she can,
As *Mary* copied mother *Anne*,
Until the Virgin, rose-full blown,
Shall breathe and live to God alone.

And her should God, as *Mary* choose,
Could mother's self the child refuse!—
The rose in trust by God is giv'n,
It grows on earth, but grows for heav'n.

* The name of the Infant.

We have much pleasure in giving insertion to these lines, as well on account of the tenderness and beauty of the sentiments they convey, as because we are assured that the compliment they bestow is well merited by the Infant and the amiable Mother to whom they were presented.—ED.

FOR THE ORPHANAGE AT CHANDERNAGORE.

THRO' MR. N. O'BRIEN.

D. Connors, ...	1 0 0
G. Chapman, ...	1 0 0
J. Baddily, ...	5 0 0
Conductor Sheridan, ...	5 0 0
D. Peddie, ...	3 0 0
H. L. Mackintosh, ...	5 0 0
R. H. Snell, ...	5 0 0
C. Morley, ...	5 0 0
From a Friend to Charity, ...	4 0 0
A Friend.....	10 0 0
J. Moodie, ...	3 0 0
Capt. McKellar, ...	5 0 0
G. Udny, ...	4 0 0
F. E. Porteous, ...	2 0 0
C. Porteous	2 0 0
Ramgopaul Bose, ...	1 0 0

Nubokissen Seal,	0	8	0
Russick Laul Ghose,	0	8	0
Donald McDonald,	2	0	0
Issur Chunder Chunder,	0	8	0
Herro Laul Roy,	0	8	0
Issur Chunder Doss,	0	8	0
Khetter Nareen Bysack,	0	8	0
L. E. Campbell,	4	0	0
Jno. Williams,	1	0	0
F. Martin,	2	0	0
Aby Ram Doss,	1	0	0
J. A. Guest,	5	0	0
Felix Byrne,	5	0	0

FESTIVALS.

Sunday, August 27,—XII. after Pent. Aug. St. Joseph, cal. c. d. com. &c,
Monday, 28,—St. Augustine, B. C. D. d. com. H. M.
Tuesday, 29,—Decollation St. John., d. gr. com. H. M.
Wednesday, 30,—St. Rose, Lima. v. d. com. H. M. M.
Thursday, 31,—St. Raymund, Non. c. d.
Friday, September 1,—St. Egidius Ab. Simp. com. H. M. M.
Saturday, 2,—St. Stephen, C. Sem.

Selections.

RECENT CHARGES.

(Continued from page 97.)

Having thus concisely put forth some few of the grounds upon which we venture to question this bold assertion,—a "pious and salutary doctrine," no doubt, "and very necessary for these times," as the articles would express it,—we will state but one single argument in defence of our counter-claim, drawn also from that well-furnished armoury of Tertullian, whose language and sentiments are as analogous to these times as they were to *his;* and for this simple reason, that truth is immutable, —by the same principles by which she was vindicated sixteen hundred years ago, she must be vindicated to-day;—she must be scrutinized by the same tests, and by those tests must she stand or fall. I have examined your pedigree, would he say to us, I see by the order and succession of your bishops, as long as you enjoyed them, that you descended in a right line from the apostles; I find you still in communion with all the apostolic Churches; you still look to Rome as to the spiritual mother and mistress of the world; you have neither diversity nor contrariety of doctrine among you, but are bound together in one uniform belief, under one sovereign and supreme authority. If this be your condition, he would add, humiliated as you may be in the eyes of the world, driven from your temporal possessions, reviled and contemned, tormented and persecuted, (as it often becomes true members of a Church militant to be), for these are but additional tokens of the disciples of a crucified Master,—rely upon it, the title-deeds are yours; and though you have inherited, with your spiritual patrimony, but scorns and buffets in these latter times, to *you* does it belong to promulgate the law of your divine original, to *you* has the commission descended:—"All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and the Son, and of the Holy Ghost; and behold I am with you all days, even to the consummation of the world" (St. Matt. xxviii.), AND TO NO OTHER. Your rights can no more be alienated than the law of God can be rescinded; your office may be usurped, but your inherent privileges remain unattainted. *They* are the schismatics, not you.

Such, doubtless, would have been the verdict of Tertullian, and such is ours. In reading the history of those times, could we doubt for an instant but that Pole was a true and legitimate successor of St. Augustine, and could we believe that Parker was anything but an intruder? When this latter held the last of the ancient hierarchy the venerable Tunstal, a prisoner of state in his palace of Lambeth, could any one question which was the martyr, and which the persecutor,—which was the true apostle of the ancient faith; he who, like St. Peter, the prince of the apostles, was in chains, or he who was ministering to the tyrannical will of an apostate sovereign, who now presumed to exercise the authority which in all former times had been confided to the supreme head of the Christian world, by right of its delegation to him to whom Christ said—"thou art a rock, and upon this rock I will build my Church, and the gates of hell shall not prevail against it;—feed my sheep, feed my lambs?" Doubtless then the right reverend prelate has done well to put it hypothetically. If the view he has taken be correct, then indeed his inference might be drawn; but it happens that this his view is not only incorrect, but is diametrically opposed to all ancient principle and to the well-established and universally-recognized usages of the primitive Church, as manifestly appears from those *helps to a right understanding* of these matters to which the right reverend prelate refers us,—"the sense in which they were understood by the disciples and immediate successors of the apostles, and which was derived from them to the early Church at large;" so that we may conclude with Tertullian, and with all the learned and saintly doctors of the Church, that they who are unable to prove their succession, are incapacitated from the exercise of their functions, and are lawfully cut off from the communion of the faithful, and from all the true and apostolic Churches.*

Having, then, by these few but convincing arguments (and it is a course of reasoning which we might pursue throughout a hundred ramifications, and through the entire history of the Christian Church) sufficiently shown, that the people of this country are not only absolved from their allegiance to pastors who have betrayed them, but are legally bound in obedience to others, who, few and mean as they are in the eyes of those whose spiritual preceptio s are, alas! so fatally governed by the worldly interests which surround them, are, nevertheless, the representatives of the ancient hierarchy of the country, still drawing their commission, (yet more directly

* We have, for the sake of brevity, purposely abstained from giving the solemnly expressed *sense and will of the Church* upon the doctrines impugned by the right reverend prelate, because these are very easy of access to the reader, who, when interested in the question, will not fail to have recourse to them.

and immediately, indeed, as if to put all cavil out of the question), from the very same power and authority which sent Augustine into England to propagate the religion of Rome amongst our Saxon ancestors;—we will now proceed in our defence against the gratuitous attacks of the right reverend prelate. "We hold," says he, "in opposition to the Church of Rome, that the offering of a propitiatory sacrifice to God, is not one of the functions and privileges of the Christian ministry. Jesus Christ *by one offering hath perfected for ever them that are sanctified;** and we derogate from the absolute worthiness and sufficiency of that offering, if we suppose that any supplementary sacrifices are required for the purpose of propitiation. If *God was in Christ, reconciling the world unto Himself,*† we need no other reconciler. We have indeed *our* sacrifice, and *our* altar, and *our* priesthood, to offer the one, and to minister at the other. But the sacrifice is a spiritual sacrifice, and the altar is figuratively an altar. We slay no victim, we offer no victim slain,"—&c.—(p. 10.)

Treating this point in the same manner as we have done the last, we might speedily fill our pages with the most apt and convincing quotations from the fathers of the four first centuries of the Church, in proof of the doctrines which prevailed in *their* days upon the propitiatory sacrifice of the mass; but as we have much to compress within a short compass, and as the evidence we could adduce is readily discovered by those who might perchance require more ample details than we have space to allot to them, we shall content ourselves with a few only.

"Inflamed," says St. Justin, "by the word of his calling, as it were by fire, truly we are the sacerdotal offspring of God; as he himself attests, saying that, in every place among the nations, *we offer to him well pleasing and clean victims.* These victims he accepts from his own priests alone. Wherefore, showing preference to all those who through his name, *offered the sacrifices which God ordained to be offered, that is, the Eucharist of bread and the chalice,* which, in all places of the earth, are celebrated by the Christian people, God declares that they are well pleasing to him. But the sacrifices of you Jews, and of your priests, he rejects, saying: 'I will accept no offering from your hands; because, from the rising of the sun to the going down of the same, my name is great among the Gentiles, but ye have profaned it.—*Malach.* I. But I myself say, that those prayers and thanksgivings are alone perfect, and the victims pleasing to God, which are offered by good men. These, Christians alone have learned to offer, in the commemoration of *their dry and liquid food* (bread and wine), in which commemoration they are reminded of the passion which Christ suffered."—*Dial. cum Tryphon. Judæo,* p. 209.

"Giving advice," says St. Irenæus, "to his disciples to offer their first fruits to God, not as if he stood in need of them, but that they might not seem ungrateful, he took bread into his hands, and giving thanks, said: *This is my body.* Likewise he declared the cup to be his blood, and taught the new oblation of the New Testament, *which oblation* the Church receiving from the apostles, *offers it to God over all the earth*—to him who grants us food—the first fruits of his gifts in the New Testament, of which the prophet Malachias spoke: 'I will not accept offerings from your hands. For, from the rising of the sun to the going down of the same, my name is great among the Gentiles, and in every place incense is offered to my name, and a clean sacrifice.' (I) Manifestly hereby signifying, that the first people (the Jews) will cease to offer to God; and that, in every place, a sacrifice, and that clean, will be offered to him, and that his name is glorified among the Gentiles."*—*Adv. Hær.* L iv. c xvii. p. 249. "Therefore, the offering of the Church, which the Lord directed to be made over all the world, was deemed a pure sacrifice before God, and received by him; not that he stands in need of sacrifice from us, but because he that makes the offering, if his gift be accepted, is thereby rendered worthy of praise. As, then, in simplicity the Church offers, her offering is accepted by God as a pure sacrifice. It is our duty to make an offering," &c. See p. 209, ibid. c. xviii. p. 250, 251.—*Faith of Catholics of the five first centuries of the Church,* p. 267, et seq.

Need we trouble our readers with any further witnesses, to prove which of the two is the ancient doctrine of the Church,—that the mass is propitiatory sacrifice, by which "the fruits of that bloody offering (the sacrifice of the cross) are most plentifully received: so far is it from truth, that hereby the least part is derogated from it. Wherefore, according to apostolical tradition, the mass is duly offered, not only for the benefit of the living, but also for those who, though dead in Christ, are not fully cleansed from all defilement,"—whether this short definition, we say, of the council of Trent, and this evidence of the fathers, be more confirmable to primitive belief, or the singularly unmeaning definition of the Bishop of London,—"But the sacrifice is a *spiritual* sacrifice, and the altar is *figuratively* an altar: we slay no victim, we offer no victim slain," &c.

"Our blessed Saviour's charge to St. Peter," the bishop goes on to say, "*and through him to all his ministers,* was, *Feed my sheep.* Whatsoever acts of kindness or authority are requisite for the due execution of that charge, with respect to those to whom we stand in the relation of pastors, it is ours to exercise, and theirs to acknowledge and submit to: but in our ministerial acts, both of kindness and authority, especially the latter, we are to have respect for the Church's laws and ordinances; and beyond what *they* require, we may not claim obedience. And it is well that it is so: for a spiritual authority, not so limited, in the hands of fallible and imperfect men, *would be perverted, as in the example of Rome, to the ends of an intolerable tyranny over the secret thoughts and consciences, as well as the outward acts and observances of those who should be subject to it.*"—P. 12.

But does not the right reverend prelate recollected

* Heb. x. 14. † 2 Cor. v. 19.

* On this passage the learned commentator of Irenæus, Dr. Grabe, a Protestant divine, who had made the writings of the fathers his more particular study, observes: "It is certain that Irenæus and all the fathers, either contemporary with the apostles, or their immediate successors, whose writings are still extent considered the blessed Eucharist to be the *sacrifice* of the new law, and offered bread and wine on the altar, as sacred oblations to God the Father; and that this was not the private opinion of any particular Church or teacher, but the public doctrine and practice of the Universal Church, which she received from the apostles, and they from Christ, is expressly shown in this place by Irenæus, and before him, by Justin M. and Clement of Rome."—Note in Irenæum p. 323.

that the same Saviour gave a still further commission to the same St. Peter, and *through him to all his ministers:* "I will give to thee the keys (those emblems of authority) of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven?" (St. Matt. xvi. 19.) And after his resurrection, did he not most emphatically confirm this delegated power to his apostles and disciples, when he made them priests of the Most High? "Peace be to you; as the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them, receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained." (St. John xx. 21-2-3.)

Now, was all this solemn confiding of authority, this especial delegation of the powers of government, nought but so many empty words? or did it not rather convey some substantial rights even over the consciences of men, with such limitations, certainly, as they to whom the power was given, apparently without any, might fully understand? The power was evidently two-fold, and in its very nature discretionary;—but how can a discretionary power be exercised without a knowledge of the circumstances? As the Bishop admits the validity of ordinations, and believes that the imposition of hands confers the Holy Ghost on the ministers of God, so also does he hold the power of absolution to reside with the clergy so ordained;—but here does he begin to innovate upon the ancient doctrine, and to restrict the authority of such ministers to a mere ceremonial: the priest pronounces the words of absolution indiscriminately upon all, and abandons all right to judge of the propriety of the exercise of his functions. His is a power to loose, but not to bind, and half the injunctions of our Saviour are thrown to the winds: "Whose sins ye shall forgive, they are forgiven: *whose sins ye shall retain, they are retained.*" Let us now for an instant pursue the course pointed out to us by the right reverend prelate himself, and see whether we cannot sufficiently ascertain —even from the scanty historical evidence which has descended to us from the early ages of Christianity, independently of the authority of the Church—in what sense these words were interpreted by the primitive Christians; with which interpretation, if our own be found to coincide, we have even an absolute proof that such *has* been, and therefore *ought* to be, the doctrine of the Church. For unless the doctrine of the Church be immutable, and as eternal as herself, she can be no true umpire in controversies of faith, nor possess any power to restrain the fancies, or the rash and perverse judgements of men.

REVIEW.

Annals of the Propagation of the Faith. Vol. IV. March, 1843. No. XXIII.

The number just issued in England of these Annals is, in some respects, more than usually interesting. It contains correspondence from the Jesuit mission of Madura, and from the missions of Cochin China and Tong-king. The former are brought down to the 16th of February, 1842; the latter to the end of 1841. The account of the sad tortures inflicted on Messrs. Berneux and Galy, in Cochin China, will be read with a painful and edifying interest. Of a truth these are no dilettanti "missionary enterprizes," no "commercial colonies," like some others that might be named.

"On the 13th of June they were not satisfied with mere threats; after the questions came the bastinade: Mr. Gally received twenty strokes of the ratan, and I received only seven. We had asked of the Lord the grace to suffer becomingly, without uttering any cry: we were graciously heard; a stone would not have been more silent or motionless. They beat slowly, and in the intervals between the blows they asked Mr. Galy if he suffered. 'Much,' he answered. 'See,' said the mandarin, 'the soldier is tired with beating, and he is not tired of suffering.'

"The next day, the same punishment; I received thirteen blows upon the wounds of the seven of the preceding evening. When I raised my head to answer the questions of the judges, they said amongst themselves, 'His face is not changed; it is as if they were beating the ground.' After me, Mr. Galy was treated to ten new blows. This ratan is a horrible thing: every time that it fell upon our bodies, it made a bloody furrow, from five to six inches long. '*Danh dan!*' (*strike hard*) cried the mandarin to the executioner; and the latter, on his part, performed his business conscientiously. One might have taken his stick for a red-hot rod of iron. The pincers and nails will come immediately: they will be welcome; the grace of God who sustains us will be stronger than the tortures. May Jesus ever live!"

* * * * * *

"One day, our *Cai* made a sign to us that a Christian was waiting for us in a retired part of the prison: we repaired thither in all haste. It was Philip Phê, the youngest of the three confessors of *Quang-tri*. The sight of this fine young man, whose manly countenance forms an agreeable contrast with the mildness and piety of his words, had on us the effect of an angelical apparition; he had come out of his dungeon, accompanied by a Christian soldier, under pretext of going to purchase some medicine. It would be impossible for us to tell all the happiness we felt during our interview; it was a foretaste of heaven. Yet the calmness of the young confessor was a little disturbed by the recital which we gave, at his desire, of the circumstances of our arrest, and of the trials which we underwent at the refecture. In his turn he related to us, with deep emotion, the sufferings of Mr. Delamotte: but he recovered all his joy when he spoke to us with rapidity of his own. He then added; 'Heaven, the object of my hope, is well worth these few tribulations, which we suffer, in imitation of Jesus Christ, our good Master.' Every word of encouragement would have been superfluous; we felt ourselves much more excited by the tranquillity of his countenance than he could have been by our discourse.

"At this time all our examinations were not concluded. We recommended ourselves to his prayers, and to those of his venerable companions, and we separated, after having asked of God the favour of dying on the same day. He has come again several times, always under the guard of the same Christian soldier, the good *Lorenzo*, whose presence imposes on us no restraint. It was also Philip who brought us the official news of our

condemnation to death, a sentence which he thought was to be executed after a short delay. Words never struck so delightfully our ears as these: *You shall die in three days.* In announcing them to us, he shared our enthusiasm: *Lorenzo* himself wept. He was to attend at our death, in order to relate all the details to the three confessors, who did not expect to proceed to execution until towards the tenth moon. A person who might have seen us without knowing our destinies would assuredly not have taken us for three men condemned to death. We were not in a pleasing ecstasy, as at the first interview; but our joy was more animated: all our conversation was in blessing the ineffable goodness of the Lord. When the moment for separating came, Philip's eyes filled with tears, and his voice failed him when about to bid us his last farewell. We also were deeply affected; we appointed to meet in heaven, whither we promised to hasten his entrance, and that of his glorious companions. Why were we to meet again upon earth?"

This little volume is full of the most edifying narratives of this nature, and we can think of no better religious reading for this month of our gracious Lady and Patroness than a book so entirely devoted to Her honour, and to the benefits of Her worship as the one now before us. We earnestly recommend it to the attention of our readers.—*Tablet, May 6.*

CONVERSIONS.

TOTNESS.—On the 23rd ult. Mrs. Samuel Cuming, a lady of this town, made a public profession of faith, at the chapel at Follaton, the seat of Stanley Cary, Esq., and was solemnly received as a member of the Roman Catholic Church, by the Rev. M.J.C. Carroll, A.M.—*Western Times.*

THE GLOBE AND CATHOLICISM.—We understand that Catholicism is spreading even in our agricultural districts, and that Catholic missions are about to be commenced at Aylesbury and Buckingham, in Bucks, and another at Luton, in Bedfordshire. Puseyism is preparing the way for Popery in England, and there seems to be a general spirit of religious discontent abroad.—*Globe.*

ROME.

The *Diario di Roma*, of the 29th ult., states that 29 sailors belonging to the French brig-of-war, the *Cassard*, which was at anchor off Civita-Vecchia, received their Easter communion from the hands of Mgr. Rossi; and that two others of the same crew one a Lutheran and the other a follower of the sect of Abbé Châtel, had renounced their errors.

FRANCE.

The *Univers* of last Saturday states that Brother Charles has recently arrived in Paris to collect subscriptions for rebuilding the monastery of Mount Carmel, near Nazareth, which was destroyed by the Turks after Napoleon had left the country. 500,000 francs have been already collected for the undertaking by Brother John, Baptist, and Charles, who have traversed a considerable portion of Europe, Asia, and Africa, in furtherance of their pious mission.

Dr. Blum, a young Jewish physician, at Strasbourg, has followed the example of his former co-religionist, Marie Alphonse Ratisbonne, and has become a Catholic.

LISBON.

May 8, 1843.

(From a Correspondent.

We have at length official information from Government that the Pope has ratified the choice of H. M. F. Majesty, and confirmed her nominees to the Patriarchate of Lisbon, the Archbishopric of Braga, and the Bishopric of Leiria. The respective Bulls, indeed, have not yet arrived, but are daily expected.

To obviate any difficulties that might be raised against the nomination of Fr. Francisco de S. Luiz by the intruded Cannons, who now occupy the Cathedral of Lisbon, the Pope has addressed a special letter, in the form of a brief, to the Patriarch, dispensing, in his case, with the votes of the Chapter, and authorizing him to take immediate possession of his See. This brief has already received the *Benc placitum regium*, and his excellency is in the full exercise of his authority.

This event is doubtless one of great interest, and is hailed with joy by vast numbers—I may safely say by the majority of the subjects of this diocese. There can now no longer be any doubt on the minds of the faithful respecting the legitimacy of the authority of their spiritual ruler; and however opposed some persons may have been to the Patriarchal dignity being conferred on its present holder, they must now yield: the Church has spoken, and her voice must be obeyed. The Pope's letter is written in a style of commendation, and breathes throughout that paternal feeling of affection for which the Holy Father is so remarkable. The Patriarch, as is natural, is highly gratified by this kindness of His Holiness, and will no doubt be stimulated by it in his exertions for the cause of God and his Church. There is a wide field, unhappily thickly covered with briars and thorns, open before him; and may God enable him to labour strenuously in its cultivation, until he convert it into what it was of old—a garden smiling with rich and abundant fruits of virtue and holiness.

The person appointed to the Bishopric of Madeira was, some weeks ago, recalled, and Government ceased to urge his confirmation in that See. Costa Cabral, however, still anxious to promote his favourite, proposed his elevation to the Bishopric of Castello Branco. The opposition of the Internuncio to his promotion to that See was of course as resolute as it had been with relation to his confirmation at Madeira; and this worthy pet of the worthy minister has obtained leave to return to the island with the title of Bishop-Elect of Castello Branco. This is evidently an attempt on the part of Costa Cabral to embarrass still more the progress of the negotiations, and gives us too much reason to fear that Government has no great eagerness to come to a complete and speedy reconciliation with the holy See. For Bishop of Madeira her Majesty has her eye upon a person every way qualified for that office, and a man entirely to the mind of the Internuncio. The only difficulty in the way of the nomination of this pious, orthodox, and learned priest, is his own personal opposition to the dignity which it is intended to confer upon him; and this opposition, though resolute, I might almost say obstinate, will, it is hoped be eventually overcome.—*Tablet, May 30.*

THE

BENGAL

CATHOLIC HERALD.

'*One body and one spirit—one Lord, one faith, one baptism.*'

No. 9.] CALCUTTA: SATURDAY, AUGUST 26, 1843. [VOL. V.

PROTESTANTISM;

ITS INCONSISTENCIES AND CONTRADICTIONS.

But God is Faithful, for our preaching, which was to you, was not, IT IS *and* IT IS NOT.

2 *Ep. Cor. Cap.* 1. 18.

In our preceding number, we showed, that the religious Revolution called the Reformation, by the very principles of its origin, tended greatly to unsettle the foundations of Christianity, and to introduce general scepticism on all the doctrines of revelation. It would be easy to demonstrate, for history bears testimony to the melancholy fact, that those principles did not remain inoperative. On the contrary, and several of the leading Reformers even in their day foresaw the result, the progress of Deism, Socianism, Arianism and general Scepticism in religion has, since the Reformation, been fearfully accelerated. That the present state of Protestantism, (we speak more particularly of British Protestantism of every denomination,) will contribute much to aggravate the evil here referred to, cannot, we think, be doubted, by any unprejudiced reflecting person. It is true, unquestionably, that through the Divine mercy, many, as happened in the instance lately cited by us from the Scottish Church in Ireland, who, otherwise, would never advert to the importance of inquiring after religious truth, will, by occasion of the present Protestant dissensions and schisms, be brought within the pale of Catholic Unity. But many, many more will fling revealed religion to the winds, and vindicate themselves, by saying, that, disgusted with eternal contentions and disputes on one point or another of the Gospel, and seeing no hope of the satisfactory adjustment of these dissensions, they knew not whom or what to believe, and they therefore abandoned all further inquiry as useless.

Far it be from us to justify such a conclusion. We undertake not even to be its apologists. We know full well; that God always gives his good spirit to those who ask it, that, as it is his will that all men come to the knowledge of the truth and be saved, so he supplies always to the sincere and pious inquirer suitable means to conduct him to the true faith. In these circumstances then, the man, who, by occasion of schism and dissension, falls into Scepticism and Infidelity, is certainly grievously culpable before God. But if he be guilty, are they innocent, whose dangerous principles, together with the fatal and interminable quarrels inevitably arising from their maxims, furnished the temptation to which his infirmity unhappily yielded? Assuredly not. They had undertaken the awful responsibility of the pastoral office in his regard: they encouraged him to look up to their Ministry as to that which was appointed by God to teach him the faith and morality of the Gospel. He hearkened with reverence to their teaching, until he found, not only that they could not agree among themselves on the doctrines they were to teach, but moreover, that their disagreement was incurable, because they recognised no tribunal, whose decision could control the private opinion of the disputants, so long as these professed to ground that opinion on their own conscientious interpretation of the sacred Scripture. To the Scripture and the Scripture alone, as interpreted by himself, each Protestant had, in the last instance, the right of appeal. The interpretation of any other tribunal, except that of his own judgment, might, indeed merit

perhaps, some courtesy, but it could not be final in his regard, without the abandonment of the fundamental principle of Protestantism, viz., the right of private judgment. Once, therefore, that Pastors, who recognised such principles as those just recited, were divided amongst themselves, on any points, which were really, or in their estimate, of importance, all hopes of the restoration of a secure and lasting peace were at an end, and the wound of dissension, although through human policy it might be dissembled for a time, was sure to fester and to exhibit eventually all the angry symptoms which attend invariably on a neglected or injudiciously treated ulcer.

But if in the green wood those things happened, what might not be apprehended, as likely to occur in the dry? If the Pastors recognised no Guide which was qualified to retain them together in one and the same path; if they who called themselves Guides wandered in uncertainty hither and thither, surely the flock could not be censured, for falling into a similar misfortune.

A Member, for example, of the English Protestant Church, one who has even received a respectable education, is circumstanced as many of his brethren happen to be at present. He hears, on the Sabbath a Clergyman, an anti-Puseyite, preach in the morning, and in the evening of the same day, he hears, from the same Pulpit and from an approved Clergyman also of his Church, principles and doctrines wholly subversive of those which, a few hours previously, he heard inculcated. He returns home and he finds, by perusing the public Journals, that a scene like that which he has just witnessed, is being enacted in every part of the British empire, at home and abroad, and that not only the Clergy of the second order, but the Bishops also have embraced opposite opinions in this great controversy. Thus, then, the doctrine, which in one Diocess, is eulogized as apostolic and orthodox is proscribed in another as new and heretical, and the Clergyman, who, in one place, is honoured for his fidelity in adhering to the teaching of the primitive Church, exposes himself to censure and suspension, if in a neighbouring Diocess, he ventures to propound the very same tenets, which at a few miles distance he had preached with the approbation of the Ordinary. In these circumstances how is the Layman of whom we speak to decide? The Church to which he belongs, has not any living, speaking, infallible tribunal, to which he can have recourse, and which by its sentence can terminate not only external discord, but, moreover, determine, with unerring certainty, what internal belief each of its subjects is bound to hold, on the controverted doctrines. The utmost his most sincere efforts to come to a right conclusion can effect, is, that he may estimate the chances or probabilities of the truth or falsehood of the conflicting doctrines, by having regard to the numbers, integrity, abilities and learning of the respective parties by whom these adverse opinions are upheld. Need we remark, that an appeal to a standard such as we have here described, must leave the mind of the inquirer in its original state of perplexity. He has never seen, and he knows but little of many of the persons, by a reference to whose judgment and integrity he is to calm his anxiety and to be enabled to decide accurately on the questions at issue. Besides, he is aware that, oftentimes, those who are extolled in Society for superior learning, have obtained fame by their proficiency in profane, rather than in sacred letters. On a close inspection, too, he will dicover that all the passions of the human breast have found vent for their violence, in the combatants on either side, and thus that the path has become so shrouded by the mists and vapours of partizanship, that further inquiry may be abandoned as hopeless. Hence, not knowing which party is right and which is in error, he will become indifferent with regard to both, and from this indifference, the transition to general Scepticism in religion is by no means difficult or improbable.

In addition to what has been stated, we may further remark, that it would be inconsistent with the primary principle of the Reformation, for a Protestant to regulate his belief by any such reference, as we have described, to the superior numbers or learning of any religious class or Society. It was not by any similar reference that the first Reformers were guided. They, as Luther boasts of himself, stood alone, wholly disconnected from every existing Society or Church, and using intrepidly the Evangelical liberty, with which Luther had made them free, they differed from the rest of the world and from one another, just as it might plea e them, altogether careless of the rank, qualifications, or numbers of those, who thought otherwise. This glorious privilege of discord, they with their last breath, transmitted to their respective followers, and by these the prerogative has been retained and exercised, to an extent, as the world knows, quite large enough to satisfy the religious republicanism *of the most* daring Innovator.

(To be continued.)

BAPTISM.—In the preceding week a Mussulman youth, aged 12 years, after having been duly instructed, was baptized in the Cathedral Church by the Rev. Mr. D'Mello.

MADRAS.—We learn from the number of the *Madras Catholic Expositor* for the present month, that the total receipts of subscriptions in July to the different charitable Institutions in the Madras Vicariate, are as follows:

East India Orphanage,.....	50	14	0
Military Orphan Asylum, ...	193	9	6
Propagation of the Faith,.....	279	9	6
Catholic Institute, ...	21	2	0
Building of St. Francis Xavier's Church, ...	101	0	0
College of the Blessed Trinity,..	8	6	0
St. Patrick's Oratory—for Oil, Candles, &c.....	6	8	0

BENGAL CATHOLIC ORPHANAGE.

The great interest evinced by the Catholic Community of Bengal in the welfare of the Catholic Orphanage has been blessed with success far beyond what even our most sanguine hopes could have anticipated. Hardly a week elapses, in which some destitute child is not received into that Asylum, raised up by a Merciful Providence, not only to succour its temporal wants, but also to be the safeguard of their faith and morals. The fact is, that in India, as in Ireland, Protestantism would be practically unknown among the humbler classes of Christians, if it were not for the artful and bigotted policy of those wolves in sheep's clothing, who profited of the hunger and poverty of the poor Catholic Orphans, to seduce them into Schools and Institutions, erected apparently for charitable purposes, but in reality, in order to make them exchange the heavenly inheritance of the true faith for a miserable mess of pottage. According as our Orphanage prospers, we shall see this unholy scheme defeated. Already more than one hundred little ones of Christ are not only happily secure against its iniquity, but are, moreover, daily prepared by a judicious and virtuous education, to become useful members of Society. It is truly gratifying to find, that the blessing of such an Institution is duly appreciated as well by the British Catholic Military, as by the Catholic Inhabitants of Bengal. An interesting and edifying proof of our statement, is afforded by the Will of the late Private Hannon, of H. M. 10th Regt. In compliance with that Will, the sum of Rs. 25 13 as 10 p. the entire amount of private Hannon's effects, has been lately paid to the Treasurer of our Orphanage. What an example, what a lesson is taught by the conduct of this poor man? May his alms receive the blessed recognition awarded by the Saviour to the Widow's mite. Ought not such an instance be treasured up as a precious record of Catholic faith and piety, and ought it not to shame into generosity those on whom God has bestowed abundantly the good things of this world. Every Catholic of Bengal should remember, that the ordinary monthly outlay for the Orphanage is about 700 Rs. and that this sum can be raised only by the uniform and unanimous exertions of all the members of our Communion. In such a cause we cannot be too generous. Notwithstanding all that has been recently accomplished for our poorer brethren, we have reason to believe, that in Calcutta alone, 600 Catholic children are on the high road to perversion and spiritual ruin in the several proselytizing Institutions of the city. Having put our hand to the plough, let us not disqualify ourselves for Heaven by looking back; let us continue generously to proceed as we have begun, and never give over, until we shall have provided for the spiritual and temporal welfare of every destitute Widow and Orphan of our Community.

LATEST INTELLIGENCE

Letters received by the late Overland state that the Rev. Mr. Talbot, a Clergyman of the Established Church, has been received into the Catholic communion by the Right Rev. Doctor Wiseman. Mr. Talbot is Nephew to the Right Honourable Lord Talbot.

By the same letters we learn that the Beautiful Gothic convent built by the Loretto community of Rathfarnham on the sea-coast in the healthful and romantic locality of Dalkey, has been just completed. The Noviciate of the community will be established in this House, and the young Ladies of the Loretto Boarding school will have apartments fitted up also there, for their accommodation during the summer vacation. The expense of the Building is supposed to be about 15,000 pounds.

Another Branch of the Loretto community has been recently established at the small town of Gorey, in the County Wexford. The expense of the new building is estimated at 4,000 pounds; already the Convent Poor schools there contain 200 Girls, and the pay schools 40 young Ladies. Both the Convents here mentioned have been built under the superintendance of the eminent architect, Welby Pugin, Esqr.

CHINA.

Letters from China state that two French Priests have proceeded to the frontiers of Corea, in order to take the place of their brethren, whose martyrdom we recorded in our preceding number. One of these two holy candidates for martyrdom is to be consecrated Bishop by Monseigneur Reeloles, Vicar Apostolic of Least and to succeed to the Martyred Bishop Imbert, whose death our late issue also made mention of.

Three French Priests have lately embarked at Bordeaux in the *Gange*. Two of them are destined for Cochin China, and the third for China. Thus in the Catholic Church and in her communion alone, in the Nineteenth as well as in the first ages of her existence, is verified the memorable sentence of Tertullian "Sanguis Martyrum, Semen Christianorum—" The blood of Martyrs is the Seed of Christians.

SINGAPORE.—Our regular correspondent at Singapore, whose favor we received per *Regina*, informs us that the Rev. Mr. Chophard is still living in the Nicobar Islands, but that the Rev. Mr. Bowie is the Priest that was murdered by the savages, and not Mr. Chophard, which was erroneously mentioned by him and published by us. A recent letter from the Rev. Mr. Chophard mentions that he entertains great hopes of the successful issue of his mission in christianizing the savages in the Islands of Nicobar.

We also learn by this opportunity that his Lordship, Bishop Hilaire, intends shortly to visit Malacca in order to exercise his jurisdiction there, and that the Rev. Mr. Paul Bigaudet is to be placed in chagre of Malacca. On the arrival of the Spanish vessel *Victoria* from Cadiz with about twenty priests of different orders bound for Manilla, preparations were made to have a High Mass performed on the Sunday following, but great was the disappointment when the Vessel cleared out on the evening of Saturday, and sailed immediately for its destination. Dr. Hilaire sung the High Mass on that occasion in order that the inhabitants might not be disappointed.

THE FRIEND OF INDIA.

The *Catholic Herald* of Saturday last has a glowing article expressive of his gratitude to the *Star*, for his noble and generous conduct, in defending the Catholics. The *Star* accepts the compliment, and turns round upon "some Protestant writers," whom he reproaches for their "want of charity" We cannot but applaud the Editor for his anxiety to diffuse a spirit of charity among the Protestants; and we think that a similar effort in reference to the Catholics and their organ, the *Herald*, would not be altogether superfluous. In his very article, the Protestants are called *the rabid and fanatical sects* around us; the *Star* is lauded for having *exposed the falsehoods and prejudices of the fanatical sects*; their writings are called the *base productions and aspersions of unprincipled men*; and our contemporary is described as having been actuated by his love of truth to expose the *follies*, the *fanaticism* and *malice* of those who are constantly at their *dirty work* of calumniating our Holy Religion.

We extract the above from last Thursday's *Friend of India*. Our contemporary finds fault with us for the strong terms we made use of in the article from which he quotes: but he must be aware that they were used in *defence* and against the unprovoked attacks of the so-called *Christian* publications. When we are proved to be the aggressors, we shall be ready to confess our fault and be open to the censure that may be passed on us. But daily and weekly, have we had calumnies propagated against the Catholics with no other foundation but what the most extravagant imagination of a prejudiced mind could conceive. As an instance—there is a Poem lately published by one Mr. T. W. Smyth, which, amongst a great many plagiarisms, acknowledged and *unacknowledged*, has introduced some calumnies against one of our institutions, which the *prejudice* (to say nothing stronger) of the author has induced him to invent. When we designate such productions as *fanatical* and *malicious* are we not justified in using these terms? And what shall we say of the *Friend of India* himself, when in his review of the work, he expresses a hope that the effort of the author will prove successful, as the profits of it are to be divided among four or five of the charitable Institutions in Calcutta? May we not say that the *Friend* recommends the diffusion of fabrications against the Catholics? And then, if even for the benefit of charitable Institutions—does he not advocate the perpetration of evil, that good may spring therefrom? We think not, but his recommendation tends to that.

LETTER No. III.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—*The Holy Catholic Church!* which is the Church is the point at issue between us? *Must* she be *One*, *must* she be *True*, and *must* she be *Holy* to be the Church of Christ? This is a question in itself so simple, so consistent with every attribute of God, so congenial, I may say, to the Holy Trinity itself, and to the leading rule of our Faith, *one Lord*, *one Faith*, and *one Baptism*, or *one Shepherd*, *one Fold*, and *one Flock*, that I am sure, you will one and all concur with me, that she must have all these qualities with other prerogatives, before she can be considered the pure spouse of Christ, or be deemed worthy of her divine founder. We find the Patriarchs and the Prophets portray in glowing terms the chasteness, the beauty, and the perpetuity to all generations of this one Church of the one living God; in the Canticles she is represented under every emblem of innocence and loveliness, of power and stability: "*Thou art all fair, my love, there is no spot in thee, my*

dove, my undefiled is but one; fair as the moon, bright as the sun, terrible as an army set in array," such is but a portion of the inspired song of Solomon: "*Once have I sworn by my holiness, I will not lie unto David, his seed shall endure for ever,*" Psal. "*And they shall call thee the City of the Lord, the Sion of the Holy one of Israel,*" Isais LX. 14. In the New Testament again she rises upon us in grandeur under the Holy inspiration of the Evangelists; the first is but a figure—a shadow of the reality that follows: the ancients of the old law saw the Church as it were in a vision, or "*as the morning rising,*" they foretold the coming of Christ—they saw the rays of his glory through the dark vista of time, as we see the preceding light of the sun long before that glorious orb appears; they painted in touching language the comeliness of the future and eternal City of the Lord, the Sion of the Holy one of Israel, the Church of Christ; *theirs* was the *night*, and they beheld her rise out of the *dark ocean*," "*fair as the moon,*" but the Apostles of the new Covenant were the first witnesses to the fulfilment of the patriarchal prophecies regarding Christ and his Church; they were the first to see the day of Christ dawn, and view him come forth with his "pure spouse" "*bright as the sun*:" they were the first to hear from the lips of this Divine Being these glorious promises to his Church: "*And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the Kingdom of Heaven.*" Matt. XVI. 18, 19. "*And lo, I am with you always, even unto the end of the world,*" XXVIII, 20. "*And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,*" St. John XIV. 16. "*That he might present unto himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish,*" Eph. V. 27. "*Which is the Church of the living God, the pillar and the ground of truth,*" 1. Tim. III, 15 These are but a few of the many sublime prophecies uttered by the men of God, or of the gracious promises made by Christ to his Church, that he himself would be with it, even unto the end of the world, but enough to convince any one but an *Infidel* that this Church must be *One*, must be *True*, must be *Holy*, and must be *Perpetual*, as being the house of the living God; to doubt this would be to doubt the truth of Christianity; to deny it would be to question the Omnipotence of God; every professing Christian then must believe, that such a Church has continually existed from the period of the Apostles, and will live unimpaired to the end of time, always visible. We are at present the living instruments of carrying down in our age the accomplishment of the Divine promises; the next age will take it up from us, as we did from the preceding one, and thus link by link, as generation succeeds generation, as the terrestrial world revolves without intermission, and seasons follow in its train, so will the Church of Christ run over the course traced for her by the divine hand, until all is accomplished, and the world is no more; Christ has promised so: "*Heaven and Earth shall pass away, but my word shall not pass away for ever,*" Shall man doubt then and disbelieve? No, no. The question then resolves itself now not into whether Christ has had ever a visible and a pure Church on earth, for that I presume you will not dispute in the face of such gracious promises, but the vital question is *which of us, Protestant or Catholic*, personifies, and is *really* and *truly* this Church of Christ, with its *one Faith, one Baptism*, and *one Fold*, and an awful and a terrible question this is, on whichever side we view it; even if we deem ourselves within the ark of Salvation, we cannot but behold with awe and sorrow *our friends* and our *fellow-creatures without* it; it is something like being spectators on shore of a frail bark about being ingulfed in the stormy main, within our sight, but beyond the chance of salvation; we may feel grateful that we are not so situated, but we cannot but behold with grief and terror the desperate situation of our friends and fellow-beings; if nature sickens at such a scene—if tears dim our sight, and horror blanch our cheeks, how keenly on the other hand must not the Christian soul feel, and how poignantly must not religion weep to think, that the salvation of myriads of millions of human beings of every age is endangered in the stormy ocean of human opinion, by not possessing the *true faith*; there are, my friends, but two scales, we must be either in the right or the wrong one; *you* believe, and *we* believe, "*out of the Church of Christ there is no ordinary possibility of salvation.*" "Confession of faith;" or as St. Paul says, "*without faith it is impossible to please God,*" or in the emphatic language of St. Mark, "*He that believeth not shall be damned,*" or again in the synonymous words of St. Matt. XVIII. 17. "*But if he neglect to hear the Church, let him be unto thee as an Heathen and a Publican.*" What weighty and eternal consequences then rest upon this question, *which is this "glorious Church," holy, without spot or blemish?* How deeply it concerns us then *to take care* that we be within her Fold—within the glorious

ark of Christ: Protestantism reckons itself to be *this Church*, so does the Church of Rome; it is as certain, however, as that there is but *one Sun* to give light to this world, than there is but *one Church* to enlighten us on our way to the next, thus she is appropriately called, "*The pillar and the ground of truth;*" or as the sublime Prophet Isaias describes her, "a *path*, a *holy way*, a *straight way*, so *that fools cannot err therein*," C. XXXV. 8. The conclusion therefore is incontrovertible that *only one* can be *this Church*, and that if one have the *true faith*, the *other* is *without it*, for *truth* is but *one* and indivisible, it cannot be cut in twain, it is the life-blood —the very soul of Christ's mystical body; the Church, may in this be compared in some degree to the formation of man, with an invisible spirit, with a visible and a corporeal body; let but Christ take his immaculate spirit away from it, his Divine essence of truth, and that body which was once so pure turns into a corrupt body—a thing without life,—as man becomes extinct the moment that the source of life, the spirit, quits his body; the difference between the two lies in this, that the one is actuated and influenced by a divine spirit, which is invulnerable and incorruptible, the other again, though made to the image of the Divine spirit, is not perfect, may be overcome by the wiles of the devil, may fall into error and commit evil—that immortal soul in fact may be *lost*, as its short lived receptacle runs into dust, but the Church of Christ cannot perish, or fall into error, because the invisible Being, the invigorating soul of it is the Lord of eternal life, who said, "Lo, I am with you even unto the end of the world." Though then some of the external members of this body of Christ, the Church, may fall into error and evil, the internal and divine nature of the whole remains unchanged, as some fruit in a rotten condition may fall off a good tree, yet the tree itself and the fruit which remains may be sound and good. The example of Judas Iscariot illustrates this observation; even this earth itself contains within it many deadly poisons, but as a whole it is good and sanctified by God; the dews of heaven fall upon it, in like manner as the grace of God descends upon his Church, some upon barren rocks, some upon graceless souls. We must, then, my dear friends, look out for some *distinctive* and *definite marks* by which we may be guided *to the Church* of Christ; as the miner is induced to seek for gold by significant signs which he observes in the soil, so we must search for qualities in the Church that are consonant to the attributes of God, such as *Holiness*, *Unity*, *Truth*, *Catholicity* or *Universality*; in whichsoever then of professing Christians these qualities exist, *there* unquestionably the Church of Christ is to be found; they ought to be as it were so many Polar-Stars to the Christian mariner in his exploring voyage towards eternity—as so many beacons, pointing out the proper channel to the Port of Salvation; and if, therefore, my friends, you find them, follow them, and reject the opposite characters; you appear indeed to recognize these fundamental marks of the true Church as you repeat in your daily prayers, the Apostles' Creed, "*I believe in the Holy Catholic Church*;" This will be the theme of my next letter.—"*The Catholic Church.*"

I am, Your's faithfully,
C. A. C.

BENGAL CATHOLIC ORPHANAGE.

A. Widow's Mite, ... Rs. 2 0 0
Transmitted to the Treasurer, W. R. Lackersteen, Esq. from an Anonymous Benefactor by C. Cornelius, Esq..... .... 100 0 0

FOR THE ORPHANAGE AT CHANDERNAGORE.

THRO' MR. N. O'BRIEN.

T. Warris, ...Rs. 1 0 0
Mirza Mohamud Haddie, ... 5 0 0

FESTIVALS.

Sunday, September 3,—XIII. after Pent. 1st. Sept. St. Aidan B. C. d. (E. S. 31st. Aug.
Monday, 4,—Ferial Office.
Tuesday, 5,—St. Laurence Justin. B. C. Sem.
Wednesday, 6,—Ferial Office.
Thursday, 7,—ditto. ditto.
Friday, 8,—Nativ B. V. M. d. 2. cl. With oct.
Saturday, 9,—Office of the oct. com. H. M.

Selections.

THE STAR.

We reprint from the *Bengal Catholic Herald* a warm eulogium of the principles upon which our Papers are conducted, and which in religious matters have always led us to reprehend bigotry when coupled with intolerance, perhaps more harshly than may have been pleasing to all ears, but with no desire to say a syllable more than the occasions have appeared to us to require. If we have defended the Roman Catholics it has only been when their religion and its professors have been assailed in an unchristian spirit, and when it has been forced upon us that all the bitterness of the worst times are characteristic of sectarian controversy in an enlightened age. We are told by some of our Protestant writers here what Roman Catholics would do if they possessed temporal power; what those Protestants have the will to do is not very dimly shadowed in their writings, for there is a rancour in them, an affectation of pity, nay prayer

itself, cannot disguise. We are happy to believe that there are few of these men, but there are enough to do mischief to the holy cause of religion and to rouse the indignation of all lovers of truth and justice. There is an absence of charity in these men which is shocking to those who believe in the inspired testimony borne to it's virtue. It is greater than faith or hope, yet rabid on points of faith, nay even on the forms of religion, charity they have not; it is ever on the tongue but the heart knoweth it not. The lion shall lie down with the lamb sooner than a difference of opinion be pardoned. In all the business of this life men may differ and be friends; touching the concerns of the next, there are unhappily those who not only arrogate to themselves the divinity to judge. but the last exercise of Divine power, to condemn. Of mole-hills of dissent they make mountains, yet forget that though they should remove them, without charity they are nothing, that it benefits them no more than a faith in miracles would do though it should enable them to remove the mountains from the earth,that without charity their eloquence is as sounding brass, or a tinkling cymbal. Would that such men had engraved on their hearts the following eloquent truth. It is an amplification of St. Paul's words "For now we see through a glass, darkly."

"In this mortal state of imperfection, we obtain no more, through the word and ordinances of God. than an obscure, confused, and perplexing view of the mysteries of his nature, perfections, purposes and works of creation, providence, and redemption; but, in the state of glory above, we shall know these matters in the most immediate, clear, distinct, perfect, and satisfying manner, like to that in which we are now known by our most familiar friends, or shall be known by God, angels, and glorified saints."

We say were this remembered and controversy forsworn, peace and good will would sanctify the great family of man.—*Calcutta Star, August* 21.

THE CLERGY.

To the Editor of the Englishman.

Sir,—One of the branches of knowledge which the Clergy of our Church acquire in the course of their expensive education, is (if I may judge from the letter of your correspondent AN EXILE) the art of vituperation. He begins by accusing me of bad feeling, though my letter was intended to deprecate an enquiry which must turn out to the disadvantage of himself and his brother Chaplains.

His argument in favour of the large income bestowed on them, in contradistinction to another branch of the public service is twofold; first, that their age on arrival and expense of education are greater; secondly, that their functions more important.

It is very true that a Chaplain, at 26, is older than a Cadet at 16, but how this proves him to be older than a Captain at 36, is difficult to be understood. My comparison was not new comer the Chaplain with newcomer the Cadet, but newcomer the Chaplain with the man of twenty years toils and hardships. Had the Chaplain gone through the same extent of service, and been exposed like the Roman Catholic Missionaries in Cochin China to imprisonment, starvation, and cruel torture, nobody would have thought him overpaid by any pecuniary reward bestowed upon him, if indeed such a man had thought money worth acceptance.

As for the expensive education of Clegymen, I have yet to learn that it is necessarily so. On the contrary young men, who, as your correspondent informs us, "have attained high literary honors in England," get prizes, scholarships, exhibitions, and other scholastic helps, which with the retired and studious habits of a candidate for the ministry, ought to be amply sufficient to maintain them through their course of study. But allowing that they are not so fortunate, but have to defray the whole expense of fitting themselves for their profession, there is another class of public servants, whose education is at least as expensive, and who are not permitted to enter the service till 24 years of age,—I mean the Doctors. How are they paid? They must pay their own passage, and all expenses out to this country, whilst the Chaplain is brought at the public expense. They receive on arrival less than 200 rupees a month, where he gets 500. Yet what did the Court of Directors reply to a solicitation for some further indulgence? That if the present members of the medical service were dissatisfied with their position, hundreds could be got equally competent, glad to accept service.

This brings me to the second part of your correspondent's argument; namely, the comparative importance of the clerical profession. Allowing this to the fullest extent, AN EXILE will see that the pay of professional services is not measured by their importance, but by the rate at which they can be obtained. He would gladly, he says, exchange his rupees here for shillings at home. So would most others. His present pay and allowances are probably not much short of a thousand pounds a year Five hundred and a snug parsonage house in England would be a very pleasant exchange! But the incumbent of a snug living was not exactly the sort of labourer to whom I was alluding as ready for the Indian vineyard; I spoke of curates, and I have not very long ago seen a list of such, well educated men, university men, receiving £20, £30, and £40 a year. Would not such think an Indian Chaplainship great promotion? Why, one year's income of the retiring pension is more than they can expect to save in their whole lives, if ever such a thought as that of laying up riches that perish enters into their heads. But I am not convinced that high pay conduces to "the seeking to lead others to an immortality of happiness." I expect more zeal in the missionary who has only one coat and no scrip, than in him who carries the bag. The soldier in Horace, who had lost his purse showed desperate valour; but when his money was recovered, he shunned a forlorn hope, saying

Ibit eo quo vis qui zonam perdidit.

One word more and I have done. AN EXILE should bear in mind that his salary, whether large or small, is extorted by the dominant power from a people who do not acknowledge our faith. If it were paid out of the contributions of the Church, there could be no objection to it being as liberal as the means of the members would permit. But some modesty I think is requisite in apportioning sums paid to a foreign Clergy out of the taxes levied on Hindoos and Mahometans, lest the day of retribution should come, and when the Idola-

ters and followers of the false prophet get the upper hand, they should in their turn tax Christians in support of their horrid rites and impious ceremonies. It is obvious that whatever remonstrance Roman Catholics and Protestant Dissenters might justly make against such an exaction, our Church could say nothing. Out of our own mouths they would condemn us.

I remain, Sir,
Your obedient servant,
ANGLICANUS.

Barrackpore, 9th August.

THE VIRGIN MOTHER.

(*From the Madras Catholic Expositor for August.*)

See, how she tends those children! her family is numerous—all daughters; some are sixteen. and some are but two, three, and four years of age; with what care—with what chastened feelings and meek accent does she not afford tuition to the elder children, and with what more than motherly tenderness does she not nurse and watch the younger and the weaker; she corrects without giving pain; her rebuke is clothed in gentleness, it hurts and wounds not, but soothes and allays the feelings, for her every word is weighed by prudence, and tempered by meekness; patience is the only rod she uses, and with perseverance she thus cures the most obdurate; inflexible tempers yield to her mild sway, as an unpliant plant does to a gentle heat; when she gives secular instruction, religion is always present; it intrudes not, but her children ever feel its holy influence; it throws a hallowed softness and calmness around it; they feel her work, is the work of the purest love, nothing *earthly* in it, they are therefore enchanted by the charm of such a holy spirit, for its fragrance is of heaven. not of this world, and thus she turns what is often elsewhere *bitter* into *sweets*. But when she teaches the truths of Christianity: Oh! that the sinner could but see the holy fire that glows within, and shines in her face, it would recall his thoughts from earth to heaven, but her abode is the sacred Sanctuary of Innocence, where she sets and forms the infant mind in the pure mould of religion; A feeble and infantile voice now cries out for her '*Mother*,' she hastens to nurse the fretful and sickly little girl—rocks it to rest, or soothes it on her lap to sleep; is there honey upon her lips, or is it the gentle and seraphic music of her voice which has so soon lulled '*that poor orphan child* to rest?' She smooths its pillow, as she lays it down to repose, for a moment or two she bends over the innocent and the helpless, like a figure of Charity stooping over the unfortunate, but what is that which glistens as it falls upon the child's cheek, a *tear*! the tear of tender compassion made holy by the pure spirit with which it is intermixed; but that limpid drop falls not *unacknowledged* or *unnoticed*; her little ward as it feels this balm of human nature opens its eyes only to close them with a retributive smile! the reward is enough! and angels witness and record the act on High; this pure tear, distilled by the spirit of religion on earth, is transformed into a brilliant in Heaven; Sleep on innocent, a mercenary watches not thy couch, but an angelic being in a human shape; You are, poor child, like a lamb that has lost its mother in a flood; but here nature fails to furnish and complete the parallell *religion only* could have given you *such a mother*, who comes and takes you up, and feeds and tends you as if you were her own, because you are one of God's little ones, and her, fellow creature—this is heavenly love!! Behold now this virgin Mother with her holy *Sisterhood* leading the young ones to the Temple of God; what maternal care is now shown; as some lead the juvenile procession, others bring up the rear; how weak is that guard, and yet how strong; a phalanx of soldiers *dare not* break through that line; the angels of the Lord surround the group and lead it to the sanctuary; mark now the fervour and devotion of those humble and devoted servants of the most High—those Guardians of the Innocents—If you felt cold and lukewarm before, you cannot view them, and not feel abashed; you see such noble disinterestedness—such ardent zeal—such deep humility—such profound piety, that if you have a soul, and have not given it *wholly* to the *evil one*, you must feel it all in one religious glow; it is a sight which may warm the tepid sinner, as the rays of the morning sun, may the benighted and frozen traveller; the whole cluster is like the blossom of the vine, until it ripens into beautiful fruit for these little children guarded by Motherly virgins—are the choicest fruits of the Lord's vineyard on Earth; See, they return in the same order in which they went forth. Now witness this virgin mother, issue from her sacred Asylum under a somewhat different garb; what is that which she carries in her hand? The God of Charity and herself only know, but whereto does she now wend her way? to *the sick Hospital*! a gleam of joy passes over those pallid faces as the bed-ridden patients see that handmaid of mercy, enter; a murmur of blessings resounds through the ward as they behold the soother of sorrow, the allayer of affliction, and the comforter of sinners, approach! temporal charity she carries in her hand to relieve the distressed, and the oily balm of religion she pours into the troubled souls, she thus helps the physician, and acts as a precursor to the minister of the Gospel; she relieves their parched lips—smooths down their uneven pillows, and breathes into them part of her own spirit, humility, patience, resignation, love of God, and their neighbour, and then leaves them *better* than she found them; follow her now, if you will, and see her go into the humble and the lowly cottage; there may be pestilence, death, poverty, and misery there, and yet she enters; and faces a danger which the boldest man would fly from, but she possesses in an extraordinary degree a divine essence—*charity*—which knows no fear, and she too knows *death* would be *life* to her in such a cause. If it is a house afflicted with poverty, she administers temporal relief to the wretched family to the utmost of her power; she may find tears of gratitude bedew her hands which the now happy mother of numerous children lets fall as she receives her bountiful alms; if the husband is there, he retires to hide his emotion; and the starving children stand by and look with a sort of awe and delight at the angelic visitant; at the meek daughter of Charity; they

note by their mother's face that relief is at hand, and the wretched she thus makes happy. If again it is a house of sickness she comes to, she performs the duty of the tender nurse and the good physician; to all she is a spiritual adviser; the works of mercy, Corporal and Spiritual, influence her acts; she goes forth clothed in humility, and religion guides her in all her ways. At the close of day, after her labour of love, she returns to her holy sanctuary—the doors are closed for the night—the Bell rings to prayers, and sleep—the sweet sleep of a pure conscience, visits the couch of this '*Virgin Mother*,' and if you want to know who is this Virgin Mother, know, that she is, *The professed Nun ! ! !*

C.—C.

Madras, 22nd June, 1843.

"LOOK AT THIS PICTURE AND ON THAT."

GLASGOW, 28*th Feb.* 1615.

AT this time Episcopacy, without prevailing in Scotland, was the established form of Church government—Spottiswoode being Archbishop of Glasgow; but the spirit of the Covenant was urging the people into open defiance of civil equality as of religious authority. While denunciations of Prelacy resounded from every Presbyterian agitator, the Episcopal party attempted to give it another direction, by raising a cry of No Popery and of the Jesuits, which, though exceedingly agreeable to the Presbyterians, did not divert them from their attack on the Establishment. In pursuance of this policy, John Ogilvie, the son of Ogilvie of Drum—educated at the Colleges of Olmis and Gratz, and ordained priest at Paris, returned to his native country after an absence of twenty-two years, and was apprehended at Edinburgh for celebrating mass. He was confined in the prison of Edinburgh for eight days, with small "sustentation,and (by means of pricking with pins, &c.) was compelled and withholden per force from sleep, to the great perturbation of his brayne, and to compel *ad delirium*." In this tortured condition he was hurried to Glasgow, tried before Archbishop Spottiswoode for saying mass, and found guilty. *He was executed within three hours after his trial and sentence.*

When George Wishart, the precursor reformer and conspirator, was executed at St. Andrews, for heresy and treason, he, while in the pangs of death, threatened Cardinal Beaton with that death to which he was an accessory before the fact,having carried the proposition of assassination to the court of Henry the eighth—and his prophecy was fulfilled. Many of the prophecies and prayers of Knox, in like manner, received full and horrible accomplishment. And when Robert Bruce, the successor of Knox as one of the Edinburgh preachers, got into trouble for practising against King James the lessons he had received in the school of Knox, no one so much distinguished himself for attachment to the King and to order, as John Watt, the convener of the trades of Edinburgh. But Bruce, in the spirit of his party, declared "that he was persuaded a judgment from heaven was abiding Mr. Watt for his injurious treatment of him." He was accordingly shot dead in the Borough Muir of Edinburgh, by some unseen person; and Bruce's biographer adds, that "when he came to this hasty end,they could not but observe Mr. Bruce's words fulfilled."

The Catholic victim, however, felt and acted otherwise; one of Ogilvie's last prayers was in accordance with the faith he professed. He prayed for forgiveness and mercy even to those who persecuted him, and were the cause and the instruments of his cruel death.

6th August, 1622.

Andrew Hathorn, burgess of Glasgow, and Janet Pollock his spouse, were tried and condemned to banishment for life from Scotland, for the treasonable harbouring and sheltering of George Mortimer, a priest.

24th May, 1843.

The episcopacy of 1615 is destroyed. Spottiswoode died in exile, and his son, the chief law adviser in Scotland of Charles the Second, was beheaded by the party whom his father vainly attempted to propitiate by the blood of a Catholic priest. Presbyterianism was, in 1638 and 1688, made the State Religion, and bitterly avenged the inferiority to which it had for many years been subjected. But now, Presbyterianism, in its turn, is falling to pieces—the Presbytery of Glasgow is rent in twain—the minority clinging to the State—the majority volunteering into Dissent. The Catholic Church alone gives evidence of vitality and truth—a bishop and coadjutor, 10 priests, 7 schools and 50,000 Catholic inhabitants.

In 1560, Archbishop Beaton, the last prelate of the Catholic Church in Glasgow, fled to France from the fury of the Scotch Reformers—carrying with him many of the records and much of the history of Scotland and Scottish institutions. He deposited them in the Scotch College at Paris; but what he saved from one set of revolutionists were destroyed by another—the French republican committing to the flames what the Scotch Calvinist had been prevented from consuming.

After a long night of darkness and persecution, the Rev. Andrew Scott was, in 1828, consecrated Catholic Bishop in Glasgow. Fitted by nature for exertion—nurtured under the operation of the penal laws—highly educated, and, above all, having the steadiness as well as the sagacity of his country, he seems to have been made or fitted for the times he lives in. To be useful to the Highland Catholics, and give fixedness to those of Ireland, he, the first of all, introduced the plan of raising large sums by trifling individual contributions and thereby was enabled to erect a splendid temple in Glasgow, the first, in fact, after the style of the middle ages, which is now being revived in almost every locality of Great Britain, where Catholic rank or Catholic industry is found. Greenock and Paisley, and Airdrie, as well as others in Glasgow have been added. And now, from Airdrie to Greenock, reached by steam-boat or railway within the same space of time that a modern street can be traversed on foot, there is a Catholic bishop and his coadjutor; 19 priests; and 72,000 Catholics, with flourishing schools, giving the gratifying promise of intelligence and order, and secular as well as religious happiness. Fortunate as have been all the plans of Bishop Scott—thereby instructing that, like everything successful, they were framed with wisdom, he has been still more fortunate in the acquisition of Bishop Murdoch as his coadjutor—capacity, firmness of purpose, and judiciousness of conduct, exhibiting him not only carrying out Bishop Scott's plans, but also laying for himself the basis of greater and more extended

measures for the benefit of religion. What is to follow belongs not to us to say; but while the heart swells with a joy that religious attachment only can experience, the imagination stretching out into that mighty future, and contemplating, on the one hand, Andrew Hathorn and his spouse, of 1622, and the 72,000 Catholics of 1843, is not unreasonable in figuring to itself the faith that St. Mungo planted in Glasgow again to be as wide in its influence, as it was then in its intensity.—*Edinburgh Courier, May 25.*

RECENT CHARGES.

(Continued from page 111.)

Tertullian, and those writers who preceded him, appear to speak only of the public confession of sins, and the penances enjoined by the canons; but, in the third century, we have abundant evidence of both the doctrine and discipline of the Church on the general subject of auricular confession, as a necessary part of the sacrament of penance.

"God sees into the hearts and breasts of all men," says St. Cyprian, "and he will judge, not their actions only, but their words and thoughts, viewing the most hidden conceptions of the mind. Hence, though some of these persons be remarked for their faith and the fear of God, and have not been guilty of the crime of sacrificing (to idols), nor of surrendering the holy Scriptures; yet if the *thought of doing it* have ever entered their mind, this they confess, with grief and without disguise, before the priests of God, unburdening the conscience, and seeking a salutary remedy, however small and pardonable their failing may have been. God, they know, will not be mocked."—*De Lapsis*, p. 190.

Having mentioned some other sins not greatly criminal he adds:

"The fault is less, but the conscience is not clear. Pardon may more easily be obtained; still there is guilt: and let not the sinner cease from doing penance, lest what before was small, be aggravated by neglect. I entreat you, my brethren, let all confess their faults, while he that has offended enjoys life, while his confession can be received, and while the satisfaction and pardon imparted by the priests are acceptable before God,"—*Ibid.*

Speaking of the culpable indulgence shown to some, who had fallen in the time of persecution, he observes:

"The miserable men are thus deceived; and when, by doing sincere penance, by prayer and good works, they might satisfy God, they are seduced into greater danger, and fall lower when they might rise. In the case of smaller failings, it is required that sinners do penance for a stated time; that, according to the rule of established discipline, they come to confession *(exomologesis)*, and that, by the imposition of the hand of the bishop and clergy, they be admitted to communion."

"There is yet a more severe and arduous pardon of sins by penance," observes Origen, "when the sinner washes his couch with his tears, and when he blushes not to disclose his sin to the priest of the Lord, and seek a remedy. Thus is fulfilled what the apostle says: 'Is any man sick among you, let him bring in the priests of the Church.' (James v. 14)"—*Homil*, ii. *in Levit.* t. ii. P. 191. "At the last day, 'all things will be revealed, whatever we shall have committed; what we have done in private, what in word only, or even in thought: all will be laid open. But if, while we are alive, we prevent this, and become our own accusers, we shall escape the designs of the accusing devil; for thus the prophet says: Let us be our own accusers.'—*Homil.* iii. *in Levit.* t. ii. p. 196. "Observe that the divine Scripture teaches, that we must not inwardly conceal our sins. For as those whose stomach is overloaded with indigestible food, and humours, if they vomit, are instantly relieved: so they who have sinned, if they hide and retain their sin within their breasts, are grievously tormented: but if the sinner becomes his own accuser, while he does this, he discharges the cause of all his malady. Only let him carefully consider to whom he should confess his sin; what is the character of the physician; if he be one who will be weak with the weak, who will weep with the sorrowful, and who understand the discipline of condolence and fellow-feeling. So that when his skill shall be known, and his pity felt, you may follow what he shall advise. Should he think your disease to be such, that it should be declared in the assembly of the faithful, whereby others may be edified, and youself easily reformed—this must be done with much deliberation and the skilful advice of the physician.'—*Homil* ii. *in Psal.* xxxviii. t. ii. p. 688. "They who are not holy die in their sins; the holy do penance; they feel their wounds; are sensible of their failings; look for the priest; implore health; and through him seek to be purified"—*Homil* x. *in Num.* t. ii. p. 302. "If we discover *our sins not only to God, but to those* who may apply a remedy to our wounds and iniquities, our sins will be effaced by him who said: *I have blotted out thy iniquities as a cloud, and thy sins as a mist*"—(Isa. xliv. 22.)—*Homil.* xvii. *in Lucam.**

We cannot find space for more quotations. But as we advance in the inquiry, the evidence thickens, so as to leave not the smallest doubt that the doctrines of antiquity on this point correspond most perfectly with the present doctrine of the Catholic Church: and that the "*intolerable* tyranny over the secret thoughts and consciences, as well as the outward acts and observances, of those who are subject to her authority" was in as full vigour in primitive times, in all those churches which were founded by the apostles, had derived an uninterrupted jurisdiction, and had continued an unbroken succession from them, as it is in ours Has not this ever been the interpretation—and the only sensible and consistent interpretation it is—of that high commission given to the apostles, and through them to all their legitimate successors—"to bind and to loose,"—"whose sins ye shall forgive, they are forgiven; whose sins ye shall retain, they are retained?"

The right reverend prelate then proceeds to warn his readers against the crime of apostatizing, as he is pleased to call it, to an IDOLATROUS Church, *i. e.* the Church Catholic. Now, really this is so old and hacknied a charge, so long and pertinaciously advanced, and yet so constantly and thoroughly refuted, that to urge it now, carries us back to the history even of heathen Rome, when in their blind and furious struggle against the *innovations* of Christianity, as they were called, the Pagans persisted for ages in accusing the meek and virtuous Christian of the most atrocious crimes, such as sacrificing infant children in the celebration of their rites, and then feasting upon their flesh.

* Faith of Catholics, &c., compiled by Rev. Joseph Berington and John Kirk. 8vo. Edit, 1830. P. 429.

And how did the eloquent Tertullian reply to the cousation? Why, precisely as *we* do now to this f the Bishop of London. With him we complain, hat we are condemned without a hearing,—con-emned in ign[illegible]ance of our doctrines and our prac-ces. The prejudice against the very name of *Ca-holic* is still as great amongst some (happily not in ll), as it was against *Christian* in the days of 'ertullian. "Christianity," said he, "is prohibit-d by the laws; *therefore* do you condemn it. But is this a justifiable cause? The Christians re accused of not adoring the gods, and of not ffering sacrifice to the emperor,—and in this indeed *re* are guilty." *We* also are accused of a divided llegiance, because we refuse to renounce our duty s Christians, and give to Cæsar the things that are God's. In this indeed are we guilty, and we glory i it. We glory that at the command of an impe-ious tyrant, following only the ungoverned im ulses of an impetuous temper, a remnant at least f our afflicted ancestors heroically refused to adore efore the golden statue, and to crouch before the vayward but relentless will of the usurping mo-narch. The Pagans, says Tertullian, reproached he Christian for adoring the head of an ass, be-ause, taking Christianity but a consequence of Judaism, they had believed the Jews to have done o: nor was their misapprehension corrected till hey had satisfied themselves with their own eyes, pon the taking of Jerusalem by Pompey, of the itter falsity of this assertion Others, says he, ac-used them of adoring *the cross*, and more especially he sun, because they worshipped God with their aces towards the east, and sanctified in a peculiar manner the day dedicated to that luminary.

Neither has any succeeding age yet corrected all he follies and injustice of the former; and in spite of all our assertions to the contrary, in spite of the attesting voice of one hundred and fifty millions of Catholic Christians, are we still accused of the same absurdities with the same obstinate perversity. When Pompey entered the temple he found no idol; and if the Bishop of London would but enter ours, he might be more cautious how he bantered us with idolatry; for though he would behold the image of Christ crucified, of his Virgin Mother, and of his saints, and see them venerated, in virtue of that which they represent, and employed as incen-tives to devotion, he might very soon be satisfied, if he but questioned any of those whom he there found worshipping, whether it were the image, or that which it represented, to which they addressed their supplications. He would be told, as Tertullian told the calumniators of his days, that we adored but one God, the Creator of heaven and earth, and of all things therein, the Lord, and life, and light of the world, who redeemed us by his only Son, our Savi-our Jesus Christ, and who will one day return amongst us in great power, majesty, and glory, to judge both the living and the dead according to their works.

If ours is to be an idolatrous Church from the presumed *tendencies*—and this is now become a very prevalent, and rather fashionable doctrine—of even the most legitimate use of painting and sculpture in the decoration of our Churches, then indeed is it equally manifest, that the primitive Christians, in the very earliest ages of a struggling and persecuted Church, were also idolaters upon the same princi-ple; for the common use of such representations is attested to this day by the many very interesting remains of ancient painting still existing in the catacombs. If, on the other hand, the Right Rever-end Prelate would insinuate that we were an idola-trous Church because of our doctrine and practice in the invocation of the saints; then also will we triumphantly refer him to the history of the early Church, and ascertain by *that*, that the doctrine of Trent upon this head was also the doctrine of the immediate successors of the apostles, and convince him herein, even by his own rule,—by "those helps to a right understanding of these matters,"—"the sense in which they (the Scriptures) were under-stood by the disciples and immediate successors of the apostles, and which was derived from them to the early Church at large."* Not to load our pages with supernumerary quotations, we will content our-selves with this one from Origen, who flourished in the third century,—certainly far removed beyond the fatal, though mysterious period (*eight hundred years and more*), in which the homilies of 1562 declare us (upon what authority is not said) to have been buried in damnable idolatry,—and who must un-doubtedly be taken as speaking the common lan-guage and sentiments of his day.

"Who can doubt," says Origen. "that our holy fathers aid us by their prayers, and strengthen and excite by the example of their actions, as also by the writings they have left us; herein teaching and in-structing us how to fight against the adverse powers, and in what manner these contests are to be main-tained? Thus they fight for us, and advance armed before us."—*Homil.* xxvi. *in Num* t. ii. p. 373. "And of the holy men who have quitted this life, re-taining their charity towards those whom they left be-hind, we may be allowed to say, that they are anxious for their salvation, and that they assist them by their prayers and their mediation with God. For it is written in the books of the Maccabees: "This is Jeremiah the prophet of God who always prays for the people"—*Lib* iii. *in Cant. Cantic.* t. iii. p. 75. "The angels are everywhere present: come, then, thou angel, receive him that is changed from his for-mer error; from the doctrine of demons; from loud-speaking iniquity; and, having received him, sooth him as a kind physician, and instruct him, for he is yet young. And call to thee the associates of thy ministry, that, together, you may train to the faith all those that have been deceived. *For there is greater joy in heaven upon one sinner that doth pe-nance, than upon ninety-nine just.* Every creature exults and rejoices with those that shall be saved. "For the expectation of the creature waiteth for the revelation of the sons of God!" (Rom. viii. 19.")—*Homil* i. *in Ezechie*, t. iii. p. 358.

To be continued.

CATHOLIC JUDGE AT MADRAS.—It is under-stood that Mr. Patrick Murphy, Q. C., assistant barrister for the county of Cavan, will be appointed to the chief justiceship at Madras, or to the first vacancy on the Indian Bench. Mr. Murphy is a Roman Catholic, and took a leading part in the struggle for Catholic Emancipation; but since the Repeal agitation he has abstained from poli-tics, devoting himself to his profession. We be-lieve Mr. Murphy has been also appointed one of Her Majesty's counsel in England.—*Overland Mail.*

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* Charge, p. 20.

CHURCH PASTORAL AID SOCIETY.

The annual meeting of this society was held on Wednesday at Exeter Hall. Lord Ashley presided, and among those present were the Bishop of Chester, the Bishop of Winchester, the Bishop of Norwich, the Bishop of Llandaff, the Rev. H. Stowell, and a large number of the clergymen of the Church of England. Lord Ashley spoke as follows :—

"It is not my intention to interpose at any length between the meeting and the business of the day, but I cannot restrain myself from saying a few words in congratulation that this society continues to flourish, and to enjoy the countenance and support of the country—(Cheers). I do not believe that at any one anniversary have we met under circumstances of so great necessity as at the present day. I do not believe the country has at any one period more required the co-operation of such an association than at the present hour, for we are beset between two assailants, and if we have to fear the progress of false doctrines with the one, we have likewise to fear what may be called the progress of no-doctrines from the other. We are between the two seas of heresy and infidelity—(Cheers, and cries of "hear.") But I do rejoice that it has pleased God to call me to the honour of presiding over such a society as this, which, both in its constitution and in its conduct, appears to me to be the only actual protesting body now existing in the Church of England. I am very glad that we rejoice in the name, and still more glad that we rejoice in such an operation; but now let me call your attention to the present state of things. You must have seen that the Government of this country have lately propounded a system of education with a view of bringing within the pale of Christianity—for such it is—thousands, nay, hundreds of thousands, and almost millions of children and young persons, who now live in a state of more than practical heathenism. Whether that system is the best in itself it is not necessary here to discuss, but the education propounded I am sure is the best that the Government, under the circumstances of the Church and nation, could propose. There are many points which may require consideration, but the system as propounded to you is worthy of your acceptance—(Cheers). Whether it will be accepted or not by the country I do not know; but this I do know, that if it be accepted it will be your duty to co-operate in forwarding the projects of the Government; and if it be not accepted, it will be your duty to double and quintuple your efforts to do that which they have been unable to effect, and to endeavour to bring within the sound of the Gospel those many millions of whom I have now spoken unto you, and who, if they are not brought within the pale of Christianity, will soon drive this country and this empire itself beyond the pale and even the name of Christianity. Late events have proved the truth of what I say. Two parties were visible in the late events of the past autumn. There was the active and the inactive party. Of whom did the active party consist? Did it not consist of all those who at no period of their lives had ever received at the lips of God's minister the truths and the precepts of the Gospel? And who were the passive party, who, be it observed, had just as much reason to complain as those who were most active? They were those men who, as my rev. friend on my left, the rector of Salford, has said, have been, by the assiduity of the ministers of the Church, brought within the sound of the Gospel—children who have been trained from their earliest years to fear the God who created them and the Saviour who redeemed them. Therefore you have before you a good prospect of success if you will but persevere. But let me tell you that your perseverance must be of no ordinary kind; it requires an amount of self-denial, a self-denial in time, a self-denial in trouble, and a self-denial in what I am sorry to see is a strong test of sincerity—a self-denial in money. Therefore, let me exhort you not to rest content with what you have done, but look on it as a mere drop of water in the bucket, and pour forth your means and even beyond your means, for the opportunity now offered may never return, and be assured that every year now is a century as compared with the times that are past—(Cheers). I do not wish to hold out any flattering prospects of the state of the country. I have seen enough in my commerce with the mighty provinces in the north to know that the country is resting on a dormant volcano. It may please God, and we all pray that it may please Him, to save the country from the danger that threatens it; but, if the country is to be saved, recollect it is not to be saved by the ordinary operations of statesmanship. It must be done by some great exercise of public and private virtue; by a large and immediate diffusion of the Gospel among all classes—(Cheers). It must rise upwards among the rich, and go downwards among the poor, and you must contribute every encouragement you can morally and physically for this great purpose; and rely on it unless you do so, you will not celebrate in this hall many more anniversaries. You may meet, but if you do, it will be to mourn over the fate of these kingdoms and of that Church which, if you had listened in time, if you had listened to the many Jonahs that now speak to you from the pulpit, you might, like Nineveh, have turned to the Lord in sackcloth and ashes, and might have sprung on in a new course of greatness and power—not the greatness of conquest, not the power of mere imperial dominion, but the greatness and power of being a mighty instrument in the hands of God for the advancement of his glory and for the temporal and eternal welfare of the whole human race. I have spoken to you what I feel. I most solemnly feel what I have said, and I do declare my firm belief that, unless some great effort is made by the nation at large to avert the mischiefs which threaten us, not many years will have elapsed before we shall have ceased to be a nation, or if we shall not have ceased to be a nation, we shall have assuredly ceased to have an independent Church and an Imperial Parliament"—(Cheers).

Several ministers and gentlemen spoke in support of the society, after which the meeting broke up.—*Britannia, May* 13.

Bishop Heber's Widow.—The widow of the late lamented Bishop Heber has again married. Her husband is a French Roman Catholic gentleman.—*Overland Mail.*

MORALITY IN EDINBURGH AFTER THE OVERTHROW OF THE CATHOLIC CHURCH.

Dean Swift said truly, that a lie, uncontradicted or twenty-four hours, could obtain the belief of the world. What wonder is it, then, that the reiterated and uncontradicted falsehoods of three hundred years to the prejudice of the Catholic faith, and morality and intellect, should be so deeply impressed in the hearts and opinions of the people of Scotland, and deemed by them "proofs strong as holy writ?" Not only was the liberty of action denied to the maligned and persecuted Catholics, but the liberty also of thinking and of improving thought, while pulpit and platform orations, General Assembly acts, and Presbytery reports, drew figures of Catholicism and of Catholics, that, even if true, deserved not all the ignominy so unsparingly inflicted, and, if false, entitled the accused to the privilege, at least, of denial. But no. The printing press of Ninian Wingate, the famous Catholic schoolmaster of Linlithgow, and afterwards Abbot of Ratisbon, was destroyed by the Magistrates of Edinburgh, at the instigation of the preachers; and the General Assembly prohibited the functions even of the Presbyterian press, when speaking on any side but that of the accuser. Hence the peaceful and religious simplicity of the great bulk of the population before the overthrow of the Catholic Church in Scotland, as well in the exertions made by the Church in the cause of education and of virtue, are totally overlooked, or studiously kept out of view; and, while measuring the value of the change of religion by the noise of its promoters and the affectation of emancipation of the human mind, and so forth, the immorality and the worthlessness that accompanied and followed the proceedings of the Reformers, and which, like a leprosy, pervaded the kingdom, and Edinburgh in particular, are completely suppressed, or kept out of view.

The number of hospitals, of maisons Dieu, and private endowments for purposes of religion and of charity attest how strongly attached to works of piety the inhabitants of Edinburgh were, while the chapels and chaplainries attached to and supported by the various corporations of the city, and the nature of the institutions, bespeak religious practices of the most conducive tendency to a pure morality. Nor were the mercantile class less devout than their brethren of the trades, for one of the last acts and last structures in favour of religion, was the erection by the merchants or guild brethren, of the new aisle now incorporated with St. Giles' Cathedral in honour of the Holy Blood, with an altar and chaplain attached thereto, supported from the entry monies or fees payable by new members. And Janet Ryne, the widow of Michael M'Whan, one of these same merchants, showed that the virtues of the class must have been great, in respect of the exalted devotion of the individuals composing the body:—In 1545, this pious widow, in the pure and quaint simplicity of the Scottish language then in use, endowed, to "the praise and honour of Almighty God, and of his mother, the blessed Virgin Mary, and of Mary Magdalene, and of the haill Celestial Court," Mary's Chapel, for the sustentation of one secular chaplain and seven poor men, and for a chaplain and four poor brethren. But this endowment, like many others, was perverted to different purposes, and some of the united incorporations used the fruits of it in dissipation, and in paying the expences of the corporate and political, as well as social, meetings of the Edinburgh tradesmen.

This, however, was a trifle in comparison with the general corruption introduced into the city. Bands of men from Ayrshire, under Lord Glencairn, and from Forfarshire, under the Mearns, leaders of the movement, flocked to Edinburgh, plundering and burning every religious edifice in their way, and excited by the prospect of still greater plunder in the capital. The cultivation of the soil was abandoned; the useful occupation of the handicraftsman neglected; and not only were the inmates of religious houses thrown helpless on the world, but their tradesmen and dependents were involved in a similar calamity. As regards the nobility, too, whose public crimes history has scarcely yet fully depicted, the embarrassments and absolute poverty under which many of them suffered, are so characteristically described by the English agents of Queen Elizabeth in Scotland, when urging their Royal Mistress to send down money to relieve their distresses, and by bribery secure their doubtful fidelity to English interests, that one wonders not at the flagitiousness of their conduct. In fact, not only were the bonds of religious and political government burst asunder, but morality itself, in this dislocation of society, was utterly exploded. Crimes against person and against property multiplied. The Town Council again and again issued proclamations, the terms of which, and the crimes therein mentioned, are inadmissable in our columns; and the legislature itself frequently attempted to make laws for the prevention and correction of evils itself had been the means of producing.

Thus matters went on for the first thirty years, or one generation of the infancy of Calvinism in Scotland, till in 1592 it was deemed advisable to subdivide the city into districts or parishes, in order, if possible, to correct the general corruption that prevailed. In pursuance of such intention, an announcement was made to the inhabitants, on the 6th August of that year, from the pulpits of the preachers, "That by reason of the great dishonour done to God especially in his holy Sabbath, by a great number in this city in time of divine worship, partly in alehouses, partly in profane games in backsides, partly in the open streets, and some committing harlotry in honest men's houses, and that besides these, God's name is continually blasphemed, and many other vices abound, as daily experience teaches us: As also there are a great many houses in diverse parts here that live only in receipt of stolen gear and entertaining of harlotry, which whole vices spring of ignorance for lack of teaching, due examination, and visitations: like—as our pastors, being so few in number, cannot, in good conscience, discharge a pastoral duty in such a populous city, where vice so much aboundeth, except a means be found out how these enormities, in some measure, may be remedied, which cannot be done but by the division of the town in competent congregations. For this cause, the Kirk and Council hath thought good, for the present, that this city be divided in eight congregations, and they to have eight ministers, whose stipends must be supplied by a yearly contribution of the godly and honest men of this good

town, until it please God that the good town be able of their own common good (corporation revenue) to do it themselves."

But no advantage resulted from this arrangement —the preachers were constantly engaged in contests with the crown and civil power, and in the profanity and cant of the times, by the motion of God's Holy Spirit quickening their unsettled and mischievously disposed auditors into assaults and insurrections against God's silly vassal, as they termed James the VI.; and hence, instead of improvement, matters became worse and worse, until in 1632 the erection of a house of correction became indispensable. Auricular confession, and the ancient practices of piety and of virtue, inculcated and fostered under the Catholic Church, were abolished and forgotten, and instead of the preventatives of the Ancient Church, penitentiaries and houses of correction became the unavoidable auxiliaries of Calvinism, under the influence of which the state of Edinburgh wickedness was almost incredible. In contemplating this period, the suspicious testimony of ardent antagonists is not used. The act of erection—the unsuspected and not exaggerated reasons which forced the town Council of Edinburgh to erect a house of correction are alone referred to. Their Act of Council bears, that "Forasmuch as the Provost, Bailies, and Council of this burgh, finding the town and all the bounds of their liberties to abound with beggars, and all sorts of vices and ungodly manner of living was grown to such an height, that these parts of the kingdom are become a common receptacle of all evil and lewdly disposed persons, so that all virtue is suppressed;"—and, therefore, the institution of a house of correction was resolved on.

As the influence of the preachers failed, so also did the penitentiary. The war of the Covenant---the operations of Cromwell in Scotland---the restoration of Charles the Second, and convulsed state of the country until the desertion of James the Second, tended to aggravate the disorganised state of Edinburgh society to such an extent, indeed, that, in addition to the ordinary criminal jurisdictions for the trial and punishment of crime against person and property, a Court of Immorality for the reformation of manners was instituted,—and that state of society which the proclamations of 1596 intended the preachers to remedy, and the act of Council of 1632 expected the House of Correction to accomplish, was to be restored to virtue by the civil magistrate imposing pains and penalties in the Court of Immorality. As an auxiliary, sermons were delivered by the preachers two or three times a week. Volunteer associations of citizens perambulated the streets, accompanied by a constable, and kept up a system of domiciliary visits that became ultimately very annoying; and finally, waiters or informers were stationed at the corners of streets to see who were absent from sermon, and report them to the magistrates, as well as those who blasphemed, or could be provoked to swear, or frequented taverns or otherwise. The fines imposed by his court afforded a rich harvest to the officers and witnesses, and others engaged in it, while the culprit who was unable to pay afforded to the magistrate an excellent opportunity of exhibiting his virtuous indignation,—and, as in the following case, his loyalty also :—

This, on 2d January 1702, "Adam Johnston, waiter at the Netherbow Port, aged 36 years or thereby, married, being purged (of malice), sworn, and examined, depones, that about fifteen days since or thereby, he did hear John Kerr, workman, swear by the blessed name of God, as he was standing at the head of North Gray's Close, near the Netherbow; and the deponent having reproved him therefore he took the deponent by the breast, and said that there were better days in King James' time, and that, if King James were on the throne, they would not have so many clock preachings, and afterwards desired the deponent to kiss his breech—and, this is truth as he shall answer to God:" "Samuel Livingston, waiter at the Netherbow Port, being purged, sworn, and examined, depones *in forma precedente in omnibus: causa scientiae patet*, and this is truth as he shall answer to God. And the baillies find the expressions libelled against John Kerr, above designed, proven by the witnesses' dispositions: wherefore they ordain him to be taken to the pillory at the Tron to-morrow, in the forenoon, and there to stand for the space of one hour, and ordains him to be imprisoned till that time."

Such was the state of morals in Edinburgh during the first and second centuries of Calvinism. The act of Queen Anne binding it down to order and tranquillity—the gradual withdrawal of the higher classes from it, and their adoption of Episcopacy—latterly, the increase of Catholicism, and the recurrence of its professors to the observances and the practical piety of the ancient Church, have in this third century greatly tended to the reformation of morals, and give to every friend to true religion and to virtue the hope and assurance that in the agitation which Calvinism, again let loose, is about to create, there is a countervailing power sufficient to watch over, and effectually protect, the interests of morality and virtue.—*Edinburgh Courier, May 25.*

BENEDICTINE MONASTERY OF SAN MARTINO —Two miles of good road, and a gentle ascent from Monreale, took us to the foot of the mountain, whence another mile or two of a steep and rugged pass led to the Benedictine Monastery of San Martino. This is a noble pile of building. Vast, but simple in its structure, without architectural ornament, and reposing in peaceful loneliness in the heart of mountains, it seemed, from its character and situation, well suited to inspire and cherish holy and devotional feelings in the breasts of men who had renounced the world, and dedicated themselves ever after to the service of religion. The interior of the building corresponds with its outward appearance. The chapel is of considerable size; but had, with the exception of a few good pictures, less of ornament than is generally met with in places of Roman Catholic worship. The library is a finely proportioned room, and was clean, ventilated, and free from damp when we visited it; and the shelves well furnished with books and manuscripts, which were kept clear of dust and cobwebs. Although all round is wild, naked, and sterile, the little valley in which San Martino lies embosomed, teems with fertility and luxuriance. Corn, wine, and oil, and fruits of every kind that the happiest climate of Europe can supply, were there in abundance, as if an Eden had been scooped out in the mountains, and like their brethren of Paraclete, the Benedictines had "opened another paradise in the wild."—*Passages in the life of a Sailor.*

THE

BENGAL

CATHOLIC HERALD.

'One body and one spirit—one Lord, one faith, one baptism.'

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PROTESTANTISM;

ITS INCONSISTENCIES AND CONTRADICTIONS.

But God is Faithful, for our preaching, which was to you, was not, IT IS *and* IT IS NOT.

2 *Ep. Cor. Cap.* 1.

Having proved that in what is now familiarly called the Puseyite controversy, the Church of England Protestant, however sincere, cannot, even though blessed with the advantages of superior education, decide conclusively, with a certainty placed beyond every reasonable doubt, whether he should adhere to the Puseyite or Anti-Puseyite party, we proceed, first, to deduce from the position we have established, those consequences, which are legitimately to be inferred from the premises, and next to call attention to such other observations as the subject under consideration must naturally suggest.

If then it be true, and we think that we have shown it to be so satisfactorily, that no Church of England Protestant, whatever may be the advantages he may enjoy from education, can, in or by his principles, unerringly determine to what party, Puseyite or Anti-puseyite, he is bound to adhere, it follows that, on all the several grave questions at issue between the parties already designated, the most sincere and even the educated English Protestant can, at best, form only a mere human opinion, such as educated persons may adopt on questions of natural philosophy or politics. Every scholar knows that almost in every department of natural philosophy, those opinions which were once deemed, we might say unquestionable, have been abandoned recently for others of a very opposite character, so that in chemistry, for example, a man would be now laughed at, if he ventured to propound opinions, which, less than half a entury since, were every where acquiesced in by the learned.

And is this to be the condition of the religion of Jesus Christ? Of Jesus Christ, of whom the Apostle proclaims, 'that he is yesterday, to-day, and for ever. But if he be yesterday, to-day, and for ever always the same, ever unchangeable, ought not the religion, the revelation, which emanates from him, participate in his divine permanency and immutability? Ought not the fruit to be assimilated to the tree of which it is the produce, and ought not religion, which is pre-eminently the work of the right hand of the Most High, to pourtray conspicuously those glorious characteristics of the deity, viz unity, eternity and immutability?

In one of his Epistles, St. Paul declares, that he gave unceasing thanks to God, because that the faithful, whom he then addressed, received from him the word of the hearing of God, not as the word of men but (as it is indeed) the word of God....The word then of the hearing of God, as the apostle designates the truths he preached, in order to be profitable to salvation, must be received, not as the word of men, but, as it is indeed, the word of God. That is to say, it must be received and recognised by the faithful, when announced by the lawful ministry who have been divinely constituted its depositaries, its Heralds and Interpreters, as a body of holy doctrines, which, exempt from all the fluctuations of human learning, and of all knowledge derived from man, is essentially one and the same, admitting neither addition nor diminution, inflexible and unchangeable in every country and clime, at the consummation of time, as well as the first foundation of the

Christian Church. To introduce and perpetuate a unity and an immutability of doctrine, such as we here speak of, it is obvious, that there must exist a living speaking authority or tribunal, one divinely guaranteed against error, which shall be the supreme guardian, and also the orthodox expositor of revealed truth. For it would by no means suffice for the attainment of the grand object now under consideration, that the written or other records of revelation should be preserved in their integrity, unless, moreover, unerring means were provided, to convey to mankind the right understanding or interpretation of the doctrines they were called upon to believe and practise. Thus for the well-being of civil society it is not enough that recourse may be had to authentic records of those acts of the Legislature, by which the subjects of any realm may be bound. It is further necessary that a tribunal should exist, qualified to interpret the laws, and to decide any controversies to which these enactments may give occasion. The authority and prerogatives of such a tribunal must be proportioned to the end, to attain which the tribunal has been established. If that end be one of a merely temporal and transitory nature, one which may be accomplished by the external obedience of the subject, and which does not require an internal unhesitating and fixed assent of the mind, then an authority such as that with which the parent is invested over his family may suffice. But if the end to be attained belong to a supernatural order, if it require that the mind should yield a firm unwavering belief, a belief wholly secure, not only from actual error, but even from any apprehension of the danger of error, in assenting to the doctrines proposed to be believed, and if, moreover, these doctrines be of an abstruse, impervious nature, so complex, so difficult, so transcendently surpassing the powers of the mind, that in their investigation, human learning and genius are of no avail, then, both to secure a rational, constant, firm assent to such sublime truths, and to be enabled to fix infallibly in every controversy which may arise upon them, the limits, where truth, if we may so speak, ends, and where error begins, no other authority than that of a tribunal divinely constituted for these great purposes, of such a tribunal as Catholics recognise in the true Church, can be adequate. Hence, in consequence of the want of such an authority, we find, that the whole history of all the Reformed Churches, without exception, contains numberless instances of departure from several points of doctrine, which, at their origin, they respectively professed, as well as numerous examples of angry and endless controversies on the doctrines they received. Hence, again, it happened, as was indeed unavoidable, that some of their adherents, disapproving of a departure from the principles of the first Reformers, and others, entertaining on the controversies which arose a different opinion from their brethren, new sects were formed, until, at length, it has become impossible to enumerate the divisions, and subdivisions, into which the conflicting creeds of Luther and Calvin, the parents of the Reformation, have been fractioned.

When writing to the Galatians, St. Paul exhibits the very different fruits which are produced by the flesh and by the spirit. Of the former he says, "Now the works of the flesh are manifest.... QUARRELS, DISSENSIONS, SECTS.... Of the which I foretel you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God." We behold in these words the terrific denunciation of exclusion from eternal life, of everlasting reprobation held forth by an inspired Apostle, in order to deter Christians from perpetrating an evil, which is the every day offspring, the fatal perennial fruit of the Reformation. If the rule be good, "Judge of the Tree by its fruits," and Divine Wisdom declares that it is, what language can be strong enough to warn mankind, not to approach the deadly plant, from which such destructive fruits to Religion have so abundantly emanated? "But yet the Son of man, saith the Saviour, when he cometh, shall he find, think you, faith on earth?" Would not one suppose, that, when the Redeemer gave utterance to this awful interrogation, he contemplated with prophetic view the dreadful shock, which, after the lapse of fifteen centuries, Christianity was to sustain from the Volcano of the Reformation?—That he beheld, in the distance of ages, the audacious and turbulent licentiousness, which originating with two or three rebellious Monks who, stained with the guilt of sacrilege and broken vows, trampled on the holiest ordinances of religion, and, like the rebel Lucifer, not content with the treason they themselves had perpetrated, would not desist from the consummation of their impiety, until they had drawn after them a third part of the Heavenly Host, an immense proportion of the unsuspecting and once faithful children of the Catholic Church.

CATHOLIC ORPHANAGE AT CHANDERNAGORE.

On last Sunday, the Archbishop V. A. B. accompanied by Doctor McClelland visited the Orphanage at Chandernagore. The state of the Institution, we are happy to add, is most satisfactory, owing chiefly to the un-

remitting maternal care of the Nuns, and the zealous co-operation of the Rev. Mr. Boulogne, and of the Masters acting under his care. Although there are upwards of 100 children in the Orphanage, there is one only of them, an Infant, dangerously ill, all the others generally enjoying excellent health. The bread and milk supplied for breakfast and supper are quite as good as any parent would desire to have served up to his children; in effect they are not inferior to what are supplied in the best schools of Calcutta; and what will be moreover gratifying to the public to know, both bread and milk are plentifully served up, the quantity being regulated solely by a regard to what the health of the pupils requires. The dinner consists alternately of meat currie and of rice and dhall, all well dressed and supplied in abundance, according to the judicious standard just mentioned. To the male and female Orphanages spacious compounds are annexed, where in the morning and evening the children amuse themselves. In a short time, it is intended to arrange a safe and commodious enclosed bathing place, in a spot adjoining to the river, and in such a way,as that the baths will be constantly supplied with water from the Hooghly. Owing to the liberal supply of clothing sent to the Institutions lately by one or two Converts, the children are in this respect also very well provided for at present. They were all, particularly the girls, cleanly and even neatly dressed on the occasion we now refer to. We hope that the example of the pious Individuals, whose charity we have just alluded to, will incite others to imitate their generosity to the Orphans of our Community.

PROTESTANT TRADING MISSIONARIES.

The late discussions in some of our local journals respecting the engagement of Protestant Missionaries in Mercantile speculations, induce us to publish a few extracts from a Protestant work entitled a "*Hand Book for Emigrants and others, being a History of New Zealand &c. by* JOHN BRIGHT *M. R. C. S.* 1841." noticed in one of the late numbers of the *London and Dublin Orthodox Journal* brought by the last Mail. The author says that:—

"Abroad the (Protestant) missionaries are accused of having endeavoured to appropriate the entire commerce with the natives. If so, they have unjustly interfered, and attended so much to secular pursuits, as to prevent their effecting all the good in their power. In confirmation of this, their accusers say that the chairman and others (of the Church Missionary Society) engage in commercial speculations, having, together with Mr. Clendon, the consul for America, a ship, the *Tokyran*, engaged in whaling, and they point to the immense territorial possessions of the society, comprising a great part of the north end of the island, and containing an immense acreage of Kowry timber, the most valuable production. And it is also noticed that a very large annual supply of very superior articles of trade are sent out to them, with the society's mark on the packages, which merchandise is expended on their own interests, without reference to those duties they were sent to perform."

It will be perceived from the above, that the zeal in the pursuit of wealth and the comforts of this world has, in a great measure, blotted out from the minds of these Missionaries the more important concerns to which they were morally pledged by their voluntary *professional* engagement. By connecting this with other similar doings here, lately brought to light, we may safely presume that this love of trade among the Protestant Missionaries is not confined to any one sect or class of Protestant Missionaries or to any particular country or clime, but that it has taken a wider range than could be possibly credited. In securing the interest of the American Consul, whose influence must necessarily be great in New Zealand, the Missionaries have shown themselves to be but too wise in their generation. It is however stated that

In the first place, their accusers do not sustain, out there, the most perfect characters; in the second, the ministers say, 'We are here for life, and our children have grown here; may we not provide for them? We are in the receipt of salaries, why may we not apply them to our advantage? We have done the best we can for the native, while we have done well for ourselves, and we should have done better for him but for the force of bad example, which you are too ready to show and to sanction. We are responsible for our trust on earth to the society's committee, and we render our accounts to them."

Granting that those who accuse the Missionaries are not the *most perfect characters*, yet the latter do not venture to deny what they are accused of,—on the contrary, we find them defending their trafficking propensities on the ground that they have families to provide for. But another reason is assigned, which the society, who sent them forth for the conversion of the heathens, should well look into. They assert that they are on the receipt of salaries, which they are at liberty to apply to their own advantage. The inference is, that their receipts are more than their disbursements, including of course all the expences incurred on account of their wives and children. The question naturally arises,—whether these Missionaries are justified in laying out such surplus of their salaries, *in trade*,—not for the benefit of those whom they have gone to convert, as asserted by others in like circumstances,—but for their

own benefit?—or whether it is not rather expected of them to appropriate such savings to the founding of some institutions for the spiritual well-being of their flock:—or, if this spirit of charity be wanting,—to the more worldly and personal, yet judicious, consideration of keeping them aside for the benefit, at an after period, of their widows and orphans? To involve the surplus of his salary in the precariousness of trade, the nature of which must necessarily create anxiety to a degree, that is apt very often to induce forgetfulness of the higher and more sacred duties to which he is pledged, can never be the part of a Missionary, whatever be the reasons adduced for its adoption.

The writer of the Article in the Orthodox Journal in reviewing the work says that "the reply of the Missionaries to their accusers is as amusing (in ministers of religion) as it is abortive. It amounts to this: though we do profess to follow a Divine Master, who told us to take neither scrip nor purse for our use, we have thought it wise to take care of ourselves first, and make converts next. The burthen of a family to provide for is absolutely ludicrous in a man who sets forth to 'convert the heathen;' as well might soldiers and sailors take their families into battle, and nullify, by their anxiety for the safety of their babes and spouses, their utility as warriors. 'Go it, pious men! Grasp 95,000 more acres of the best land of New Zealand, and we shall still less wonder at hearing that, though your disciples have 'learnt of you to read and write,' "*it is doubtful whether piety has entered their souls.*"

The next extract, shows the consequences of this commercial propensity in Missionaries:

"The Wesleyans also delegated ministers to labour among the heathens, and were settled down at Wangaroa, whence the outrages of the natives obliged them to flee. Their chief station is at Hokianga, and about that neighbourhood; the members are not many, although their ministration is perfect. Some of them have given up their labours as missionaries, and taken to trade very extensively, doubtless an error in any one who has once officiated as a minister of the gospel, one of them engaging in large contracts for timber.*"

The last extract we present by way of contrast to those that precede it:

"The Catholic mission is guided by a zealous and well-informed superintendent, under the title of Vicar Apostolic of the Islands of the Western Pacific, settled at Kororarika, where he performs mass. He has been very assiduous in his duties, and is very sanguine as to the result. With those Mowrees (natives) to whom he is known he seems popular. He is a native of France, M. Pompaliere; the natives call him *the Pikypo*, for what reason I know not;* he also employs a schooner and makes the circuit of the island. He has converted the oldest chief in the Bay of Islands, old Tarryha, his sons, and people, although previously attendants on the church mission. His reverence proceeds on one good principle, that of guarding the natives against selling all their land. He says he has not been sent to trade, that he is no buyer of land, unless to assist natives who have been reckless of future wants. Of the actual result of his efforts no opinion can, for some time, be pronounced. When I embarked to inspect a country on the east coast, I was surprised to meet, on joining my ship, Moka, Tarryah's son, with about thirty of his people, men, women, and children. During their passage, three times a-day, their discordant voices were raised together, chaunting the mass, or some service of the Catholic faith. Moka told me he was going to the eastward, to his wife's relatives, and was commissioned to introduce to the natives the news of the vicar's intended visit to them, to build him a chapel there, and practice the people in such part of the Ritual as his own party had learned.

"When they landed on the coast, every one had a good loading of guns and trade, and Master Moka had a store of guns and gunpowder, blankets, and other trade. They reached Opeteekee, where they built a chapel, and the very children were humming over some portions of masses in their play. Twice a day the chapel was crowded, chorusing together, although perhaps not twelve of all of them had ever seen the vicar or his curés. The vicar paid them a visit soon after, and many members signed their names as of his flock. Moka sent eight fat hogs to him as a present, and paid him great attention."

* For further information of the mercantile propensities and performances of Protestant missionaries, see some plain statements and unsparing reflections of a Protestant, in *Lang's History of New South Wales.*

ON THE EXISTENCE OF GOD.

(Continued from page 104.)

Of the several machines invented by man, we find in animals several beautiful specimens. Of the pulley in the trochlearis muscle of the eye; of levers in the joints; of a syringe in the heart; of a pump in Picquet's receptacle; of the pneumatic machine or bellows in the lungs; of elastic springs in the cartilaginous rings of the trachea; which together with the larynx, form a most inimitable apparatus, constituting within so small a compass, a perfect wind and string musical instrument; of prisms and various optical apparatus in the eye; of a harp or harpsichord in the organ of hearing, which, besides a drum, contains an elegant series of bony strings of different and proportionate lengths, the vibrations of which are most probably in unison with the harmony of the fundamental base in music; of strainers and funnels in the kidneys; of suction and straining in the capillary mouths of the lacteals; in the stomach we see Papin's digester, joined with chymical solvents or menstrua in the gastric, salivary, and pancreatic juices; in the circulation of the blood, a hydraulic ma-

* Probably a corruption of *Episcopus*, Latin for bishop.

chine of singular construction; in the gizzard of fowls a grinding mill, &c. &c.

All those various and complicated motions are carried on simultaneously, without any effort or uneasy sensation to the animal, and with a velocity truly astonishing. Of this we have several examples, as of the action of the tongue in speaking or reading, of the voice in singing, of the fingers in writing, in playing on musical instruments, and in many other occupations of art. The heart contracts four thousand times in one hour, and in that hour three hundred and fifty pounds of blood pass through it, that is, the whole mass of blood of the human body fourteen times. In Doctor Hunter's account of dissection of a whale, he says, "ten or fifteen gallons of blood are thrown out of the heart at a stroke; and the water roaring in its passage through the main pipe of the water-works at London bridge, is inferior in impetus and velocity, to the blood gushing through the heart of this animal. The whole idea fills the mind with wonder." (*Paley*)

No man who has paid ever so litttle attention to muscular motion can, without terror and astonishment, observe the amazing velocity with which the muscles, ministering to locomotion act in the hare, the greyhound, or the race-horse could he believe, that whilst the trunk is whirled through the air with this almost incredible rapidity, the multiform functions of the interior organs could be at the same time carried on without confusion or disorder? and yet we know the fact to be so, inasmuch as the momentary interruption of any of these functions, would throw the whole into derangement, and cause the immediate death of the animal.

"The bodies of animals hold in their constitution and properties, a close and important relation to natures, altogether external to their own: to inanimate substances and to the specific qualities of these: *e. g.* they hold a strict relation to the ELEMENTS by which they are surrounded." (*Paley.*)

This relation is particularly evident in the organs of sense. The lungs would be useless without the air, which is indispensable, not only for dilating the air vesicles of that organ, but also for communicating, in the act of inspiration, a portion of vital, and for taking away in expiration another of noxious air, both necessary to the life of the animal.

The sense of hearing, and the charms of sound, eloquence, conversation, and music, would be lost, were not the vibrations of elastic bodies, conveyed by another elastic medium, the air, to the organ: so of smell, to which the same fluid is indispensable. Whatever other purposes light may answer, as a constituent principle of bodies, its principal use with respect to animals, is that of exciting the sensation of vision; this sense, of all others, is probably the most delightful. All nature, all the works of God, all the beauties of creation, would be lost to man, without this singular, this enchanting fluid: the outlines of all bodies wrapped in impenetrable night, would be perceptible only to the touch; gloom, darkness and misery, would be the portion of all sensitive beings: but when the Creator said, "*let light be*," the symmetry, the majesty, the splendor of the whole shone forth in all their dazzling lustre: "the tints of flowers, the plumage of birds, the bright scales of fishes, the painted wings of butterflies, the spotted lustre of insects," the rich colouring of the landscape, and all the glory of the celestial vault.

Could any other proof be required of relative plan, of design, of intelligence? The element of light is quite distinct from, and should seem to have no necessary connexion with the humours of the eye, and yet the light would have been useless to man without these humours, as the humours would be without the light: that wonderful machine, the eye, is perfectly formed, long before it is destined to see the light, and when they meet, they are as well acquainted, as if exclusively made for each other. This observation is equally true with respect to all the other senses. Why the aqueous humour, so universal in terrestrial animals, is wanting in aquatics, can any other reason be given, but that to the latter, living in a fluid of the same density, and consequently of the same power of refraction, that humour would have been superfluous?

The succession of animal life, so miraculously provided for by generation, is such a striking proof of creative power, as must for ever confound the atheist (if such a being exist without derangement of reason). In the majestic oak, the pride and ornament of the forest, the philosopher sees no more than the expansion of a small seed, in which the tree is supposed to have existed in miniature: when he sees a chicken force its way through a shell, he must wonder; but to bring his wonder to its ultimate climax, he must contemplate a sensitive and rational being, produced from a drop of transparent fluid. It surpasses his comprehension to know where the exact point of organization begins; but he must confess, from all the laws of sound reasoning, that the existence of such a wonderful creature as man, from such circumstances is a greater miracle than the creation of a thousand material worlds. This miraculous creation is ever before his eyes; let him then wonder, contemplate, and adore.

Mechanism, thus far, we have made subservient to our purpose of proving the exis-

tence of God. What remains for our further consideration, as appertaining to man, being more of a metaphysical than a mechanical character, must be compressed within a small compass.

(To be continued.)

MADRAS.—Rev. Mr. Egan at Secunderabad in the Madras Vicariate has lately baptized, after due instruction, a Brahmin distinguished for great proficiency in the Oriental languages. The Convert evinces very good dispositions and great zeal to devote his talents to the conversion of his countrymen.

HUSSENABAD.—Rev. Mr. Freysinous states that in the Mission at Hussenabad he has lately baptized two Mussulmen, and also one Infant of the same persuasion, who was in a dying state. He adds that a Mussulman family of his Mission showed a great desire to be allowed to pay their devotions in the Catholic Church there, and that when permitted to do so, they brought to it some humble gifts in testimony of their reverence and gratitude.

THE KING AND QUEEN OF BELGIUM.

The *Englishman* of the 31st ult. copies from the *Britannia* an account of a grand Procession at Brussels, at which the King and Queen attended, in order to present a rich massive crown of Gold, designed to adorn, on certain Festivals, the statue of the Blessed Virgin, in the Cathedral of that city. The Editor of the *Britannia*, exulting in imaginary triumph over the follies of Popery, asks, of what services could the proceeding now mentioned be to any one, to the Holy Virgin herself, to the King or Queen, to the Archbishop who officiated, or, in fine, as we have said, to any one, either in this world or the next. It is really too bad, it is degrading to the Press of a Christian country, that an Editor should estimate by so gross a standard as that assumed in the remarks just quoted, the value or importance of any act of religious veneration or devotion. It will be consoling, no doubt to the Editor of the *Britannia* to learn, that in Protestant England, instances may be found, when the standard by which he would appreciate religious observances or offerings has been applied most successfully, in the estimate of the gross and carnal persons who employed it, against even the use of prayer and the frequentation of Church on Sundays. "Why do you not," (we state a fact) said an Irish Catholic to his English Protestant friend, "sometimes, at least, say a prayer, or go to some place of worship on Sundays and not live as a heathen?" "Fudge," replied the Protestant, "I eat, I drink, I sleep, I get on in the world as well as those Church going people; that these sort of bother serves to no purpose." A few months since, when the statue of Sir T. Munro was erected at Madras, the instant it was elevated and fixed in the position it was destined to occupy, a grand salute was fired from the ramparts of Fort St. George, and the Noble Governor, together with the assembled heads of Civil and Military society in that presidency, joined in the public demonstrations of honor paid to the emblem of departed worth. The London papers are frequently filled with commendations of those public spirited individuals or corporations, who display liberality and zeal, in the erection of Statues to the great men who have done honor in the field, or the senate, to their country. The anniversaries of their renowned achievements are celebrated with a pomp, and festive luxury, on which thousands of pounds are expended, and all this is deemed a just subject of admiration and praise, because the nation thus evinces its gratitude for the services rendered to the empire, and because a powerful incentive is supplied to others, to emulate the splendid career of the heroes, whose memory is honoured. If gratitude for benefits received, if zeal to incite the rising youth to deeds of fame be dictated by love of country and by reason, shall these noble feelings be paralyzed, only when there is question of the immortal concerns of religion? Shall we, at the festive board, and by the erection and decoration of statues and columns, honor the senator and the warrior, and yet show ourselves cold and indifferent, when there is question of honouring the most exalted of God's creatures, her whom an Archangel saluted as "full of grace," and in reference to whom the Holy Mother of the Baptist exclaimed with astonishment "Who am I that the Mother of my Lord should come to see me?" Alas! how true is it that the children of this world, are often wiser in their generation than the children of light!

LETTER No. IV.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS.—*The Catholic Church!* What does not the term '*Catholic*' comprise within it? every thing; it is the Christian's test, his title deed; it is a crucible in which we can easily detect the pure gold from the baser metals, *Truth* from *error*.—*Unity* from *division*—*Peace* from *strife*—*Holiness* from *impiety*, and finally the *Church of Christ* from *what is spurious*. It is under the shield of this sacred name that the Christian Missionary will enter uncivilized and heathen nations unasked and against the will of power-

ful Potentates, because he derives his *decree* from the King of Kings, " Go, and preach to all nations,"—he may suffer death, but he dies rejoicing in the glorious Christian appellation of ' *Catholic.*' This Palladium then of Christianity includes within it all the marks of the true Church, for the Protestant is as keenly alive to its importance as the Roman Catholic himself; he knows well that unless he can show his right, his title, his Christianity is chimerical indeed. Let us therefore, my dear friends, analyze the term ' Catholic,' and try its applicability to our respective Churches, and whichever stands this ordeal, we may rest assured it *alone* wears *the true mantle* of *Christ*, it alone is the true and only Catholic Church, " out of which there is (you as well as Catholics affirm) no ordinary possibility of Salvation." In its enlarged and theological sense '*Catholic*' is defined to mean Universal as to time, doctrine and place, and it has also connected, with it *visibility*, perpetuity &c. While then I endeavour to confine the bearing of this touch-stone to your Church, I shall also apply it to *ours ;* Let us first then take *time* as regards the Protestant Churches, this may be soon disposed of—it is brief. You cannot go, back for any one branch of your present Protestant religion beyond the year 1500, *Luther Calvin's* era, unless indeed, as I have seen and some Protestants do when hard pressed *as to time*, you fall back to the Albigenses of Languedoc of the 12th century, or the Lollards of England of about the same age, for your origin of religious existence : take them; you may reckon them, if you like, as the germ of your different Churches; this however must be said, that if Protestantism cannot revert back beyond that period, it can at least boast of what the Church of Christ cannot, that of its progressing forward in the framing of New Creeds, as if it were to keep pace with the times, or to fill up the places of those sects which have died the death of everything human; for instance, the age of 1500 produced Lutheranism and Calvinism; that of 1600 Quakerism and Arminianism, that of 1700 Methodism, and Swedenborganism, that of 1800 Irwinism and Socialism, with *scores* of other *Isms* besides, and 1900 is before us. Protestantism may be said then to be indefinite as to time, being always under an unceasing process of incubation and *reformation*, never complete or perfect, but continually labouring to bring forth sect after sect; if, as a case, you take Quakerism, you must allow it had no existence until about the year 1650, you date therefore its *birth* from that period, and you call its earthly parent ' *George Fox* ;' take again our own age, the 19th century, and you note the date of the Irvinites, Rowists, Socialists, Latter-Day Saints &c. from the year on which they were struck off the anvil of the reformation; some of the Founders are still living. Well, condemn them as fanatics, as innovators, as coming *too late* into the field, and they will with the *same rule* knock you on the head, for if you be a Lutheran, a Calvinist, a Church of England man, a Unitarian &c., they and *we* know well who got up each opposite creed, and in what year it was produced. Not one, then, of your present denominations can pass this line of demarcation, the year 1500; you had not then seen the dawn, and you are not yet *full born*, for more are in the same *prolific womb*. This therefore is the *Catholicity* or *Universality* of *Protestantism* as to *time* ; in its *oldest branches* it does not exceed quite 400 years, and in its *youngest shoots* not 10 *years*; you ask me for proof, and I offer you incontrovertible History, and facts occurring before your very eyes: England is inundated with opposite religious Creeds, and Protestant Germany is sickening into *infidelity* and *rationalism*, you may remember *Luthers* own memorable and boastful saying, that " at one time he stood *alone* against all Christendom," or as your Bishop Tillotson describes it, " In the beginning of the *reformation*, when *Popery* had over-run the western world, *Luther* arose, and for a long time stood *alone* :" again in one of your Standard works, "The poor man's preservative against Popery," you may read therein that, " About three hundred years ago, the people of England *were all* Papists." Is not this enough, without troubling you with more authorities, to convince you that your Catholicity as to time does not yet reach 400 years,—Pause! my friends, and draw your inferences. But as to the Church of Rome, view her in one unbroken line, not standing *alone* as *one* individual, but consisting of millions of beings; trace her from the 19th century to the 1st from the year of Christ to the year 1843, and you will find her genealogical or Apostolical tree in history; like a mighty stream proceeding from one deep and exhaustless fountain, and continuing in its course age after age, without any visible change; so has the Church of Rome come down the current of time, not like those petty reservoirs of water—those partial sects of all ages—which are accidentally or artificially formed, and then break their boundaries, till they are lost in the aridness of the desert and disappear Yes, you will find that the Missionaries, the Doctors the Bishops, and the Popes of the Church of Rome have succeeded each other in the ministry of the Gospel age after age; they come and they go like the leaves of an ever Green-Tree, the mellow leaves

in due course imperceptibly fall off one by one, and young buds instantly spring up in their places, till they in their turn ripen and drop off to be followed by others; thus the succession is ever kept up, the nature of the tree is never modified, it is always fresh and green. The Bishop of London indeed in his last 'Charge' is forced to acknowledge that the Church of Rome, "in her doctrines and practices is unchanged, unmitigated, and unqualified,"—truly were she otherwise she could not rightly claim to be 'the Catholic Church,'—study again, my friends, the History of the ancient kings of Europe, of France, of Spain, of England, Ireland, and Scotland, read of the acts of a Charlemagne, of a St. Louis, of our Edwards, of our *Alfred the Great*, great because he was good—good because he was a true disciple of the Christian Church, so good was he and his people, that it is a nursery tale, a true story, that bracelets of gold could be hung up on the high way and they would not be touched; who converted these to Christianity, who introduced them to such strict morality, *Protestant Ministers*? Ah! my friends, *Luther* was the *first parson*! Now look at the mouldering ruins of the magnificent temples, Monasteries &c. around you, and which the Alfreds, the Edgars, the Albans &c. of once Catholic England founded; the ashes of the noble founders repose under the fallen walls of their own temples, but their memory lives; they left us these *sacred relics*—these immoveable '*land marks*'—these unquestionable *traditions* that the ancient Christian Faith of England *once was* Catholics; then after this, imagine, that you view some of the great Apostles of the Christian Church land in the respective countries chosen for their field of labours; contemplate as nearest to St. Xavier tracing the footsteps of St. Thomas, follow him in imagination in his progress through India, until he penetrates the confines of China. Behold at a distance St. Augustine with his 40 *Monks* landing in England, see St. Patrick kneeling on the shores of Ireland, mark St. Palladius walking through the wilds of Scotland, and who, think you, sent them upon the embassy of Christ? Who, but the *Popes* or *Bishops of Rome*. Where—where was then the religion of the *present* Archbishop of Canterbury, of the Assembly of Scotland—of the Jumpers and Shakers of Wales? History tells us *no where*, but that they appeared about 1000 years after Great Britain and Ireland received the Faith of Christ,—But, advance with me, my friends, a few steps further into the preceding ages, and there you will meet with the names of such holy men, Doctors and Popes, as St. Athanasius, St. Hilary, St. Ambrose &c. and Popes Marcellus, Eusebius, Silvester &c. in the 4th century; St. Clement, St Cyprian, St. Gregory and Popes Calixtus, Urban, Fabian &c. of the 3d century; St. Irenæus, St. Justin &c. and Popes, Anacletus, Alexander I. Pius II. Victor II. &c. in the 2d century: and now I beg leave to introduce you through the Popes, or Bishops of Rome, St. Clement, St. Cletus, St. Linus, to the *Chair* of St. Peter, to the Chief of the Apostles; yes, in this short chain, you may discover the connexion, the unity, the link of one faith between St. Peter the Apostle, and our present good, holy, venerable Pope, Gregory XVI. You have only to refer to Church History for their names. This is then the *Catholicity* of the Church of Rome as to *time*. Reflect here upon the prophesy of Isaiah, "*my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.*" C. LIX. 21. Tell me to whom is it most applicable, to the Protestant Churches of some 300 years growth, or to the Roman Catholic Church traceable to the age of the Apostles? I cannot help here adding the authority of one of your living Judges, Lord Cuningham, given in his note to his Interlocutor, in the Court of Session, Edinburgh November 1842, in the case of *non-intrusionism*; the affirmation made on that occasion is that of a fearless, unbiassed, and upright Judge in his administration of justice, and derived from unquestionable facts recorded in history; this talented lawyer says, "It was by *Act* of *Parliament* that a *change* from the *ancient Catholic Faith* to the *Protestant Creed* was authorized; by the *same authority* the *confessions* of the *New Faith* from time to time, were *sanctioned* and *enforced*"!! I shall reserve for the subject of my next letter '*Catholicity*' as to place.

Your's faithfully

C. A. C.

FOR THE ORPHANAGE AT CHANDERNAGORE.

THRO' MR. N. O'BRIEN.

Mrs Brann,.....	Rs.	5	0
W. Roberts, ...		3	0
Mr. Barckley, ...		2	0
E. McCann,.....		2	0
C. K.....		2	0
J. H,.....		2	0

BENGAL CATHOLIC ORPHANAGE.

W G. thro' Mrs. Dr. McClelland, Rs. 10 0 0
Mr. and Mrs. Potterton late of Dum-Dum, thro' the Rev. Mr. Mascarenhas, ... 30 0 0

FESTIVALS.

Sunday, Sept. 10,—XIV. After Pent. 2d Sept. com. Holy Name B. V. M. Com. &c.
Monday, 11,—St. Nicholas Tol. C. d. (yesterday) com. Oct. and H. M. M.
Tuesday, 12,—Office of the Oct. sem.
Wednesday, 13,—Ditto, ditto. ditto.
Thursday, 14,—Exaltation Holy Cross d. gr. com. &c.
Friday, 15,—Oct. Nat. B. V. M. d. com.
Saturday, 16,—SS. Cornelius, &c. &c. M.M. sem. com. H. M. M.

Selections.

PUSEYISM.

We have always had much difficulty in estimating the niceness of Puseyism as respects its approximation to the doctrines of the Roman Catholic Church. The shadowy doctrinal differences which mark the boundary between the two are, when handled by extreme Puseyites, so very faint that they will fail to perceive in what manner the new sectarians can be taken as other than a class of modified Roman Catholics. The High Church party of England have recently disowned the Puseyite doctrine in no measured terms, and this after having, through their organ the *Quarterly Review*, shown a decided inclination towards its tenets. But the Catholics do not appear to admit of this retraction, and use the plainest language when speaking of the intimate relation which they alledge to exist between the new doctrine, and that of the old unreformed Church. A London paper of the 17th June informs us that "the Rev. George Talbot, formerly of Baliol College, has resigned the living of Evereech-cum-Chesterdale, and joined the church Rome," he being the fifth divine of Oxford who has turned Romanist since the conversion of the Rev. H. W. Sibthorpe. In another column of same journal (*Bell's Messenger*), we have singular corroboration of our impression as to the directly Romanish tendency of Puseyism, in the following extract from a speech delivered by Lord Camoys at a meeting of the Catholic Institute, held on the 13th June:—

"Look at the controversy now going on in the established church, especially at Oxford. There was one Regius Professor (Dr. Pusey) just condemned and suspended for having advocated the doctrine of the real presence in the Eucharist; whilst another Regius Professor of the same university (Dr. Hampden) had been subjected to an action for damages for his maintenance of an entirely opposite doctrine. Now, if the action were to terminate against Dr. Hampden, he thought that the University of Oxford would be in what the Americans were accustomed to call a fix! He had heard at one of the meetings of that Institute a hope expressed that they (the Roman Catholics) might live to see the day when high mass would be celebrated in Westminster Abbey. He knew not how probably such an event might be, but this they knew, that the doctrine of the mass had been preached in the cathedral of the University of Oxford (loud cheering); and it had been authoritatively declared, that if Dr Pusey's sermon had not been condemned, *six or seven colleges of Oxford University were ready to have mass said directly* (tremendous cheering and applause). There was indeed a very slender barrier between Puseyism and the Church of Rome; and, oh! what a field was now presented for the Roman Catholics to demolish that slender barrier at once, and to restore this great country to that Catholic union which was so exceedingly desirable. (vociferous cheering)!"

Here we have professed Romanists claiming direct connection with the new doctrine of Puseyism, and declaring that there existed hardly a barrier between the one creed, and the other! But at the same meeting, still stronger language was used, the speaker being a Rev. Mr. O'Neal. He said that———.

"He would tell them for a fact, that one of those Oxford divines of the new school, speaking to a Roman Catholic clergyman the other day, who reproached him for his sluggishness in not at once boldly joining the church of Rome, to which he was already very favourably disposed, told him (the Catholic priest) that he already believed in the doctrines of the real presence, the absolution by priests, the invocation of saints, purgatory, and every other point of the Catholic doctrine; but that he (the Oxford divine) believed the time for joining the church of Rome was not yet arrived, but that he hoped it soon would. (tremendous cheering")

These are most singular assertions, and, to be so boldly made, must have had some considerable ground of solid conviction on the part of the speakers before they could have been so openly ventured on. On such a view as the above, what is Puseyism?——a mere re-approximation to Romish doctrines, and we believe it to be no other. The nice distinctions which enable its professors to declare themselves Protestants, while they adopt a ceremonial of prayer, and a careful observance of particular days peculiar to that form of christianity which they approach without adopting, we cannot in our quality of men of common sense, presume to comprehend. The great landmarks of the two creeds are distinctly pronounced: whosoever passes either of them adheres less to that he leaves, and more to the one he approaches, although in ever so small a degree; and thus he is less a Protestant, and more a Catholic, or *vice versa*, according to the degree of his abandonment of the one, or of his approximation to the other. As in cases of the general unsettlement of old opinions, isolated instances have an extreme value to him who sits by, and watches dispassionately the progress of events; so does this recent conversion of five protestants (Puseyite) members of the university of Oxford to the Church of Rome confirm us strongly in our view as to the tendency of the new doctrine, for we have no evidence that on the other hand the new doctrine has been productive of conversions the other way. Now

if it be, although dissident from the Protestantism of the Church of England, still essentially Protestant, then its professors should evince no leaning to the church of Rome, but if, as facts show us such be not the case, but the contrary——— what then?

We do not think that more comment is required upon so plain a question. It is a public one, and of high interest to many, or else we should have gladly avoided touching upon it. As to the merits of the controversial points at issue between the new creed, and the old,—or rather we should say —between the revivified spirit of an old creed, and its intermediate modification, we do not attempt to pronounce. It is a subject from which personally we stand aloof, and which we deem improper to be treated of at any length in a lay paper But as in England Church goes with State, and as many look to the stability of the one as involved in the integrity of the other, it is right to point towards the progressional effect of an opinion, which may on the above suppositions influence changes far graver, in a worldly point of view, than those of mere doctrinal heresies, mere cessions to, or secessions from, this or that orthodox form of consistent belief.

Puseyism is said,as a doctrine,to be dying out: what is called Puseyism we believe to be extensively taking root among a large body of English professing Protestants.---*Calcutta Star, August* 30.

POSTSCRIPT OF A LETTER FROM THE HON. AND REV. W. CLIFFORD, TO THE RIGHT REV. DOCTOR FENNELLY.

(Madras Catholic Expositor, August, 1843.

Oh, My Lord, little did I think that one day past would make such a difference in our mission!! my letter was forgotten yesterday and we missed the post —To-day I have to add news the most afflicting which could befall our mission!! it has lost its apostle— him whom it will ever regard and revere as such, and as its founder and hitherto on earth, and now I trust in Heaven, its support and protector. A strange disease,and apparently but little known to the medical attendants, has taken from us our beloved and reverend and estimable Superior F. Garnier. The complaint of which he died was a swelling of the face and head, which had succeeded dysentery, and which caused delirium and loss of speech,and seems to have been little known to any of the faculty,Native or European. He had long been broken in health, but his spirits nothing could break—his zeal could not proportion itself to the exhausted state of his body, worn out by exertions beyond his strength during the course of the five years he has been in India. I can safely say his zeal knew no bounds but the wants of this mission, and as they are greater than what any man alone, were he a Xavier, can supply, his zeal and exertions, and the privations and hardships he submitted to,and the enterprises he undertook, were far beyond his strength,and so have hurried to, alas,but too premature a grave, and have deprived us of one whose virtues and amiable and estimable qualities had endeared him to us beyond expression. Never have I shed tears over the grave of a departed friend with more heartfelt warmth and sorrow, and few there are in this world whose loss to me can be felt so irreparably.—He was the slave of the Indians—for his dear people he toiled from morning till night, he knew no happiness but to make them happy—no sacrifice for them of his time or comfort or health or repose was too great for him to make, could he only promote their temporal and eternal happiness!! He has died a martyr to his zeal actually on his circuit to direct and advise his fellow ministers and visit their flocks, and when he left us and before, he had long felt that his bodily strength and vigour were gone, but his courage and zeal made him imagine he had still the strength he had not! I can assure your Lordship that I am slow enough to praise, and it must be signal virtue indeed that shall gain applause from me, but I confess that a more true copy of St. F. Xavier I never knew!! He was his great patron and model, and I trust is now with him in Heaven. As a friend and a man I admired and loved him and feel his loss beyond expression!! God in his mercy rest his soul, and some other apostle among us to supply his loss. Our dear Father was born at Dole, of highly respectable parents, 12th February, 1805; entered our Society in 1825, and came over with F. F. Bertrand to India, the Duranquet and Martin who died in 1839 first Jesuit Missionaries since the suppression, in 1837, he calmly breathed his last in osculo Domini at Madura at 1h. 8m. p. m. the 5th inst.

Recommending his soul and myself to your Lordship's prayers and holy S S.

I have the honour to be,
Your Lordship's humble servant,
WALTER CLIFFORD.

FRENCH MISSIONARIES.

The French Ship *Le Laborieux*, which anchored in the Madras roads on the 4th ult. and remained a fortnight to dispose of a part of her cargo, sailed for Singapore on the 19th, with six missionary priests, from the seminary of the foreign missions at Paris, on board, viz, Rev. Messrs. Favre and Martin, who are appointed to conduct the Chinese College at Penang.—Rev. Messrs. Sohier and Degoust, who are destined for Cochin China,—the Rev. Mr. Journet for Siam—and the Rev. Mr. Venault, who will be informed at Macao on what mission he is to serve.

These zealous missionaries, while the *Laborieux* remained in the roads, resided at the Catholic Cathedral, and offered up the Holy Sacrifice of the mass every day. Their unaffected piety and simplicity of manners endeared them very much to our bishop and his clergy, as well as several others in Madras who came to see them. They were themselves no less edified by the examples of piety and Christian fervour, which they saw in Madras,—a crowded Church on Sundays at both masses and at vespers,—a large congregation every evening during the novena of our Lady of Mount Carmel, and nearly one hundred communicants on her festival day. They were also struck with the order and decorum of the congregation. The Bishop observed with a smile, that no one disturbs the order of the Church except a few French Hugenots. On the morning of their departure, they made presents of little pious prints to the bishop, priests and students of the seminary, to mark their gratitude for the kindness and attention shown them during their short stay. The *Le Laborieux* brought two other missionaries as far as Pondicherry, where she arrived on the 8th of June, and remained nearly a month before she proceeded to Madras. Six other French

Missionaries are on their way to China—two of these, viz. Rev. Messrs. Titard and Forcet, are coming per French. Frigate *Cleopatra*, which is to call at Pondicherry. We wish she may call also at Madras.—*Madras Catholic Expositor.*

IRELAND AND REPEAL.

We never felt less inclination than we do at the present moment to write one single line of what can reasonably be called bluster or rhodomontade about the condition of Ireland, and the popular feeling with regard to Repeal. We consider the whole subject as possessing an importance which it is not easy to overrate, and we wish to draw the attention of our English readers to a plain and unvarnished statement of facts. We are not going to use any heated declamation, for we believe that there never was a question which required to be approached and judged by a cooler and more deliberate judgment. We are willing to take the facts of the case at the very lowest; and to the facts so taken we wish our readers to give their best, their most attentive, and most impartial consideration.

We set out, then, with expressing our own personal conviction and belief, that unless some unexpected and unforeseen accident comes across the scene, to change the current of affairs, there will, within a moderate space of time, be either Repeal or Civil War. As we are naturally anxious to make our opinion worth as much as we can, we have neither formed this belief suddenly, nor do we express it without full deliberation If, then, our opinion has any weight with any considerable section of our English readers, we beg most respectfully to offer them our fixed, deliberate, and unimpassioned opinion, that in the natural course of things there must be either Repeal or Civil War within a moderate space of time; and of the two we very much incline to the belief that Repeal is the more probable. If there is any ground for entertaining such an opinion, it is of inexpressible importance to understand well and clearly beforehand what it is we have to front. We wish, then, our English readers quietly to lay aside the notion that Repeal is a mere word made use of every Monday in Dublin, in connexion with certain periodical receipts of money; and endeavour to form some conception, that it is not a *word*, but a *thing*. We wish them not to be taken by surprise; but to bring it home to themselves as a fact—indisputable as the rising of the sun—that most certainly three years, most probably one year, very possibly three months —will witness a very marked, material, and fundamental change in the relations between England and Ireland. Repeal or Civil War. It is of no use to lament or wring our hands about it. The only point of real moment is to ascertain whether this alternative be a fact, and if so, then to deal with the fact like men. For our parts we believe the alternative to be almost inevitable;—*Repeal*, if the Irish people are commonly wise and prudent—*Civil War*, if they are rash, foolish, and intemperate. Neither of these alternatives is exactly to our taste; but of the two we need hardly say that we very much prefer Repeal.

Our opinion (such as it is) on the expediency of Repeal, if by any fair and moderate line of conduct it could be avoided, is on record. That opinion we have not changed in the slightest degree. Speaking of this country as we always feel, as of an immense Empire, or aggregate of Kingdoms, States, and Colonies, in the well-being of every part of which we take equal interest, in proportion to its importance, and to the firm cohesion of which we attach almost measureless value—we regard the Repeal of the Union as a great blow, not to England merely, but to the Empire—second only to that which it received in the achievement of American Independence. Entertaining this feeling, we wish the blow to be made as little dangerous as calm forethought can render it. Against enforcing the Union upon an unwilling nation by the means of civil war, we, with Lord Althorp, are set firmly and unhesitatingly. Of all conceivable political measures, that of a civil war to subject Ireland to our unjust legislation would be the most certain to ensure the dissolution of the Empire. The other alternative—Repeal—may be brought about in two ways—well or ill; with forethought or without forethought; with securities and statesmanlike providence, or in a wild, bungling, and insane manner. Of these two we again need hardly say that we prefer the former; that we prefer taking time by the forelock, and, by seasonable arrangements of circumstances, adapting ourselves to the Inevitable.

We have no great fancy for tracing out in our own imaginations a supposed current of events predetermined by destiny, and then settling down into the belief that with destiny it is useless to struggle. This is ordinarily the resource—or *no*-resource rather—of fools, sluggards, and cowards. Wise men, brave men, and energetic men set themselves against what the former class style the decrees of destiny, and make a destiny for themselves by turning the course of events into new and unexpected channels. On the other hand, it is quite lawful for those who are rather spectators of events than actors in them, who have no conceivable influence on the adoption of the public measures in question, and who are doomed to witness the entire rejection of the counsels they would have advised, to mark down —not for the purpose of discouragement, but of preparation—the turnings and windings of the stream, and to proclaim aloud, for the information of all concerned, the bearing and direction of the current. In this question of Repeal, if we had any influence on the public councils, we would, most assuredly, not speak the language we are now using.

On the contrary, desiring as we do to avert Repeal, we would with all our heart and soul apply ourselves to this object, and strive to ward off a public calamity by doing inflexible and unsparing justice, by using every power of the Crown and every function of the Legislature to crush and render impotent the misdoers, and in this way we would seek to change the current, not ignominiously to swim with it. We believe it is yet time to do this. We believe the Imperial Legislature, by an honest government of Ireland, might abate Repeal for ever. We feel certain, however, that no such effort will be made, and we therefore take leave to point out what we reverently conceive to be the finger of God manifested in the recent extraordinary concurrence of events. Never surely in so short a time did so mighty a movement as the present Repeal movement spring up, grow, and wax great.

It was at the beginning of this year that Mr. O'Connell, hoping against hope, amidst universal laughter or smiles of derision, announced that this was to be "the Repeal year." The cause seemed

then to be languid enough. From January 1 to May 1 are just four months. Where is this languishing cause now? It is hardly too much to say that it is almost triumphant. Four months have elapsed since Mr O'Connell was jeered at as a quack who was cheating the people with a nostrum, the practicability of which he did not himself believe. Who dares to say so now? He has *made* it practicable. He has removed the grand impediments to its triumph—meanness and unbelief. He has been helped on by a few very favourable incidents:—and where have all these brought us?

We will a second time take a test which all Englishmen understand—we mean the money paid for Repeal. Three weeks ago we showed how the repeal rent had risen within a few months, from 24*l.* a week, 84*l.*, 142*l.*, to 473*l.* Since then it has taken another start. Last Monday we find the rent *nearly seven hundred pounds*—683*l.* 9*s.* 2½*d.*—or at the rate of between thirty and forty thousand pounds a year. But we are not looking at this sum in the gross. What we are concerned with, is not the gross sum of £35,000, but the difference between £35,000 and £5,000, which was the amount of last year's rent. Taking a very moderate estimate we may say that, within the last four months, the enthusiasm, zeal, energy, and determination of the Irish people to carry Repeal have been multiplied seven-fold—that the active Repealers of Ireland have been multiplied seven fold. Now, we tell our English readers that the latent and inactive Repealers of Ireland are a most important body in every sense of the word. Speaking of them in the lump, we may say that they include the main bulk of those Irishmen who are not active Repealers. For the truth is, that while individual Englishmen are loved and welcomed in Ireland, England is hated and abhorred; and the bulk of Irishmen have been deterred from being Repealers by the belief that Repeal will not succeed. This *vis inertiæ*—this despair of the future—this strongest prop of the Union—is now abolished. There are few men now, who, judging by the mighty stride that has been made in so short a time, are not in a capacity to see that perseverance in the same efforts will bring on a still more signal success. The inert and desponding millions are roused. They are flocking everywhere in Leinster, Munster, ay, and even in Ulster, at Mr. O'Connell's heels, in thousands and hundreds of thousands. If Almighty God gives Mr. O'Connell health and strength, he *will* see a Parliament in College-green.

But let us take a hasty glance at some other points in this great case. There are two matters connected with the Orangemen of Ireland which have been helping this agitation forward not a little. The one is the discontent of a large section of them openly expressed against the Government, who by their organ, the *Mail*, are clamouring for a national Irish party. The other is the rabid malignity of the rabble of that party—through which one murder of a Repealer has already been committed in Ulster,—at Clones—and which, speaking through the *Evening Packet*, the organ of the Government section of the Orangemen, already threatens Mr. O'Connell with assassination; and in the columns of the *Cork Constitution* expresses its pious regrets that the Catholic clergy are not massacred. We put both these passages on record for the peculiar edification of our readers. These are the words of the *Evening Packet*:—

"We tell Mr. Daniel O'Connell, in a pathetic spirit, that if he shall live much longer by Repeal, *he will die by Repeal.* The shoemaker's blood has been the first sacrifice on the altar of Repeal, but who shall say it will be the last. *If Daniel O'Connell shall fall in the inglorious agitation*, his survivors will have the satisfaction of reading on his tomb, 'He died a Repealer.' *To this complexion it must come at last.*"

These of the *Cork Constitution*:—

"There has been blood in the north; *the pity is that it has not been taken from less vulgar veins.* It is the incendiary instigators—the reverend Repealers that ought to suffer."

These expressions, and the general tone of swaggering Orange ferocity which the Repeal agitation has roused up into fresh vigour, are having the effect—now that the Repeal spirit is fairly roused—of stimulating still more, if possible, the energy and resolution of the Repealers.

Another topic which is co-operating most extensively with Repeal is the Poor Law. The old law was bad; and, though not yet old in years, it has become decrepit and palsied in every limb. Everywhere resistance to it is spreading, is becoming more and more successful, and the enforcement of it is becoming less vigorous and hearty. It is hated, and most justly hated, as one of the vilest, basest, and most unchristian laws—in fact if not in intention—that ever was enacted. It *was* enacted we believe—and it is one of the few laws that has been enacted—with a sincere wish to do justice to Ireland. And this solecism in English legislation is pointed at by its victims and those who loathe it, and they say one to another—"See here how England legis-"lates for us when she wishes to do us good. We "hardly know which we should most curse her for, "her benefits or her injuries." The nature of the existing law has brought about—among Orangemen almost as much as among Liberals—this state of feeling; and just when this feeling is at its height, out comes the amended law—the Poor Law Amendment Bill—the fruit of all the deep meditation of the Tory councils. Of this we may surely conceive some good hope? We take it up, and we find that, while the principle of workhouse relief remains unaltered, the management of the law is to be rendered still more unpopular than ever. The Boards of Guardians are, at the present time, composed of one-third official and two-thirds elective guardians. Lord Eliot—or those who rule Lord Eliot—have thought to sweeten the unpopularity of the measure *by increasing the number of official guardians to one-half.* Is it possible for madness to go further than this? The poor-law is the right-hand of the Repeal agitation, and this new bill is a two-edged sword in Mr. O'Connell's not wholly powerless fingers. "The new poor-law" says Mr. O'Connell, "is too verbose. It might have been made much "shorter by comprising it in two sentences—thus—"'Be it enacted, that the poor-law commissioners "'shall have unbounded dominion over the rich "'and poor of the land,' and to this sentence "there should have been appended a second clause, "containing the requisite proviso to the following "purport—'Provided always, and be it enacted, "'that they shall invariably exercise that dominion "'in the most insulting manner.' If this bill," said Mr. O'Connell, "becomes the law of the land, "I will let my property be destrained, but never "again will I voluntarily pay one penny of the "poor-rate." Of a truth, this amended law is doomed before its birth.

Another circumstance is the foolish notice by Mr. Lane Fox, for the suppression of the Repeal Agitation, and for the call of the House of Commons on the 11th of May. This, like most of the other things that Mr. O'Connell has recently had to contend with, is rather to be looked on as a means of keeping up the excitement of a contest, and drilling his troops for the more serious battle that lies before them. We need no ghost to tell us—we hardly need Mr. O'Connell's assurance—that he will *not* obey the call on the 11th of May. Mr Lane Fox is just one of that class of persons whom Providence sends into a party to damage it irrecoverably. His motion, which the Government will not sanction, while they will and must condemn the agitation, will teach the Repealers that their enemies would put them down if they dare; but that they dare not, and that they cannot. The public refusal to obey the call of the House will be the first public step towards practically setting aside of the Imperial Legislature when it clashes with the wishes of Ireland, and trampling on the English Parliament, in a manner that will be infinitely gratifying to the pride of Irishmen.

The discussions on Repeal in the various Irish corporations, and the immense accession of moral influence to the Repeal cause thence arising, together with many other subordinate topics, we pass by for want of space; and we close our imperfect catalogue by mentioning Mr O'Connell's plan for an Association of 300 *quasi* delegates, from the various constituencies of Ireland, to prepare a Bill for the Repeal of the Union. The man who is followed wherever he goes by hundreds of thousands of Repealers, who levies tribute like a monarch, who has roused into activity this wide-spread national feeling, and filled his countrymen with these resolute expectations, in the space of four months, who dares to defy the House of Commons to a personal encounter, and who, with all these pledges for the reality of the struggle in which he is engaged, commences his operations with a *quasi*-Parliament to enact Repeal beforehand, must be admitted to be a very dangerous antagonist, and to be very confident of his own success.

Now, we beseech those who may have followed us through this imperfect sketch of what has recently happened, and is now happening in Ireland, to bear in mind that this is no fanciful agitation,—empty, barren, begotten of the east wind. It is a stern substantial reality. Whatever may be thought of the prudence of the remedy, there can be no doubt that the agitation of the question is based on the most essential principles of justice—that it is an agitation against the worst, the most loathsome, the most besotted system of injustice that ever cursed a land with its abominable sway. Let the persons who doubt our prediction bear in mind that this successful agitation, though it seems sudden, is in truth the fruit of years of hard toilsome labour and indefatigable wrestlings with doubt, timidity, and by-gone disappointments; that this is an old agitation, deliberately planned, consistently carried out, and which is just ripening and coming to a head. Let them bear in mind that so deep a root has the love of Repeal taken in the public mind of Ireland, that while it allowed itself, at the bidding of Mr. O'Connell, to be buried for a time when seemingly approaching towards success; and though overwhelmed with the disappointment of that sepulture, it has yet consented slowly, deliberately, but completely to be evoked again, to be raised up to its present height, and to be once more carried on with increasing activity, vigour, and the most confident expectations of success.—*Tablet, May* 6.

RECENT CHARGES.

(Continued from page 123 *)*

In his book on the *Lamentations*, he says: "I will fall down on my knees, and not presuming, on account of my crimes, to present my prayer to God, I will invoke all the saints to my assistance. O ye saints of heaven, I beseech you with a sorrow full of sighs and tears; fall at the feet of the Lord of mercies for me, a miserable sinner." Addressing himself to holy Job, he says, "Pray for us unfortunate creatures, that the mercies of the terrible God may deign to protect us in all our tribulations, and in the midst of the snares spread by our enemy."—*Lib.* ii. *de Job.**

* Faith of Catholics, &c. p. 426.

We hope we may also venture to introduce, as evidence of the ancient and orthodox doctrines of the Church on images, two highly interesting letters on the subject, the one from Gregory the Great, and the other from Gregory the 2nd; and we would fain express a hope that, though some centuries later, yet the former being 1000 years, and the latter 900 before the publication of the homilies, *they* also may be adjudged to be beyond that unhappy, but unsettled boundary of 800 years and *more*.

'We have been informed," says Gregory the Great, writing to Serenus, bishop of Marseilles, "that, inflamed by an inconsiderate zeal, you have broken certain holy images, under the plea that such were not to be adored. And, indeed, that you should have forbidden their adoration would have deserved our eulogy, as you now deserve our censure for having broken them; for tell me, brother, when did you ever hear of any other priest or bishop doing as you have done? And should not this consideration alone have withheld you from a procedure from which it would seem that you alone are wise and holy, while all others are impious and in error. Know you not that it is one thing to adore a picture, another to learn by a picture what *is* to be adored. For pictures are to the illiterate what books are to the learned. For in them they see what examples they are to imitate, and thus they are enabled to read, without knowing their letters. Wherefore you had no right to break or destroy that which was placed in the Church, not for the adoration of the people, but for their instruction. And as it was not without reason that antiquity (this was written before the year 600) had the acts or histories of the saints depicted in the sanctuary, no doubt you would have found means to edify, instead of scandalizing and scattering the flock confided to your care, had not your learning been surpassed by your indiscretion.

"How can you expect to bring the strayed sheep into our Lord's fold, when you know not how to keep even those that were given to you in charge? Wherefore, we exhort, that even now you bestir yourself and be vigilant, instead of giving way to such presumption; endeavouring, for the future, to reunite to your congregation those, whom your recent conduct has alienated and driven from it."—See the Life of St. Gregory the Great, by John the Deacon, lib. III. cap. 27.

The letter of his successor, Gregory the 2nd, is to Leo the Isaurian, and is to be found in Baronius.

"Thou hast written," says he, "that 'things made with hands' are not to be adored; as God hath forbidden it, in Exodus. But tell me, who amongst our predecessors hath ever handed down the doctrine that 'things made by hands' of men are to be adored? But why, like an emperor and head of Christendom, hast thou not consulted the sage and well-instructed in sacred learning, as to the nature of those 'things made with hands' which are referred to by the divine commandment, before spreading disorder and confusion through the empire? Wherefore, since the sacred ordinances of the Church and of antiquity have no avail, we beseech thee, setting aside all

That, however, we may not be stealing a march upon the right reverend prelate, and carrying his admissions beyond their fair and legitimate limits, we must needs state the exceptions which he makes,—contradictory and enigmatical as they appear to us,—against the Catholic use of tradition.

To be continued

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arrogance and pride of heart, to listen with humble docility to an explanation which nothing but gross ignorance could render necessary. And may the Almighty bend thy mind to the truth by the efficacy of his words.

"Know, then, that it was on account of the idolators who occupied the land of promise that God issued this command; for they worshipped idols of gold, of silver, of brass, and of wood; adoring all sorts of animals, saying 'These are our gods, and other god there is not.' Dedicated to the devil, execrable and to be detested, these were the, 'works of men's hands,' prohibited by the divine law; because we find, in the ordination of the worship appointed for his chosen people, by God himself, many things dedicated to the divine glory and service, that were made with hands. But the prevalence of idolatry in the land to which they were on their way, where the very air and soil were infected with it, rendered this warning indispensably necessary to guard the Israelites from being corrupted and seduced by bad example. It was the Lord himself who selected from the people Bezeleel and Eliale, of the tribe of Dan, (Exodus xxxi.) two men whom he blessed and sanctified for the express purpose of enabling them to produce 'handy-work' worthy to be used in his service and contribute to his glory. Again he said to Moses, (Exodus xxxiv.) 'Cut two tables of stone and bring them to me;' and when he had cut them he carried them to the Lord, who with his own finger wrote on them the ten vivifying and immortal words. Again (Exodus xxv.) he orders the cherubim and seraphim to be made, and the table covered with gold on both sides, and the ark of incorruptible wood, in which the tables of the law, the rod, and, the manna were to be placed. Are not these images and symbols made with hands? Yes, but it is to the glory and for the service of God they were made. Whenever we enter the temple of the holy Prince of the Apostles, and there look upon his picture; my beloved Saviour is our judge if tears do not shower from our eyes. Christ restored sight to the blind; but those who saw well thou hast blinded. Thou hast, as it were, drawn a film over the eyes of the poor, and by robbing them of the only books they can peruse, hast doomed them to sloth and indevotion in the churches. Thou sayest that stones, and canvass, and painted walls are adored by us. Emperor, it is not as thou sayest; but that our memories may be assisted, that minds stolid, illiterate, and stupid, may be elevated and carried on high towards those whom these images represent: on these accounts it is we use them, and not as if we regarded them as deities—God forbid! for it is not in such things we hope.

"If it happen to be before our Lord's image we are praying, we say, 'Lord Jesus Christ, Son of God, assist and save us;' but if it be before the image of his holy mother, we say, 'Holy Mother of God our Lord intercede with thy Son, our only God and Saviour, that he bring us to everlasting life.' If it be a martyr,—'St. Stephen, who hast shed thy blood for Christ; O, thou, who as protomartyr, must stand high in favour with Him, pray for us.' And thus we offer our supplications through the martyrs, but we do not, as thou sayest, emperor, appeal to them as gods.

"But thou hast written,—'How comes it to pass that in the six great councils nothing is said about images? For the same reason, O, emperor! that they have not said one word as to whether daily sustenance is to be taken or not; persuaded, no doubt, that tradition was sufficient on that subject. In like manner, the Church hath made use of images on the authority of tradition, as the example of the Jews proved, who attended these councils [illegible] on their persons; and no one with the true [illegible] religion and the burning love of Christ, ever [illegible] journey but with some sacred memorial of this

MISCELLANEA.

BRISTOL.—On Wednesday the Irvingite chapel, under the Bank, Bristol, was sold to the Roman Catholics of that city for 5,000*l*.

The Rev. Mr Hayden, a Protestant clergyman, recently obtained in the Court of Exchequer, Dublin, a verdict for 600*l*. damages against Dr. Harty, the owner of a private lunatic asylum, in which the rev. gentleman had been confined.

CATHOLIC TRADESMEN.—The following suggestion from a correspondent (a tradesman and a convert) will be found worthy of perusal:—"Catholics do not support each other as they ought to do, and I am not the only Catholic tradesman who has reason to speak thus. I have for years heard the same complaint from others Surely it does not require an article in the TABLET, and probably a dozen consecutive letters on the subject, to point out to the Catholics of this kingdom the stern necessity which exists of their helping and supporting each other! If we observe the conduct of the sects around us, and of the Low Church herself, we shall see that with them this practice of mutually supporting each other, by trading one with another, is recognised as a second duty; and this may reasonably account for the seeming prosperity visible amongst many of them. Do we ever see a Quaker begging in the public streets? Never; and why? It is because they habitually trade one with another, and, like children of one father, help each other. Let Catholics do this. Let the titled and the great amongst them ever seek out the Catholic tradesman, and favourably smile upon their brethren of the Faith; and not—as is too often the case—drive up in carriage and four, for years together, to the door of a Protestant shop-keeper, whilst the humble despised tradesman of their own religion, on the opposite side of the street, is passed by and neglected.

"Oh! shame, where is thy blush?"

It may be said that I advocate exclusiveness: so I do, and such exclusiveness is extremely praiseworthy, and infinitely to be preferred to the undue fastidiousness of milk-and water Catholics. Sectarians rejoice in supporting each other: it is their highest boast. In this respect, we may well submit to be taught of them; and if it was ever the duty of Catholics to aid each other, it is doubly so now, when bigotry walks openly forth, and impudently menaces us.—*Tablet. June* 10.

LEEK.—Six adults made a public profession of faith at the Catholic chapel here on Sunday last. An impressive and eloquent discourse was delivered by the pastor, the Rev. James O'Farrell. Several children and female converts were dressed in white, and admitted to the holy sacrament. Their conduct, which was most edifying, appeared to make a lasting impression on the beholders, several of whom were Protestants.—*Tablet.*

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THE

BENGAL

CATHOLIC HERALD.

'One body and one spirit—one Lord, one faith, one baptism.'

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PROTESTANTISM;

ITS INCONSISTENCIES AND CONTRADICTIONS.

But God is Faithful, for our preaching, which was to you, was not, IT IS *and* IT IS NOT.

2 *Ep. Cor. Cap.* 1. *v.* 18.

The reader's attention was directed in the three or four preceding numbers of the *Herald* to the very singular position particularly of English and Scottish Protestantism throughout the British Empire. So far as regards Puseyism, and the difficulties into which it has plunged the established Church, we have, perhaps, dwelt already at sufficient length on these important topics. In what relates to the Kirk of Scotland, the remarks that we shall offer on its present extraordinary and critical situation, although modified by the somewhat different complexion of the controversies which agitate respectively the English and Scottish Protestant Churches, yet they will be found to be similar in substance, because originating and deduced from similar principles.

Abstracting wholly, for a moment, from the merits of either side of the controversy, which is carried on between the Intrusionists and Non-intrusionists, the two parties into which the Scottish Church is now divided, one most important truth is so evident, that he who runs may read, namely, that in, if we may so speak, the constitution of that Church, there is neither recognised, nor contained any principle or tribunal, invested with the efficiency or authority requisite to decide satisfactorily and finally the question, which has given occasion to the present schism.

That question can be viewed under a three fold relation; accordingly as the person who may contemplate it, may deem it to appertain to faith, to morality, or to those changeable disciplinary regulations which may be salutary in some and injurious in other circumstances. If the question referred to belong to the deposit of faith and Christian morality, then it is, undoubtedly, one of most serious consequence, as an erroneous decision on any one great or general principle of faith or morals must inevitably render the Church which sanctions such decision, not a pillar of truth but of error, not the House of God, between whom and falsehood there can be no communion or participation, but the abode of him who is the father of lies.

Again, if, in the supposition we now make, an erroneous decision of such a nature as we have described, be sanctioned by a Church in any one instance, it obviously follows, that it must be uncertain, whether in other cases, of equal, or, if possible, of greater importance, the same Church may not have also judged erroneously, and pronounced that doctrine to be true, which was really not so, or, on the contrary, that tenet to be untrue, which was really orthodox. Thus, the whole superstructure of the doctrine proposed by such a Church totters, the very instant that it falls into error, on any point of the sacred deposit of Revelation. For, of herself, she cannot afford more security that her doctrine is orthodox on one point than on another, and as, from the supposition, she fell into error on one doctrinal question, her authority on every other such subject must be deemed precarious.

In effect, not only the actual lapse of a Church into error on any single point of doctrine renders her other tenets, so far as these depend on her authority, uncertain and problematical, but even the admission that a

Church, hitherto orthodox, may possibly, now, or at a future period, fall into error, deprives her of that teaching, guiding authority, which is indispensable, for the fixedness, security and constancy of the assent, which divine faith requires. The very apprehension, that the Church one adheres to may err, begets anxiety, anxiety, when there is no certain principle that can be applied to remove it, is soon followed by a wavering and unsteady state of mind, and this, we know from St. James, is fatal to the existence of Divine Faith.

All the observations we have offered on the question, which has occasioned the present schism in the Kirk of Scotland, and which apply to that question, if considered as one in which faith is involved, are equally applicable, if the question referred to be deemed one which appertains to Christian morality. For the revealed principles of Christian morality are truths, with respect to which we have to exercise the virtue of faith, as well as when there is question of speculative dogmas, such as the Trinity or Incarnation. For the chief distinction between faith as applied to dogmas, and faith as applied to morality, appears to consist in this, that God, in order to consult for man's moral infirmity, has revealed precepts, which even human reason approves of; whilst on the other hand, when there is question of speculative dogmas, which do not immediately or directly interfere or clash with the passions, then, reason, the only faculty to which such truths are addressed, is obliged to be silent, and forbidden to explore their depth, lest "the searcher of majesty may be oppressed by glory."

The third point of view, in which the question which has occasioned the dismemberment of the Scottish Kirk, may be considered, is that, according to which it should be treated as one of those disciplinary arrangements, which, at one period, may be salutary, although at another it may cease to be so, a change of circumstances may require an arrangement grounded on principles, apparently very contradictory to those, on which the prior arrangement was established.

If the want of a competent authority to decide finally controversies on faith and morality demonstrate, as we have shown that it does, the inadequacy of a Church for the maintenance of religious unity, the want of a tribunal qualified to adjust a difference of opinion on a subject of mixed and merely prudential or economical nature, establishes still more clearly the conclusion that a Church destitute even of an [illegible] as is recognised in every well [illegible] community, must be wholly unfitted for the attainment of those ends for which, in a great measure, a Church must have been established by Almighty God. That no recognised authority invested even with this inferior and, as it were, merely external species of power, exists in the Kirk of Scotland, the present incurably distracted state of that Church sufficiently evinces.

It would be easy to exhibit still more evidently the spiritually destitute and helpless condition of each of the reformed Churches, and their utter inability, to endure the test of time without undergoing various mutations, unless these be, at least externally, arrested by the interposition of the Supreme Civil authority. To be assured of the justness of this observation, one need only glance at the history past and present of the English Protestant Church. To preserve that Church from the evils of inconstancy and changes in her doctrines and rites, every precaution has been taken which human ingenuity and the strong arm of temporal authority could resort to, yet it is notorious that the English Clergy are so divided in religious belief from one another, that were it possible to assemble them together, as, at the last day, mankind shall be assembled in the valley of Josaphat, it would be found, that almost every alternate member of the assemblage differed in faith from the clergyman who stood near him. It might be expected, that, by means of legislative enactments, at least an external uniformity would be maintained in the public service of a Church, so completely the creature of parliament as the English Church is. But even this, all the authority of the legislature has not been able to secure. For the English periodicals teem with accounts, of the substitution in several Protestant Churches of a service, almost wholly similar to that of the Catholic Ritual, in the room of the cold and jejune formulary, hitherto universally practised in them. It is easy from what we have stated, to conjecture what, if we may so speak, would be the amount of internal and external discord in the English Protestant Church, if she were once abandoned to her own resources by the legislature, and deprived of those dignities and emoluments, to attain which, the aspirants for such preferments must, for a time at least, assume the garb of English Orthodoxy, and show a certain external deference to the prejudices and peculiar views of their patrons. But, once that the dignity sought for is attained, the ladder will be cast off by which the candidate ascended to his present elevation, and, when the proper time arrives, like the Rev. Mr. Whewell, he will perhaps proclaim to the world, that he solicited, and solicited in vain, the high priests of the

establishment, to relieve his doubts, by affording him a clear, consistent, and uniform exposition of the articles, one which would reconcile them with one other and with the authorized standards of English Protestantism, and thus he will try to justify himself before the public, for the religious opinions he may have adopted.

BOMBAY.—We perceive by the *Bombay Times* that the Very Rev. Fre Miguel Antonio de Sao Louis Gonzaga, Vicar General of Bombay, has taken his departure for Suez on board the *Victoria* Steamer which left that presidency on the 26th ultimo.

GRATITUDE OF NATIVE CHRISTIANS.

Having been favoured with a perusal of the following interesting and edifying letter, we publish it, by permission, in order to show that the Catholic Native Christians of India are capable of conceiving and expressing all the exalted feelings of gratitude and piety, which at once refine and do honor to human nature. The writer is one of the head men, as they are called, of the very numerous and edifying congregation at Royapooram, Madras, which consists chiefly of Boatmen and Fishermen. They are in number, we have been told, about ten thousand, and, happily for themselves, they enjoy the unspeakable blessing of a truly Apostolic and Venerable Pastor, the Rev. Father Michael. To this good man they have recourse in all their little troubles, and as a tender Father, he soothes and consoles them. The blessed result is, that they are firm in faith and edifying in their observance of the feasts, fasts and morality, which the Church inculcates. For the space of nearly three years during which our Venerated Archbishop presided over them, in common with the other faithful of Madras, only one instance of Apostacy to heresy and that occasioned by poverty occurred, and in a few days after the unhappy event, the guilty party, deeply sensible of the enormity of his crime, did public penance in the Church of Royapooram for the sin he had committed and the scandal he had given.

To His Grace the Archbishop and Vicar Apostolic of Bengal.

MY LORD,—In penning these humble lines to your Lordship, I do it with confident hope that they will meet you in that perfect enjoyment of health, as they leave me and my family (thank God) for the same.

It has been intimated to me by Father Michael, that your Lordship in your letter to him, was kind enough to make particular enquiries about myself and family, accompanied at the same time, with your blessing, a kindness which will ever be remembered by us with utmost gratitude, and with our bended knees we implore your Lordship, to accept our truly sincere thanks.

By the same source it has come to my knowledge that the dignity of Archbishop is conferred on your Lordship, which I must say afforded a pleasing joy to me, and I wish your Lordship will accept my congratulations on so happy an occasion, as also my prayer that kind Providence will not only raise you to higher Dignity, but also bestow continual health and protection through your career in life. I beg now to acquaint your Lordship that I deemed it prudent in time, to settle my son Poonusawmy in life, as also one of my daughters; and it has been agreed upon, that the solemnization of their marriage should take place on the 30th instant; and although situated as we are, so remotely distant, yet I beg to solicit that your Lordship will confer your blessing on them.

Eager as I am once more to see your Lordship I made up my mind to visit Calcutta for that purpose, and personally return my thanks for the great many favours I had already derived from your kindness. Father Michael is always kind towards me and the rest, but I sincerely regret indeed to say that he is continually sick. Naunapracausen, the Sexton of the Cathedral, begs of me to remember him to your Lordship. He is also laid up sick and he placed his younger brother to do duties in the Church.

Before concluding, allow me to crave your Lordship's blessing both for me and my family, and with the assurance of our daily prayers for your Lordship's health.

I beg leave to remain
My Lord,
Your Lordship's most obdt.
and humble servant,
AMATHA APPASAMI MOODELLY.
H & W. *Royapooram.*
Royapooram, 18th August, 1843.

CONVERSION OF DR. CHARLTON—BELLARY.

On the authority of a letter received by the Archbishop from a Catholic Officer, we have to announce that Dr. Charlton of H. M. 63d Regt. Bellary, has become a Catholic, and showed the deepest fervor and sincerity on the occasion of his being received into the Church. Dr. Charlton, was first of the Church of England, next a Baptist, and so zealous that he devoted all that he could spare of his pay to the Baptist cause.

ON THE EXISTENCE OF GOD.

(Concluded from page 132.)

It being conducive to wise purposes in the animal economy, that the motions of several interior parts of the body, most immediately essential to life, should not be under the control of the will, it was necessary to divide motion into voluntary and involuntary.—Amongst many ingenious reasons assigned, why all motion was not subjected to the will, one will fully answer our purpose—the will being quiescent during sleep, could have no effect on the motion of those organs, whose constant action was essential to life, it was therefore necessary to provide against the danger, by employing some more secure agency: this agency, of whatever nature or character it may be, is conveyed to the moving parts by the nerves, which have their origin in the brain and spinal marrow. This influence alone is sufficient for involuntary motion: whereas it is put under the controul of the will in those instances, where the action was to depend on the occasional convenience or pleasure of the animal.

Here ends mechanical inquiry. Perception, sensation, volition, other animal properties belong to metaphysical research. For information on this intricate but certainly important subject, we refer to Locke, Reid, Stewart, &c. &c.

Thus far man stands only on a footing with the brute: perception, sensation, volition, the same in both. The same organs minister to the same purposes: pleasure, pain, life, death, common to both.

Is there then no distinction? Can no accurate line be drawn, contradistinctive of the brute and human species, without having recourse to metaphysics, or the dreams and errors of philosophy? Let us see whether the question can be brought to bear on the principles of common sense. Common sense, and the opinion of all mankind, concur in the belief that the brute knows nothing beyond sensual enjoyment, either in his individual capacity, or as connected with the propagation or preservation of his species. In these two points his sense is acute, and his penetration unerring, but to this he is strictly limited. No man ever believed, that a dog, however, sagacious in the pursuit of his game, could ever be made to conceive the relative construction of the most simple machine, nay the very materials of which such machine may be formed, unless they may minister in some respects to his repose, his ease, or his food. From the general characters of the brute, there can be no hesitation in saying, that his final destination is the earth, and that he can have no claims beyond it, his faculties being exclusively confined to the terrestrial objects: not so of man, "*The Lord God formed man* "*of the slime of the earth, and breathed* "*into his face the breath of life, and man* "*became a living soul.*" (Genesis, chap. 2, v. vii.)

Man not only comprehends and forms machines; but discovers that he himself is a machine: that this machine is constructed on principles superior to human skill; that he is pre-eminently gifted with a faculty superior to sense, and which renders his state paramount to that of all other creatures on the surface of the earth; a faculty which controuls, represses, and commands his will—this faculty is REASON.

By the operation of this reason, he feels that, though a free agent, he has within him a rigid monitor, who, in the capacity of judge, superintends and regulates all his actions, by, a certain standard, as a moral agent. This morality connects him with the source of all morality; it is written in indelible characters on his heart. His deviation from virtue, he knows, is a violation of that law prescribed by his conscience; and in the violation or observance of that law, or in the good or bad use he makes of his free-will, he discovers to an infallibility, the source of moral good and evil.

This same reason points out to him, that the attributes of judgment and reason, which have been granted him, cannot depend on organization or mechanism; that reason is an emanation of the Deity; and that hence it is immaterial and immortal. It is a contradiction in terms, to say that such a gift could have been conferred on a finite being. The capability of knowing God, however indistinctly, necessarily includes the idea of immortality. For a more full elucidation of this point, we refer to Mr. Addison's celebrated number in the Spectator, "On the Immortality of the Soul."

The change from a finite to an infinite existence, from earth to heaven, is awful, but at the same time glorious to man: the weakness of human nature may shrink from it, but the more powerful voice of reason interposes, and intimates that this change "unites man to his Creator, and resigns him, for all eternity, to his merciful disposal."

In conclusion: that the works of nature proceed from the design and contrivance of an intelligent and omnipotent agent, is evident; that the intimate connexion of cause and effect, is uniform and constant; that the order and regularity of all human things, preclude every idea of chance; and that every thing is regulated by system and design—"design must have had a designer, that designer must have been a person, and that person is God." This is enough for man to

know: it answers all the ends of his destination, and leads him to that humility and reliance on Providence, which is the most essential point of his duty here below. It is not in the knowledge of the laws of nature; it is not in the cultivation of science, that the characteristic, the true excellence of man consists. It consists in an humble resignation to the will of Providence—in a firm reliance on his justice, goodness, and mercy, and in a constant reference of his actions and existence, to that stupendous Being, "who in his power ruleth for ever," and in whose hand is the soul of every living thing, and the spirit of all flesh of man.

CEYLON.

APPOINTMENT OF A CATHOLIC BISHOP.

We have been permitted to publish the following letter just received by our venerated Archbishop:

My Dear Lord,—I beg to inform you that the last Overland Express, which arrived here on the 21st ultimo, put me in possession of an Epistle from His Eminence the Cardinal Prefect of the Sacred Congregation De Propaganda Fide, giving cover to an Apostolical Brief, and announcing that His Holiness has been graciously pleased to create me Bishop of Usula and Vicar Apostolic of Ceylon—The Brief will be proclaimed to-morrow in the Church after high mass. I own my Lord, I am unworthy of so high a calling, and inefficient to acquit myself of the arduous duties attached thereto; but the present deplorable state of this Mission, and the consequent solicitude of my fellow labourers here, compel me to accept the function. May I, therefore, most earnestly pray that your Lordship will kindly impart every admonition which your Lordship may deem necessary for the efficient discharge of my pastoral duties in this part of the Vineyard.

* * * * *

In the interim, recommending myself and Mission to your Lordship's and fellow labourer's prayers,

I have the honour to remain,
My dear Lord, Your Lordship's
Faithful Brother in Christ,
Cajetanus Antonius.

Ep. Elect, Usula ac. Vic. Apos. Ceylon.

We borrow the following from the *Ceylon Observer* of the 14th ultimo, relative to the elevation of the Vicar General Rev. Cajetanus Antonius as Bishop of Usula and Vicar Apostolic of Ceylon.

"Yesterday at half past ten A. M. after High Mass and Benediction at the Church of St. Lusia the Vicar General, Rev. Caytain Anthoni, and ten priests took their seats in front of the great altar, the Rev. Caytan Rosayro ascended the pulpit and opened two Bulls from His Holiness Pope Gregory the Sixteenth. The first Bull contained a charge to the clergy and the laity soliciting submission to the Ruling powers and to the Church, and invoking the grace of God for increased piety, peace towards each other, and eternal happiness. It ended in the appointment of the above Vicar General as BISHOP OF USULA. By the second Bull the said Bishop of Usula is appointed VICAR APOSTOLIC OF CEYLON. This sudden announcement gave great satisfaction and pleasure to the whole congregation, and all the Bells being rung the priests chanted the *Te Deum* and other hymns of thanksgiving, approached the new Bishop, and saluted him, who then ascended the pulpit, and addressed the clergy and the congregation in the most affectionate terms, soliciting their assistance and advice in the discharge of the sacred duties just imposed on him, and dwelt for some time in observations on the lives and conduct of St. Paul and Charles of Boremeo. The Bishop promised to attend strictly to the extent in his power, to instructions for the improvement of the minds of his flock and their moral and religious duties. A more worthy person could not have been selected for that sacred office—he possesses many excellent qualities and very liberal principles—this appointment will reconcile all amongst that body, from the late misunderstanding which existed between some of them and one or two of their Clergy. The greater part of the congregation most eagerly rushed to their Bishop to offer their congratulations and kiss his hand."

TRANSUBSTANTIATION.

(*Continued from page* 36.)

We now have arrived, Mr. Editor, at what we may call the terminus of our patriotic disquisition regarding the tenet of Holy Church under present discussion. We stand on the threshold of the fourth century of Christendom, which is not only the range of historical space to which, at the commencement of these enquiries, I have confined myself, but which is also the utmost limit to which those among Protestants, who entertain any regard for ecclesiastical antiquity, will allow the purity of Christ's Holy Religion to have extended. The triumph achieved by the lowliness of the crucified Jesus, and the glory of the cross which began openly to cheer the most civilized nations from above their prostrated idols, and their now hallowed temples, the unusual number of Catholic writers, distinguished not merely for zeal and piety, but for universally admired proficiency in sacred and profane learning, throw a hallow of splendor about this century, which must needs endear it to the heart of every true Christian, and render it of almost unequalled importance in the annals of Church history. In fact it seems a trait of God's particular providence, that at a time when her temporal exaltation provoked the rabid invectives of the well-skilled advocates of sinking paganism; when her mater-

nal joy was embittered by the specious sophistries of daring heretics; that at such a time, I say, men should be raised up, capable not only of coping successfully with her subtle enemies, but of throwing a never-fading lustre around the great cause they advocated. The names of a St. Hilary, St. Ambrose, St. Athanasius, of a St. Cyril Jesus, St. Chrisostom, St. Jerome, of a St. Bassil, St. Gregory, St. Ephrem, and many others, will remain at once objects of everlasting respect to the children of the Church of Christ, and never-fading beacons of religious truth to future divines. The Church became free, with that freedom wherewith Christ had made her free against all human probability, and nobly she fulfilled the injunction of her divine Master, to preach on the house-top what she had heard in secret. The sacred tenets of truth, whispered till then only within the secret recesses of barred mansions, were proclaimed in the market-places; and the mystery of the saving cross till then only learned within the hidden charnel-houses or the catacombs, was now publicly displayed on the top of the houses of God, with which Christianity studded the world. The Church spoke now her saving faith without fear or disguise, no longer shrouding her sacred mysteries to the uninitiated under the thick veil of utter silence or emblematical expressions; no longer were her tenets or internal constitution under violence aud pressures; she spoke it by the mouth of men, who uncorrupted, because unacquainted with the sophistries attendant on high rank and riches, imbibed yet her doctrines in the simple, severe, and chastening school of persecution and adversity. Hence, Mr. Editor, it is my opinion, that we have hardly an age of the Church, in which ecclesiastical writers deserve such an implicit reliance on the hand of a sincere enquirer after truth as the fourth, in which they could, without the slightest restraint, tell aloud what they believed, and profess what they practised; and over whose heads the purifying waters of oppression had flown too lately to make us suspicious of their integrity. Protestants could never have made a more unfortunate hit than this, viz. to let their innovating heresies be tested by the writings of as much as even the *four* first centuries. For, excepting the Fathers of the Council of Trent, they meet with no more determined enemies, than those of the fourth age. It would indeed be easy enough, to shew that this is true with respect to the whole circle of their new-fangled doctrines; but as all other questions except the one of Transubstantiation is foreign to my present disquisition, I must and will confine myself to it alone. I will adduce and elucidate Mr. Editor, the testimonies of several Fathers of this period; although there is not wanting what is called a negative argument in our favor, proceeding from the confession of conspicuous Protestant writers. Among these let me quote the Centuriatores Magdeburgenses, who in their remarks upon the fourth century, declare, with more candor than generally distinguishes the fraternity, that (if I am not mistaken as I only trust to memory), in regard to Transubstantiation, the writers of the IVth century are quite in favor of the Pope. At least they do so in their notes upon the 8th century where they state: De transubstantiation multa habit Damascenus; viz. "St. John Damascenise's writings contain much about Transubstantiation." Another Protestant writer, to whom also, honesty seems not to have become a dead letter, whilst writing about controverted points, is forced to confess, that: "*The present author would be misunderstood, where he conceived of as believing that the question is to be brought to the test of what was held by the many eminent men who flourished in the fourth century. Further he knows, that they spoke commonly of a* CHANGE *made in the elements, but not destroying their substantial properties. That they expressed the former sentiment in language which led to* TRANSUBSTANTIATION, *shall not be here denied.*" [Lectures on the Catechism of the Protestant English Church, and Dissertations, by William White D. D. Bishop, &c. of Philadelphia, 1813, pag. 484 [—So much for a candid adversary; I wish, Mr. Editor, those Protestant theologians (?) who talk with great confidence about Transubstantiation having never been heard of until the 9th or the 12th century, were masters of as much learning, or honest dealing as this Dr. White. Among others, I could wish the pious (?) Dr. Cosin, had not come before the world in the garb either of a fool or a knave, by trying to persuade us, in his history of Popish Transubstantiation, that the Church of Christ knew nothing of this tenet until the 12th century!!! The assertion is no less gratuitous than the arguments he has used for establishing it are fallacious. It would have been more honorable for the zealot Bishop of Durham to say: "we won't believe that Popish tenet; and do not care what the Fathers of *all* centuries say either for or against it." This would have been less ridiculous than his professing to esteem ecclesiastical antiquity, and then go about squeezing its testimony "*nolens volens*" through a sieve of Protestant notions. This is not unlike the barbarous way common to ancient judicial proceedings, wherein the humane examiners had their victim hoisted on the rack and, by

dint of torments and dislodging of bones, forced him to confess not what crime he had committed but whatever they had a mind for hearing.

But now, Mr. Editor, let us return from these revilers of the ancient Church to the Fathers themselves. Yet before I do so, I must observe, that it is by no means my intention to gather and discuss *all* the arguments in favor of our holy tenet, which abound in the venerable writers of this century. This would bring me beyond the limits of a simple dissertation, and may not be agreeable to at least the generality of your readers. My intention is merely to select a few from among their glorious number, and again only some few from among their most conclusive passages, which confirm the truth of the Catholic dogma under discussion.

(*To be Continued.*)

THE ORPHANAGES, FREE SCHOOLS, AND THE CATHOLIC INSTITUTE.

To the Editor of the Catholic Herald.

SIR,—I perceive lists of contributions to the different charitable institutions, established by our worthy Archbishop, published weekly in your valuable journal, and as it is natural to suppose that the Donors who have so generously contributed to the support of these institutions would be anxious to know in what manner their subscriptions have been appropriated, I beg to propose that a statement shewing the whole amount received and expended on account of each charity, be published for general information. If my memory does not fail me, I think it was promised at the onset, that yearly and monthly accounts, especially respecting that excellent institute the Orphanage, would be inserted in the *Catholic Herald.* A statement exhibiting in a *concise* manner the receipts and disbursements of the Free Schools would be very acceptable also. By supplying these desiderata, I am sure you will be the means of obtaining further support not only from those who have already subscribed, but from others who may have kept back their contributions in order to ascertain in what manner the sums already collected would be appropriated.

You have also omitted to notice the Calcutta Auxiliary Catholic Institute and the Society for the Propagation of the Faith, established about two years ago, when both those associations were warmly advocated by you. As the organ of the Catholics, your paper ought not to evince a lukewarmness in such matters and suffer our best institutions to dwindle away without at least making some slight attempts, with the powerful engine in your hands, to arouse the dormant sympathies of those Catholics, who had cordially joined in establishing them, and who I have no doubt, if called upon, will be as willing now as they were then, to assist in the good cause.

A SUBSCRIBER.

August 31st, 1843.

The subscriptions for the PROPAGATION OF THE FAITH are regularly announced, and for them the Vicar Apostolic is responsible to the Lyon's Society and eventually to the Holy See. In a similar way, the subscriptions for the Orphanage are announced, and as it has been repeatedly stated, that of the sums collected, recently Rs. 4,000 were applied to the purchase of one of the Houses required for the children, and that on an average 6 or 700 Rs. were expended monthly for the support of about 100 children, the number usually residing in the institution and for the rent of the two houses now added to the Orphanage (the rent of the two is 57 Rs. per month) it seems to us that enough was done to satisfy every useful purpose, and particularly to elicit the support of any person disposed to encourage that useful institution. Rent, servants wages, the support of two masters and two matrons amount to nearly 200 Rs. per month, thus leaving for the diet, washing, &c. &c. of each child a sum of about 4 Rs. To these obviously some other expenses must be added for clothes, for medicine, for furniture, and other matters which will occur readily to A SUBSCRIBER. From what has been stated now it will be seen at once that there is no superfluous outlay, and we think that the data supplied by the *Herald* showed fully and clearly to every one who reflected on the matter the state of the Orphanage and its funds.

With respect to the Free Schools—we doubt not but we shall be furnished immediately after the ensuing annual examination with a report of the Funds &c. As regards the Catholic Institute we are sorry we are unable to give any information at present.—ED.

USE OF CANDLES AT CATHOLIC FUNERALS.

To the Editor of the Catholic Herald.

SIR,—You will oblige a great portion of your readers, if you will be so good as to explain the reason why lighted candles are carried at Catholic Funeral processions in Bengal, and whether that is required by the Church, or is it a mere custom introduced by the Portuguese Priests? I am given to understand that candles are not used at Funerals in many of the Catholic countries in Europe, and never in Ireland.

I am, your's truly,
A SUBSCRIBER.

We believe in every Catholic country tapers are used at Funerals, as emblems of the light of that consoling faith which teaches that there is a life immortal beyond the grave, in which the souls of the just repose free from the darkness and horrors to which the wicked are condemned.—ED.

CATHEDRAL AND BOW-BAZAR MALE SCHOOLS.

The Examination of the Pupils of the Cathedral and Bow-Bazar Male Schools will be held on the 20th instant. As the Examinations will have closed on the preceding day at St. Xavier's College, four of the Rev. Gentlemen of that Institution have kindly promised to attend.

FOR THE ORPHANAGE AT CHANDERNAGORE.

THROUGH MR. N. O'BRIEN.

J. B. Gonsalves,	10 0 0
A. P. S.	2 0 0
G. H.	5 0 0
C. P. Wiltshire,	3 0 0
A Friend,	1 0 0
Ditto,	1 0 0
Mohes Chunder Picur,	1 0 0
A Friend,	1 0 0
M. Cockburn,	1 0 0
T. Bysack,	1 0 0

PROPAGATION OF THE FAITH.

From the Catholic Soldiers at Dum-Dum, ... Rs. 15 3 0

BENGAL CATHOLIC ORPHANAGE.

A Catholic,—through Messrs. John Lackersteen and Brothers. 200 0 0

From a Catholic, a dozen of Towels,

FESTIVALS.

Sunday, Sept. 17,—XV. After Pent. 3 Sept. Seven Dolors of the B. V. M. d. gr. com. &c.

Monday, 11,—St. Joseph. Cupest. C. d.

Tuesday, 19,—SS. Januarius, &c. M. M. d.

Wednesday, 20,—Quatuor Teuse, St. Eustachius and Comp. M. M. com. Vfg. Fost.

Thursday, 21,—St. Matthew Apost. Ev. d. 2 cl.

Friday, 22,—Quatuor Tense, Fast. St. Thomas de Vil. B. C. d. com. &c.

Saturday 23,—St. Linus, P. M. sem. com. Quatuor Tense, Fast.

Selections.

LORD BACON'S CHARACTER OF THE EVANGELICAL OR DISSENTERS.

"Although they have not cut themselves off from the body and communion of the Church, yet do they affect certain cognizances and differences wherein they seek to correspond among themselves and to be separate from others. First, they have appropriated to themselves the names of *zealous, sincere*, and *reformed*, as if all others were cold minglers of holy things, and profane, and friends of abuses—yea, be a man endued with great virtues, and faithful in good works, yet, if he concur not with them, they term him, in derogation, a civil and moral man, and compare him to Socrates, or some other heathen philosopher..... Then they preach conceits apt to breed in men rather weak opinions and perplexed despairs, than filial and true repentance. Another point of inconvenience is to entitle the people to hear controversies and all kinds of doctrine. They say no part of the counsel of God is to be suppressed or defrauded, so that difference which the apostle maketh between milk and strong meat is confounded, and his precept that the weak be not admitted into questions and controversies findeth no place. But most of all is to be suspected, as a seed of further inconvenience, their manner of handling the Scriptures, for—while they seek *express Scripture for everything*, and that they have in a manner deprived themselves and the Church of a special help, by embarassing the authority of the Fathers—they resort to naked examples, conceited inferences, and forced allusions, such as do mine into all certainty of religion. Another extremity is the excessive magnifying of that which, though it be a principal and most holy institution, yet hath its limits, as all things else have. We see, wherever in a manner they find in the Scriptures *the Word* spoken of, they expound it as of *preaching*."—*Quarterly Review, May* 1843.

PUSEYISM.

* * * * * *

But there can be no doubt that it is making fearful progress among the clergy. We hear of no clerical dissenters from its ranks; on the contrary, the increase of its adherents throughout the country is matter of painful notoriety. Almost every paper gives fresh evidence of the spread of this pestilence among the clerical members of the Church. The instances which are continually turning up of the adoption of these sentiments and practices by one Clergyman after another, in various parts of the country, would almost lead to the supposition that the majority of the body was tainted with them. The University of Cambrigde appears to have adopted them almost to the same extent as the University of Oxford. The Camden Society of Cambridge is the hot-bed of Puseyism. At its last anniversary meeting, a strenuous effort was made by some members of the University to obtain a disapproval of some of the most objectionable passages which have appeared in the Society's publications. Their evil tendency was faithfully exhibited, but every fresh allusion to them was received with rapturous applause. In the course of the proceedings, the President spoke of Dr. Pusey in the most flattering terms; and the room rung with acclamations. From the statements given in the papers, it would appear as though Cambridge has gone almost as far as Oxford in the adoption of Puseyism.

The suspension of the head of the party from preaching in the University of Oxford, so far from damping the ardour of his partizans, appears rather to have inspired them with fresh zeal. He has now the credit of being a persecuted man; he is encircled with the glory of a martyr; and the cause of Puseyism is considered to have acquired a fresh claim on the mind, from the very opposition which it has experienced. Thus is the Church of England torn with internal discord, at a time when the elements of change, of religious change, are powerfully at work in the two other divisions of the empire. Had Puseyism been vigorously discountenanced at the very outset by the Hierarchy, as an anti-protestant movement, it might probably have died a natural death in its cradle. But the Puseyites flattered the Bishops with the offer of a profound submission to episcopal authority, and thus lulled too many of them into fatal security. That submission is now reserved only for the Bishops who look favourably on the Sect. It has struck its roots deep, and extended its branches widely, and more than half the clergy are said to be re-

posing under its shade. We question whether it be any longer in the power of the Episcopal bench, by any effort they can make, to arrest its progress. It appears to gain additional strength from opposition; and even the contempt of society is deemed a badge of honour. It must, we apprehend, run its mischievous course through the establishment, till it perishes in the convulsion which it creates.

This article has extended to such length that we can afford only two quotations, both of which however will serve to shew the spirit of the Tractarian movement and its inevitable tendency, if not design, to root out Protestantism. At the last anniversary meeting of the Catholic Institute, the President thus alluded to recent transactions at Oxford.

"Look at the controversy now going on in the established church, especially at Oxford. There was one Regius Professor (Dr. Pusey) just condemned and suspended for having advocated the doctrine of the real presence in the Eucharist; whilst another Regius Professor of the same university (Dr. Hampden) had been subjected to an action for damages for his maintenance of an entirely opposite doctrine. Now, if the action were to terminate against Dr. Hampden, he thought that the University of Oxford would be in what the Americans were accustomed to call a "fix"! He had heard at one of the meetings of that Institute a hope expressed that they (the Roman Catholics) might live to see the day when high mass would be celebrated in Westminister Abbey. He knew not how probable such an event might be, but this they knew, that the doctrine of the mass had been preached in the cathedral of the University of Oxford (loud cheering); and it had been authoritatively declared, that if Dr. Pusey's sermon had not been condemned, *six or seven colleges of Oxford University were ready to have mass said directly* (tremendous cheering and applause). There was indeed a very slender barrier between Puseyism and the Church of Rome; and, oh! what a field was now presented for the Roman Catholics to demolish that slender barrier at once, and to restore this great country to that Catholic union which was so exceedingly desirable." (Vociferous cheering)!

Some letters from Oxford appeared about two years ago in the *L'Univers*, the organ of French Catholicism, which were evidently written by one who was no friend to Protestantism. They have now been traced up to Mr. Delgairus, the disciple and friend of Mr. Newman, with whom he frequently resides at Littlemore. The following extract from them will serve to show the character of Tractarianism more than a hundred sermons and tracts, written under a feeling of reserve, and with a conviction that it is lawful to practise deceit for the benefit of a spiritual patient.

"Mr. Newman, one of our theologians, published, a few days since, the ninetieth number of the *Tracts for the Times*, in which he designs to demonstrate that the Church of Rome has fallen into no formal error in the Council of Trent, that the invocations of the saints (the *Ora pro nobis* for example), purgatory, and the supremacy of the Holy See of Rome, are in no way contrary to the Catholic traditions, or even to our authorized formularies; in fine, that the dogma of transubstantiation should be no obstacle to the union of the Churches, as in this Article there is only a verbal difference between them. At the same time he is but little satisfied with our Thirty-nine Articles, although he maintains throughout that the providence of God hindered the Reformers from openly inserting in them the Protestant dogmas to which they were but too much attached. You will perceive, Sir, all the importance of those opinions, and the more so, as they are not the opinions of an isolated theologian. I can assure you, that at the same time that an opposition was raised by the elder members of the University, "as might be expected, seeing that they lived under the system of the eighteenth century," that very opposition gave me an opportunity of observing that even the most moderate of the Catholic party at Oxford were ready to sustain the author of the tract."

Again this gentleman writes:—

"In the second place, we have a sacred duty to discharge towards the members of our Church. We cannot yet bring ourselves to believe that our dear England is in the same position as the heretics who boast in the names of Luther and Calvin. Of a truth, Sir, is not the Episcopal order still worth something? A sacrilegious king may, indeed, have stolen from the altars of Canterbury the sacred bones of St. Thomas, but, think you he had the power to drive away the great soul, who, from his throne in the skies, ever watches over the See which he has illustrated by his life, and consecrated by his blood? God forbid that the august line of Lanfranc and of Anselm should ever cease. If we have not preserved it, it is no more; for of a truth you will not say that its succession has been kept up by you. There is no Archbishop *in partibus* of Canterbury or of York, as there is of Cambysopolis or of Siga. But perhaps you may say, that the moment an Archbishop ceases to be in communion with Rome, he also ceases to exist. But permit me here to become a little scholastic, and to borrow the terms with which the schools supply me, in order to give more precision to my ideas.

"There are at this moment in the Anglican Church a crowd of persons who balance between Protestantism and Catholicism, and who, nevertheless, would reject with horror the very idea of a union with Rome. The Protestant prejudices, which, for three hundred years, have infected our Church, are unhappily too deeply rooted there to be extirpated *without a great deal of address*. We must, then, offer in sacrifice to God this ardent desire which devours us of seeing once more the perfect unity of the Church of Christ. We must still bear the terrible void which the isolation of our Church creates in our hearts, and remain still till it pleases God to convert the hearts of our Anglican *confreres*, especially of our holy fathers, the bishops. We are destined, I am persuaded, to bring back many wandering sheep to the knowledge of the truth. In fact, the progress of Catholic opinions in England, for the last seven years, is so inconceivable, that no hope should appear extravagant. Let us, then, remain quiet for some years, till, by God's blessing, the ears of Englishmen are become accustomed to hear the name of Rome pronounced with reverence. At the end of this term you will soon see the fruits of our patience."—*Friend of India, August* 31.

HONG-KONG.

CONSECRATION OF THE CHURCH.

On Trinity Sunday last, the first (A Roman Catholic) Church, in Anglo-China, was consecrated for Divine Worship, by Fra-Antonio Feliciani, the Apostolic Prefect of Hong-Kong.

This Chapel, called the "Church of the Conception," is built upon a small eminence, about the middle of Hong-Kong, with a front towards the Bay. It was commenced in the month of June 1842 and has a college attached for the purpose of educating Natives for the Ministry.

The Chapel is built in the form of an oblong square, and inside the walls, measures, from the threshold to the altar, 112 feet, and in breath, from wall to wall, 48 feet; of the length, twelve feet is occupied by the porch, and 38 by the altar, leaving for the body of the Church, a space of 62 feet by 48. The roof is about 140 feet in length, supported on 8 pillars of 30 inches in diameter, placed upon square pedestals, at the distance of six and a half feet from the wall, leaving a clear space in the centre of the Chapel, of 25 feet by 62. The walls are built of granite and brick, the roof of wood, also the floor, excepting a granite walk from the door to the altar. The walls are painted white, and hung round with pictures, while the roof, being of a light blue colour, gives a cheerful appearance to the interior.

The chapel is calculated to contain nearly a thousand persons, and cost in erection, about

9000 dollars, 6000 dollars of which were donations from the British, Portugese, and other residents, the remainder from the Mission Funds.

Although the attendance at the consecration did not much exceed one hundred persons in the Church, and about fifty in the Orchestre, yet the grouping was of a very varied and interesting character. At the end of the Chapel, nearest to the altar, and on both sides between the pillars, were two small knots of British who, with their fair complexions, high cheek bones, blue eyes, and light hair formed a strong contrast, as they stood erect, taking no part in the service, to the Asiatic group at the other end of the Church, busy with their devotions, making as striking and interesting a scene as ever Wilkie caused to start from his canvas. Here were mostly every colour, the jet black Negro, the deep-brown Bengalee, light-brown Madrasse, the tawny Chinese, &c. &c. robed in every variety of oriental costume, while more on the centre of the floor, and round about the pillars, stood or knelt groups of soldiers of the 55th regiment, from the wilds of Connemara and mountains of Scotland; Sepoys and Native Artillery men from India, mixed among Portuguese. Italians, and other foreign seamen; nor must the ladies be forgotten, for, in European costume, there were seven or eight present.

The whole scene was one of the most interesting we have seen for a long time, and as the mind wandered back to the days of St. Francis Xavier, and Loyola, it was with feelings of no ordinary kind, that the hardships of these extraordinary men passed in review before us, mingled with the then Colonial insignificance of England, and her present greatness. Here was no paltry Dutch monopoly, no cruel Portuguese oppression, no sneaking Chinese exclusion, but the broad mantle of British power, and British commerce, extending her protection to other nations and to every religion, on ground from which, until lately, all Europeans were carefully excluded.

The service began at nine in the morning, and consisted of a benediction and high mass, followed by the baptism of a convert, a native of Madras. No organ boomed on the ear, but a good band of musical instruments joined in the chaunting, while the devotional propriety of the various worshippers was as great as one ever saw in any Cathedral or Chapel in Europe. It was the same Church, the same service, the same symbols, as we had seen in England, in Ireland, in Italy, and Malta. The audience alone was of a different kind; for, in addition to every variety of European costume, there were brown and swarthy forms, naked all, except a shawl round their middle downwards, shewing a dark and breathing bust, rising out of a white pedestal as if the old sculptor had cut a black marble Apollo with drapery in flowing robes of purest white.—*Hong Kong Gazette, June* 15.

"LOOK AT THAT PICTURE AND ON THIS."

Edinburgh, 21st June, 1561.

The Town Council ordains Mr. George Strachan, priest, to depart forth of this town and bounds thereof, within twelve days next hereafter, and that he be not found therein until they be fully certified of his public repentance against his papistrie.

Edinburgh, 14th July, 1615.

William Sinclair, advocate, Robert Wilkie, embroiderer, and Robert Cruickshanks, stabler, all in Edinburgh, were tried before the Court of Justiciary, and condemned to be executed, for assisting at masses said in Wilkie's house, and for sheltering John Ogilvie, and Masters Moffat and Campbell, Jesuits. Master Moffat was harboured a day or two in Sinclair's house—Master Ogilvie's horse was kept in the stables of Cruickshanks—and Master Campbell and his horse were also taken in by Cruickshanks.

Edinburgh, Easter Sunday, 1843.

This day a Pontifical High Mass was celebrate by the Right Reverend Dr. Gillis, in St. Mary's Catholic Church, Broughton Street, assisted by the Rev. Messrs Malcolm, Rigg, Macdonald, and others. The eloquence of this young and very popular bishop, and the splendid and impressive manner in which he is wont to dignify the high festivals of the Church, attracted an immense crowd to St Mary's; but hundreds went away without being able to find even standing room. Morning masses had, however, been said not only in St Mary's, but also in St Patrick's Chapel, in the beautiful chapel of St Margaret's Convent, and at the Sisters of Charity's Establishment in Milton House, so that of the sixteen thousand Catholic inhabitants of Edinburgh, it is believed few above infancy were absent from assisting at one or other of these services,

Shortly after eleven o'clock the great doors of the church were thrown open, and the Bishop and his assistants, preceded by the office-bearers and members of the Holy Guild of St. Joseph in their robes and collar, and with batons tastefully surmounted by a St. Andrew's cross, advanced slowly from the cloistered chapel adjoining the church, and took their places within the magnificent screen with which the altar is inclosed, and within which has also been recently placed an organ for the second choir, in beautiful keeping with the screen and altar piece. The Brethren of St. Joseph's Guld filed off to the right and left, and took up their position in the side aisles round the entire church. About 200 of the 66th Regiment of Foot were also present, but as every seat in the church was occupied long before they reached St Mary's, they could only obtain standing room in the large central aisle, forming by this accidental circumstance an interesting portion of the great assemblage, as the mitred and crosiered Prelate proceeded slowly along their open ranks.

With clouds of incense filling the church, and the swelling note of praise resounding along its fretted roof, the service equalled the magnificence of a national cathedral; while the eloquence of the Bishop, persuasive as an apostle, and zealous as a missionary, tended to heighten the effect. Beyond all doubt, and by the admission even of Protestants, the address of Dr. Gillis on this occasion was singularly beautiful and impressive. In alluding to the sealing up of the sepulchre, he was admirable. "Vain effort," he exclaimed "the infatuated Jews might as easily have shut up the portals of the East, and prevented the bursting forth of that great orb whose flood of tinted light is now streaming upon us!" The rush of appropriate and magnificent thought, which now crowded for utterance, would

not admit of more than a passing glance, at the wonderful power of God in the altered circumstances of Edinburgh Catholics—but we are sure Dr. Gillis felt all this and more, when with uplifted hand he dispensed his benediction over the kneeling multitude, many of whom, amid the silence of the temple and the solemnity of the scene, refused not the blessing of a good man, though of a different household of faith. The tremulous voice of the Bishop, and the filling eye, told how deeply he was affected at the unequivocal evidence before him of the success with which his great Master's work was being performed.

Providence has been more kind to Dr Gillis than to the exiled and hunted priests of 1561 and 1615; but had it been otherwise and had he, in the discharge of his duties, like the martyred Ogilvie, been obliged to come at midnight from some hiding place in the country to say Mass, and administer the sacrament in the apartment of a solitary Catholic tradesman, the same laborious and untiring zeal, indomitable energy and spirit of self-sacrifice with which Ogilvie nurtured the crushed spirit of Catholicity, would have been exhibited by the Bishop of Limyra. The field of his exertion is greatly extended; but in addition to those gifts with which Ogilvie watched over the whispering accents of faith, even greater are required towards their successful development—and when the future historian of Edinburgh shall contrast the situation and prospects of the Catholic religion in the fifteenth, seventeenth, and nineteenth centuries, and desire his readers to look on this picture and on that, the name and the services of Dr Gillis will occupy a conspicuous place on the extended canvas.—*Edinburgh Courier, May* 19.

UNBRIDLED CALVINISM.

Unbridled Calvinism in Scotland is engaged in a third revolution. Beginning with the assassination of Cardinal Beaton, and ending with the death of Queen Mary, it, in the 16th century, by the aid of Queen Elizabeth and the English government, overturned the Scottish throne, and destroyed the ancient Catholic hierarchy, expelling and persecuting, with impartial ruthlessness, priest, layman, and loyalist. In the 17th century, beginning with the assassination of Archbishop Sharpe, and ending with the murder of Charles the First, whom it delivered to the block, Calvinism, with the assistance of the English sectaries, not only destroyed the Episcopacy that had been established on the ruins of the Catholic Church, but also overturned the throne on which Elizabeth sat. And now, in the 19th century, it is turning its virulence against the Presbyterianism that had been constructed on the foundations of the Catholic and Episcopal Churches, —is resolved to repudiate its connection with the State, and to relinquish the stipends, and advantages, and the bounty, that have attached it to order, and tranquillity, and obedience.

There is something exceedingly grand in the spectacle of a Church disestablishing itself for conscience sake, and recurring to the simplicity of apostolic action for its maintenance and efficiency. But Calvinism in Scotland possesses none of the elements of such grandeur. Coarse, democratic, and intolerant in principle—and, in practice, administered by preachers less highly educated than the clergy of any other Church and to the middle or democratic class alone and in a liturgy of barbarous construction, Calvinism is apt to inspire an inquirer with indifference or dislike. Harsh and dissonant in its details, it never, as a system, gains on the affections. And no sooner do those who belong to it wax rich, and educated, and estated men, than they generally separate from its profession. And yet the disruption of this Establishment from the State is a matter of general concern, inasmuch as it will be the forerunner of general danger. Urged on by the spirit of the times, and secretly encouraged by the late whig government, it has been hotly engaged in a contest with the civil power and the laws of the land—with the Court of Session and the House of Peers. It has attempted also to concuss the present government. It has also made attempts on the legislature—to obtain emancipation and exemption from the burdens and obligations imposed on it by the State—but all in vain; and, therefore, finding the connection irksome, and a restraint upon the supremacy they are aiming at, a majority of the Church of Scotland have resolved to withdraw from a union under which they now assert it is sinful to continue, although most of them have, for a half or quarter of a century, been preachers and incumbents, or recipients of its endowments.

It is difficult to make a stranger understand the question at issue. Indeed many even on this side of the Tweed have but a vague idea of the matter. But stripped of cant phraseology, and expressed in the language of common sense, the new constitution demanded by the Church is to comprise, 1st, Exemption from patronage, or the right of the Crown or lay patrons to present to vacant parishes, patronage being denounced by them as a grievance; 2d, The operation of the non-intrusion principle, that no preacher shall be intruded into a parish against the will of the parishioners; and, 3dly, Complete independence of the jurisdiction of the Civil Courts. In a word, the Church of Scotland claims the fulfilment of that part of the law which contains provisions in her favour, and the repeal of every stipulation in favour of the State or its subjects—that is, the right of the preachers to pocket the public money, and the privilege of saying and doing just as they choose. The State very naturally demurs to this arrangement, and the majority are in consequence about to withdraw, and to form themselves into an association, to be called "The Free Presbyterian Church of Scotland." To secure its efficiency, and the support of the preachers who are to form its staff, collections are being made throughout the length and breadth of the land, and subscriptions of money and money's worth are pouring in on all sides. Such a secession will thus arise that, taking into view the existing body of Scottish Dissenters, the majority of the Scotch Presbyterians will be unchurched, leaving the Establishment in a minority, both as regards numbers, violence, and popular declaiming power, but with about an equality of temporal wealth.

In the revolution of the 16th century, the acquisition of the Church lands secured the willing aid of the aristocracy in overthrowing the Catholic Church; and in that of the 17th century, the resumption by Charles the First of part of the ancient Church possessions for the benefit of his new Episcopacy, and for that purpose the institution of actions at law in the Court of Session against the rapacious nobles, impelled the aristocracy to secure, by another revolution, what they had seized in the first,

and, therefore, they fomented and supported the convulsions of 1638, by which Episcopacy was abolished. In the present movement, however, there will be no aid from the aristocracy. Most of them are Episcopalians or Catholics, and such as are not will scarcely remain long in either Free or Established Church; and, therefore, as the aristocracy have nothing to gain, but, on the contrary, must be deprived of their patronages and right of presenting to vacant parishes, if the present movement be successful, the entire aristocracy will be opposed to the principles and the operations of the Free Presbyterian Association.

But let not the public—and especially let not the Catholic and Episcopalian think—that, because thus shorn of a great element of strength, the Calvinism of this Society will be either innocuous or undeserving of notice. Quite the reverse. A new and most dangerous power of modern creation, and easily wrought up into fanaticism, will more than supply the place of the aristocracy; the ten-pound elector who, since the passing of the Reform Bill, and the separation of political power from property, and the transference of that power to the middle and humble classes, will be the readiest and most formidable instruments of a Calvinistic crusade.

The leaders in this perilous movement proclaim, that they must have the independence which the Church of Scotland enjoyed from the revolution of 1688 to 1711,—a period in which the storms of the preceding century had scarcely subsided, when the Church had, in fact, merely a provisional character, and when, as has but lately been known to the public, the Calvinists would have soon quarrelled with King William, whom they had been mainly instrumental in placing on the throne of the Stuarts. But death soon relieved the Dutchman from the dangers of another covenant; and it was left to Queen Anne to reduce to order the refractory spirit of the Kirk. By the treaty and act of union of England and Scotland, the Presbyterian form of Church government was provided for and secured. But then, as now, it was found how dangerous to liberty, both civil and sacred, unbridled Calvinism was, and, therefore, in 1712, the ancient right of patrons to present to vacant parishes was restored to the Crown and to the aristocracy.

There was much of intolerance and of acrid discussion and action since this famous act of Queen Anne,—but with that we have no concern at present. The golden age of Calvinism and its spirit, press chiefly on the attention of the enquirer. The Calvinists had destroyed the Catholic Church, and hunted priest and layman out of the country. They had destroyed Episcopacy, and were active in the pursuit and punishment of ministers and followers of Episcopacy. The Bible, and their vaunted right of private judgment, were fully vindicated through years of suffering and crime; and, though claiming the principle of freedom to themselves, they not only denied it practically, but, by the solemn acts of their General Assembly, refused it to others. As regards the Catholics, neither priests nor laymen dare show face; and their poor spite was left to exhaust itself on such remnants of altar ornaments or utensils as fell in their way.

Thus Maitland tells us, that in 15th March, 1704, in obedience to an act of the Scots Privy Council, there were found at the market cross of Edinburgh, divers popish trinkets, consisted of Sacerdotal Habiliments, Communion Table Linen, Retractures, Chalices, Crucifixes, Strings of Beads, Consecrated Stones, Relics, Remissions, and Indulgences, among which was the following:—"The Archbishop of Mechlin has granted indulgence of forty days to those who shall bow the knee before this image, once a year, considering devoutly the infinite charity of Jesus Christ, who has suffered for us the bitter death of the Cross; and if any will perform this devotion oftener, he shall have a new indulgence for five days more." It is to be hoped that many availed themselves of the archbishop's indulgence, not to commit sin, but granting the Church's relief from the temporal casualties of repented sin. But however this may be, the Calvinism of 1704 breathes towards Catholics none of that charity, the infinite extent of which produced the tragedy of Calvary, recommended for meditation by the good archbishop.

As regards the Episcopalian, we find the Calvinism of 1703 as ruthless as towards Catholics. On the 1st of June of that year, the Duke of Queensberry, as the Royal Commissioner, opened the Scottish Parliament, when the Commission of the General Assembly of the Church of Scotland presented this address to his Grace:—"We do, therefore, beseech you,—yea, we are bold in the Lord, and in the name of the Church of God in this land, earnestly to obtest your Grace, and the most honourable estates, that no such motion of any legal toleration to those of the Prelatical principles, be entertained by the Parliament, being persuaded, that in the present case and circumstances of this church and nation, to enact a toleration of these in that way (which God of his infinite mercy avert), would be to establish iniquity by a law, and would bring upon the promoters thereof, and upon their families, the dreadful guilt of all these sins and pernicious effects, both to the Church and State, that may ensue thereupon."

Such was the Calvinism of 1703 and 1704, and such it is at the present hour. In 1834 the General assembly, by its own veto act, virtually repealed the statute of Queen Anne, but the courts of law declared their proceedings illegal. In 1838 they held a bicentary commemoration of the 1638 covenant, and the attainment of independence under that revolution. At the commemoration in Glasgow, with the Moderator or President of the Assembly at its head, the proceedings consisted chiefly of denunciations against the Catholic religion, and the members of that body; while on the Edinburgh platform, Prelacy or its Erastianism, and those who sit in high places, nay, the Queen herself—were held up to detestation, to scorn, or to censure. And now, with rancour in their hearts against those whom they have injured—from whom they are separating—against the mild and good-natured and forbearing moderates who wisely intend to remain in the Establishment,—the leaders of the Free Presbyterian Association are meditating fresh injustice, are taking measures not only to assault the friends they are leaving, but to pull down about their ears the fabric under which they themselves have nestled so long, and have been so well and so comfortably sheltered.

The issue of this contest no man can predicate with certainty. The Churches of Rome and of England—the shattered Church Establishment of Scotland—the law and constituted authorities—and the wealth and intelligence of the country—are all against the movement. But the spirit of fanaticism and of revolution is strong and with it. So are also the

Dissenters of England and Scotland. It is also hailed as a good element of agitation by the discontented politician, and openly countenanced by a great portion of the whigs. The Free Presbyterian Association will therefore go on; it will attack all—injure all—risk all—and in the convulsions attending its progession—will lose all.—*Edinburgh Courier, May 18.*

SCOTLAND.

THE OPENING OF ST. FRANCIS XAVIER'S CHURCH—Swift and striking as has been the advance of the Catholic religion in Scotland during the last twenty or thirty years, and interesting as is, at all times, the record of an addition to its churches, there have been few occasions when such an event has been fraught with so deep an interest to the Catholics of Scotland, and which has been surrounded by so many encouraging, so many impressive circumstances, as the opening of St. Francis Xavier's church, at Falkirk, on Sunday last. Since the day when the preventive weight of persecution was removed, the rapidity with which, and the extent to which Catholic churches have sprung up, and congregations multiplied in this country, is perfectly wonderful: averaging, during the period beforementioned, nearly two churches per annum. Some passing attention these have excited, it is true. From time to time their increase is pointed out with alarm, or their numbers dwelt upon in rebuke, according as the pious weak are roused by inward distrust, or the factious fanatic by foreboding. This lasts not long—but it has been reserved to St. Francis Xavier's, at Falkirk, the privilege of creating a sensation beyond the mere ordinary notice of its institution. Quietly amid the fermenting elements which were preparing to explode, and scatter the foundations of the established kirk of this land, has this beautiful model of a Christian church, been raised under the especial care and direction of Bishop Gillis; and the day which memorialises the distinction of the one, saw the completion of the other. On the day, that very day, destined to be so memorable in the ecclesiastical annals of Scotland, when 400 of her pastors surrendered their churches; and even at the hour they went forth to preach to those of their flocks (bewildered between two masters) who followed them, some in reading-rooms, some in concert-rooms, some in the fields: and when the edifices which they had left were, half deserted, taken possession of by a denounced stranger, the doors of St. Francis Xavier's were opened, and there for the first time in nearly 300 years, the posterity of those who had learned their faith from the lips of St. Modan (the patron Saint of Falkirk) saw, as an old inhabitant exclaimed, "The *old* church come back again," its holy services reinstated, and its sacred mysteries celebrated in all their grave, but splendid dignity as of old. Gothic in its structure, with its stained glass windows and elegant screen of carved oak flanking a handsome altar, this church is certainly one of the most beautiful in Scotland. The services were conducted with the same taste, propriety, and splendour, which invariably accompanies those presided over by the Right Rev. Dr. Gillis. Thirty members of the Holy Guild, in the robes of their order, headed the pontifical procession, and the choir, strengthened by a portion of that from Edinburgh, and aided by the fine-toned new organ, gave their due effect to the grandeur of the occasion. The church was crowded, in great measure, with Protestants, both at mass and vespers. In the morning, one of the most eloquent sermons ever heard (on charity) was delivered by that singularly gifted preacher, the Rev. S. Keenan, of Dundee; and in the afternoon, the Bishop addressed an appropriate lecture to his congregation, which in force and beauty his lordship has on no occasion surpassed. We may now safely augur a fair promise that the planting of St. Xavier's church at Falkirk, placed as it is under the charge of so esteemed and excellent a clergyman as the Rev. Paul M'Lachlan, of Stirling, will, by the fruitful results of its mission, still more gloriously signalise the epoch and coincidences which accompanied its institution.—*Tablet, June 3.*

FALKIRK.—The innovating bell with which the Right Rev. Dr. Gillis had distinguished the new Catholic Church of St. Francis Xavier, has been the accidental cause of events of some interest, not only on account of the evidence which it affords of a growing confidence and good feeling, but as distinctly marking the mighty change which is taking place among old prejudices in favour of our impressions. This bell had of course excited some little surprise; the good people of Falkirk could scarce believe their eyes when they saw not only "the old Church come back again," but come prepared to sound from its tower a public "call to the unconverted," amidst all the changes which were being run around her. Eventually the bishop, having been misled by the representations of an individual, directed that the bell should be sounded at the consecration and elevation only, under an idea that its introduction as a call to service would displease the inhabitants. It is with the greatest satisfaction, however, we learn that the Provost and Town Council of Falkirk have since collectively considered this subject, and come to an unanimous decision that the right rev. bishop should be invited to direct this church bell to be made use of for the public purpose for which it was erected; an instance of frankness, liberality and good feeling, which does them the highest honour.—*Tablet.*

CANADA.

Up to the present time the reports which have been drawn up respecting the concourse of penitents during the paschal solemnities have been of the most edifying kind. The piety and zeal which, during some years, have been conspicuous throughout the whole diocese, have been everywhere sustained, and more particularly manifested in the fulfilment of all the duties of a Christian. What a happy reformation has been worked amongst us! How many splendid demonstrations of faith and generosity have caused Christians to rejoice! How many admirable conversions have consoled the Church for the disorders and deviations of some of her other children! At this moment Montreal in particular presents to view a picture admirably tending to inspire confidence in the future by displaying to us the fortunate changes which have been effected within it; and this renovation is not motionless and stationary, but is progressing with more rapidity than ever. By the census which was made last winter, during the bishop's parochial visitation, it was cal-

culated that there were 23,000 Catholic Canadians in Montreal, its suburbs, and adjacent heights. They are divided into 4,200 families, amongst whom are 14,500 communicants. The Canadian domestics who are out at service in Protestant or Irish houses, and who cannot be visited, are not included in that number. In Kingston the Catholic faith is making wonderful progress. Last year the number of conversions amounted to 192.

On Easter Sunday seven others received communion in the cathedral. One lage is spoken of in which the Protestant portion of the population appears universally disposed to embrace Catholicity. If Catholic Priests could constantly reside there, the work of God would be perfected. On all sides anti-Catholic prejudices are fast disappearing in proportion as we become better known, and as our holy religion is more studied.

The Arch-Confraternity is also wonderfully extending in the above-named diocese. There, as in every other place, it is pre-eminently a popular devotion; and the miracles of grace, which are both the glory and the reward thereof, are daily multiplied. Oh, blessed be the pious idea which originated this admirable association, and thereby opened a new path to the sacred heart of Mary. With extraordinary rapidity the benign influence of the Arch-Confraternity has penetrated into places, into houses, and into hearts, from which religion had been long excluded. * * * From almost daily accounts of the beneficent protection afforded by the Virgin of Mercy, we learn that many poor sinners have been brought back from their far wanderings in crime, and that the goodness of her maternal heart has sought them out even in the very depth of their abyss, and in the midst of their most culpable irregularities. To desist from those sins was the least of their thoughts, and it was whilst meditating new crimes that they were taken by the hand, led on unwittingly, and conducted as they imagined by chance, into the Holy Temple—the path to which they had long forgotten—and into the chapel, which resounded with her venerated name. At other times the poor sinner was a prey to anxiety, and to an undefinable species of restlessness which allowed him no peace, and against which he struggled in vain. Soon, however, an interior voice pronounced for him the name of *Mary*, and, notwithstanding his resistance and the revolt of his passions, he found no repose until after he had invoked that holy name, and asked for a protecting asylum in the Heart of Mary. Every Sunday the crowd which attends the offices of the Arch-Confraternity bears testimony more and more to the faith and the piety of the Catholics, and to the popularity which this affecting devotion enjoys amongst us.—Abridged from the Montreal *Mélanges Religieux*, of the 28th of April.

The exaggerated discontent which was excited on the borders of Lake Champlain, by the destruction of the spurious bibles, is now displayed only at remote intervals. Several Protestants even, who had arrived in order to investigate the affair, have declared that the bibles were very properly burned, because they had been distributed amongst the Canadians without their consent. Temperance is on the advance in the above quarter, and the Canadians speak enthusiastically of the Priest who came to preach it to them. Many conversions to Catholicity will shortly take place, and several Protestant parents heve expressed a wish that their children should be baptized as Catholics.—*Mélanges Religieux*.

On the 30th of April the canoes of the North West Company set off on their voyage, which was to have begun on the 25th, but which was adjourned in consequence of the ice. The Honourable Company were kind enough to give places in their canoes to seven Canadian travellers, five men and two women. who are destined for the Catholic mission of Columbia. Those emigrants are Pierre Papin (known as Lachance) a blacksmith, Felix Bargevin, and wife, Sifroy Jobin, and wife, Augustin Garaud, and Olivier Lupien. Four of the above-named men have already resided in Columbia, whence they departed last year with the intention of returning, in order to settle there definitively. All have courageously and generously abandoned their country, trusting to Providence and to the protection of Mary for their safety during their long and perilous voyage, and for the success of their future establishment. —*Ibid.*

The Protestant portion of the population of Lower Canada is the English party, which adds to its other national and religious prejudices, its claims to domination and superiority. Difference in language, like a wall of separation, restrains the free communication of this party with the Catholics, and keeps all its prejudices in *statu quo*. Nevertheless, in spite of all those obstacles, conversions to Catholicity are frequent enough in Lower Canada. In order to be convinced of that fact, it is only necessary to look at the conversions which have taken place at Quebec during a certain number of years, particularly during the last twelve months. It has been ascertained that in the city of Quebec alone, during the ravages of the cholera in 1832, not less than eighty Protestants asked for the spiritual aid of the priests, and embraced the Catholic faith on their death beds. We have been told, also, that an equal number of Protestants in Montreal, had, during the same calamity, expressed a wish to die Catholics. But when we state that conversions to Catholicism are frequent amongst us, we do not refer to those which have been made under those extraordinary circumstances, and at the last hour of life, when the fear of God is uppermost, and when the interests of salvation are alone attended to; but we allude to conversions which daily occur, and which are verified in the parochial registries. Those registries attest that 418 Protestants in the single diocese of Quebec have abjured their errors since 1826. Many of those converts were heads of families, and their change naturally induced that of their children, but the latter are not comprised in the above number. There have been, therefore, on an average, twenty-four conversions annually, since 1826, in the parish of Quebec. Last year there were forty-one, and since the 1st of January, 1843, there have been already twenty registered. One may judge by that of the number of conversions which are made every year in the other parts of the province, and it is easy to see that the religious movement which is re-conducting the Protestants to the Catholic Church is scarcely less felt in Canada than in other countries.—*Ibid.*

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 12.] CALCUTTA: SATURDAY, SEPTEMBER 16, 1843. [VOL. V.

PROTESTANTISM;

ITS INCONSISTENCIES AND CONTRADICTIONS.

But God is Faithful, for our preaching, which was to you, was not, IT IS *and* IT IS NOT.

2 *Ep. Cor. Cap.* 1. *v.* 18.

In the moral order we are often disposed to wonder that Providence should permit man to abuse his liberty by the commission of sin. To relieve the surprise, it is useful to advert to that admirable economy of the Most High, by which the present order is so disposed, as that the evils which occur in it are made subservient, and, as it were, instrumental to the production of good. In the Christian dispensation, it is observable. that even in what relates not only to morality, but also to faith, it has pleased its divine founder to adopt a like economy. " For," says St. Paul, speaking of the dissensions which disturbed the Church of Corinth, " there must be also heresies; that they also, who are approved, may be made manifest among you" Thus is it arranged, that whilst our virtue is tried by bad example, our faith is proved by the tempations, which heresy suggests against the mysterious truths of the Gospel. But in these, as in the moral trials we experience, God is faithful, and will not suffer us to be tempted beyond our strength, but on the contrary, will make issue with the temptation, and even turn to our advantage the danger which menaced our salvation.

For it is true, that in the history of the several heresies which have assailed the Catholic Church, much may be found, which may serve at the present day to confirm and elucidate several, if not all, the grand mysteries of christianity, and to convince the reflecting inquirer that no power but that of God, could have originally caused these impervious truths to be made known and received throughout the universe. The Gospel tells us, that it was whilst the husbandmen slept, that the enemy succeeded in sowing cockle among the good corn, which had been committed to the soil. At every period of the Church, God has made use of the dissensions and heresies, originated by turbulent and innovating characters, to arouse to vigilance the labourers of his vineyard, and warn them to be prepared, to repel the wild boar, which threatened to break down its hedges, and convert its beauty and fruitfulness into disorder and sterility.

Thus, to illustrate by one instance the truth of these remarks, let us recall to mind the great leading events, connected with the outbreak of the Arian Heresy, which impugned the divinity of Jesus Christ. Arius, a refractory Priest, despite the authority of his Bishop, promulgates that impiety, and is, in consequence, excommunicated by his Ordinary. Unwilling to obey his superior, he labours, by appealing to scripture in favor of his doctrine, by resorting to various artifices to enlist others in the same cause with him, and by indulging in bitter invectives against his Bishop, to weaken the public faith in the dogma he opposed, and to introduce a belief, in reality the very contrary to that, which the Church everywhere professed. For a time, God permitted this heresiarch to prosper in his career of iniquity and rebellion. Some powerful personages, as well among the clergy as the laity, patronized his innovation, and if those who continued Orthodox did not give way to despondency, it was because faith assured them, that, though heaven and earth should pass away, yet would the divine promise, that the gates of hell should not prevail over the

Church, remain inviolate, and be fulfilled to the very iota.

It was in these trying circumstances of the infant and hitherto persecuted Catholic Church, that Providence raised up the first christian Emperor, Constantine, and disposed him to co-operate with Pope Sylvester in convening a general council of the chief Pastors of the Church, in order that the progress of error might be crushed, by the sentence of that tribunal, which Christ commanded to be obeyed, under the awful threat that he should be reputed as the Heathen and the Publican, who should evince contumacy or proudly offer resistance to its supreme authority. In the council of Nice, accordingly, three hundred and eighteen Bishops assembled together, from every part of christendom. Of these venerable personages, many had conversed with, and had grown up under Pastors, who had themselves received from the immediate disciples of the Apostles, the sacred deposit of faith and morals, in the same integrity, in which that had been commended by Paul to Timothy in these memorable words. "O Timothy, keep that which is committed to thy trust avoiding the profane novelties of words,.... and the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also."

Among the Fathers who had assembled at Nice from the various provinces of Europe, Africa, and Asia, Eusebius affirms, that some were eminent for wisdom, some for their Apostolic labors and venerable gravity of deportment, some for gentleness and affability, and finally, some who were still young, were conspicuous for the vigor and energy of their mind and body. "If," remarks the Protestant Bishop Bull, "the supposition be made, that on the awful question of the divinity of Christ, all the Prelates of the Church both fell on this occasion into grievous error, and persuaded their respective flocks to adopt the same mistaken belief, how shall the words of Christ stand firm, in which he promised to remain until the consummation of the world with his Apostles, and therefore with their successors. For, as the promise of Christ extends to the end of time, and as the Apostles were not to live so long, it must be held, that in the person of the Apostles, Christ addressed his words to the successors of the Apostles also."

The Church then, observes the illustrious Bossuet, was, according to the learned Protestant just quoted, infallible in her doctrinal decisions, delivered by the Council of Nice, and this inerrancy she derived from the promises of Christ. "Will Bishop Bull permit me to ask," continues Bossuet, "if the divine promises of Christ to the Church were to hold good, only until the fourth century; or, are we to suppose, that, in that century, the Apostolical succession of chief Pastors failed and became extinct."

To apply all that has been advanced on the Nicene Council to the subject, which by this example, we undertook to illustrate, a very few words will abundantly suffice. If the Providence of God permitted his Church to suffer, for a time, all the evils of persecution, and the still greater affliction of beholding so many of her children seduced from her Communion by the heresy of Arius, yet was the evil mitigated, and even made subservient to the well-being of Christianity, because, by means of it, a blaze of refulgent evidence was collected around one of the principal mysteries of religion, the splendor of which endures to the present day, and instead of decaying, will acquire fresh lustre, according as ages roll away.

It is impossible to read over the history of each of the almost countless heresies, which from the time of Arius to the present have been introduced, and not distinctly notice the silent but sure Providence, which so guides and controls their progress as to render them, as it were, tributary to the cause of Catholicity, by their unceasing fluctuations in doctrine, and by the eternal incurable dissensions which are ever attendant on them. Who, for example, could have thought a few years since, that, whilst in Ireland, Calvinism would openly, in great part, degenerate into Unitarianism or Arianism, it would, in Scotland, the second land of its nativity, accomplish, of itself, the destruction of the national Church, and hold up as mercenaries and renegades the Pastors who continued to adhere to that Church,—those Pastors, whom, hitherto, Presbyterians reverenced as their lawful Shepherds, and who had never, by misconduct or disobedience to any recognised tribunal, forfeited the claim they previously might have had to the Pastoral office. For we cannot suppose that the Pastors of whom we speak are regarded by their present adversaries, as having been intruders and unlawful from the very moment, when they were first nominated by their respective Patrons to the benefices they enjoy. For, if that supposition were admitted, it would thence necessarily follow, that, up to the late revolution, the whole Church of Scotland was placed under an unlawful Ministry, and therefore a false Church. On the other hand, if the Clergy of the national or endowed Church were a lawful Ministry, whilst the Church was connected with Government, they must retain still all their Pastoral authority, as they have not been deprived of it by any competent authority.

LIGHTS USED AT FUNERALS.

We have been favored with a second letter from A SUBSCRIBER regarding the usage of Lights at Catholic Funerals, and we have thought it prudent not to insert the letter, because we are of opinion that it belongs to the Archbishop only to interfere with and modify the Religious Usages which prevail here. So long as His Grace permits them, it is sufficient for every good Catholic to attend to them, as there must be some prudent reasons for their continuance. As to the charity to be dispensed to the poor by savings effected by the suppression of lights at funerals, the remark is like that made in regard to the precious Ointment expended by the woman in anointing our Saviour. The probability is, that instead of the saving going to benefit the poor, it would be employed in some dissipation. If A SUBSCRIBER could prescribe some economy in the very extravagant and sinful feasting too often prevailing here at Marriages he would be the means of doing great good, for which gratitude would be due to him.

The following selection from Rock's Hierurgia on the usage of Lights at Funerals will, we trust, set the question at rest.

An observance which was practised at the initiation of the faithful into the mysteries of religion, was sedulously employed when their mortal remains were consigned to the sepulchre.

Eusebius the historian, has noticed in a particular manner, the unusual number of lights placed upon golden candlesticks which produced such a powerful effect upon the crowd of spectators who came to view the funeral obsequies of Constantine the Great*. St. Gregory Nazianzen†, in the description which he gives of the funeral honours rendered to his brother Cæsarius, in the oration which he pronounced upon him, mentions that their mother accompanied the corpse to the place of sepulture, and bore a lighted taper in her hand. Another St Gregory, the highly gifted bishop of Nyssa, and younger brother to the great St. Basil, referring to the obsequies of his sister Macrina, mentions that a great concourse of people encircled the bier, and that a numerous body from amongst the clergy, drawn up in long array and holding lights in their hands, preceded it. St. Jerom informs us‡ that the body of St. Paula was carried by bishops to its place of interment. Some portion of the prelates supported the bier upon their shoulders, and the others went before with lighted tapers in their hands. Theodoret§, recording the translation of the eloquent St. Chrysostom's body from Comana to Constantinople, remarks that such a multitude of people proceeded in ships and every kind of vessel to meet the precious relics, in their passage across the Bosphorus, that the very sea was radiant and twinkling with the lamps*.

The meaning of this custom is assigned to us by St. Chrysostom himself, who informs us that it was usual to carry lights before the dead, to signify that they were champions or conquerors, and as such, were borne in triumph to their graves†. This ancient custom is still kept up in Catholic countries. Every one who has travelled in any part of Italy, must have oftentimes observed, that not even the very poorest individual there, is ever conveyed to the grave without some few attendants, who walk by the bier, with lighted torches in their hands, reciting a prayer for the soul of the departed. Lamps and torches were lighted in the day, to signify Christian joy, and to exhibit respect and honour to the departed, as to a victorious combatant, who had vanquished this world here below; and was now proceeding to take possession of a brighter and a better world above‡

CONVERSION OF DR. CHARLTON.

We learn on good authority that the considerations which greatly influenced Dr. Charlton to renounce the Baptist and embrace the Catholic Faith are the following:—

About eight months ago he was much prejudiced against our Holy Religion. He had been taught to believe that we held the most abominable doctrines and that the *Pope*, *Cardinals*, *Bishops* and *Priests* were all ministers of iniquity and all going straight to hell. But when he saw from our professions of Faith, our books of controversy and devotion, that we abhorred the doctrines that were imputed to us; when he compared the zeal and disinterestedness of the Catholic Missionaries in Madras, China, Cochin China and all over the world, and their success in making converts, with that of their calumniators, the weakness of a cause which required calumny to prop it up became evident to him. Again, the divisions among Protestants, taking their rise from their fundamental principle of private judgment, and the obstinacy with which

* Euseb. *in vita Const.*

† Naz. *in Orat.* x. *in Cæsarium, tom.* i. *p.* 169.

‡ In his 27th Epistle which is directed to Eustachius.

§ He was bishop of Cyprus, and continuator of the history of the Church from the epoch at which that of Eusebius leaves off, which was at the year 22, and brings his narration down to 428.

* By the 59th of the Justinian novels, a prohibition was issued to the acolytes of Constantinople, by which they were forbidden to exact a fee for their torches, since from the public fund which had been established in the imperial city for the interment of the dead, a certain stipend had been assigned to these ecclesiastics for their attendance at funerals.

† , Ειπὲ μοι, τι βουλονται αι λαμπάδες αι φαιδραι; ουχ ως αθλητας αυτους προπεμπομεν; S. Chrys. *Hom.* iv. *in Epist. ad. Heb.*

‡ Θυμιαμάσι και κηρίοις ἀυτούς συνοδευομεν, δεικνυυτες ὅτι τοῦ σκοτειυ οὗ βιου λυθευτες, πρὸς τὸ φως το αληθευου ἐπορεύθησαυ.—*S. Chrysostomus, Hom.* cxiv.

they pretend to prove their contradictory systems from Scriptures, strongly contrasted with the unity of Doctrine among Catholics of all ages and nations—the antiquity of the Catholic Church—the holiness of its founders, Christ and his Apostles—the constancy with which it has opposed errors in all ages, showed clearly its superiority over Protestantism, whose origin is so recent, whose founders Henry the Eighth, Cranmer, Luther, and Calvin were men of the most abandoned characters. Whilst a Protestant, like Spencer, Sibthorp, &c. &c., he was tossed about by every wind of doctrine, but he has now learned not to trust too much to his private judgment in the interpretation of the Scripture which he would be exposed to wrest to his own perdition, but to receive with humility the interpretation put on it by the Church of Christ, the pillar and ground of truth, against which the gates of hell will never prevail.

CHINA.

The following are extracts of a letter dated Chusan, China, 20th May, 1843, written by a Private in H. M's 55th Regt. to our Venerated Archbishop:

I took the liberty of addressing your Lordship a letter about 12 months ago. Since that time we have compelled the Emperor of China to come to our terms. On the breaking up of the force, the 55th Regiment was left to do duty in China one wing here and the other at Hong-Kong, notwithstanding that it should have been the first Corps in India to go home; being on foreign service upwards of 21 years, but it is well understood that this arose an account of our Senior Lieut. Colonel. (Schoedde) who is also an India Major General being so well adapted to the Command, and he but a short time ago, rejoined from a three years leave of absence. We praise and give thanks to God for his great kindness to us in sending three Missionaries who arrived in May, 1842. One remained in the city of Tinghae, and the other two proceeded to join the brethren at Nankin and arrived there just at the time our fleet and Army entered the great Yaung Tse Kaing. There are a great number of Christians in Nankin with a Bishop and several Priests, but it is to be lamented that they are so much exposed to persecution by the Officials and Mandarins of the country. Were it not for that, China would in a short time be the greatest Christian country in the world. A Bishop arrived here about a month ago—at the time of his arrival, the Major General Commanding was formally dressed upwards of two hours waiting for him. His Lordship wore the dress of a Chinaman with a long beard and the plaiting of hair down the back. The Sunday following he came to Chapel and celebrated Mass, and appeared highly pleased at seeing the number of Communicants of Europeans, Sepoys, and Chinamen, a considerable number of the 2d Madras N. I. here stationed being Roman Catholics. After prayers, the Priest requested the Soldiery not to pay any compliment to the Bishop during his stay in or about the city, as it might be the means of bringing His Lordship to the notice of the Mandarins, when in the interior of the country, where he was then about to repair.

We have had the melancholy intelligence communicated to us at Chapel on Sunday last, that one Bishop 2 Priests and upwards of 250 Catholics were put to death sometime in the latter part of 1842, by a Chinese Prince whose dominion is situated between this and Pekin. I think the name of the place is "Corea"—the circumstances attending or rather that led to this deplorable event are as follows (as well as I could understand the Priest.) The son of this Prince was up to the city of Pekin to transact some business at the Imperial Court and having, by some means got acquainted with the Bishop then residing there, and having imbibed so much of the Christian principles that his father dicovered it on his return, the father came to the brutal resolution of putting the whole of the Christians to death.

P. S. Lieut. Maquin, whom your Lordship will no doubt have remembered at Madras, is here, and is a very respectable Officer and much thought of by the Officers of the Regt. and is likely to be an ornament to the service. Mr. Warren is also well, they attend Chapel every Sunday. We have a comfortable Chapel, and a respectable congregation.

ST. XAVIER'S COLLEGE.—The annual Examination and distribution of prizes of St. Xavier's College will take place on Tuesday next the 19th instant, at nine A. M. We refer the reader to the advertisement in the last page.

LETTER No. V.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—Let us first take a cursory view of *Protestant Catholicism* under the head of '*Numbers*,' and compare it with that of the Church of Rome; say, we reckon Protestants in a round number at 60 millions or so, this of course includes all 'Seperatists'—all sects in one grand Total; it takes in from the lowest to the highest—from the youngest to the oldest—from Soci-

alism to Church of Englandism—from Latter-day-Saints to Lutheranism. But Protestantism, even thus put together, falls far short of the Church of Rome in Catholicity or Universality, as to numbers; but let us sift all sects as it were in a sieve; indeed I can hardly think the Church of England for one, would stop in the same circle with Socialists, Jumpers, Ranters &c. let the smaller then fall through, and let us suppose there only remain, Lutheranism, Calvinism and Englandism, how insignificant they would now appear as to numbers; let again the Church of England be further winnowed, that she may even for a moment stand *purely alone*—let these two head sects be cast like chaff to the winds with Methodism, Unitarianism, Anabaptism, Socianism, Quakerism and fifty more at least such sects, and how perfectly ridiculous —how extremely puny—how like an infant clothed in the garb of a giant would she look under the mantle of Catholicity: why, my friends, she would shrink from the sight of her own nakedness—she would tremble at the smallness of her numbers; her numbers then would be but as an unit to the thousands of the Church of Rome; collectively then Protestantism is but a shadow; individually almost a nonentity; the Protestant Churches, and the Church of Rome may be said to stand respectively to each other, as little hillocks do to a mighty mountain, the one is lost sight of in the very shadow of the other; this then is the Catholicity of Protestantism as to numbers; if you attempt to draw a comparison between them, it is like making a dwarf stand up against a giant, to see which is the taller of the two.

We next come to Catholicity as to place,—it is true, some few members of Protestantism are spread so far as European power has extended; wherever Britain's flag waves, there some Protestants as well as Catholics are to be found, but as to place, in reference to numbers, the Protestant to the Catholic hardly holds a rood to the mile, or a province to a kingdom; take India as an instance, here the authority of Protestant England has been paramount for some ages, but can you distinguish one solitary Protestant among five hundred Catholics, for this may be about their relative numbers; beyond however the influence of European power—beyond the protection of the bayonet, the precincts of the camp, or the sway of the sword of state, Protestantism it may be said has not advanced; do you ever hear, for example, of Protestants being in the interior of China? "Oh! yes," I think, I hear, some of the old ladies exclaim, "Does not the greater part of the British Army now in China consist of Protestants,"—granted, for a moment, though the assumption is not true, but does the Protestant Missionary quit the British Camp and sacrifice his pay; does he show the virtue and strength of his faith by facing with only the *Cross*, I beg pardon, the Bible in his hand, the blazing fagots, and the bloody scaffolds of Japan and Ton-King? Does he wander alone through deep marshes and over arid deserts in search there of the lost heathen? does he for ever debar himself the society of a female companion, the tender and earthly ties of children? Does he, in fact, renounce home, relations, and all who are dear to him on earth, for all that are dear to him in heaven? Does he, I say, thus immolate himself wholly and entirely for the salvation of the poor pagan like the Roman Catholic Missionary? No no, *this is not Protestantism;* and the fruit of this is, that there are thousands upon thousands of Catholics at present in the interior of China, and not perhaps *one single Protestant*! Such then is our respective title to "*Catholic*," as to *time, numbers and place*, I shall in some future letter endeavour to show you something of our rights to "Catholicity" as to universal doctrine, when I hope to convince you that the Church of Rome is in this as universally above Protestantism, as she is in the other three points, viz. Time, Numbers, and Place,—facts, reason, and common sense then must give to the Church of Rome and her followers the name of "*Catholic*;" So I shall in future designate her "Catholic Church," and yours by its own appropriate term, "Protestant Church." There is much it is said in a name, and certainly the words "Catholic," and "Protestant" convey senses such deep and opposite import, that there is enough in them to form the subject of another letter.

I am, your's faithfully,

C. A. C.

SOCIETY OF JESUS.

To the Editor of the Catholic Herald.

Sir,—Your article in the *Herald* of the 19th instant must be my apology for this communication which might otherwise never have been written and which you will insert or not, as you think it likely to be of service. It has often struck me as a desideratum that some *cheap* work of *readable* dimensions should be published subversive of the numerous calumnies so industriously repeated against the venerable persecuted "Society of Jesus."

Such a work I feel to be needed not alone for the undeceiving of well disposed Protes-

tants who imbibe these false impressions with their mother's milk; but also for the instruction of but too many *otherwise* well informed Catholics, who, born in a Protestant country, educated in all probability in Protestant schools, and having had access to few of any but Protestant Histories, are as biassed against the order as their "separated brethren." Nor are these unworthy opinions of the most admirable, illustrious, and best deserving of religious communities confined to Protestants. I speak from experience, not from hearsay or fancy; and painful was the discovery of the fact: for having become a Catholic after most mature deliberations and study, during which the "ingenious devices" against the Jesuits were necessarily examined, and found to be as untrue and interested as the aspersions on the Faith they have so successfully progagated and defended. I could not have anticipated that on joining the Church I should find so many of her children tainted with the very prejudices that I had learnt to discard.

I suggest the work as a hint to such of your readers as may happily possess the time and means to make the compilation; or perhaps (these failing) one of the good Jesuits themselves may steal an occasional half hour from his day and night labors for the charitable purpose of making his Society better known, and so gaining many who might otherwise in *their* turn become revilers from inherited ignorance.

There is another work that I am sure would be of incalculable value in these days of sincere enquiry, and which, with the necessary command of books, would merely require patience and a little judgment to compile. I mean a "History mis-stated and stated," to consist of a selection of the most popular perversions of History respecting Catholics and the Church as regards particularly our own country, having the true accounts stated in juxta-position, after the manner of the "Papist misrepresented and represented." There are many who still believe, for instance, that St. Thomas of Canterbury was a Traitor; and that the Massacre in Paris on St. Bartholomew's day, the famous Spanish Armada, the Gunpowder Plot, &c., were dictated by the principles of our religion; because perhaps they never in their lives read an account of their true *political* origins.

This latter work would in the first place form an interesting series of Articles in your useful *Herald*, each embracing a particular Historical point; and might afterwards be published in the shape of a Pamphlet for cheap or gratuitous distribution. The cost of publishing either of these little manuals could not, I presume, be very great, and might be defrayed by subscription. I should be thankful to have such little Truth-Tellers on my Book-shelf, as well to refresh my own memory as to lend to my enquiring acquaintances; and if you see any probability of the plan being adopted, I shall be glad to be called on for my contribution.

Your's faithfully,
UNUS.

P. S. In acknowledging my sketch of the Landour Chapel you expressed a hope that I would furnish you also with an account of its Opening Ceremony, but on enquiry I could only learn that it had been already blessed by Dr. Borghi under the tutelage of "JESUS AND MARY." Its first fruit however, (as if in reward to me for Superintending the building) was the conversion of my friend, the Officer mentioned in a recent number of your paper.

PROPAGATION OF THE FAITH.

Through the Very Rev. H. Moré,....	68 8 0
Mr. Piaggo,.....	5 0 0

BENGAL CATHOLIC ORPHANAGE.

From the Soldiers of H. M. 10th Regt. thro' the Very Rev. H. Moré,.. Rs.	18 0 0
From the 3rd Co. of do. through the Most Rev. the Archbishop V. A. B. (including donations of six Protestants.).....	39 4 0
From J. G. with a request that the prayers of the Orphans may be offered up for certain deceased friends	13 0 0
From the same.....	2 0 0
Mr. Conductor Reilly of Agra,....	6 0 0

The Acting Committee return their respectful thanks to a Convert for the donation of 5 dozens of Glass Ware for the use of the Orphanage. This handsome present was accompanied by two others, each consisting of 4 dozens Glass Ware, one for Loretto House, Calcutta, the second for the Branch School at Serampore.

The Lady, Superioress of the Loretto Convent, Chandernagore, has received a donation of 100 Rupees to purchase Warm Clothing for the Female Orphans under her care from a Lady who proposes to devote herself to the religious state.

FESTIVALS.

Sunday, Sept. 24,—XVI. After Pent. 4 Sept. B. V. M. de Merc. d. gr. com., &c.
Monday, 25,—Impression of the Stigmas of St. Francis d. (17 Inst.)
Tuesday, 26,—St. Cyprian and Comp. M.M. simp.
Wednesday, 27,—SS. Cosmas and Damian, M. M. d.
Thursday, 28,—St. Wenceslaus, M. sem.
Friday, 29,—Dedication of St. Michael Arch. d. gr.
Saturday, 30,—St. Jerome, C. D. d.

DR. PUSEY'S SERMON.

The following is the preface to this much canvassed subject of controversy. The sermon itself would occupy nearly half our impression:—

"The true understanding of this fruition and union which is betwixt the body and the head, betwixt the true believers and Christ, the ancient Catholic fathers both perceiving themselves and commending to their people, were not afraid to call this supper, some of them, the salve of immortality and sovereign preservative against death; other, a deifical communion; other, the sweet dainties of our Saviour, the pledge of eternal health, the defence of faith, the hope of the resurrection; other, the food of immortality, the healthful grace, and the conservatory to everlasting life. All which sayings, both of holy Scripture and godly men, truly attributed to this celestial banquet and feast, if we would often call to mind. O, how would they inflame our hearts to desire the participation of these mysteries, and often times to covet after this bread, continually to thirst for this food!"—*Homilies, 1st Part of the Sermon on the Sacrament.*

PREFACE.

It is with pain that the following sermon is published; for it is impossible for any one not to foresee one portion of its effects; what floods, namely, of blasphemy against holy truth will be poured forth by the infidel, or heretical, or secular and anti-religious papers with which our church and country are at this time afflicted. It is like casting with one's own hands, that which is most sacred to be outraged and profaned. Still there seem to be higher duties, which require even this. The Gospel must be a savour unto life or a savour unto death; from the first it has been blasphemed wherever it has been preached. It has been blasphemed by Jews, Pagans, and each class of heretics as they arose; the Arians used blasphemous jests, taught the people blasphemous ballads, and profaned the holy eucharist; increase of scoffers and blasphemers are among the tokens of the last days; and yet the two witnesses are to bear testimony, though in sackcloth. The more the truth prevails, the madder must the word become; the blasphemies with which holy truth is now assailed are but a token of its victories.

The first duty of a minister of Christ is to his little ones; for their sakes, lest any be perplexed in consequence of all which has been lately said, this sermon is published, and for them the following explanation is intended.

Nothing throughout the whole sermon was further from my thoughts than controversy. I had, on such occasions as my office afforded, commenced a course of sermons on the comforts provided by the gospel for the penitent amid the consciousness of sin, with the view to meet the charge of sternness involved by the exhibition of one side of Catholic truth; in this course, the sacred subject of the holy eucharist, of necessity, came in its order; and it was my wish (however I may have been hindered by sudden indisposition from developing my meaning as I wished) to point out its comforting character to the penitent in two ways:—1st, indirectly, because it is the body and blood of his Lord, and is the channel of His blessed presence to the soul; 2ndly, because in holy Scripture the mention of remission of sins is connected with it.

In essaying to teach this, I could not but forget controversy; having, in the commencement, warned against irreverent disputings, I lived for the time in holy Scripture and its deepest expositors, the Fathers, and was careful to use rather their language than my own, lest, on so high a subject, I should seem to speak over-boldly. Conscious of my own entire adherence to the formularies of my church, and having already repeatedly expressed myself on this subject, and in the very outset of this sermon conveyed at once that I believed the elements to "remain in their natural substances," and that I did not attempt to define the mode of the mystery, that they were also the body and blood of Christ, I had no fear of being misunderstood.

Once more to repeat my meaning, in order to relieve any difficulties which might (if so be) be entertained by pious minds, trained in an opposed and defective system of teaching before whom the sermon may now be brought. My own views were cast (so to speak) in the mould of the minds of Bishop Andrews and Archbishop Bramhall, which I regarded as the type of the teaching of our church. From them originally, and with them, I learned to receive in their literal sense, our blessed Lord's solemn words, "This is my body," and from them, while I believe the consecrated elements to become, by virtue of his consecrated words, truly and really, yet spiritually and in an effable way, His body and blood, I learned also to withhold my thoughts, as to the mode of this great mystery, but, "as a mystery" to "adore it." With the Fathers, then, and our own great divines (explaining, as I believe, the true meaning of our church*,) I could not but speak of the consecrated elements as being what, since he has so called them, I believe them to become His body and blood; and I feared not, that, using their language, I should, when speaking of Divine and "spiritual" things, be thought to mean otherwise than "spiritually," or having disclaimed all thoughts as to the mode of their being, that any should suppose I meant a mode which our church disallows.

It remains only to say, that the notes (with a few exceptions) are such as, amid hurry and severe indisposition, I could, when my sermon was demanded, put together, with the view at once of showing those who were to pronounce upon it, that I had not used high language of my own mind, and that they might not unconsciously blame the Fathers, while they thought they were blaming myself only. They spread over the wider space, because, wholly unconscious what could be objected to, I was reduced to conjecture what it might be.

* As shown by the use of the ancient words. "The Body of our Lord Jesus Christ," (rejected in Edward VI., 2d Book,) the Rubric [illegible] drinking" of the consecrated [illegible] the article, which declaring [illegible] given, taken, and eaten in the Supper, only after a spiritual and heavenly manner," by the use of the words "given and taken," shows that it calls that "the Body of Christ" which is "given" by the minister, "takes" by the people. (See Knox's *Remains* ii. p. 170.) In like way, the Catechism teaches that "The Body and Blood of Christ are *verily and indeed taken* and received of the faithful, in the Lord's Supper." The very strength of the words of the Rubric denying "the *corporal* Presence of Christ's *natural* flesh and blood" in itself implies (as we know of those who inserted that Rubric) that they believed everything short of this.

The appendix is now drawn up by a friend (the writer being disabled) with the same view, that some might be saved from objecting to what, though often taught, may be new to them, when they see that the same, or things much stronger, have been taught by a series of Divines in our church. It is not meant that some of these writers (*e. g.* Mede) are always consistent with themselves; it is meant only to show what has been taught, partly without rebuke, partly with authority, in our later English church. Nor has it been the object in the stronger passages of our writers; on the contrary, some stronger than any here quoted have been purposely passed by, out of a writer so universally received as G. Herbert*. The general tone of the doctrine has been the object chiefly had in view in the selection. Some of the materials of the Catena have been already used in previous explanations on the doctrine†.

Passages or phrases, here and there, in the sermon, were on account of the length of the whole, omitted in the delivery; they were inserted in the copy called for in brackets, as making the whole more authentic; these distinctions are now omitted, as needlessly distracting such as may read for edification, since in one instance only did the passages so omitted contain doctrine—viz., the words from the Fathers from "and by commingling" to "Divine nature."

And now, may God have mercy on this His church! It is impossible not to see that a controversy has been awakened, which, from the very sacredness of the subject and the vagueness of the views of many, and the irreverance of the age, one should, of all others, most have deprecated. Yet things are in His hands, not in man's; and He who has so mercifully overruled every trial and every strife hitherto, to the greater good of this His church, will, we doubt not, if we obtain from Him patient hearts, so overrule this also; and if, since I can now speak in no other manner, I may, in this way, utter one word to the young, to whom I have heretofore spoken from a more solemn place, I would remind them how, almost prophetically, 16 years ago, in the volume which was the unknown dawn and harbinger of the re-awaking of deeper truth, this was given as the watch-word to those who should love the truth. "‡ In quietness and confidence shall be your strength." There have been manifold tokens, that patience is one great grace which God is now calling forth in our church. "The wrath of man worketh not the righteousness of God." Sore then though it be to see, as we must see, the truth of God cast out, and spoken against, and trodden under foot of many, they who love it may well be patient, when He whose truth it is bears so patiently with us all; sure, that even when it seems to be trampled upon, it will thereby but sink the deeper into the "good ground" of the "honest and good heart," thence to spring up multiplied, in His good time, "thirty, sixty, and a hundred fold."

Christ Church.

Ember Week, after Feast of Penticost, 1843.—*Times, July* 3.

* Both in his Poems and in his "Country Parson," which forms part of the Clergyman's Instructor, a work printed by the University, and recommended by Bishops to candidates for ordination.

† Tracts, No. 81; Mr. Newman's Letter to Dr. Faussatt; Bishop of Exeter's Charge; my Letter to Dr. Jelf; "the Doctrine of the Catholic Church in England on the Holy Eucharist."

‡ Is., xxx., 27 Motto to "The Christian Year" 1827.

A VINDICATION OF CATHOLICS IN COMMUNION WITH THE SEE OF ROME;

As also a Declaration, Affirmation, and Confirmation, shewing their abhorrence of the following Tenets, commonly laid to their door; and they here bind themselves, that, if the ensuing Curses be added to those appointed to be read on the first Day of Lent, they will seriously and heartily answer Amen *to them all.*

To the Hon W. H. G.

Dear Sir,

I. Cursed is he who commits idolatry, that prays to images or relics, or worships them for God.

R. Amen.

II. Cursed is every goddess worshipper, who believes the Virgin Mary to be any more than a creature, that honours her, worships her, or puts his trust in her more than in God; that believes her to be above her Son, or that she can in anything command him.

R. Amen.

III. Cursed is he who believes that the saints in heaven are his redeemer, or who prays to them as such, or that gives God's honour to them, or to any creature whatsoever.

R. Amen.

IV. Cursed is he that worships any breaden God, or who makes gods of empty elements of bread and wine.

R. Amen.

V. Cursed is he that believes priests can forgive sins, whether the sinner repents or not; or that there is any power on earth or in heaven that can forgive sins, without a sincere repentance, and a determined purpose of amendment.

R. Amen.

VI. Cursed is he who believes that there is any authority in the pope, or in any other person to give leave to commit sin, or to forgive him his sins for a sum of money.

R. Amen.

VII. Cursed is he who believes that, independent of the passion and merits of Christ, he can merit salvation by his own good works, or make condign satisfaction for the guilt of his sins, or the pains eternal due on account of them.

R Amen.

VIII. Cursed is he who contemns the word of God, or who hides it from the people with the horrible idea of keeping them from their duty, and to hold them fast in ignorance and in error.

R. Amen.

IX. Cursed is he who undervalues the word of God; or that, forsaking the scriptures, prefers rather to follow human traditions than them.

R. Amen.

X. Cursed is he that leaves the commandments of God to observe the constitutions of men.

R. Amen.

XI. Cursed is he who omits any of the commandments, or who keeps the people from the knowledge

of them, to the end that they may not have occasion to discover the truth.

R. Amen.

XII. Cursed is he who preaches to the people in an unknown tongue, such as they understand not, or makes use of any other means to keep them in ignorance.

R. Amen.

N. B.—The sacred councils command all the ministers of the universal church to preach to the people in their native tongues. The public service is performed in the western church in the Latin language, and in the eastern in the Greek language,

XIII. Cursed is he who believes that the pope can give a dispensation on any account whatsoever to swear falsely, or that it be lawful for any one, at the last hour, to declare himself innocent, in case he be guilty.

R. Amen

XIV. Cursed is he who encourages sin, or who defers the amendment of his life on the presumption of a death-bed repentance.

R. Amen.

XV. Cursed is he who teaches that it is lawful to get drunk on a Friday or any fasting day though they must not taste the least morsel of flesh.

R. Amen.

XVI. Cursed is he who places religion in nothing but in a pompous display of ceremonies, and who teach not the people to serve God in spirit and in truth.

R. Amen.

XVII. Cursed is he who loves or promotes cruelty, who teaches people to be bloody-minded, to lay aside the meekness of Jesus Christ.

R Amen.

XVIII. Cursed is he who teaches it to be lawful to do any wicked thing, though it be for the interest and good of our holy mother the Catholic church; or that any evil action may be done, that good may come from it.

R. Amen.

XIX. Cursed are we if amongst all those wicked principles and damnable doctrines commonly laid at our doors, any one of them be the faith of our church; and cursed are we if we do not as heartily detest all these hellish practices as they who so vehemently urge them against us.

R. Amen.

XX. Cursed are we if, in answering Amen to any of these curses, we use any equivocation, mental reservation, or do not assent to them in the common and obvious sense of the words.

R. Amen.

I may here be asked, can Catholics with a safe conscience answer Amen to all these curses? I reply, yes they can, and are ready to do it whenever and as often as it shall be required of them. Now permit me here to ask an enlightened public what opinion can they entertain of certain bigotted parsons who dare to charge these abominable doctrines on the faith of the church of Rome? "Is a lying spirit in the mouths of all the prophets? Are they all gone aside? do they backbite with their tongues, do evil to their neighbour, and take up reproach against their neighbour?" I will say no such thing, but will leave an enlightened public to judge. One thing I can safely assert: that Catholics are shamefully misrepresented; but our great consolation is that Christ has said to his followers, "You shall be hated by all men" (Matt. x. 22); and St. Paul, "We are made a spectacle unto the world." We do not doubt that he who bears this with patience shall, for every loss, and for every contempt which he suffers here below, receive an hundred fold in heaven. "And the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that he might bring to nought things that are."—1 Cor. i. 28.

I am delighted to find by your last letter that you are going to follow my advice, and to place yourself under the guidance of a very learned and pious Catholic divine. This is as it should be; and in conclusion I beg to assure you that I am always at your command, and believe me, in haste,

Your's most sincerely,

VERAX,

A Catholic Layman.

P. S.—I could not help smiling when you informed me in your last letter that your parson told you that everything necessary for salvation was contained in the bible. Your answer was excellent, and which you extracted as you informed me from the remark of a Catholic theologian which I had the pleasure of presenting to you, viz, "That three creeds are not there, nor the four first councils; that there is nothing expressly prohibiting polygamy or rebaptization in it, nor expressly assuming three distinct persons in one divine nature, nor the Son's consubstantiality to the Father, nor the procession of the Holy Ghost from both, or that the Holy Ghost be God, nor for the necessity of infant baptism, nor for the changing of the Saturday into Sunday, &c. &c. all of which, notwithstanding, are necessary to be believed by the whole church. Nor is it sufficient that we believe all that the bible contains, unless we also believe it in the true sense, and be able to refute all heresies out of it (I speak of the whole church)' which she can never do without the rule of apostolical tradition in any of the points mentioned."

PERSECUTION IS NOT A CATHOLIC TENET.

It has been sufficiently demonstrated that the Inquisition is a political institution, and that, although it did sometimes inflict the penalty of death upon heretics, yet it was not the spiritual members of this tribunal who passed this sentence, or who even so much as concurred in it. They had, indeed, as the nature of their office compelled them to do, examined in the case of the accused, the allegations which were brought against him; and where the evidences of his heretical or infidel opinions were manifest and incontestible, they but simply declared them such. With the subsequent punishments inflicted upon the criminal they had nothing at all to do. These were the business of the civil power alone.

However, as the tribunal was composed of a certain number of ecclesiastical and religious members, it has for this reason pleased the injustice and the prejudices of our English writers, not only to impute to these all the odium of its alleged cruelties, but even to contend that the persecution of heretics is one of the tenets of our religion. This accusation may be found in almost every work that has been composed against our religion. It has been of late —and it is so still—with mischievous effect, bawled into the ears of the public, in different halls, taverns, &c., by a set of holy, and for the most part well

paid fanatics. Nay, it is even re-echoed constantly through those walls were nothing but the language of charity and the voice of justice should be heard.

Now, the real fact is, that persecution, so far from being a tenet of the Catholic Church, is a direct violation both of its maxims and its professions. For so far from claiming any right to punish heretics with death, she positively disclaims any such prerogative or power. The principle which she adopts and maintains is that of Tertullian, : "It belongs not to religion to force religion." According to the dictates of its canon law, so averse is the church to the spilling of human blood, that no one can be promoted to any holy orders, nor exercise the duties of holy orders, who has even concurred to the death or mutilation of any human being, although such acts had taken place either on the occasion of a just war, or under the circumstances of a judicial proceeding. Thus, whenever any ecclesiastical judge, or spiritual tribunal, pronounced or pronounces any individual guilty of obstinate heresy, or impiety, such judge, or tribunal, declared or declares at the same time that their authority extends no farther than such decision. It was so even in the case of John Huss. The Council of Constance, after having convicted him of heresy declared that beyond this its power was void and of no effect.

We may trace the true spirit of the church during those periods—the middle ages, for example—when its authority was raised to the highest pitch. During those ages, although it condemned heresies and schisms, and excommunicated the authors and promoters of them, yet it never inflicted upon these men either the penalty of death, nor yet any corporal punishment at all. It was so in the cases of Felix D'Urgel, Gotescalk, Berengarious, Abelard, Marsilius of Padua, Wycliff, &c. The church never visited these heresiarchs by any bodily inflictions.

It is remarked by O'Driscol, in his History of Ireland, that during the periods when the Catholics were predominant in that country, in the time of Mary, Charles the First, and James the Second, "there never existed in that country a penal code against Protestantism. They made no law excluding their Protestant countrymen—a singular instance of moderation in Catholicity, while the whole history of Protestantism in Ireland is, in *theory*, liberty; in *practice*, intolerance." "It is," he adds, "much to the credit of the Irish Catholics, that, satisfied with a quiet and peaceable restoration of their faith, they in no instance persecuted or disturbed those who still thought proper to profess the religion of the Reformation." The learned and eloqent Sir H. Parnell, speaking of the reign of Mary, says: "Such was the general toleration of this reign in Ireland, that many English Protestants, took refuge in it, and there enjoyed their opinions and worship without molestation." "The Irish Roman Catholics," he adds, "are the only sect that ever resumed power without exercising vengeance. * * * And the reign of Mary closed unstained by the crimes of any holy persecution in Ireland."

But is it then meant to assert or insinuate that Mary was not a persecutor? In Ireland she was not. In England, unhappily, she was. And the Catholic condemns and reprobates her cruelties and her whole conduct in this regard, as much as does the most humane or bigoted Protestant. She persecuted, but then—for this is what alone I am now maintaining—she did so, not in consequence nor in virtue of any tenet of her religion. In the instruction sent to her by the Pope for the regulation of her government, there is no exhortation to adopt any kind of severity or persecution. Burnet himself remarks that in the Synod which was held in London by the Pope's legate, Cardinal Pole, and the Catholic Bishops, there was not any recommendation whatever to employ any kind of severity against the Protestants. Collier indeed remarks, that the Bishops, "to do them justice," as he says, "openly declared against these sanguinary methods, as did also Alphonsus, King Philip's confessor." In the case even of Bonner and Gardener—the alleged authors and promoters of the cruelties which were exercised during this reign—it is no where so much as insinuated by either of them that they inflicted those severities in virtue of any doctrine of the Catholic Church. The sole reasons and the only motives which those prelates, and the other advocates for the measures of persecution, ever cited in vindication of their conduct, were exclusively founded upon the maxims of policy and the pretences of necessity.

I would not seem to excuse, much less to justify, any part of the cruelties of the above persecutors. I consider their conduct as detestable, and, in fact, alike impolitic as detestable. However, it still cannot be denied that there were many circumstances and provocations which tend in some measure to extenuate their conduct. Mary, and her religion, were constantly and very grossly insulted. It was even at the risk of their lives that her clergy, in many places, ventured to exercise their functions. The whole conduct of the Protestant faction was violent and rebellious. This faction was composed of many of the leading nobility, gentry, and clergy, who had conspired to dethrone the Queen, in the first instance, by setting up Jane Gray; and subsequently, by rising up in arms under the Duke of Suffolk and the rebel Wyat. Mary's life was attempted, and her death was publicly prayed for, while books and pamphlets of the most seditious character were published, and prodigally circulated, against her, composed particularly by the refugees in Germany and Geneva, and by Knox, Goodman, &c., in Scotland. Such, and many such as these, were the provocations, which during the whole short career of her reign, the Protestants gave to Mary, to awaken her anger and displeasure. They were far from justifying persecution; but they would have justified measures—even strong measures—of prudence and precaution. In regard of the horrible burning of Cranmer and his fellow prelates, it may not be amiss to remark, that they were condemned and executed by those very laws which themselves had enacted and put in force against the Anabaptists.

The argument, however, by which the Protestant writers most triumphantly affect to prove that the persecution of heretics is a tenet of the Catholic religion, is the third canon of the fourth council of Lateran. This is the argument, which may be found repeated in all the above writers on the subject of persecution, and which is still loudly re-echoed from half the pulpits of the nation. Now, in the first place in a merely critical point of view, it might be denied—as in fact it is denied by many Catholics—that the above canon, relating to the persecution of

heretics, is really the act or decree of the council itself. "*Il est certain*," says Dupin, a favourite writer with the Protestants, "*il est certain, que ces chapiters*," containing the canon—"*ne sont pas l'Ouvunge du Concile, mais celui D'Innocent III.*" In the next place it might be maintained, as also it is maintained by several, that this third canon is not genuine. This is even the opinion of Collier (vol. ii., p. 424). However, be all this as it may—for the aforesaid points are not essential to the question —the fact still is, that the alleged canon is neither defined, nor decreed, nor proposed, as a tenet, or as any article of Catholic faith. It is decreed, and proposed, simply as a matter of external discipline, enacted for a particular occasion, and adapted to a particular case or cause. Thus it is with many of the canons of the council of Trent relating to points of discipline. These are neither considered by the Catholics as articles of faith, nor were they ever, or at present, admitted in various kingdoms. So also with regard to the aforesaid canon of Lateran, it neither is now, nor was it ever, looked upon by the Catholics as any tenet of our religion; as in fact—the cause of its formation having long since ceased —it is now completely a dead letter.

It is also an observation which should be made in relation to the fourth council of Lateran, that it was not a merely ecclesiastical or spiritual council. It was a council or congress of the Christian world —a temporal alike as a clerical convocation. It was called together and assembled for the welfare and peace of states as well as for the protection and tranquility of the Church. For this reason, besides the prelates and members of the Church, there were present in it, either personally or by their ambassadors, the Kings of France, England, Hungary, Arragon, Sicily, the Emperor of Greece and Italy, the Princes of Jerusalem, Cyprus, &c. The aim and subject of their deliberations were, how to arrest the progress and suppress the mischiefs of a heresy, whose principles were as destructive of morality as they were ruinous of Christian piety. For, as Moheim and many other Protestant historians admit, never did there exist a more impious, detestable, and seditious sect than the Albigenses. The cause of the council, in fact, was the cause of human nature, not less than Christianity. At the same time, the decrees of the council relating to these heretics extended only through the limits where they prevailed. Beyond these, or elsewhere, they were neither executed nor yet molested—*The Rev. J. Fletcher D. D.*

ORIENTAL MISSIONS.

A letter from Mesopotamia states that the rivalry between the Protestant and Catholic missions continues with much ardour on both sides. Two American Methodist missionaries, assisted by a Nestorian bishop, are erecting a large house and schools among the Chaldean mountaineers. They perfidiously assured the Nestorian patriarch, that they did not come with the intention of preaching a new religion, for his religion was good, and their sole purpose was to civilize his people. To conceal more effectually their real intentions, they publicly observed the fasts, abstinences and other practices of the Nestorian church. They even went so far as to receive the communion from the hands of the priests—they who neither believe in the real presence nor in the divine institution of the priesthood. But it appears that any means that will but further their schemes seems to them both just and laudable. It is thus that they interpret the admirable lesson of Saint Paul, that *we must be all in all with one another*. The missionaries caused to be published in the English and United States journals that they had, in a great measure, converted the entire Jacobite population. A reinforcement of three other missionaries was immediately sent off to their aid; but what was the surpise of the Jacobites when they heard the strange missionaries lay claim to the direction of their own church. "We do not know you," replied the Nestorians, "we will belong to neither the American church nor the English church." A *negro* bishop, whom the American missionaries had brought at a great expence from India, and whom they hoped to impose on the Jacobites, drew upon himself, on this occasion, the animadversions of the whole country, and was obliged to fly. It was discovered that he was sold to the Protestant missionaries, and he was chased from the country. But another incident, not less curious, has fixed our attention. It appears that the English missionaries are real Puseyites, and the Methodists find that they are too favourable to Catholicism; consequently divisions have sprung up among them, and there seems little probability of their coming to a reconciliation. In this dilemma they have divided the mission into two parts; the Americans will take the mountains of Kurdistan, and the English will reserve to themselves the town of Massoul and its environs. It is not thus with the Catholic missionaries. Although they belong to different nations and are members of different religious orders, yet their symbol and their object are the same, and they are united in one common bond of indissoluble charity. The Italian Dominicans, and the Spanish Capuchians, and the French Lazarists, all labour with the same zeal in the destruction of the common enemy, and in spreading abroad the conquests of unity.—*L'Univers et l'Union Catholique.*

RECENT CHARGES.

(Continued from page 140.)

"The question," says the right rev. prelate, "which concerns the right *interpretation* of the Articles, is intimately connected with that which relates to the *foundation* upon which they rest. *If we desire to prove whether the doctrine set forth in any Article be true, our single ultimate reference is to the written Word of God*, which we believe to contain all truths, a knowledge whereof is necessary to salvation; and so to contain them, that by the diligent use of the ordinary means of instruction in the Church, and with prayer for God's enlightening grace, they may be certainly discovered therein. This absolute completeness of the Holy Scriptures, as the source and proof of our faith, I hold to be a vital doctrine of our Reformed Church. It is our duty, in searching those inspired records, to avail ourselves of all the helps to a right understanding of them placed within our reach; to ascertain, when it is possible, the sense in which they were understood by the disciples and immediate successors of the apostles, and which was derived from them to the early Church at large: to take the creeds received by the Church for our guides: but not to look to *them*, nor to traditions of any kind, as being so necessary, that Holy Scripture, without them, would

not have been sufficient to teach all things requisite to salvation.

"I think it a mistaken and dangerous position to maintain, that without the creeds we could not have discovered for ourselves some of the great doctrines of our faith, that, for instance, of the Holy and Undivided Trinity. To suppose that the Spirit of God dictated the *materials* only of saving truth to be written by his inspired servants, while he communicated the right interpretation of them, *not* to be committed to writing till after a considerable period of time, is surely an hypothesis of the most unreasonable and improbable kind: yet this is the position which must ultimately be taken by those, who maintain that the Bible could not have been fully understood without the creeds. The creeds have indeed, *a priori*, a claim to our attention, as having been delivered to us by the Church: but they are entitled to our assent no further than as they are contained in Holy Scripture, or may be proved thereby. This is the ground upon which our own Church requires us to receive and believe the creeds, 'that they may be proved by most certain warrants of Holy Scripture.' (Art. VIII.) I set a very high value upon these ancient formularies of Catholic belief: but I am firmly persuaded, that if no such formularies had ever been drawn out, all the essential doctrines of Christianity would have been discoverable in the Bible. *The implement with which the* SECRETS *of God are to be dug out of the mine of his written Word is not tradition; but a plain, and rightly-informed understanding, guided by an honest and good heart, and aided by the Holy Spirit.*

"At the same time *tradition is of excellent use in establishing historical facts*, as, for example, the appointment of bishops to govern all the Churches, and of the Lord's day, as the day of public worship; the general prevalence of infant baptism, and some other points; in teaching us the *practical inferences*, drawn by the primitive Church from the truths declared in Holy Scripture, and so guiding us to its interpretation of Holy Scripture itself, such as the right of our Saviour to divine worship, and the implied assertion of a Trinity of Persons in the form of Baptism: and in making us historically acquainted with the belief of that Church in general; with which belief if, our own be found to coincide, we have not an absolute proof, but a very strong presumptive evidence, of its being indeed that *faith which was once delivered unto the saints.*" (Jude iii. —pp. 20-2)

We will not here stop to inquire how we are to reconcile the many irreconcileable propositions contained in this singular passage. Rule upon rule, one overlaying or contradicting the other,—the more especially when brought into juxtaposition with those which have preceded them. Their opposition is so pointedly manifest, that it were a waste of words to expose it. It would be "holding a farthing candle to the sun;" for it is as clear as noon-day. How are we to interpret for ourselves, and yet yield submission to the sense and will of the Church? If our investigation led us to the sense of the Church in some points, it would, after all, be mere hazard: for there are thousands who have discovered a different, perhaps the very opposite, meaning, in the same text; nay, do we not daily hear of antagonist interpretations of the very same article of her own "*ambiguous formularies*," even amongst her own acknowledged children? While, to the sense of other points, the most laborious research could never conduct us; for the bishop himself avers, that for *them* there is no *most certain warrant* of holy Scripture. If, for example, he searches the Scriptures, to establish the validity of infant baptism, he is at fault at once, and must either remain outside the Church, or violate this his favourite principle to enable him to enter it. Finding himself in this dilemma, it becomes necessary that he should extricate himself from it; and how does he accomplish it? By adopting two rules,—one diametrically opposed to the other! One, to bring him within the pale of Christianity, and to enable him to believe certain high and fundamental points which have been incorporated with the formularies of his Church, in spite of her own rule which should exclude them, —giving colouring and authority to those articles which they have defined in a sense which, by the other rule (the single ultimate reference to, and the personal interpretation of, the written word) they never could have had. So far the right reverend prelate is consistent in his inconsistency: he but follows the doctrine of his Church;—"Whatsoever is not read therein (in Holy Scripture), nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." "Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture; and, in our doings, that will of God is to be followed, *which we have expressly declared unto us in the word of God;*" and "although the Church be a witness and a keeper of holy writ, yet, as it ought not to decree anything against the same, so, *besides the same*, ought it not to enforce anything to be believed for necessity of salvation." And yet, with all this, it is decreed, that "the Church hath authority *in controversies of faith!*" In what controversies? Why, in this very controversy on infant baptism. This it decides, not only without any express declaration in Scripture, but even in apparent contradiction to Scripture! "*He who believeth and is baptized*, HE *shall be saved.*" How can an infant believe? Is not the belief to precede, or at least to accompany, the baptism?

While, therefore, they have this advantage in their double rule, that it extricates them from numerous dilemmas, it has likewise its countervailing inconvenience of throwing them into endless difficulties; and one is, that they who reflect and reason cannot by any possibility adopt them both. And this is peculiarly *our* case; seeing them in absolute contradiction one to the other, we must needs choose between them, and selecting one, we must take leave to show why we must abandon the other.

But, not to enter at large upon the wide and luxuriant field into which we are carried by the above quotation, which, as we have already observed, is too evidently calculated for a double purpose—as a protest against the Catholic uses of tradition, and yet as an ingenious means of turning it to the account of Protestant interests, where and when it might seem to suit—we will content ourselves by putting a few more pertinent questions, as we consider them, in the hope of inducing the right reverend prelate to come forth from the labyrinth in which he seems so wilfully to have entangled himself, and in which—like the bird which hides its head beneath

its wing, and then fancies itself concealed, though the whole body be exposed to view—he would fain imagine that he was happily hidden from the penetrating rays of the inquiring minds of others, who may perchance have studied these questions as deeply as himself.

In the first place, we would take leave to ask the right reverend prelate, how he proves his rule BY his rule? How does he prove, *by a reference to the written Word of God*, that even "the creeds delivered to us by the Church are entitled to our assent no further than as they are contained in Holy Scripture, or may be proved thereby?" "This is the ground," says he, "upon which our own Church *requires* us to receive and believe the creeds, that they may be proved by *most certain* warrants of holy Scripture." Now, between the requirements of the Church on the one hand, and THE MOST CERTAIN *warrants of holy Scripture* on the other, we still venture to ask,—and we do so for our information,—upon what ground is it that the great saving truths of Christianity are received? If upon the authority of the Church, then the Church, and not the Scripture, is the supreme judge. If upon the authority of Scripture, we yet presume to demand upon what authority are the Scriptures themselves received? If upon the authority of the Church, then has the Church surely as good a right to interpret their true sense, as to determine their true wording, to substantiate their respective authenticity amidst the multitude of claims to similar honour, and to decide upon the nature and extent of their inspiration! For not one of these things, it is obvious and manifest to any reader of the Bible or of ecclesiastical history, is to be discovered and determined by *any most certain warrant of Holy Scripture itself*. Is it anywhere asserted in the Scripture, that the Scriptures are an independent rule of faith? Anywhere, that they are an incorruptible and unadulterated text, consisting of so much and no more? Anywhere, that they are written under the peculiar inspiration of God, as a *most certain* warrant to guide us upon *all* controverted points? These simple questions, which occur to us at the first flush, must be answered satisfactorily, before we can either defer to the doctrine of the right reverend prelate, or understand the ground upon which he intends to take up his position, as the champion of orthodoxy.

LONDON.

VIRGINIA-STREET AUXILIARY CATHOLIC INSTITUTE.—A numerous meeting of this Auxiliary was held, on last Tuesday evening, at the Hall in Cable-street, at which much business was done, and in one resolution, spoken to by the Rev. Mr. Moore, Mr. Smith general secretary, Mr. Johnstone, and others, the meeting pledged itself to do all in its power to redeem the pledge which the Rev. Mr. Moore had given on the part of that Auxiliary, viz. to enrol 3,000 Associates by the next annual meeting of the parent Institute. During the evening, amidst great laughter and applause, the following Proclamation was read to the meeting, and which we have been requested to insert in our columns:—

"PROCLAMATION

"*Issued from the High Court of Pandemonium, in the Regions of Tartarus, the supreme Throne of his Infernal Majesty, Appolyon, alias Beelzebub.*

"To all our true and loving subjects in the upper regions of Terra Firma, greeting.

"Knowing the great pleasure you have in all anarchy, discord and wickedness, and your constant opposition to those laws and institutions which issue from the Court of Heaven, the supreme seat of our mighty and implacable enemy, we feel sure that nothing is wanted on our part to secure your continued co-oporation but the mere suggestion of our wishes, and those inspirations with which we have faithfully engaged always to assist our devoted servants. You are fully aware of the great aversion and most indignant hatred we have towards the Roman Catholic Church, that hot-bed of sanctity; you know that in our inmost souls we abhor and detest her doctrines, because, being true, they are most prejudicial to our interests and destructive to our kingdom; you know full well that, at her first establishment, we did all we could by our trusty agents, the Roman emperors, to destroy her by shedding the blood of her children, and that, when we found *that* device to fail, and were moreover forsaken by that renegade, we sowed the seeds of schism and heresy in her fields by our trusty and well beloved Arius, and other our devoted children, whom we are now well rewarding for their fidelity. But, to pass over many ages, we cannot forget the services rendered to our cause by old Harry and young Bess in that terrific overthrow of all her splendid establishments in our dear England, that there is scarcely left a stone upon a stone of her ancient edifices; yet we feel somewhat displeased with our children that they should allow even those to remain so many ages as they have, and we desire that they may be all speedily swept away, that the curious may not ask any questions concerning them.

"But to hasten to the more immediate object of this our communication to you, we desire you to know that we have felt much alarm and dismay at the great and rapid progess made by that society of scoundrels calling themselves the Catholic Institute of Great Britain. Be it known to you, therefore, that it is our wish and command that you exert yourselves to the utmost of your powef in thwarting their efforts and counteracting their influence, and we trust you will have a goodly meeting of humbugs at Exeter Hall at your very earliest convenience, and let our devoted friends, Cummings, Slocomb, Stowell, M'Neil, and others, do their duty manfully.

"We understand, moreover, that this Catholic Institute, as it is called, intends a great gathering in the coming month of May—a month which has always been hallowed by our dear No-Popery children for the goodly purpose of raising a hue and cry, and kicking up a dust about indulgences, priestly absolutions, and purgatory, to the great dismay of all the old ladies who visit Exeter Hall, and rendering them most vindictive and bitter towards all Catholics.

"We have heard moreover, more and more, that a Rev. Father Moore, as he is called, of Virginia-street chapel, has already done *more* than any other priest in extending the Institute, and that he has got *more* members and *more* money than any other *Moore* in the world; and, by the bye, we are determined to do *more* for him if he does any *more*: so let Father *Moore* look to it *more* and *more*. We are informed *more* over that this Rev. *Moore* has designed to do still *more*, and that he has pledged himself to enrol three thousand associates in this society by the next month, and to lay down three thousand shillings on the table at their great meeting.

"Be it known unto you, therefore, our trusty and well beloved servants, Malice, Sloth, and Indif-

ference, that we command you to do all in your power to impede his progress and to disappoint him in his expectations; meanwhile your worthy brethren of the Protestant Operative Association will be at work in the business about which we have set them.

"Given under our hand and seal in the Court of Pandemonium, this 25th day of April, 1843.

"BEELZEBUB,
"LUCIFER,
FURY,
"BELIAL,
"MAMMON."

SCOTLAND.

PENTECOST IN EDINBURGH.—The *Edinburgh Courier*, speaking of the emptiness and desertion of the Established Churches in the Scotch metropolis on this great feast, thus describes the Catholic Churches on the same occasion:—"On turning to the Catholic Church—to St. Margaret's—St. Patrick's—and St. Mary's—there he would have found the spirit of truth, unity, and devotion. There was some difficulty in getting through the crowd at the door of St. Mary's: but, on entering, the sight was magnificent. The entire body of the church was completely filled, the three aisles being lined with military. Advancing up the centre aisle, through their open ranks, the richness of the altar docorations exceeded anything ever witnessed in Edinburgh, perhaps even in Catholic times. Its stiles and framing, enriched by beautiful carved mouldings, and finished in *lapis luzulæ*; its exquisitely carved Gothic tracery panels, and carved columns, finished in the finest gilding, relieved by the crimson back ground, and the richly-formed grating of the Saxon letters I. H. S, opening, as it were, to the venerated relics that are preserved within;—all tended to exalt our impressions of the Supreme Being, when contemplating the beauty of the works even of his creatures. The tabernacle can scarcely be adequately described. It is formed of the richest Gothic, with four circular corners, and over them canopies, carved in tracery of the same character, with pinnacles and flying buttresses. Above it rises a delicately-shaped canopy, or niche, supported by flying buttresses, finished with numerous pinnacles, in the front and two sides of which are three finely-executed figures, and the whole is surmounted by a crucifix, beautifully executed, and having the emblems of the four Evangelists on the corners. But the door of the tabernacle, as it was the first object to attract attention on entering the church, so the eye scarcely ever overlooks it. Formed of fine brass, richly gilded and burnished, its effect is admirable from every part of the Church. On it and on the plinth are engraved, in beautiful antique style, illuminated in red and blue, the Gloria in Excelsis, the Credo, and other prayers. And at the Gospel and Epistle ends of the step on which the tabernacle stands there is a Gothic frame, supported by carved foliage, containing the last Gospel of St. John, and the prayers at the Offertory, in letters of red and blue, after the antique. In addition to "The Dead Saviour," by Vandyke, there are two pictures by Carlo Maratti—the "Visitation," on the Epistle, and "Assumption," on the Gospel side. They are tastefully fitted up in Gothic frames, harmonising with the general design, finished at the top in Gothic circle, with the interwoven letters A.M. (Ave Maria) beautifully introduced above, and beneath scrolls, with the words respectively in old English—*Gaudent angeli assumpta est—Exurgens abiit in montana.* Preceded by the brethren of the Holy Guild of St. Joseph, with their tasteful banner—processional cross, thurier, acolyte, deacon, and sub-deacon, the Bishop of Limyra slowly advanced along the open lines of the bending soldiers, and, after a short prayer, ascending the altar steps, he addressed the vast assemblage in his accustomed style. He illustrated the power and the wisdom of God in the miraculous continuity of the Church. He dwelt on the influence of the senses as the great obstacles to Christian perfection, and then, in glowing terms, pointed to the magnificent system of the Church in mastering these very senses, and, by means of her sublime service, making them the instruments for advancing truth, and demonstrating to man the influence and efficacy of religion; and, finally, adverting briefly to the fate of kingdoms and of churches, and to that of Scotland, now crumbling to nought, preserving in its service memorial, neither of the birth nor passion, nor death of the Redeemer, and whose only anniversaries are those of violence or crime, or change—he pointed to the magnificent and truthful manifestation of St. Mary's church as demonstrating the spirit and vigour of the Catholic religion—young, and fair, and elevating, as on the first Pentecost, eighteen centuries ago, when the gospel was publicly preached by her founders to the world. A solemn pontifical high mass was then celebrated with the usual accompaniments of two choirs of vocal and instrumental music—(Haydn, No. 2) In the evening the church was again filled for vespers and benediction, and a discourse on the mystery of the day—the Church—by Dr. Gillis. The military were, of course, not in attendance; but the brethren of the Guild, with their tasteful cap, and robe and collar and the gilded St. Andrew's cross that surmounted their batons, gleaming round the brilliantly lighted up church, added greatly to the magnificence of the scene."

ARBROATH.—We have lately had lecturers in this place, and among others the Rev. Mr. Dawson, of the Roman Catholic congregation, a gentleman who, added to the great knowledge of the subject of which he treats, possesses an agreeable and prepossessing mode of delivery. We understand that Mr. Dawson intends delivering a lecture in the Guild-hall, on the divine origin of Christianity, and we doubt not, from the manner in which his former efforts were appreciated, that a full attendance may be looked for.—*Abroath Guide*, June 10.

ST. LOUIS.—The Hon. Judge Lucas, of St. Louis, has given to the Sisters of Charity a lot of land in Olive-street, valued at 10,000 dollars, for the benefit of the institution for orphans under their religious and charitable care.

BISHOP HEBER'S WIDOW.—We are requested to contradict the assertion which appeared, copied, from the *London Mail*, that "the widow of the late Bishop Heber had again married a French Roman Catholic Gentleman." That lady has now been thirteen years married to a Greek Nobleman with whom she is at present residing in the Ionian Islands.—*Delhi Gazette.*

BARNSLEY.—On Sunday, within the Octave of Corpus Christi, fourteen converts were received into the Catholic church, by the Rev. H. J. Cooke, of Holyrood Chapel. More than a dozen others have offered themselves for instruction.

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 13.] CALCUTTA: SATURDAY, SEPTEMBER 23, 1843. [VOL. V.

PROTESTANTISM;

ITS INCONSISTENCIES AND CONTRADICTIONS.

But God is Faithful, for our preaching, which was to you, was not, IT IS *and* IT IS NOT.

2 *Ep. Cor. Cap.* 1. *v.* 18.

To sum up the observations, with which we concluded the leading article of our preceding number, we may reason thus on the late disruption of the Scottish Protestant Church. Either previously to the disruption, its Ministry was a lawful Ministry, or it was not. If it were, then its authority was upheld by all those numerous passages of the New Testament, in which the Saviour accounts the honor and obedience rendered to the Pastors appointed by him, as a tribute of homage done to himself, and, on the other hand, every disrespect and resistance shown to them, as not less criminal than if perpetrated against his own divine person. If, on the contrary, the Scottish Kirk Ministry were, previously to the disruption, either wholly, or for the greater part, an unlawful, intruded, and usurping Ministry, then, as it was radically vitiated in its origin, it could not be the representative of the Ministry, to which were granted, and through which were to be transmitted, the sacred powers of the Pastoral office in the Church of Christ. Consequently, the Clergymen who composed it preached without being sent, and they administered Sacraments, without being invested with the power to do so validly. For, strange as it may appear, it is true, that Calvin, although in his system the ordination of Presbyters was almost extinguished, yet did he most paradoxically insist, in opposition to the belief of the Catholic and all other Churches, that even Baptism was invalid, if administered by a Lay person. But if the Ministry of the Kirk before the disruption were unduly appointed, and in opposition to the rules, which the Scriptures prescribe for the choosing of Christian Pastors, then it follows in the next place, according to Calvin's own principle, that for the century or half century, during which the Intrusion system has prevailed, there was no valid Baptism in the Scottish Kirk. If this be so, the first proceeding of the seceding Clergy should be, as soon as they had repaired, if indeed that were possible, the defect in their own Ministry, to baptize their followers, in order to aggregate these regularly into the true Christian Free Protesting Church, founded A. D. 1843. Before, however, the Free Protesting Clergy venture to remove the mote from their brother's eye, they would do well, to reflect, for the reasons already premised, on their own baptism also, because if the reasoning already advanced be accurate, not only their ordination, but their Baptism must have been unduly administered. In a word, in whatever light the late disruption is viewed, it reveals the weakness and helplessness of the Scottish Kirk, as manifestly as the Puseyite controversy exposes the destitution and imbecility of the English Protestant Church. Let it not be said, that we are disposed to trifle with, or to treat with levity or discourtesy, the religious feelings of our separated brethren. Far from us be an inclination so repugnant to Christian charity. What we have advanced has been dictated solely by our zeal for the restoration of Catholic Unity, a blessing the attainment of which, we think, may be greatly aided, by showing those who differ from us, that Protestantism, whatever be its peculiar name, in one country or in another, is as an edifice raised on moving sand, that uncertainty and

fluctuation enter, if we may so speak, into the very essence of its constitution, and that it would be as wise to expect that the Moon in her course should retain a uniform appearance, as that Protestantism should not undergo mutations, in correspondence or accordance with the genius of each succeeding Innovator, who may think that his predecessors in the work of religious revolution did not either push to its full extent the right of private inquiry, or, on the contrary, may, like the Puseyites, censure the reformation for its daring and impiety. In a word, the more attentively we peruse the history of Protestantism in every country, the more intimately shall we feel convinced of the Psalmist's words "unless the Lord build the house, in vain do they labour, who build it; unless the Lord guard the city, to no purpose do they watch, who guard it." Yes, to use the words of the illustrious Bossuet, Protestantism carries indelibly stamped on its brow the bloody traces of the wound it endured, when violently sundered by schism from the primeval stock of Christianity, the Catholic Church. Its followers even bear in their bosoms, as vividly as their Ancestors did at the period of the reformation, the bitter feeling, the morbid sentiment, which is the inevitable portion of those who adhere to a cause which owes its origin and continued existence to an insubordinate refractory spirit of disobedience. They know that the first leaders in the religious revolution with which they are unhappily mixed up, having begun their career by resistance to their lawful superiors, whom they were solemnly bound to reverence and obey, could not transmit any right or authority to their successors in the work of reformation or rebellion. Hence, they, without remorse, claim for themselves the privilege to innovate on the system of the first reformers, with infinitely more justice than these could have asserted against the Prelates, whose authority they rejected. For if the first reformers could conscientiously set at nought an authority, which, without restriction as to time or place, they had promised, at the altar of God, ever to obey; an authority which they confessed had been transmitted by an unbroken succession of pastors to the prelates whom they rebelled against; an authority which was then recognised and reverenced throughout the Catholic world, as the only legitimate depositary of the sacred powers of the Hierarchy; if with a good conscience the reformers could spurn at and contemn so venerable an authority, merely because they thought proper to do so, how can it be obligatory on the successors of those reformers, to evince greater deference for pastors only of yesterday's growth, for men whose very presence in the sanctuary recalls to mind all the crimes of sacrilege and usurpation of the priestly office, which stained the reformation at its very outset. We need not then wonder, that in what regards the evil of schism, we should find that the children of the reformation profess principles the very opposite to those which the early pastors of the Christian Church laid down as sacred and inviolable. Thus, at the present day, it is notorious, that at the very instant in which any doctrinal or disciplinary decision of any of the conflicting Protestant Churches displeases either an influential adherent, or a larger number of its followers, in that same moment the seeds of rebellion are sown, and never cease to germinate, until they attain a maturity, which will enable them to assert a separate and independent existence for the fatal tree, which is destined to be their offspring. Let us compare with this temerity and propensity for separation, the familiar maxims of the great and learned fathers of the early Church, with for example, the reiterated principle of St. Austin "There can be no just cause for breaking unity:" and shall we not conclude, that, as the fixity and unity maintained by the first pastors proclaim, that they recognised a living, speaking, unerring authority in the Church, so the unsteadiness and vacillation of Protestants make it manifest, that they are tossed to and fro by every wind of doctrine.

SCHOOLS AND ORPHANAGES

The examinations of the Cathedral Male and Female Schools, were held on last Thursday 14th instant in presence of the Lady Superioress and two of the sisters of the Loretto House.

The examinations at the Loretto House having terminated on the 15th instant, the distribution of Premiums to the young ladies was made on Monday the 17th instant, in presence of the Archbishop.

The examinations of the Cathedral and also of the Bow-Bazar Male Schools were held on Wednesday the 20th instant in presence of the Archbishop V. A. B., of four of the Rev. Gentlemen of St. Xavier's College and of the clergy of the Cathedral.

Business will be resumed at the Cathedral Female Schools and at the Loretto House on Monday the 23rd of October.

The examination of the Bow-Bazar Female School will be held on Monday the 25th inst.

The examinations at the Bengal Catholic Orphanage will be held on Monday, October the second.

The acting committee beg to return thanks, to Mr. Frewin and the friends who united with

him in sending an interesting collection of Books to be distributed as Premiums to the Orphans.

The Serampore Schools having been so recently established, the examination of the pupils will be defered until next Christmas.

The particulars of the examinations at the several Catholic Schools of Calcutta will be given in our succeeding numbers.

SEAL'S COLLEGE.—The first exhibition and distribution of prizes to the students of Seal's College took place yesterday at St. Xavier's College.

FATHER MATHEW.

We have been favored with the perusal of a letter from a young lady at the Bar Convent, York, to her parent in this city, and we feel pleasure in making the following extract:—

"On the 5th of this month (July) Miss, Chadwick, cousin to the Rev. F. Chadwick, professed; the ceremony lasted three hours. In the afternoon Dr. Briggs, Father Mathew, and four Priests came to the school, but as Father Mathew had an engagement, their visit was very short; the next day we witnessed the procession of the Teetotallers. On the 10th, being Sunday, the Rev. Theobald Mathew preached in Blake-street Chapel, on death. I believe it was the first sermon he preached in England. After staying a week in York, during which time numbers took the pledge, he went to Leeds, and next to Manchester, were eighty thousand persons took the pledge, and at Liverpool forty thousand. At the latter place twenty gentlemen of title went together to become disciples of Father Mathew. He is coming to York again, as the reception he met with when in this city was very flattering."

TRANSUBSTANTIATION.

(*Continued from page* 147.)

The first of the fathers, whom I intend bringing forward as a witness to the truth of Transubstantiation is the zealous and holy patriarch of Jerusalem, St. Cyrill; whose testimony enhances its value, by considering that it occurs in a treatise, in which far from the flighty and imaginary allusions of human eloquence, he was obliged to confine himself to the clearness of didactic simplicity. In truth in an explanation of the tenets composing the Church's catechism, there is almost no opportunity of indulging a flight into the regions of fancy; but the catechist is bound down to the utmost simplicity of language, to an unadorned statement of truths and facts. Hence the *mystagogic catechesis* of St. Cyrill have always enjoyed a well deserved high esteem with controversial writers in particular, and with the Church in general. The passage I wish to bring forward in confirmation of not only the truth of Transubstantiation, but also for the overthrow of the Protestant assertion of its having been introduced in either the 9th or the 12th century, is the celebrated one, which occurs in his 22d mystagogic catechesis. Upon those words of St. Paul in his 1st letter to the Corinthians chap. XI. "I have received of the Lord, that which also I delivered unto you," &c., he enlarges in the following manner. "Vel hœc sola Beati Pauli institutio abunde sufficit, ut certam vobis de divinis mysteriis fidem faciat: quibus digni habiti, concorporei, et consanguinei Christi facti estis. Tlle enim moda clamabat:..... Quum igitur Ipse pronuntiaverit et dixerit de pane: '*Hoc est corpus meum*,' quis audebit deinceps ambigere? Et cum ipse ad feveraverit, et dixerit: *Hic meus est sanguis*, quis unquam dubitaverit, ajens non esse ejus sanguinem? Which means: "*Even this one instruction of blessed Paul suffices abundantly to render certain your faith about the divine mysteries, through which, by being deemed worthy of them, you have become of the same body and blood with Christ. For he proclaimed even now:..... As then He himself has pronounced of the bread, and said: 'This is my body,' who will henceforth dare to put it into question? And as he himself has affirmed and said: 'This is my blood,' who will ever doubt it, and say, it is not his blood?* This is pretty clear and strong language; indeed stronger and clearer than for example the *Magazine*, *Advocate*, and the like of them, would choose to make use of, when speaking, or more so when *explaining* the nature of their Lord's Supper. The phrases of St. Cyrill are so well chosen, and happily so appropriate as if he had intended to lecture and refute future heretics. He could not have argued better to the purpose, if his auditors in Jerusalem had been composed even of John Calvin and his *shadowist* followers. 'What!' I see him, fired with holy indignation, exclaim, what! Christ himself has pronounced of the Eucharistic bread; and told you: 'This is my body.' how do you therefore dare to put it into question, and tell Him in his divine face, saying: 'No, Sir, it is *no* such thing, but it is a piece of simple bread as well *in* as *out* of the celebration of the Supper, and *your* body is no further there, than it can be brought forward by an act of commemoration of yourself and your passion.' Christ Himself has affirmed, and assured you, that: '*this is my blood*' how then dare you to give him the lie, and

teach in direct opposition to his infallible declaration, that it is *not* his blood, but merely a sup of wine drank by the communicant in simple commemoration of that blood which was shed for us on Calvary? If you will not believe the words of Christ, you are not of his disciples, for we have no such custom, nor the Church of God." So much certainly St. Cyrill. Yet I confess that, however plain and intelligible his language is to a mind unpolluted by heresy and sophistry, it would hardly move those, who have the effrontery to dissolve into *figures*, and shadows the plain substantial language even of Holy Scripture on the score of the Holy Eucharist. But fortunately St. Cyrill has expressed his mind still more forcibly than in the above, in fact in a manner, which leaves no other chance to our innovators except one of these alternatives, either condemn the authority of this Holy Father and of Holy Church at his times, or confess yourselves condemned. The sentence which follows the above quotation from this early writer, is at once so stringent in favor of Transubstantiation, that it admits by no possible means of an evasive answer; and confounds without hope of mercy the shadows of John Calvin &c., the consubstantiation of Dr. Martin Luther, and the ignorant twaddle of a set of designing men, who would persuade the unwary that Christ's Holy Church in the four first centuries had no more idea of transubstantiation, than we have of the number of stars composing the milky way. "Aquam olim," continues St. Cyrill, "in vinum quod sanguini affine est, in Cana Galilææ *transmutavit*; et Eum parum dignum existimamus cui credamus, quum vinum in sanguinem *transmutavit*? Ad naptias corporales vocatus stupendum hoc miraculum efficit, et non Eum multo magis filiis thalami nuptialis corpus suum et sanguinem fruenda donasse confitebimur? Quare cum omni persuasione tanquam *corpus* et *sanguinem* Christi illa sumamus." Which in English means: "*He* CHANGED *of old in Canaan of Galilee water into wine, which has an affinity to blood; and should we deem him little worthy of credit, when he* CHANGES *wine into (his) blood*? (*or as the Greek has it:* ουκ ἀ ξιοπιζος ἐστιν, οἰνον μεταβα λων εἰς αἱμα; *i. e. is he not trustworthy, when* CHANGING *wine into blood*). *Called to these bodily espousals he performed this stupendous wonder; shall we then not confess, that he has much rather bestowed it upon the children of his (chaste) nuptial bed, to feast upon his* BODY *and* BLOOD? *Hence let us, with full persuasion, receive them as the* BODY *and* BLOOD *of Christ.*" I dare say Protestant *figurists* will exclaim here: "This saying is hard, and who can hear it. St. Cyrill teaches Transubstantiation with a vengeance." Aye, well you may say that, and remember, that if I call you "*innovators*," I do you no wrong. If the doctrine of Transubstantiation was ever taught to perfection, if ever it was brought home by a well-adapted similitude, which prevents *all* danger of mistake, it was by those above quoted sentences of the pious patriarch of Jerusalem. In fact we have the tenet, under consideration, taught by the very word, by which is now understood, taught and expressed; for the Greek word μεταβαλλειν, or the Latin "transmutare," is as much synonime with the word "transubstantiare" as "Jacob" is with "Israel." But even were we destitute of the invincible argument resulting from this expression, we should yet have his striking similitude to fall back upon in the demonstration of our dogma. I am sure nobody of sound mind will dispute the fact that at the nuptial feast in Canaan of Galilee our Blessed Redeemer changed *substantially* the water into the wine, in short, that he performed an act of Transubstantiation. Now, St. Cyrill teaches, that in the Blessed Eucharist, Christ does the same for the benefit of his faithful children. Indeed this is the very point upon which the holy Catechist of Jerusalem bases his comparison between the two performances of the Saviour. He expresses himself quite indignant at the absurdity of some persons, who perhaps (even in his time) might find a difficulty in admitting that Christ did as wonderful things in favor of his Holy Church, as they could not deny he had performed on an occasion of much less importance, viz. at a simple marriage-feast. Inspired with such sentiments of faith, the Saint can call upon his auditory and his readers, in the same confidence and simplicity of meaning, as the Catholic Church does at present, to confess without reservation, that when they approach the table of the Lord, they feast upon the Saviour's *body* and *blood*, and that they should remain fully persuaded, that what they received in the Blessed Sacrament is *nothing else* but the *body* and *blood* of Christ. How silly, how confounded, I almost had said how reprobate, do the new-fangled views of the 16th century anent the Lord's Supper, look before such a thundering testimony of a venerable antiquity. How despicable the rabid efforts of a few enraged heresiarchs, to blow down by the breath of their mouth the faith of Christ, which had taken root in the bosom of Christendom during the storms of fifteen hundred centuries! How absurd, how deceptive, yes, how impossible would the language of St. Cyrill appear in the mouth of a Luther, of a Calvin, of the Editor of the *Magazine*, or of him of the *Advocate*.

(To be continued.)

FOR THE ORPHANAGE AT CHANDERNAGORE.

THROUGH MR. N. O'BRIEN.

onstable Malone,.... ....Rs	10	0	0
friend to the Orphans,....	5	0	0
illiam Baxter,....	3	0	0
amchaud Dass,.....	1	0	0
. Campbell, ship Neptune.....	2	0	0
,Wilkinson,.....	2	0	0
. W. Brinton,.....	2	0	0
olor Sergt. George Shipton,..... ..	1	0	0
F Currie,.....	2	0	0
luttie Olie Thanadar,.....	1	0	0
irs M. Wall,.....	5	0	0

PROPAGATION OF THE FAITH.

THROUGH MR. N. O'BRIEN.

onstable J. Malone,....	5	0	0

FESTIVALS.

ıday, Oct. 1,—XVII. After Pent. Feast of the Rosary of the B. V. M. d. gr. com.

onday, 2.—Feast of Angels Guardians d.

ıesday, 3,—St. Thomas Hereford, B. C. d. (E. S.)

ednesday, 4,—St. Francis of Assisium C. d.

ıursday, 5,—S. S. Placidus and Comp. M. M. simp.

iday, 6,—St. Bruno, C. d.

ıturday, 7,—Off. B. V. M. com. H. M.

Selections.

ST. XAVIER'S COLLEGE.

(From a Correspondent.)

The annual exhibition of St Xavier's College me off on Tuesday morning with general satisction, and, we might say, with éclat. The amination commenced at 10 o'clock, and the ademic hall at that hour appeared to be a void, scanty was the attendance. But a looker-on ight have been dazzled at 12, when the room was aced by a complement of *belles dames*, and a odly gathering of respectable gentlemen. Master eorge DePenning a pupil of the 3d class opened e ceremony by a Prologue. The young gentlean would have well succeeded in his attempt, it he seemed to have a very sincere wish to retire om under the canopy under which he stood, to s seat, and accordingly ran over his part at a ce that approached a false gallop. Four stuents of the 3d class were next examined by the rchbishop, and they, excepting a few instances here two of the students failed, afforded as it apared, general satisfaction. Of the gentlemen whom we have just alluded there was a Master eury, whose quick and ready replies added to s agility of motion and smartness of speech won r him the good will of all the audience. They ere questioned in Pinnock's Goldsmith's History England, translated passages from Cornelius epos, and in all were found efficient in Geograıy. The departments in which the second class ere examined were, the four first Chapters of St. uke, in Greek, Ancient History, Cæsar's Commentaries, History of England and general Geography. We were wonderfully struck at the proficiency displayed by the students of this class, Master A. Botelho in particular, in the Greek Testament. For we derived from an unerring authority that their study in the translation of the Greek language, and we know that to be no easy task, did not extend to more than 7 months. And yet such was the correctness of the explanation of the Testament, so striking their apparent ease in answering questions, that may, considering the period of their application, well be termed intricate, questions that inquired after the derivations, roots, links, &c. of the words of the languages, and so almost perfect their parsing of the same, that they at once gave positive proof of indefatigable application in themselves, and established the laudable anxiety and consequent attention of the Professors of St. Xavier, without which the Pupils would have failed in the acquisition of so arduous, and let it not be said useless, tongue, despite their commendable efforts. But what spoke beyond the power of language of the credit alike of the scholars and the Institution was the remarkable advancement of the first class in the branches of knowledge it studies. The first class of the College is constituted of simply 4 pupils, two of whom, the competitors on the present occasion, the College may well be proud of. Masters Pereira and Abreu merit the highest praise of their fellow disciples. Virgil, Homer and Xenophon were successively and most successfully handled by these students, and though Master Abreu was a *little* behind his rival in them, notwithstanding he deserves an equal if not a higher quantum of praise, by reason (*laud ignota loquimur*) of his having had occasion to apply himself to classics some time after his superior friend. Cicero was next explained, and we could not help remarking an unaccountable inability on the part of Master Abreu in giving a very correct detail of the cause that led to Cæsar's death. Masters Daly, L. Fleury, C. Deverinne, Hogan, Gonsalves, Pereira, Cantopher and D'Silva severally declaimed in English, Latin and Greek, according to their respective abilities; but the two latter gentlemen spoke the best. Geometry was lastly examined, and no one present on the occasion will, we are assured, deny, that Master Abreu, the candidate for the prize in this science, carried his reward well merited. At the close the Reverend the Archbishop addressed the audience, when he expressed his satisfaction at what he had winessed this morning. He applauded the zeal of the young aspirants for scientific fame for their pains, especially when he considered the numerous obstacles that in this country opposed them in their march. He had the pleasure of presiding at three such meetings in the College, and he was satisfied that every occasion testified the progress of the pupils in their studies. This was the fourth occasion, and he believed no one would differ from his opinion, that the scholars of the establishment had in their studies advanced another step since last September. He was convinced that one and all that were present in the room, would vote with him to offer cordial expressions of commendation and rejoicings to the Rector and the other Professors attached to the College for the application obviously bestowed

and interest taken by them in the progress of their scholars. He was likewise aware that no mercenary motives had actuated such a laudable passion in them. But he trusted the diligence and ardour of the Rector and Professors of St. Xavier's would not be diminished from the untoward practice so much in vogue in Calcutta, removing children from schools prematurely, for engaging them for purposes from which the discipline of the College is far, very far. He warned those parents that then heard him to avoid this practice so fatal to improvement, lest the warmest zeal be damped. With another word of praise to the pupils, His Lordship digressed into remarks which he trusted was not out of place. In the course of the examination a certain question was put to a pupil, which led to an account of King John's shaking off the Papal authority, and another which introduced the subject of the holy wars. His Lordship had declined producing any remarks from the pupil thus questioned, for the allotted period of time for the exhibition would not permit him. But he would seize the opportunity of making a cursory remark, and requested the attention of all bis hearers. He would leave it to be inferred from the consequences that attended this step of the king, how easy it was to learn when the Roman Pontiff kept within authorized bounds, or when he transgressed them. With reference to the Crusades, he would remark, that many were the vituperations flung on a Catholic Church; but he would refer that portion of his hearers who differed with him in religion, to the proper authorities who refuted these gratuitous censures. He would request them to read these authors sincerely and without bias; and then, he was almost convinced, those early prejudices in which they were nursed would be dispelled. His lordship concluded with a sincere wish of seeing on the next occasion those who were now around him in a favourable state of health, and again applauded the interest of the Professors in the improvement of their pupils. The assembly then dispersed.—*Englishman, September* 21.

LAUDA SION.

(*From the Lyra Ecclesiastica,*)

Zion, thy Redeemer praising,
Songs of joy to him upraising,
Laud thy pastor and thy guide:
Swell thy notes most high and daring;
For his praise is past declaring,
And thy loftiest powers beside.

'Tis a theme with praise that gloweth,
For the bread that life bestoweth,
Goes this day before us out;
Which, His holy supper taking,
To the brethren twelve His breaking,
None hath ever called in doubt.

Full then be our praise and sounding,
Modest and with joy abounding
Be our mind's triumphant state,
For the festal's prosecution,
When the first blessed institution
Of this feast we celebrate.

In the new King's new libation,
In the new law's new oblation
Ends the ancient Paschal rite;
Ancient forms new substance chaseth,
Typic shadows truth displaceth,
Day dispels the gloom of night.

What *He* did at supper seated,
CHRIST injoined to be repeated,
When His love we celebrate.
Thus, obeying His dictation,
Bread and wine of our salvation
We the victim consecrate.

'Tis for Christian faith asserted,
Bread is into flesh converted,
Into blood the holy wine.
Sight and intellect transcending,
Nature's laws to marvel bending,
'Tis confirmed by faith divine.

Under either kind remaining,
Form, not substance, still retaining,
Wondrous things our spirit sees.
Flesh and blood thy palate staining,
Yet still CHRIST entire remaining,
Under either species.

All unborn for eating given,
Undivided, and unriven,
Whole He's taken and unrent;
Be there one or crowds surrounding,
He is equally abounding,
Nor, through eaten, ever spent.

Both to good and bad 'tis broken,
But on each a different token
Or of life or death attends.
Life to good, to bad damnation:
Lo! of one same manducation
How dissimilar the ends.

When the Priest the victim breaketh,
See thy faith in nowise shaketh,
Know that every fragment taketh
All that 'neath the whole there lies.
This in Him no fracture maketh,
'Tis the figure only breaketh,
Form, or state, no change there taketh
Place in what it signifies.

Bread that angels eat in Heaven,
Now become the pilgrim's leaven,
Bread in truth to children given,
That must ne'er to dogs be thrown.
He, in ancient types disguised,
Was with Isaac sacrificed,
For the feast a Lamb devised,
Manna to the Fathers shown.

Bread, whose shepherd care doth tend us,
JESU CHRIST, Thy Mercy send us,
Do thou feed us, Thou defend us,
Lead us where true joys attend us,
In the land where life is given.
Thou all ken and might possessing,
Mercies aye to us largessing,
Make us share Thy cup of blessing,
Heritage and love's caressing,
With the denizens of Heaven.—AMEN.

Tablet, May 6.]

CONFIRMATION.—His Grace the Archbishop of Dublin is now on his visitation. On Wednesday last he administered the holy sacrament of Confirmation to several hundreds in the Catholic Church of Saggard. The Rev. John Dunne, the zealous pastor, and his active coadjutor, Rev. Hugh Murphy, assisted, prepared the children on the occasion.—*Tablet*

ON THE INVOCATION OF SAINTS AND ANGELS, AND THE VENERATION OF IMAGES.

To the Editor of the Orthodox Journal.

SIR,—I received a letter on Friday evening last, from a very respected Protestant friend of mine, in which he informs me that his parson, on the Sunday before, declared from the pulpit, "That the Romish doctrine of the invocation of saints and angels, and the veneration of relics and of images, were the inventions of Satan and contrary to Scripture." My friend wishes to know from me what I have to say on the subject. My intention, therefore, is to enter at large on this point in a future letter, but in the mean time I send you these few hurried lines, which, I think, will more than ever convince the public of the folly of placing any belief in parsons. The great Protestant theologian, Dr. Whitaker, declared that "he seeks in vain for truth from Protestants, but that he is sure to find it on the side of Popery." To this I reply that the parson's assertion is a repetition of the old cant, the very same which the ancient heretics had so often in their mouths, as we are informed by the pens of St. Cyril, lib. vi, in Juli and l. xx. l. 8, c. 6; Eusebius, lib. iv, hist. c. 15; St. Hierome, Adv. vigilant; St. Augustin, 1. xx. cont. Faust. To clear the matter, I must premise:

First. That honour or worship is nothing else but a testimony of excellence.

Secondly That this testimony may be performed by words and actions.

Thirdly. That the gestures of the body bear not the variety and distinction of language, nor language itself the copiousness of thought; so that necessity often forces us to express, by the very same gestures and expressions, the most different ideas and conceptions of the mind. For example, we bow to one another, stand bare in the courts of law, in the high court of Parliament, and kneel to parents; we give the title of sacred majesty, most high and mighty, to kings, who are nothing but creatures; that of lord to bishops and to the nobility; all which are the very same we use in our addresses to God himself.

Fourthly. Honour, worship, &c., are words of this nature, as is evident in holy scripture; and though adoration appears in the English language most commonly appropriated to the supreme honour and worship due to God alone, yet *Adorare*, which, in Latin, corresponds to it, is promiscuously used to God, Gen. xlvii. 31, to angels, Jos. v. 15, and to men, Gen. xxiii. 7; and therefore, taken as well for a civil as a religious reverence and respect.

Fifthly. The English and Latin languages are deficient in distinct words for all these kinds of worship, and, consequently, have borrowed them from the Greek, and call the supreme honour due to God *latria*, and term the inferior one given to God's glorious servants *dulia*, which inferior honour, being in a more eminent degree applied to the mother of God, takes the name of *hyperdulia*.

Sixthly. It would not be prudent or just to call out idolatry without looking into the nature of the honour and worship given to creatures. This premised.

Honour and worship of saints and angels. "And Joshua (the captain of the Lord's host) fell on his face to the earth, and did worship. Joshua v. 14.

St. Justin, explaining the Catholic faith as to this point, in the name of all Christians, makes this declaration (2 Apol. c. 2.): "We worship and adore, and in our words and deed reverence the prophetic spirit and the host of angels; and this we teach abundantly to all who are willing to learn, after the same manner as we have heard, and are taught ourselves." St. Cyril of Alexandria, shows that herein is no idolatry, for he says (1. vi. in Juli): "We never said that the holy martyrs were become gods, but that they ought to be highly honoured and to be held in great veneration" St. Hierome thus gives the reason of this honour (Epist ad Ripar.)

"We honour the servants, that the honour done to them may redound to their Master." The illustrious St. Augustine, the most eagle-eyed doctor of the church, and so much respected by Protestants, says, Serm. 1, de SS. Peter and Paul, "A multitude of nations with bended knees adore the most blessed fisherman, Peter."

The council of Trent truly says, "Who is there possessed of so little sense as to imagine that upon the king giving his orders that no one should presume to take upon him the person of the king, or suffer himself to be honoured in quality of such, that he should violate these orders by shewing a respect and giving honour to his magistrates?" His understanding is shallow indeed who can for a moment suppose that the honour given to the king's mother, or to a favourite subject, can be prejudical to the sovereignty of the people. Make the application, and you will find that these inferior addresses *dulia* and *hyperdulia* to the saints, the angels and the holy mother of God, do not derogate in the least from the supreme honour due to God alone. This will direct my esteemed Protestant friend to give a satisfactory answer to most objections, and the means to reconcile the several passages of scripture concerning this matter, as how an angel accepted worship from Joshua. Josh. v 14. And an angel refused worship from St. John. Rev. xix. 10. St. Augustine (Lib. 20, Centrac. Faust c. 21) is of opinion that this angel appeared in so glorious a manner that St. John took him to be God, and, therefore, would have given him divine honour had not the angel stopt him by telling him he was but his fellow-servant. St. Gregory (Hom. 8, in Evang,) rather thinks that the veneration offered by St. John was not divine honour, nor in any other than what might be lawfully given; but was nevertheless refused by the angel, in consideration of the dignity to which our human nature had been raised by the incarnation of the Son of God, and the dignity of St. John, an apostle. So far at least is certain, that the saint knew his duty too well to offer the angel any idolatrous or superstitious worship. (See Rev. 22.) The Protestants themselves seem not to be averse to this honour and worship, for what do they mean else when they celebrate the feasts of the Blessed Virgin Mary and many other saints? (See Common Prayer Book.) And let this parson ponder well on the words of the great St. Ambrose (Serm. 6), "That in honouring the martyrs, Christ is honoured, and that the Lord is despised by the contempt of his saints." The 39 articles declare nothing against this worship: it is true the 22nd article pronounces against the worshipping of images and relics, and invocation of saints; but who values the opinions of the church of England, who separated herself from the communion of all other bishops in the world, as is as evident as the sun at mid-day, since she was never

able to shew one single bishop in the whole world who professed to be of her communion. Now if this be not schism, I confess I know not what is. I have proved before the bar of public opinion that the Church of England is nothing more nor less than an heretical and a schismatical church. Let the public then judge between us.

I am, Sir,
Your obedient servant,
VERAX,
A CATHOLIC LAYMAN.

Orthodox Journal.

THE TWENTY-NINTH ARTICLE OF THE CHURCH OF ENGLAND.

Examined, and proved to be at variance with the real Statement of St. Augustine, in 395. *The Wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their teeth (as Saint* Augustine *saith) the Sacrament of the Body and Blood of Christ, yet in* no wise *are they partakers of Christ: but rather, to their condemnation, do eat and drink the Sign or Sacrament of so great a thing.*

St. Augustine, in his twenty-sixth treatise on the gospel of St John, considering these words, "He that eateth my flesh and drinketh my blood abideth in me, and I in him," thus writes: "To eat His flesh and to drink His blood is, therefore, the way by which to abide in Christ, and to have Christ abiding in us. And, consequently, he that abideth not in Christ, and he in whom Christ doth not abide, does not, it is certain, eat His flesh or drink His blood SPIRITUALLY, though *carnally* and *visibly* he press with his teeth the sacrament of the body and blood of Christ. But rather doth that man eat and drink to his own condemnation the sacrament of so great a thing, because he, *when unclean*, presumed to approach the sacrament of Christ, which none receive *worthily* but they who are clean—regarding whom the scripture saith; "Blessed are the clean of heart: for they shall see God." Matt. v 8. These are the distinct and unequivocal words of St. Augustine. Nothing, therefore, can be more manifest—nothing more reprehensible—than the disingeniousness resorted to by the framers of the thirty-nine articles in wilfully garbling this passage of St. Augustine, and thereby fully misrepresenting the doctrine taught by that ancient and eminent father of the church. The object sought by those who descended to means so unworthy evidently was, that they may give to their innovation the *semblance* of antiquity—knowing that, in times of general confusion and revolution, such as those in which they lived, it would be difficult for the orthodox Christians who still preserved, in its original apostolic purity, the true doctrine of St. Augustine, to make the great bulk of the English nation sensible of the fraud thus practiced upon them in the name of religion. Those days of confusion are now, thank heaven! gone by; and hence it is hoped that those who adopt the thirty-nine articles as their creed, will duly weigh and examine them—will enquire upon what authority they are based—and how far they are consistent with truth. That the article under examination is not consistent with truth, but is attempted to be foisted on Christians by means of the *suppression of truth*, will be fully apparent to all who compare the garbled extract from St. Augustine, contained in the twenty-ninth article, with the *unmutilated* passage fairly translated above.

It must be evident to modern Protestants that the framers of their articles and the founders of their church by no means despised the authority of the ancient fathers; but that they, on the contrary, held those holy and learned men in the highest possible estimation—for, were the case otherwise, they never would have striven to make it appear that the articles of the Protestant religion were countenanced by them. When speaking of the doctrine falsely ascribed to Augustine, it was said that the quotation from his works was "wilfully garbled" in the article now under discussion. That it is "garbled" must be already manifest to those readers who will take the trouble to compare it with the text of the *entire* quotation: and that it is "*wilfully*" garbled must be admitted by every scholar who reads, in the original, the passage referred to; for it was impossible that men, having even the most superficial knowledge of the Latin language, could, except they did so wilfully, give to his words a construction wholly different to what the author of them intended. What a truly painful reflection it is that men, when defining one of the most solemn articles of faith, should have recourse to fraud and imposition! But is it not still more painful to reflect that millions and millions of well-meaning Church of England men have been led astray by the semblance of antiquity thus fraudulently given to innovation?—*Orthodox Journal.*

THE MORMONITES.

When the Mormon heresy first became known in England, and its pernicious tenets had begun to allure the uncouth Saxon labourers on Ribble side from their peaceful homes, we exposed in this journal the rascality, forgery, and imposition of the knave and fanatic, Joe Smith, its author. The discovery of the gold plates which Joe read through a pair of free-stone spectacles, the great variations in the first and second translations of the plates, ably detected and exposed by the ingenuity of an American book-seller, were fully detailed; since that time many country people have been enticed away by a knavish agent, and have deserted comfortable situations and moderate prospects, to go in quest of wealth and happiness at the great Mormon city of Nauvoo. From their practice of re-baptizing grown-up persons, they are nick named by the people Dippers, and some of the dupes have paid for their rashness and credulity with the forfeit of their lives. During an inclement season of the year, a weak and delicate female was persuaded to undergo the progress of dipping, and she died soon after in consequence of it. This made a deep impression; but still batches of young people were enticed away to go in quest of the terrestrial paradise at Nauvoo. Letters have since been received from them by their friends, and though some were too proud at first to own that they had been duped, yet the melancholy truth has at length come out, and they declare their intention of returning from that dismal earthly hell as quick as they can. But the harpy followers of the Nauvoo prophet have taken the precaution to ease them of their money, so that their minds might not be blinded in the pursuit of spiritual by the possession of earthly goods. Before leaving their own shores a goodly consideration was exacted from them to pay for their passage; but these strong Lancashire yeomen, fed on beef and bread, found themselves well nigh famished on ship diet. Still they were

buoyed up by the notion that Nauvoo would bring them peace and plenty, and ease them of all their troubles: but, they found the prophet, like the rest of men, eating and drinking of earthly food, and not sipping nectar and ambrosia, as their fond fancy had depicted. Though living almost within the precincts of the temple, and breathing the same atmosphere as the prophet, they found that they could neither procure a night's lodging nor a mouthful of food without an equivalent of dollars. To their cost they found that the spirit of prophecy had not subdued the spirit of the Yankee in Joe Smith; and that, though associated with the new world, they had still to transact business with the old. But for this timely arrival of a letter from the disappointed dupes of Marmonism at Nauvoo, the writer of this article would not have been able to dissuade several respectable families from committing their all to the rapacious grasp of Joe Smith and his harpies on this side the Atlantic. A Mr. Caswall has lately given us an account of his visit to Nauvoo; and strong proofs it contains, if any were needed, of the imposition practised on the credulity of these poor people. In one vessel alone he found 300 English emigrants on their way to the city of the Mormons. Many of them were decent-looking people, and by no means of the lowest class, from the neighbourhood of Preston: perhaps some of the very ones whose fate we have been recording. The city is built on a grand plan, accommodated to the bend of the Mississippi and the situation of the temple, which is a large rough unfinished stone building, about ten feet above ground; it is 120 feet in length by eighty in breadth. In the centre of the temple is a large baptismal font, twenty feet square and four deep, made of wood, supported on the backs of twelve oxen as large as life, also of wood, but hereafter to be covered with plates of gold. In this will be performed baptisms for the dead, and for healing diseases: baptisms for the remission of sins will be performed in the more cleansing waters of the Mississippi.

In the mean time service is performed in a grove; and it is a most painful mixture of hymn-singing, blasphemous panegyrics of Joe Smith, and soft and artful speeches to gull the new comers out of their money, and sundry word-of-mouth advertisements. One brother had lost a keg of white lead, which he was anxious should be restored, if any of the brethren had taken it by *mistake*. Another, who never lost money before in his life, had lost a ten-dollar bill. It is surprising that they should plunder one from another, especially as Joe has liberally sanctioned the principle of spoiling the Egyptians, i e, those who do not belong to them. He is Mahomet on a small scale, converting with the sword when argument fails.

The arch-impostor, the prophet, seer, merchant, revelator, president, elder, editor, and general of the Nauvoo legion, is described as a person of coarse, plebeian aspect, exhibiting in his countenance a curious mixture of knave and clown; his hands are large and fat, and on one of his fingers he wears a massive gold ring. His dress corresponds with his look, being of coarse country manufacture. Mr. Caswall showed the prophet a Greek Psalter in the MS. character of the 13th century, and begged him to explain its contents. The prophet asked him if he had any guess of its meaning. He replied, that he took it to be a Greek Psalter. "No," he said, "it ain't Greek at all, except, perhaps, a few words. What ain't Greek is Egyptian, and what ain't Egyptian, is Greek. This book is very valuable—*it is a dictionary of Egyptian hieroglyphics.*" Pointing to the capital letters at the beginning of each verse, he said,—"Them figures is Egyptian hieroglyphics, and them which follows is the interpretation of the hieroglyphics, written in the reformed Egyptian. Them characters like the letters that was engraved on the golden plates." Mr. Caswell then asked the Nauvoo seer to explain his own hieroglyphics, written on popyrus and kept in glass frames; but, Joe, something like his fat namesake in "Pickwick," seemed very reluctant. Finding that no answer was returned to his request, to have one particular figure explained, he looked up, and behold! the prophet had disappeared; but, on descending to the street he saw him flourishing his whip, and driving away in his waggon as fast as two fine horses could draw him.

Had any thing been wanting to expose the bare-faced knavery and wretched ignorance of this scamp and trafficker in merchandise and religion, this interview of Mr. Caswall, an Anglican parson, would have done it: still, Greek and Egyptian are things about which a countryman's notion are all afloat. Had the prophet tried to persuade some knowing farmer, that a sow and her litter was an ewe and her lambs, or a cow and her calves, Hodge would have turned away with a thorough contempt for the silly fool; and yet Joe's attempt to palm the Greek Psalter on a Greek scholar, as a work written in Fgyptian hieroglyphics, is equally foolish, silly, and knavish. If the fabulous golden plates were written, as Joe stated, in the same character as the psalter, it is clear that their meaning never could have been discovered by him, even though he possessed the aid of his free-stone spectacles.

A melancholy reflection must here come athwart the readers' mind—in what a mass of ignorance is our country population involved? And on whom rests the responsibility? In whose gift are the numerous schools founded out of the proceeds of the suppressed monasteries? What class of men are appointed as masters? Whom does the state pay, and pay largely too, for instructing the people? It is clear that the established church has utterly failed to instruct and educate the people, and therefore has utterly failed in the great and only object of a state church. Were the money now swallowed up by the church parsons and their children, legitimate and illegitimate, justly disposed of, there would not be a single hamlet which would not share, and amply share too, the blessing of a liberal, sound, and commercial education. As it is, all who do not belong to the established church have nevertheless to contribute to the support of its schools, and at the same time are obliged to support schools for the education of their own children, as the establishment virtually excludes them by its intolerance. But whilst censuring the law church, we must not shut our eyes to the wide field opened for our own exertion. Spiritual destitution exists on every side. Even in districts thickly dotted with chapels, you may pass over miles of country without meeting with a single Catholic. This should not be, and this would not be, did every Catholic layman as well as priest faithfully perform the duties which are in such cases exacted at his hands.

Orthodox Journal.] SAGITTARIUS.

CHARTERS GRANTED TO ROMAN CATHOLIC COLLEGES.

The following is a list of Catholic Colleges, with the announcement of the royal charters, or patents, which they have not received, taken verbatim from the "Catholic Directories"

1. "Royal College of St Patrick, Maynooth, instituted by Act of Parliament, 1795, for the education of persons professing the Roman Catholic religion."—*Catholic Registry* for 1836, p. 149. Dublin.

2. St. Patrick's College, Carlow. "On the 25th of May, 1840, her Majesty was pleased to grant a charter, associating this College with the University of London."—*Catholic Directory* for 1841, p. 390. Dublin.

3. St. Mary's College, Oscott. "In 1840, Her Majesty granted a special charter to enable the students of this College to graduate and take out degrees, as in the leading universities."—*The Catholic Directory* for 1843, p. 420 Dublin.

"The College is aggregated to the London University, and several of its pupils have been presented there for examination both for matriculation and bachelorship of arts, with most satisfactory success. The course of studies is likewise directed to meet the matriculation examination of Trinity College, Dublin."—*Catholic Directory for* 1843, p. 75. London Dolman.

4 and 5. Prior Park, Bath. "The Institution at Prior Park consists of two distinct establishments or Colleges, dedicated to the Apostles St. Peter and Paul."—"Both the Colleges are associated, by royal patent, with the London University, in which the students may graduate."—*The Catholic Directory* for 1842, pp. 73, 74. London, Dolman.

6. Stonyhurst College, near Blackburn, Lancashire. "The College is affiliated to the London University."—*Catholic Directory* for 1842, p. 75, London, Dolman.

"Stonyhurst College was incorporated with the London University in February, 1840."—*Catholic Directory* 1843, p. 77. London, Dolman.—*Irish Ecclesiastical Journal, May* 30.

MAYNOOTH COLLEGE.—A return of the number of students in the Roman Catholic College at Maynooth, during the years 1840, 1841, and 1842; also the number of professors at present employed therein, with respective salaries and emoluments.

The number of students in the Roman Catholic College at Maynooth, in the year 1840, was 437
In the year 1841 427
In the year 1842 425

There are at present employed, in the government and general administration of the Roman Catholic College—

A president, with a salary of £326
A vice-president, who is also bursar 200
A senior dean 122
Two junior deans, each 112

There are also eleven professors, with the following salaries—One professor, being also librarian £142
Four others, each 122
Six others, each 112

No master in the college has any emoluments but his salary, board, and apartments. The professors have only the same emoluments with the other masters—salaries, board, and apartments.—*Tablet, June* 24.

RECENT CHARGES.

(Continued from page 167.*)*

But we have still another question,—for the further we advance, the less are we able to fathom or comprehend the precise rule by which the right reverend prelate would guide us in our inquiries after truth—or, as he styles it, the secrets of God; for there certainly is, as he himself tells us, a right and a wrong interpretation of the articles, which yet are to be so readily proved by *most certain* warrants of holy Scripture. But "there's the rub;"—how are these *most certain* warrants to be discovered, in *his* sense only, amongst the multitude of contradictory opinions which surround and puzzle us, all and each of them drawn as confidently, one as the other, from these self-same MOST CERTAIN *warrants of holy Scripture*? By tradition? "No," says the Bishop; "we willingly run to tradition for her assistance, when we need it in support of those doctrines upon which we have no most certain warrant of holy Scripture, but which, notwithstanding, we have judged it proper to embody into our system; such, for example, as the appointment of bishops to govern all the Churches; and the Lord's day, as the day of public worship; the general prevalence of infant baptism, and *some other points*, &c. —such, also, as the right of our Saviour to divine worship, and the *implied* assertion of a trinity of persons in the form of baptism. These, says he, we are content to take from tradition, because we cannot obtain them by any other means,—but this must be the exception, and not the rule. We will be beholden to her only for our own immediate and indispensable necessities, she shall be no witness for aught but them. Yet presently espying his difficulty, seeing that he has woven an inextricable web, and yet that it must be unravelled before he can advance, time pressing, and no more ingenious contrivance coming to his aid, he valiantly cuts the knot, by boldly averring that we are to look neither to the creeds, "nor to traditions of any kind, as being *so* necessary, that holy Scripture, WITHOUT THEM, would not have been sufficient to teach ALL things requisite to salvation." So that the government of the Church by bishops, the sanctification of the Lord's day, the validity of infant baptism, the right of our Saviour to divine worship*, the belief of a trinity of persons in one God, are neither separately nor collectively essential portions of Christianity!!! To this singular catalogue of *small matters* in the faith and practice of a Christian, we must of ourselves add *one other point*, namely, the whole canon of holy Scripture, with its authenticity and inspiration; for if this be not received and held through tradition and the authority of the Church, the whole ground and stay of Christianity will slip through the right rev. prelate's meshes, and vanish into air: for in default of tradition and the authority of the Church, both of which he so ingenuously and consistently throws overboard, he has no other resource but to fall back upon his single, ultimate reference, "the written word of God,

* This is the first time we ever remember to have seen it asserted by a member of the Church of England, much less by one of her most dignified ministers, that "the right of our Saviour to Divine worship" rested upon tradition only. Is the bishop reading with Socinian eyes, that he finds a difficulty in proving the Divinity of our Saviour from the Scriptures? Surely, the Divinity proved, the right to Divine worship follows of course.

—the most certain warrants of holy Scripture;" and where the warrant is for *this*, we defy either the learning or ingenuity of the right reverend prelate, or that of all the controvertists who have preceded him, or who may perchance follow him in the same track, to discover.

We must presume also that, amongst the *other points* to which the right reverend prelate alludes, as being not to be *proved by most certain warrants of holy Scripture*,—though he has had the discretion not to name it (as if he had forgotten it to be one of the *true doctrines of the Church of England agreeable to God's word**, to which he has so solemnly subscribed), is that which invests the civil sovereign with the power to rule "all states and degrees.....whether they be *ecclesiastical* or temporal," and which, by the statutes of the 26 Hen. VIII, the 1 Ed. VI, and the 1 Eliz. means, that "The royal Majesty is justly supreme head on earth of the Church of England, and hath full authority to correct and punish all manner of heresies, schisms, errors, abuses, &c., which by any manner of *spiritual* authority or jurisdiction ought or may lawfully be reformed, &c.; and, that whatever privileges and *spiritual* pre-eminences had been heretofore in use, by any ecclesiastical authority whatsoever, ...should be for ever annexed to the imperial crown of England; that the queen and her successors might ..... substitute certain men to exercise that authority: howbeit with proviso, that they should define nothing to be heresy, but those things which were *long before* defined to be heresies, out of the sacred canonical Scriptures, or the four first Œcumenical councils, or *other councils*, BY THE TRUE AND PROPER SENSE *of the holy Scriptures;* or should *thereafter* be so defined *by authority of Parliament*, with *assent* of the clergy of England assembled in synod"—*Camden, An* 1559. *and the statutes.*

It is not for us to reconcile the modified language of the thirty-seventh Article with these positive and explicit declarations of the statutes. Suffice it here to say, that an act of Parliament is paramount over every other authority recognized in these realms! a point clear from this very act, which was passed, nine bishops out of fourteen (all who were then living) "stiffly repugning it," and no synod assenting to it; while we will take leave also to remind the bishop that it ever has been questioned—as it was by Sampson, when offered a bishopric in 1560—"whether it was lawful to swear to the queen, as supreme head of the Church under Christ;" *because*, as he observed, "*he* thought Christ was the sole head of the Church, and no such expression of any inferior head *was found in the Scripture* †"

How marvellously does the right reverend prelate amuse himself and his hearers with enigmas! Tradition is likewise of use, he asserts, in making us *historically acquainted with the belief of the ancient Church in general.* But what object has he in becoming *historically* acquainted with *the belief of the Church in general*, unless he will allow it to guide him in his *own* belief? and yet this he most consistently declares he will not; he will dig and dive for himself, in another mine, and make *the written word of God his* SINGLE ULTIMATE REFERENCE. We venture to suggest, then, that the Right Reverend Prelate spare himself the trouble of his historical investigations; for he is predetermined not to avail himself of their helps to a right understanding of the sense in which Christianity was understood by the disciples and immediate successors of the apostles. His *single, ultimate reference*, is HIS OWN JUDGMENT AND HIS OWN OPINION. Where tradition and *his opinion* clash, it requires no seer to predict which of the two shall be driven to the wall. The Bishop has already determined that. And it is for him to consider whether he so determines it by that courtly rule, so much in vogue at one period of our history, that disputations concerning religion do always bend that way as the sceptres incline."

But, as we are wearying both ourselves and our readers with the repetition of these oft-refuted fallacies and contradictions, and as we have pledged ourselves to be content merely to ask a few simple questions, without dilating upon the arguments arising from them (difficult as it may be to pass on through the throng of tempting matter which presses on us), we will not now undertake to consider what was the doctrine of primitive antiquity upon these points; we will satisfy ourselves by citing—with one slight alteration, which we consider very materially to improve the reading,—a few words already quoted from this celebrated charge: "To suppose," says the writer, "that the Spirit of God dictated the *materials* only of saving truth to be written by his inspired servants, while He failed to commit the right interpretation of them (to some competent authority), is surely an hypothesis of the most unreasonable and improbable kind;" and this we find also to have been the conviction of all the fathers and doctors of the Church, beginning with St. Irenæus in the second century, whose decision upon this point we have already seen in one of the foregoing quotations, dictated after the saving truths contained in the Scriptures had been committed to writing, and, when engaged in combating the heresies of *his* time, which were, equally with those of ours, ever attempted to be supported by this same ultimate reference to the inspired penmen.

But arguments that were plain and convincing to the simple minds of earnest and obedient Christians in the early and apostolic ages,—and be it remembered, that St Irenæus had lived with St. Polycarp, the disciple of St. John the Evangelist,—fall like so many blunted arrows against the thicker understandings of modern men, verifying, we presume,

* His Majesty's declaration prefixed to the articles.

† Burnet, Ann. 1560. The scripture references in defence of the 37th article, are so exceedingly wide of the mark, that, referring one and all so completely and exclusively as they do to the *civil* power, it is extraordinary that a Church, *professing* to have everything from *most certain* warrants of holy scripture, should ever have thought of putting them forward in support of their power ecclesiastical, which, put it as you will, if there be any meaning in words or deeds, (and we refer to all the ancient acts for our assertion) convey a real *spiritual* authority, and *spiritual jurisdiction* to the first civil magistrate of the realm, in his or her quality, as supreme head, or chief governor of the Church. The texts above referred to did not satisfy Sampson in 1560, and why should they satisfy Dr. Bloomfield in 1842? for the act of Elizabeth expressly provides and enacts, (clause xxxv.) "that no manner of order, act, or determination for any matter of religion, or cause ecclesiastical, had or made by the authority of the present Parliament, shall be accepted, deemed, interpreted, or adjudged, at any time hereafter, to be any *error*, heresy, schism or schismatical opinion, any order, decree, sentence, constitution or law, whatsoever the same be, to the contrary notwithstanding." So that the acts must interpret the articles, and not the articles the acts.

the words of our Saviour, who praised his Father, the Lord of heaven and earth, because He had hidden these things from the wise and prudent, and had revealed them to little ones.

We had really thought to have dismissed this part of the subject here; but on casting our eyes back upon the rule laid down by the bishop for discovering "the secrets of God," "the essential doctrines of Christianity," we cannot forbear one or two more observations, because we conceive them necessary to complete our defence against what we are vain enough to believe has been principally aimed at ourselves. "The implement," says the right rev. prelate, "with which the *secrets* of God are to be dug out of the mine of his written words, is not tradition; but a plain and rightly informed understanding, guided by an honest and good heart, and aided by the Holy Spirit." Now, the first question which presents itself to our mind is, Is this the grave and deliberate opinion of a doctor and bishop of the Church of England, who believes that his Church *hath authority in controversies of faith*, under whatever modifications? or is it the sudden and heated effusion of a fanatical dissenting minister? For is it not the language of Wicliff and of Huss, of Penn and of Wesley, and of all the multifarious followers of that great heresiarch? Though Wesley died as true a member of the Church of England as is Bishop Bloomfield! Nay, is it not the very principle adopted by Luther, and Calvin, and Knox, and Fox, and every separate leader of a separate heresy, from the days in which the Church had first to contend against the attacks of her rebellious children, grown impatient of restraint, down to these prolific ages of sectarianism, in which creeds spring up at the bidding of every trader in religion? If this be the "implement" by which the Thirty-nine Articles are to be dug out of the mine of the written word we beg to surmise that the search will be as wild and fruitless as that of the prince who toiled up the stony sides of the Black Mountain, in pursuit of the speaking bird, the golden water, and the singing tree; and that the seeker for these secret treasures of God has just as much chance of lighting upon the philosopher's stone as upon the doctrines of the Church of England, still less upon those of the right rev. prelate. Indeed we question not that the deeper he goes, the greater will be his obscurity; for certain it is that the lights of *his* doctrine will not shine amidst the darkness in which he will find himself involved; and he may be glad to return to the twilight regions he has left behind, and into which he entered the moment he commenced the search.

Heaven knows that we have reason to rejoice at, and God grant that we may sufficiently appreciate, the immense blessing which the contrary doctrine—for it is precisely the contrary that is the doctrine of the Catholic Church—confers upon its professors; for they who believe with the ancient Fathers, that the Church of Christ is founded upon a rock, and that the gates of hell shall not prevail against it*; that Christ is with those to whom He entrusted the commission of teaching all days, even to the consummation of the world; that the Paraclete, the Spirit of truth, abides for ever with the Church,† the Church of the living God, the pillar and the ground of the truth*; are thereby no longer exposed like children to be tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive‡; nor to become the victims to error and to pride, because of those things which are hard to be understood, and which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction‡. Not only are they preserved from these great and afflicting dangers, but they are at the same time secured in the enjoyment of a firm and steadfast faith.

But we can hardly dismiss this part of the subject without some few illustrations.

Fox for example, the celebrated founder of the Quakers, was precisely of the same opinion as Bishop Bloomfield: he was "firmly persuaded that if no such formularies (as the creeds) had ever been drawn out, all the essential doctrines of Christianity would have been discoverable in the Bible." Fox had no companion but the Bible, no interpreter but the aid of the Holy Spirit, no qualification but a plain and (as he and as hundreds of thousands of others believed with him) a rightly informed understanding; but then he was more consistent than the Bishop, and never attempted to supply his deficiencies, by artfully enlisting in his cause a whole creed of doctrines drawn from other sources. He neither believed in the validity of infant, nor indeed of any other baptism; nor in the sanctification of the Sunday§; nor in the government of the Church by bishops; nor indeed in any Church government at all; nor in the Trinity; nor in the right of our Saviour to any worship, but the worship of the spirit; nor in *some other points*, such as the Lord's Supper—rejecting all other communion but the communion of hearts. All these he discarded from his symbol of faith, because his *plain* understanding could not discover them in the Bible; and we must own that, in so doing, he has evinced, upon the whole, more consistency than has the Bishop of London in adopting them; *while both maintain the same rule of faith.* Penn also taught, with the Bishop of London, "that nothing more was required to be believed than the *fundamental* articles of the Christian religion; that is, those truths which are so clearly expressed in the sacred Scripture, as to be easily understood by each particular person." Yet Penn did not believe any one of those which the Bishop of London believes, though they both start from the same point, both draw their faith from the same sources, and both pretend to have discovered the truest system of Christian theology‖.

ORDINATION AT MAYNOOTH.—At the recent ordination in the Royal College of Maynooth—in addition to a great number of gentlemen who received minor orders, sub-deaconships and deaconships—forty received the sacred order of priesthood from his Grace the Most Rev. Murray.

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* St. Matt. xvi. 18. Ibid. xxviii. 18, 19, 20. St. John, xiv. 16, 26.

* 1 Tim. iii. 14, 15.
† Ephes. iv. 11, 12, 14.
‡ 2 Pet iii. 15, 16, 17.
§ For though the Quakers meet regularly every Sunday, it is but for convenience and decency sake, and not out of a principle of sanctifying that day in particular, since they profess to keep no holidays of any sort.
‖ Barclay's famous defence of the Quakers was entitled *Theologæ vere Christianæ Apologia.*

REVIEW.

The Manual of Devotion. By Ambrose Lisle Phillips, Esq. Derby: Richardson. For the Catholic Book Society. 1843.

We are very glad to receive from Mr. Phillips this little pious offering. His "Manual of Devotion" is exclusively concerned with the devotion of the Living Rosary; of the origin of which the author gives the following account:—

The devotion of the Living Rosary was established a short time ago at Lyons in the kingdom of France, by a pious lady, who devotes her whole time to the service of God, and by a holy priest, who is the curate of the celebrated church which is dedicated to the B. Virgin Mary, and St Thomas of Canterbury, on the hill of Fourvieres, very near the city of Lyons. This devotion was submitted to the present Pope Gregory for his approbation; and the holy father expressed himself filled with consolation at its institution: not only did he highly approve of it, but he attached to it the grant of holy indulgences. Behold the terms in which our chief bishop recommends to us this holy devotion:—

"Gregory, bishop, servant of the servants of God—Beloved children, health and apostolic benediction.

"In the midst of that profound sorrow, wherewith these evil days have overwhelmed our soul, we have found one subject of consolation, in that which we have heard from our dear son, Aloysius Lambruschini, cardinal presbyter of the holy Roman Church, touching a pious exercise instituted to promote the devotion to the Blessed Virgin Mary, under the title of the Living Rosary, principally owing to the zeal of our dear daughter, Mary Jaricot, which, by your efforts and care, is now making such happy progress in the kingdom of France. We have not failed to bless God Almighty, the true fountain of all consolation and the Father of Lights, for having vouchsafed to inspire you, and so many other servants of his holy mother, with the holy thought of devoting yourselves entirely to propagate everywhere her devotion by the recital of a form of prayer so short and so easy. Most readily therefore do we concur with our authority, in order to help you in extending this pious institution as widely as possible; wherefore we open to you the heavenly treasures of holy indulgences, as you will find in the apostolic letter which we have directed to you, appended unto this.

"Continue then, dear children, encouraged by this spiritual assistance, which we have drawn forth for you from the inexhaustible treasury of God, most diligently to promote the devotion of the Blessed Virgin, the mother of God; being confirmed moreover by the most sweet thought, that under her guidance you have nothing to fear, and that as long as you are ruled over by her, you can never fall away. That you may succeed in your pious purpose, as an earnest of the divine protection, and in testimony of our good-will towards you, and towards all those who devote themselves to this pious exercise, we cheerfully impart to you our apostolic blessing.

"Given at Rome, at St. Peter's, this second day of February, in the year of our Lord one thousand eight hundred and thirty-two, in the first year of our episcopacy. GREGORY, POPE XVI."

Endorsed as follows:—"To our beloved sons, John Francis Betemps, canon of the Church of Lyons, and to Benedict Marduel, vicar of the parish church of St. Rock, at Paris."

To this letter is appended an apostolic brief, wherein the holy father is pleased to grant the following indulgences to all the faithful of Christ of both sexes, who shall be inscribed in the guild or confraternity of the Living Rosary.

The method of this devotion may be new to many of our readers; we therefore beg our author to give them an explanation in his own words.

A confraternity of the Living Rosary consists of several little companies, of fifteen individuals in each, answering to the fifteen mysteries of the holy Rosary. When they have been admitted into the confraternity, they assemble every month in their parish church for the purpose of receiving each individual his proper ticket, on which is written one of the fifteen mysteries of the Rosary, for which he draws lots with the other members of the company composed of the fifteen. However many companies of the fifteen there may be, each one does the same. By this arrangement, each individual of the fifteen reciting his own proper decad every day, all fifteen mysteries are recited every day of the month. No one can complain of the length of this devotion, for the recital of one decad of the Rosary will not take up much of his time; the poorest labourer may surely give a few minutes each day to the service of Jesus and his dearest mother Mary. If he will do so, Jesus and Mary will bless him, Jesus will forgive him his sins, and Mary will not fail to pray for him Oh! blessed is the man for whom Mary prays! oh! can such an one perish? Before we recite our decad of the Rosary, it will be profitable to read the meditation belonging to the mystery which has fallen to our lot, when we drew our ticket on the first Sunday of the month. It is not necessary to do this in order to gain the indulgences annexed to the devotion, but it will enable us to recite our decad with greater fervour, and we must never forget that the fruit of prayer depends in a great measure upon the fervour with which we offer it to God.

The greater part of this little volume consists first of an explanation of the devotion to our Blessed Lady, and of the Rosary in particular—then of this particular confraternity—and lastly, of a series of meditations on each of the fifteen mysteries. We have looked over these—rather too hurriedly, perhaps, but yet with much pleasure and edification. We hope they may be found as extensively useful as their pious author desires. We conclude with the following extract:—

It is a fact that millions of devout Catholics all over the world are at this moment praying to God or the conversion of England. There is no object for which our holy father, Pope Gregory, is so solicitous, as he is for the conversion of our country. To this object the prayers of the confraternity of the Living Rosary of the Blessed Virgin Mary, established at Lyons, in the kingdom of France, are specially directed; and for this purpose the brethren and sisters of that devout confraternity, to the number of more than four thousand, assemble every Saturday in the church of St. Mary, of Fourvieres close to the town of Lyons, where they receive the solemn benediction of the holy sacrament, and sing the litanies of our Lady, to implore her intercession for the conversion of England. In this same church there is a chapel, dedicated to our glorious Archbishop of Canterbury, the blessed Martyr of Jesus Christ, St. Thomas-à-Becket. The pilgrims devoutly implore the intercession of this great servant of God for the same end. As the confraternities of

the Living Rosary established in England are intimately connected with the great confraternity of Lyons, we should never omit to add to our decad of the Rosary this invocation—"St. Thomas of Canterbury, glorious martyr of Christ, pray for England." It would seem to be full of heavenly mystery, that this pious devotion, the principal object of which is to obtain from God the conversion of England, should have been first instituted at Lyons in the very church which is dedicated under the invocation of our great English saint, St. Thomas of Canterbury, who was the first to fall a martyr to that rebellious and sacrilegious spirit, which three centuries later was destined to overthrow the outward profession of the faith in this country. It plainly indicates that this glorious martyr has not forgotten his unfortunate country, but that he now again stands up before God to implore of him its re-conversion. Let us hope that as the first act of those who separated the church of England from Catholic unity in the reign of Henry VIII. was to destroy the glorious shrine of this great saint, and to burn his bones, so the first act of England, when it shall return to that unity, will be to restore with more costly magnificence than ever the shrine of this our thrice blessed patron, in the cathedral church of Canterbury. Oh! what a goodly sight it would be once again to behold tens of thousands of Englishmen marching to Canterbury for the restoration of the shrine of St. Thomas the martyr! O glorious St. Thomas! O blessed archbishop! most holy primate of England! pray for us, that we may one day behold this blessed sight! To man this may seem impossible, but to God all things are possible.—*Tablet, June 17.*

MISCELLANEA.

THE CHILDREN OF CATHOLIC SOLDIERS.—We have received the following paragraph from a rev. correspondent:—"I had the honour of addressing you some two or three weeks ago relative to the education of the children of Catholic soldiers. I stated—with the view of calling the attention of those concerned to the fact—I stated then, and I now beg to state again, the lamentable truth that all, or nearly all the children of our Catholic soldiers are being educated Protestants. The Catholic catechism is not taught in the regimental schools, but instead of it, our children learn the catechism of the Church of England. Now, what I want is, to apprise the Catholic public of this sad state of things—to rouse the Catholic clergymen in every part of the world where there is a Catholic soldier's child to be found, and to implore of him to cause the parent of such child to see that it is not, under the specious pretext of education, cheated out of its religion. The Government, I verily believe, may be said to act with regard to the education of our regimental children, in a spirit of fairness. They do not, indeed, teach our catechism in their schools; but neither do they *compel* us to learn theirs, while, at the same time, they use every art to encourage us to do so. What they insist on is, that we learn something in point of religion: and if we do not wish to learn our own, they will very charitably teach us theirs. Under these circumstances, our duty is obvious Let the parents be urged to see that their children do not, in the first place, learn the Church of England catechism. They must insist on this; and secondly they must take care to see them taught the pure doctrines of Catholicism. No Government can object to this; the British soldier is free in religious matters; he must, of course, worship somewhere, but he can choose his place and form of adoration. Now, it would be a shame, a crying injustice, to compel the parents to march every Sunday to a Catholic church, and, at the same time, teach the children during the week, that the worship of the Catholic Church is false and idolatrous. I need not say any more on this subject: I trust enough has been said to call the attention of parents, of clergymen, and of the Catholic public in general to so important a subject as the religious education of the dear offspring of our brave Catholic soldiers.

THE JESUITS.—We understand the Jesuits have at length received from Rome permission to build a church on their recently-purchased site, near South Audley-street, the conditions being that they shall build another church in such locality as may be appointed by the Bishop, and shall not have the power to administer the sacraments of baptism &c

The Right Rev. Dr. John Hughes, Bishop of New York, has spoken in the following terms of Mr. O'Connell's last work:—"Every man of every creed who hates persecution and intolerance, ought to have it; every Catholic, and above all, Irish Catholics, ought to have two copies—one for himself and his children, another to be loaned to his Protestant neighbours who may be anxious to ascertain how and why it came to pass that so lovely a land and so brave a people as Ireland and the Irish should have been oppressed, degraded, and improverished as they are at the present day."

SCHOOLS AND CONVENTS.—Out of 1,222,137 children receiving instruction in this kingdom, 48,470 are found in the schools of Dissenters.—*Herald.* The total number of grammar schools in England and Wales are 450. About 150 of these were founded as apologies for the destruction of religious houses in the sixteenth century, and were sometimes endowed with such *discount* out of the spoil as the spoilers' conscience dictated. Compare the "good" done in these grammar schools for the last 300 years with the works of education and charity performed on their sites during the preceding three centuries.

THE TEETOTAL SYSTEM.—In a letter vindicating the teetotallers from a statement made by the London correspondent of a provincial journal, Mr. Mathew says:—"I have never advocated temperance as a substitute for the eternal Gospel—God forbid! I have, from my own private resources, without ever soliciting a shilling of public aid, distributed some thousand copies of the Douay version of the Holy Bible; and with the approbation of the most rev. the Roman Catholic prelates of Ireland, I have in the press a new edition of the sacred volume, to be published in twelve numbers, at the low price of six-pence each number. This will place the Old and New Testament within the reach of almost every head of a family in Ireland. If I had pecuniary resources equal to my wishes, every one of the six millions of teetotallers in this kingdom would have a copy of the blessed book before the end of the present year."—*Tablet.*

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 14.] CALCUTTA: SATURDAY, SEPTEMBER 30, 1843. [VOL. V.

MANGNALL'S HISTORICAL QUESTIONS.

We have already explained the reasons why we deem it of so much importance to refute the injurious statements to religion contained in Mangnall's Historical Questions. Besides the motives which have been assigned, we may add, that we are also influenced by the consideration that the principles and arguments which we shall employ in repelling the unjust statements we complain of, will fully suffice for the confutation of many of the calumnies, with which not only school books, but even popular works in great circulation, too often abound. To proceed in the work on which we have entered. In page 14 of Mangnall's Questions the following are enumerated as the chief events of the sixth century. "Time computed by the Christian æra: a plague which extended over Europe, Asia and Africa, lasting fifty years: *and the unlimited temporal, as well as spiritual authority assumed by the Popes.*" We need hardly say, that we mean to confine our remarks to the last member of the preceding quotation. And first, we may be allowed to indulge in a certain degree of complacency in the admission, that the exercise of the spiritual power of the Popes is here allowed to be of so ancient a date as that of the sixth century. If Catholics err in recognising the spiritual supremacy of the Roman Pontiff, there are at least some honor and consolation to be derived from the reflection, that the authority which they profess to reverence is the most ancient in the world—that it has seen, in the revolution of ages, empires and dynasties crumble into ruin, whilst itself, after the lapse of nearly thirteen hundred years, according to Mangnall, retains together with the hoary honors of centuries all the vigor and energy of youth, and sends forth in the nineteenth century her Bishops and her Missionaries to the end of the earth, with the same zeal, with which, in the sixth century, she accomplished the conversion of the Franks, and planted the cross by the hands of St. Augustine, in the heart of England. How has the perpetuation of the Papal dynasty alone, amidst the wreck of every other, been effected? Whilst other dynasties had to sustain only the shock of political evils, the Roman Pontiff's throne was exposed besides, to all the dangers, and the fierce assaults, which originated in the malice and hatred of innovators against the chair of Peter, because, by the condemnation of that chair, heresy and schism, under all their various names and pretences, were in every age proscribed and paralysed. Yet despite of the vengeance of temporal princes, or of daring and rebellious Heresiarchs, the Apostolic bark of Peter has outlived the fury of every tempest, and never from the age of Christ himself, did she appear more buoyant than at present, never better prepared to guide the whirlwind and to rule the storm of error or innovation. Let any calm reflecting man only advert to the strange, the astounding spectacle, which presented itself in our own time, when the venerable Pontiff Pius the Seventh was restored to his capital by the arms of Great Britain, a nation which for three centuries was drunk with the blood of Catholic Martyrs, and which, even at the very period, when controlled by an unseen Providence, she was made instrumental in the perpetuation, of the chair of Peter, visited with ignominy and dishonor the profession of Catholicity in her dominions. Again, let us turn our attention to the mysterious dispensations of God in the terrific event of the French Revolution. A Dynasty and a Nation preeminently Catholic are prostrated by the desolating evil of an Infidel revolution. For a time, the enemies of Catholicity

triumph in the imaginary success thus achieved over one of the noblest portions of the inheritance of Christ. God permits for a season the humiliation of his people. The Monarch, the Hierarchy, the Priests, the Holy Virgins, together with the pride and flower of the French Nobility flee for refuge to Protestant England, and Protestant England receives them with open arms, throws open her palaces and asylums for the refugees, and calls on her Parliament to provide for their decent and honorable subsistence. From shore to shore invitations come to these Confessors of Catholicity from the English Nobles and aristocracy offering them a home in their princely mansions. Many profit of the invitation; and Catholicity, which was before almost an unknown religion in England, becomes everywhere a familiar subject of conversation and inquiry. The result is, first, that ignorance and prejudice are gradually dispelled, and next, these great impediments to impartial inquiry being removed, the seed of the true faith began to be committed to the soil, and to grow, until, as every mail now bears testimony, it fructifies a hundred fold, and realizes to the letter the promise of the Saviour, that though at first small and under like the mustard seed, it should attain a maturity and expansion so great, that the birds of Heaven, the high and the exalted in learning and dignity, should seek shelter under its branches. The man who can view all these wonderful occurrences unmoved, and not perceive in them strong though silent indications of the Providence of God in the order of Religion, does not deserve to be envied either for the qualities of his head or of his heart. Such a man would not recognise in the order of the Heavens, in the succession of day and night, in the revolution of the seasons, or even in the wonders which are contained in human nature, any other effects, except those which might be ascribed to blind chance or an unmeaning destiny. The pious Catholic, on the contrary, discovers in the exaltation and humiliations of the true religion, the parental watchfulness of the Saviour for the sanctification of his Church. He sees the Church, at one time like the Bark of Peter, almost submerged beneath the waves of calumny and persecution, but, at the very instant, when destruction appeared inevitable, he hears the voice of the Saviour commanding the waters to be still, and a great calm ensues. At another time, he sees the Apostolic Fishermen labouring in vain during the dreariness of the whole night, and their toil left almost wholly unrewarded, when, again he is cheered by the interposition of the Saviour bidding Peter to let go his nets a second time, and, as it were, in a moment they are replenished, so as to require additional aid in order to draw them to the shore. Can we view the past sterility of conversions in England for nearly three centuries, and contemplate the numbers that now hasten with emulation to enter into the Apostolic nets, and not be reminded of the instructive parable, to which reference has just been made? For the present we shall dismiss this subject, only to resume it more fully in a short time.

Extracts from a letter written by a Convert in Dublin to another in Calcutta. July 28, 1843.

Dr. O. has not yet made his appearance, but he is daily expected. I am sorry he was not here in Pentecost week, he could have got some of the newly ordained Priests, whereas now they are all dispersed; however God will provide more; I cannot tell you how truly thankful I am, that you so abundantly thought of me on the happiest day I have ever seen; the day of my reception into the Church; be assured I shall not forget you next month; but to do myself justice, I must tell you I conceive the debt I owe you of such immense magnitude, that I could never be satisfied with a yearly payment. I am aware the coin I pay you in even surpasses in value the magnitude of my debt, but my infirmity is such as to weaken its power, so in order that you should not be a loser I make it a rule (God permitting) to approach the holy communion to obtain showers of blessings upon you every Thursday, so you may know what I am about and of whom I am thinking every Thursday at 8 o'clock. I choose that day because the blessing bestowed on the faithful on that day was verified in the same gift being bestowed on myself on the same day, and, humanly speaking, you were the cause of it; and oh let me thank you, and let me tell you how grateful I am, but indeed words are of no use, they cannot convey all I feel; you will be pleased when I tell you that I have become very intimate with Dr. Wiseman: he has been making a tour of many parts of Ireland, and I happened to have a friend in Mrs. G. Wise, the M. P.'s sister-in-law, at whose house Dr. Wiseman was staying at Kingstown, I have in consequence met him at dinner frequently and hope for that pleasure again to-morrow. I wish I could have sent you a paper containing an account of the holy sacrifice being offered up about 3 Sundays ago by a Protestant Minister (that was) who administered the holy communion on the same day *to 7 other late Protestant Divines*: was not that a glorious sight? there was not a dry eye in the Church. It took place at Oscott.—I

think if——had seen them he too would have run to be received into the Church; but oh! ask him from me wherefore does he loiter—tell him the way is open now, the day may come when that awful passage of scripture might be verified in him "that he shall strive to enter in and shall not be able." The conversions in England go on at a rapid rate: they are truly wonderful. The Hon'ble and Rev. Mr. Talbot, Nephew to to Lord Talbot, was to have preached about 4 Sundays ago to his congregation near Dublin, but being in London, he thought he would return by Oscott and witness some of the ceremonies there, but glory be to God, the previous Saturday to the Sunday to which he was to have preached in *darkness*, he was admitted into the Church of Peace and Truth.

TRANSUBSTANTIATION.

(*Continued from page* 172)

What! they teach, that the same *change* which happened to the water at the feast in Cana, happens even yet at the nuptial feast of the children of promise in the Lord's Supper? You might as well expect them to swallow poison, as to teach such doctrine. They believe nothing more to be contained in the Sacrament than mere bread and wine, and if you ask their *opinion* (not faith) on the Sacrament, they will probably tell you, that they *think* it is *not* what the Papists believe it to be; but that it is a *figure* of the body and blood of Christ!! (vide Dr. Watt's small Catechism.) Aye, if they could *see* the *change of substance* in the Sacrament, or find it out by the taste, as well as the persons at the marriage-feast in Cana, could find out thereby the transubstantiation of the water into wine, it would become quite a different affair; but now, as they neither see nor taste any thing better than bread and wine in the Sacrament, they have no mind of admitting anything else being there. As for the blessing pronounced by Christ upon those who *do believe*, although they *did not see*, they think it to be good only for simpletons, who won't make good use of their reason. How far different from theirs the behaviour of the faithful of ancient times, how little were they accustomed to make void the faith of Christ by corroding sophistries! Indeed they will not deserve the reproach of our divine Master: "O ye of little faith, why did you doubt?" But to continue our quotation from the celebrated passage of St. Cyrill, "Nam in *figura* panis," he goes on to say, "datur tibi *corpus*, et in *figura* vini datur tibi *sanguis*." Which means: "*For under the* FIGURE *of bread is given to thee* THE BODY, *and under the* FIGURE *of wine is given to thee* THE BLOOD." This is certainly pressing matters very hard with our modern figurists, and holding forth the present Catholic doctrine to its utmost perfection. The Catholic Church teaches by Transubstantiation, that the real substance in the Blessed Eucharist consists in the *body* and *blood* of Christ; so does St. Cyrill. She moreover teaches, that of the elements, viz. *bread* and *wine*, nothing else remains, except the outward *figure*; so does St. Cyrill, as is evident from his Greek: ἐν τυπῳ γαρ ἀρτου; οἰνου, that is, under the type, the emblem, outward appearance of *bread* and *wine*. Let us now see how well Calvin and the venerable Patriarch of Jerusalem agree in their doctrines. The Saint teaches, that under the *figure* of bread and wine we receive (in substance) the *body* and *blood* of Christ. On the contrary John Calvin teaches *his* disciples, that under the *real substance* of bread and wine, they get only by *a figure* of Christ's *body* and *blood*. This is a goodly example for sovereign contempt of antiquity. A fool may see that John Calvin and St. Cyrill do not unite in the bonds of theological friendship; and a child may decide the question of who of the two has the more reasonable chance of being aright. St. Cyrill continues by saying: "Quamobrem ne tanquem *nudis* pani et vino adtende, sunt enim *corpus* et *sanguis* Christi, secundum Domini asseverationem: nam etiam si illud tibi suggerat sensus, fides tamen te certum et fiemum efficiat. *Ne judices rem ex gustu*; sed ex fide citra ullam dubitationem certus esto, te corporis et sanguinis Christi dono dignatum fuisse." That is "*For which reason do not attend to them as* MERE BREAD AND WINE, *for they* ARE *the* BODY AND BLOOD *of Christ, according to the Lord's assurance. For although the outward sense may suggest it to thee, yet faith has to render thee certain and firm. Do* NOT JUDGE OF THE THING BY ITS TASTE, *but by faith rest assured beyond the shadow of doubt, that thou art vouchsafed the gift of the* BODY AND BLOOD *of Christ.*" This is what we call the simplicity of unostentations, christian-like faith; very unlike that which actuated the hearts of certain so-called reformers (?!) in the sixteenth-century, with whom at one time nothing would go down except faith; who strained every nerve to create a hue and cry about the necessity of faith, about the paramount importance of faith *alone*, and, when they had thrown people into a fever of maddening excitement made off with some of the most precious parts of divine revelation. Imitating thereby closely the usual trickery of cut-purses, who are apt to raise a false alarm about approaching thieves and robbers, and in the interval of ensuing consternation and confusion decamp in safety with whatever things

valuable, come into their predatory hands. Is it not as much surprizing, as it is melancholy to perceive how in an age which prided itself with having restored (?) *faith* to its proper high position, those very persons who boasted of having achieved this great action raised their sacrilegous hands against one of the most awful articles of divine faith, and tried to bring the doctrine of the Lord's Supper from the lofty eminence it enjoyed at their time, certainly *all* over Christendom, down to the level of their own span of poor human reason, and the lowliness of their own uncertain senses! The case was widely different with the ancient Church, for example with St. Cyrill and his times. They possessed that great, simple, and lively faith, which both enlightens in this life and saves in the other; though they made but little noise about it. Their faith was a practical illustration of St. Paul's precept, "to submit our reason to the obedience of faith." They did not say with Thomas the Apostle and our modern Protestants, "unless I *see*, and *touch*, I won't believe," but they judged of the things of God by the assurances received from the Lord. Hence the *filially faithful* address of St. Cyrill to his hearers; cautioning them against mistaking the Lord's Supper for *mere bread and wine;* for, he says, *they (viz. what seems bread and wine) have been transubstantiated, they are the* BODY AND BLOOD *of Christ.* And the reason thereof, assigned by the saint, is that simple one, lesser than which none would suffice to persuade a Christian mind, and greater than which there is none, because, he says "*the Lord hath assured us.*" Indeed, he continues, thy senses are apt to suggest to thee nothing extraordinary in the Blessed sacrament; yet it is not by the testimony of the eyes or the taste, &c. that thou hast to form thy judgment in these heavenly matters, but *faith*, by the word of Christ, must render thee assured, that, what thou receivest in the Blessed Eucharist, is beyond a shadow of doubt the *real, true,* and *substantial body* and *blood of Christ.* Methinks, Mr. Editor, all this shews evidently that even in our days we have not a stronger advocate of Transubstatiation than St. Cyrill and the fourth century of the Church were in theirs. In fact the zealous Catechist can hardly find words strong enough to express his *Catholic* sense of the subject. Hence he calls in this same catechesis, those that have received the holy communion χριτοφορου, which means persons that carry Christ within their bodies, because they received His *flesh* and *blood* within themselves, and have thus become partners of the divine nature. Now let us see, how a Calvinistic Catechist would address his auditory: "For which reasons, my worthy Christians," he would say, "I beg you will be attentive, lest you take the Lord's Supper to be anything else but *mere* bread and wine; and mind, this sacramental bread and wine, you ought to take with a pious commemoration of Christ's passion, because hereby they become an emblem, or, what's the same, a *figure* of Christ's *body* and *blood*, in the same way, suppose, as a picture represents a man. And you may rest satisfied about this being the case, because that pious and clever man John Calvin of Geneva hath assured us of it. For although the Papists pretend that there is something extraordinary in it, yet our outward senses must convince us at once that the Romanists are dreaming. For what is to render us certain in these matters? Is it not our senses? Christ, our Blessed Lord hath said to us nothing about these things. How then have we to judge of them, I wish to know? Is it not by the testimony of our eyes, our nose, our mouth our touch, &c.? Has not God given us our senses for the very purpose of ascertaining exterior objects? And if we venture upon mistrusting them, what can be certain to us? Hence you may rest assured, that when you receive the Sacrament, you receive nothing else than the *body* and *blood* of Christ in *figure*, but *mere* bread and wine in *reality*." It is evident at first sight that the Calvinistic and ancient Christian Catechists teach diametrically opposite doctrines, and it is easy to determine, who had the better opportunity of knowing the truth. I now conclude, Mr. Editor, my reflections upon the doctrine of St. Cyrill anent the Eucharist, but cannot take leave of him, without once more affording myself, and, I hope your readers also, the pleasure of repeating at full uninterrupted length his justly celebrated and convincing passage: "*Even this one instruction of blessed Paul suffices abundantly to render certain your faith about the divine mysteries, through which, by being deemed worthy of them, you have become of the same body and blood with Christ. For he proclaimed even now.... As then He Himself has pronounced of the bread and said: 'This is my body,' who will henceforth dare to put it into question? And as He Himself has affirmed and said: 'This is my blood' who will ever doubt, and say, it is not His Blood? He changed of old in Cana of Galilee water into wine, which has an affinity to blood, and should we deem Him little worth of credit, when He changes wine into (His) blood? Called to these bodily espousals, He performed this stupendous wonder, shall we then not confess that he has much rather*

bestowed it upon the children of His (chaste) nuptial bed, to feast upon His body and blood? Hence let us with full persuation receive them as the body and blood of Christ. For under the figure of bread is given to thee the body, and under the figure of wine is given to thee the blood. For which reason do not attend to them as mere bread and wine, for they are the body and blood of Christ according to the Lord's assurance. For though the outward sense may suggest it to thee, yet faith has to render thee certain and firm. Do not judge of the thing by its taste, but by faith rest assured beyond the shadow of doubt, that thou wert vouchsafed the gift of the body and blood of Christ."

FOR THE ORPHANAGE AT CHANDERNAGORE.

THROUGH MR. N. O'BRIEN.

W. McLean,	1	0	0
C. T. Thomson,	2	0	0
Captain Arkly,	2	0	0
N. D.	5	0	0
A. M.	5	0	0
A. H. M.	5	0	0
R. G.	5	0	0
G. C. Sen,	1	0	0
M. S.	1	0	0
J. M.	1	0	0
T. N. G.	5	0	0
E. G.	5	0	0
A Mite,	1	0	0
J. Harrowel,	2	8	0
A Friend to the Poor,	1	0	0
T. Leach,	32	0	0
R. N. D,	5	0	0
J. W.	5	0	0
A Friend,	1	0	0
Wm. Reid,	1	0	0
B. Baily,	1	0	0
J. B. Porter,	5	0	0
H. Perrins,	2	0	0

BENGAL CATHOLIC ORPHANAGE.

Rustomjee Cowasjee, Esq. (through C. Cornelius, Esq.)	100	0	0
Manickjee Rustomjee, Esq. (thro' C. Cornelius, Esq.)	51	0	0
W. G. (through Mrs. Dr. McClelland)	10	0	0

FESTIVALS.

Sunday, Oct. 8,—Dedication of the Church of Ireland, d. com. &c.
Monday, 9,—St. Denis and Comp. M.M. sem.
Tuesday, 10,—St. Francis Borgia, C. d.
Wednesday, 11,—St. Canice Ab. d. (J. S.)
Thursday, 12,—St. Wilfrid. B. C. d. (E. S.)
Friday, 13,—St. Edward King, C. d. (E.S.)
Saturday, 14,—St. Calixtus. P. M. d.

Selections.

SCOTLAND.

HAWICK —LAYING THE FOUNDATION STONE OF ST. MARY'S CHURCH, BY THE REV. WILLIAM WALLACE.—Thursday, the 1st of June, was a happy day for the Catholics of Hawick and its vicinity. The Rev. William Wallace, chaplain to the Earl of Traquair, being made aware that nearly two hundred Catholics, employed in this town and the surrounding district, had no place of worship within upwards of twenty miles surrendered his all in behalf of this destitute class, and raised a Catholic chapel, where there had not been one since the demolishing days of John Knox. On the day appointed for laying the foundation stone of the sacred edifice, which is in a considerable state of forwardness (the wall being upwards of four feet above the base), the rev. gentleman, in his robes, attended by the provost and magistrates of the town, proceeded from the Commercial Inn to the site of the high altar, and immediately commenced the sacred ceremony in Latin, according to the Roman ritual, after which he repeated the same in English, for the edification of the crowded congregation. In the stone was deposited the following inscription, enclosed in a bottle, sealed with the town's seal and arms, and also registered in the town's books, which will remain for ages yet unborn.

Anno Incarnationis Dominicæ MDCCCXLIII.
Regente Universalem Dei Ecclesiam Gregorio XVI.,
Pontifice Maximo.
Magnæ Britanniæ Sceptrum gerente Victoria Regina.
Sub R. R. Andrea Carruthers Districtus Orientalis Scotiæ Vicario Apostolico, et. R. R. Jacobo Gillis ejusdem.
Coadjutore.
Prætore Hawick, Gulielmo Turnbull.
Plaudentibus utriusque religionis civibus hujusce Ecclesiæ in honorem B. V. Mariæ, et sub S. David Scotorum regis tutela Deo dicatæ primarium posuit lapidem Gul. wallace Sanctæ Ecclesiæ Cath. Apost. et Romanæ Sacerdos, Calendis Junii.

It is not a little singular that the original parish church of Hawick, also called St. Mary's, was founded in the year 1214, and within four days of the same date as the present church, which is to be an extensive neat structure, with a very chaste Gothic front. The rev. gentleman has purchased ground sufficient to build a dwelling house and school-house. The utmost attention and decorum were manifested throughout by the assembled multitude, for which we Catholics cannot be sufficiently grateful. In the evening the rev. gentleman entertained a numerous party at dinner in the Commercial Hotel; the company consisted of the magistrates of the town, Messrs. Reid and Michie, the contractors, and some of the rev. gentleman's private friends. The Rev. Mr. Wallace occupied the chair, and was ably supported on the right by William Turnbull Esq. senior magistrate, on the left by Wm. Scott, Esq., junior magistrate; Peter Wilson, Esq., late chief magistrate of the borough, acted as croupier. The cloth being removed the following besides many other toasts and sentiments were given and

kindly responded to :—"The Queen, may her reign be long and prosperous" (from the chair, three times three); "Prince Albert and the Royal Family;" "Her Majesty's Ministers;" "The Army and Navy;" The Magistrates and Burgh of Hawick," to which Wm. Turnbull, Esq., responded in a very neat and appropriate speech; "The Earl of Traquair, and Lady Louisa Stuart;" "Success to the building of which the foundation has been this day laid;" "The Rev. Wm. Wallace, may he long enjoy the church he has this day founded," to which the rev. gentleman replied in an address full of affection and kind feeling, in which he stated that he was most anxious to see his arduous undertaking finished, so that his successors might have less to do; "Daniel O'Connell;" "Father Mathew, success to his labours" (much cheering); "May Hawick hearts, as usual, be ever in their proper place." It was also unanimously voted by the magistrates that when the church is opened for Divine worship (which it is anticipated will be in October or November), the Right Hon. the Earl of Traquair and the Rev. Wm. Wallace shall each of them be presented with a burgess's ticket, being the highest mark of respect they (the magistrates) have in ther power to confer. The rev. chairman returned thanks in his own name and that of his noble patron, assuring them, in the most feeling manner, how much he valued the honour the magistrates of Hawick intended to confer upon himself, considering how little he had done to deserve it, at the same time assuring them, in the name of the noble earl, that there was no token of respect and esteem of which he was not worthy, as a kind, considerate, and most indulgent landlord, a good master to all under him, and a faithful dispenser of relief to the poor, the widow, the helpless, and the orphan. After spending the evening in the most harmonious manner the party separated, in the hope of soon meeting again before the altar of St. Mary's Church. As the Rev. Mr. Wallace wished to show the utmost kindness to all concerned, he gave all the men employed at the building (about forty) a substantial supper. The following toasts, amongst others, were given :—"The Rev. Wm Wallace," "Success to St. Mary's Church," "The Builders of the Chapel," "The Earl of Traquair, the best of landlords, and Lady Louisa Stuart" On the rev. founder's health being given, Mr. Andrew Michie one of the contractors, rose and replied in a long and able speech. He stated that the rev. founder of the church could have no other motive for the undertaking except the purest charity; after having spent a long life in instructing others into justice, he was now establishing a house of prayer for members of his religious profession, where they might offer up their supplications to their God, according to their conscience, for ages to come.

BRUGES CATHEDRAL.—The gigantic outward proportions of the building struck Edward with amazement; but when he passed into the interior, a sense of solemn admiration made him stand still and silent before he advanced many steps.

There is a reverential feeling, produced by the aspect of a large gothic interior, which even long habit cannot overcome, and whose first experience is almost oppressive. The cold vastness into which we at once are plunged on passing the portal has a chastening effect, and we pause; the lessened light permitted through its painted windows is subduing, yet enticing, from the tainted harmony it sheds. The eye, raised in involuntary wonder of those lofty yet slender shafts that bear the over-hanging pile above, is lost in the complex beauty of the fretted roof. With slow and respectful steps, we move towards the centre of the aisle; we stand beside one of those apparently slender columns, and percieve it is a ponderous mass of masonry, to which the artifice of sculpture has imparted the seeming of lightness, and the presence at once of beauty and power commands our homage. We look through that long vista of columns, that stand like mighty sentinels guarding the approach to the altar, shedding its glories of gold and marble and pictured art from afar, through the open arch of the elaborate screen, whose slender filagree supports as if by magic, the gigantic organ above, whose melodious peal, should it then be waked, first bursting like thunder through the vaulted pile, and then fading to the faintest echo through the solemn vastness, fills the heart with a reverence bordering on awe, and lifts the mind above this world.

With what dumb stricken admiration did Edward first behold the cathedral of *Notre Dame*, where the gorgeous ceremony of a high mass increased his reverential wonder! Imagine a young man from the remote shores of Ireland, where the humble chapel of a friary was all he had ever seen in the service of that religion, whose exercise was there and then little better than felonious;—imagine him, for the first time, entering a temple of colossal proportion and elaborate beauty, and witnessing a high mass, in all the pomp of a dominant religion, with its gorgeous altars, its massive wax-lights, the odour of incense flung from silver censers by numerous acolytes, before the train of bishop, priest, and deacons, clad in the utmost splendour of sacerdotal robes, amid the organ's plaintive notes or full toned peal—the wail of choral voices or their exulting burst, as they were subdued to the penitential spirit of the *confiteor*, rose to the triumphant outpouring of the *Gloria in excelses*—imagine this, and think with what emotion Edward knelt at a high mass in Bruges! Though the service in word and act was the same, yet the difference in extrinsic circumstances might well suggest the internal question—"Can this be the same religion in which I was reared? Is this the poor frightened faith, which hides in holes and corners in my native land?" And then the wish arose that those who sat in high places in Galway could only witness the splendour of the rites which appeared so powerfully to his own weak points. His passion for the lofty was flattered to its utmost bent by the "pomp and circumstance" he saw before him; and his father's apprehensions of the superior "gentility" of the Protestant religion were no longer valid, for from that moment Ned was firm in the faith of Rome.—S. LOVER.

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INFALLIBILITY OF THE CHURCH.

To the Rev. William Palmer, of Worcester College, Oxford.

Rev. Sir,—I have received communications from several friends, assuring me that the letters which I have had the honour of addressing to you would not be complete unless I added another, demonstratively proving the infallibility of the church: therefore, complying with their request, I shall commence by asserting, that the Saviour has expressly promised that the gates of hell should never prevail against his church. The Protestant church of England, on the contrary, maintains in her thirty-nine articles, in the writings of her theologians, and in her pulpits, that they *have* prevailed against her. If the church of England consequently be in the right, I have no hesitation in declaring that it must necessarily follow, that Jesus Christ is an impostor, even when he proclaims himself to be the Son of the Eternal God. What! can I believe him to be the Son of God—he, who has deceived the whole world, declaring as he did that his church is infallible, and that it is more powerful than hell itself? No! The Christ is nothing more nor less than an impostor! Oh! behold here the horrible consequences which must spring forth from the principles sustained by this Anglican church. Cease then, inconsistent church of England, cease I say, to despise the gospel, which assures and confirms to the church an immortal existence; or cease for ever, to thunder forth your anathemas against the infamous Socinus and his followers. The Anglican church, as I have demonstratively shown in my second letter addressed to you, is the mere creature of human invention. This Anglican church presumes to declare, in the face of all truth, that the Catholic and apostolic church, the ground and pillar of truth, is deceived, and that she teaches error; consequently, that hell has prevailed against her; to which I reply, that if hell has prevailed against her, then Christ is no longer the Son of the Eternal God, having uttered a wilful falsehood, according to the Anglican church; and if Christ be not the Son of the Eternal God, then the monstrous Socinus and the infamous Arius are worthy of having altars erected to them, for having endeavoured by every means in their power to prevent the Christian world any longer from bending their knees to an idolatrous worship, since they have adored as a God he who, according to this Anglican church, has been convicted of uttering a shameful falsehood....Thus arises the most revolting, the most impious of all assertions. Behold here, rev. sir, what must consequently follow this doctrine of your Anglican church, when she presumes to deny the infallibility of the church, which the Son of God has bequeathed to her in terms so clear and so precise that no man blessed with common sense and free from prejudice can deny it. Christ has likewise said to his apostles, "He who hears you, hears me; he who despises you, despises me; and he who despises me, despises my Father who is in heaven." Now permit me here to ask you, is it possible for a moment to be supposed, that the Saviour would grant to those whom he sent an authority equal to his own, and at the same time, he did not render them infallible in their teaching? If so, we must listen with a perfect submission to men who are liable to error, and would not the consequence evidently be, that their teaching would ever be uncertain, and therefore impossible to arrive at the truth?

I shall not stop here to show that these words of the Saviour were equally addressed to the successors of the apostles. But is it not most evident, rev. sir, that the Saviour, in establishing his church, included both in his mind and in his love the whole universe, all ages and all generations, who were successively to appear on the stage of the earth. As, therefore, the apostles and their successors possess an authority exactly similar to that of Christ, they therefore are infallible; there can be no difficulty in regard to this point; there remains absolutely nothing to be solved but the question of fact, viz:—Where are the true lawful successors of the apostles to be found? a question which is not difficult to answer. Perhaps in a future letter, if I have time so to do, I shall treat of the sovereign pontiff as the head of the universal church, in his capacity as successor of St. Peter in the apostolic see of Rome.

Permit me now to ask you, was it sufficient that our blessed Saviour bestowed on his apostles and on their successors an absolute authority, and to have established them as his representatives among his people, in order to procure for them eternal salvation? Surely not. In the fear that some innovator like Luther and Calvin* should appear and pretend that the church has lost her infallibility in having taught damnable errors, Christ added therefore the following words, worthy of being written in letters of gold in all your splendid halls at Oxford, Cambridge, and Trinity College, Dublin: these admirable words are as follows:—"Go, my apostles, announce the gospel to all men; go, and behold I am with *you all days, even till the consummation of the world.*" These words, rev. sir, are as brilliant and as expressive as the sun at mid-day. He who says "behold I am with you all days" leaves no ground for supposing any change in her doctrine. Catholicism is the river of peace, of which the prophet speaks, which flows through the bosom of the church, to refresh the bodies and souls of the faithful, and which will continue ever so to flow, till it be mixed up with the living waters of eternal life, of which St. John speaks in the Revelations, and where he represents it as transparent as crystal, and ever flowing before the throne of God and of the Lamb. I can cite the opinions of St. John and St. Paul in support of the proposition which I have just mentioned. Why does the first of these apostles call it the eternal gospel of Christ, if it were not to make us comprehend that the apostles, who were the first who received it, were to transmit it to their successors, these to others who were to follow them, and so on till time shall be no more? Why does the other apostle declare the church to be the ground and pillar of truth, if it were not likewise to make us comprehend that an edifice requires to rest on a solid foundation, without which it would very soon tumble to pieces?

* Luther was a man of the most shameful character; he broke all the vows which he solemnly made to God, and which conduct is in direct opposition to the sacred volume (see Numbers); he acknowledges that he abolished private masses by the advice of the devil, and that the devil used constantly to sleep closer to him than his Kate,—viz. Mrs. Luther.

Calvin was even still of a more infamous character than Luther, having been convicted and branded on the shoulder for the sin of Sodom. I have proved this in a former letter, to be found in one of the numbers of this excellent "Journal."—Such are the infamous and pretended Reformers of the Church of Christ.

Consequently the edifice of the Christian religion would have no consistency whatever, if it had not infallibility for its foundation, as an eternal and invulnerable basis. You cannot surely fail, rev. sir, to perceive the force of the evidence which I lay before you, with the Bible in my hand, of the immortal existence of the Catholic church, founded by the apostles.

The Catholic church is immortal because she is infallible, and she is infallible because the Saviour of the world has communicated to her his divine power, and has sent his blessed Spirit upon her, which will ever prevent her from darkening, in the smallest degree, the shining light of faith, or mixing up errors with her sacred doctrine. Any one, blessed with common sense and free from prejudice, cannot fail to perceive in the texts which I have quoted, and many others which I could produce, how authorized I am to proclaim, that in the Catholic church there is an absolute and a sovereign authority. Every innovator who falsely ranges himself among the enemies of the church's infallibility is, therefore, obliged, before he raises the standard of revolt, to destroy our holy Scriptures, or to uphold this horrible proposition; viz:—that our blessed Saviour and his apostles have deceived the whole world, since they have forced mankind to submit to the teaching authority of a church which has served for no other purpose, as Protestants continually assert, but to corrupt the nations of the earth, in presenting to them, with a divine authority, the cup poisoned with the superstitions and errors of Paganism. All the efforts of the holy fathers are directed, as you cannot fail to perceive in perusing their works, to establish a one only society, founded by the apostles in the name of Christ, in order that it may evangelize, in every age, all the inhabitants of the earth. Consequently this society has derived its origin from Christ himself, according to the opinions of the fathers, such as Saint Irenæus, Saint Tertullian, Saint Cyprian, Saint Augustine, &c., &c., &c It is therefore incontestable, that she must be considered as immortal, she being constructed in a very different manner from all your philosophical schools, or from all your Protestant sects, who acknowledge for their founders none but depraved and sinful mortals, such, I repeat, as Luther, Calvin, Zwinlgius, &c. &c., subject to errors, and who for a certain period have been permitted by the Creator of the world to vomit forth their horrible doctrines, and then to disappear from the face of the earth. If this society, according to the constant opinion of the fathers, has alone the right to make herself respected and obeyed, the Saviour placing all her disobedient children under the dreadful penalty of being considered as heathens and unbelievers, it must necessarily follow that she ever delivers the truth, or, in other words, that she is infallible, when she proclaims any dogma to be of faith, or when she condemns any error whatever. This is the reason why the illustrious Saint Augustine, who so sincerely believed in the infallibility of the Catholic church, has pronounced these solemn words:—"As Satan exercises his power out of the church, therefore Christ is always to be found in the church." "Extra ecclesiam diabolus est, sicut in ecclesiâ Christus," (Serm. 68, de Verbis Apost.) Remark, I pray you, the conduct which the Catholic church has always followed in regard to the first heretics, and you cannot fail but to perceive that she ever considered herself to be infallible in all her decisions. But before I proceed farther, I propose to myself to put to you, to speak in the language of philosophy, an argument *ad hominem*, as follows:—Protestants admit that the teaching of the Catholic church was divine, and that her doctrine was holy and pure for the first four centuries (the church of England acknowledges the first four general councils, every one of which was presided over by a pope or by his legates, yet still, she madly and inconsistently refuses to acknowledge the supremacy of the chair of Peter); therefore Protestants cannot but assent to her infallibility, as we shall very soon perceive, for she (the primitive church) cast off from her communion and excommunicated all those who revolted and opposed her divine teaching, in consequence of the gift of infallibility, which she so justly considered herself to be possessed of, as having received it from her God: and this, rev. sir, at the very period, when Protestants considered the Catholic church to be in all its purity. On the other hand you cannot help remarking all the variations which are to be found in the writings of your most eminent theologians, and in the thirty-nine articles of the church of England; in so much so, that I defy this Anglican church ever to establish, in an absolute and definitive manner, any one single *point of doctrine*.

When I peruse the writings of your divines I see plainly their anxiety to attack all these sects, which torment and desolate your Anglican church. I likewise constantly hear them bestowing on these sects the odious names of schismatics and heretics. But, in the name of heaven, rev. sir, what can be the meaning of this language? Besides, it envelops within itself a flagrant inconsistency. Is it not entirely destroyed by the principles which are found in the works of your most eminent theologians, namely,—that salvation can be obtained in every sect, provided only that we, with the greatest care and to the best of our judgment and capacity, interpret the sacred Scriptures? Consequently, I defy this Anglican church ever to presume to give one single dogmatical decision, such as would be binding as to conscience. What! your church to give such a decision? Oh no! it never could, it never would be mad enough to attempt doing such a thing, for one single dogmatical decision would be its ruin, and would cause its entire destruction. Can she, separated as she is from Catholic unity, can she, I ask, preserve her existence, except in persevering in a total silence? Since she does not blush to publish to the whole world, WITHOUT DOUBT, with a perfect HUMILITY, that she cannot even propose any one verity, because she herself is subject to error; and, this is the reason why she conjures all British subjects to place their sole belief in the bible, which alone, says this Anglican church, contains the pure word of God. You know better than I do, rev. sir, that the church of England pretends *not* to infallibility, and this is the reason why she permits, or is obliged to permit, to spring up and to exist in her very *bosom* so many sects, notwithstanding the absurdity of the principles which they teach.

I shall now proceed, and will demonstratively prove, that the church of the four first centuries ever and always attributed to itself the gift of infallibility, as well as does the church of this day and which will ever continue so to do. See this primitive church anathematizing all heresies which were

springing up in her day, and casting off from her bosom all sectarian opinions. Acknowledge then, that our Catholic church is the true church of Christ, since she constantly and in every age has acted and spoken, when any revealed article of religion has been attacked, with an independant power, and with a sovereign and absolute authority. Is it not as clear as day, that the church of the four first centuries considered herself possessed of the gift of infallibility, when we find her thundering forth her anathemas against all those who dared to raise the standard of revolt against her supreme spiritual authority, which she holds not from man, but from God himself? Recollect, I entreat of you, how she sent forth her excommunications, &c. &c., against Valentinus, Carpocrates, Marcion; against Montanus, Priscilla, Maxilla, Paul of Samosata, and particularly against Arius, &c. &c. &c. If this church had had the same principles and had followed the same line of march which your present Anglican church does, would she ever have dared to have opened her mouth to condemn heretics? If she had the principles of the church of England, would she not have acted in the same manner as your Anglican church does in regard to all innovators? as follows, addressing the different Protestant sects. "Examine with care if our doctrine be comformable to holy scripture! For me, I could not presume to tax you with error, since I myself am not certain to have discovered the truth. Be, therefore, most careful to see clearly that our new doctrines be contained in the bible."..Shame upon such language! Yet it exactly accords with the Anglican church, and with all the other Protestant sects which have sprung forth from her. Examine, I entreat you, and see if the primitive church acted in this manner in regard to innovators, and you will find, on the contrary, that the moment a new doctrine was announced she instantly, with an absolute and with a sovereign authority, fulminated her anathemas against them as long as they persevered in their culpable revolt; because in pronouncing their sentence, the pontiffs of the church, in their capacity as successors of the apostles, and following their glorious example, made use of the same expression which they did in the council of Jerusalem, viz;—"It appears good to the Holy Ghost and to us; Visume est Spiritui Sancto et nobis,"

We here behold the church of Christ, such as was founded by the apostles, advancing full of force, full of majesty, and full of power, drawing into her bosom all those who hunger and thirst after virtue, overcoming all persecutions which have arisen against her, blunting the sword of the executioner, trampling to dust, according to the words of the Prophets, all those little Babylons—I mean those schismatics and heretics who have dared to raise a revolt against her infallible authority. And why, permit me to ask, in this Catholic and apostolic church do we behold concentrated so great an authority and such power to promulgate all the sacred Christian dogmas? May she not truly exclaim—I can do everything through Him who strengthens me; I can do everything in the name of God, who said to the first apostles; "Go, he who hears you, hears me; and he who despises you, despises me; go, and behold I am with you all days, even till the consummation of the world." Was it to answer no wise purpose that the church thundered forth her anathemas against innovators? I shall answer out of the mouth of Saint Cyprian, who declares that the proud and contemptuous, whom the church has cast off from her bosom, were truly struck to death by the spiritual sword. I ask you, rev. sir, if she strike innovators with death by the spiritual sword, must not bishops consequently, as the legitimate successors of the apostles, regard themselves as invested with an inalienable right to judge without appeal, and with the sovereign and infallible authority of God himself? Also the faith and the absolute authority of the bishops, in every point which regarded religion, was considered so incontestable, so respected in its practice, that the faithful would have no further communication with the innovators, who, though struck by the anathemas of the church, yet would not retract their errors. The faithful accordingly shaped their conduct in this respect, according to the words which we find in holy Scriptures. Christ himself says. "He that will not hear the church let him be unto thee as a heathen and a publican." The Catholic and the primitive church then are but one and the same church. The Catholic church, for nineteen centuries, continued to conduct her faithful flocks into the paths of truth and of virtue, and in order to preserve her dear children from troubles, &c., &c., and that peace and harmony may ever reign among them, she therefore is forced to excommunicate, to strike with the spiritual sword, all those who endeavour to corrupt her divine teaching by dangerous innovations, and leaves them prostrate under the force of her anathemas, so long as they will not abjure their errors, and so long as they refuse to return to the sacred sheepfold by the door of penance.

I remain, Rev. Sir,
Your obedient servant,
VERAX,
(Orthodox Journal.) A CATHOLIC LAYMAN.

THE CATHOLIC CHURCH.

FROM A CONVERT.

If there be but one door of safe entrance upon that path which leadeth to the heavenly Jerusalem, and if he who "climbeth up some other way is a thief and a robber," who is there but ought to be solicitous about the course he has chosen, to lead him to that better country. That the one straight gate must be entered, and that the *Christian only* will attain the goal, is admitted by most. But, alas! in this age of laxity, the anomaly is entertained that Christians may exist *out of, and independently, of the church*. Will the tree put forth its green leaves and blossoms when its roots are no longer imbedded in the soil which nourished it? or will the tenant of the waters live when deprived of the element adapted to its being? Neither can regenerated man ordinarily retain spiritual life out of the church. To him it is the "garden of the soul;" *there* he draws his first breath of renewed being—*there* he eats, and lives for ever—*there* he enjoys a communion, not confined to brief lives terminated by a grave, but where the spirit rises above the little spot of terrene existence, and is embraced by powers and sympathies genial with its own nature and ultimate destiny. The "communion of saints." What! is it no more than the imperfect and

broken companionship, circumscribed by three score years and ten? Must maternal love, which watches, which weeps, which prays, which would *die* to save the object of its solicitude, be all obliterated in a moment? And must memory of the past become a blank *when there is most power to serve?* Will the innocent, the pure, the holy love of childhood, implanted in the soul of God, be forgotten as a worthless thing because the body ceases to be animate? Ah, no! for revelation and reason attest the contrary. But to return. The church is the channel through which blessings come to man; and, lest any might mistake in a matter of so great moment, its identity is always discoverable from its being minutely and graphically described in the scriptures of truth. And what she was at her establishment such she still remains as to faith, laws, and institutions; testifying by her very immutability to the guardianship of powers, supernal in their agency, and altogether independent of sublunary viscissitudes; and though at times she may have stood persecuted and bleeding in the wilderness, yet every wound has bespoke an immortality which could neither be quenched nor destroyed. Thus has she established her claims, and proved herself to be indeed that church against which Immanual declared hell's gates should never prevail

O sad infatuation! O baneful influence of corrupt education! O master-work of Satan! so blinding men as to lead them to suppose deformity attached to "whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." For myself, I can only say that the very doctrines which prejudice and ignorance had led me to regard with the greatest aversion were those which were most easily proved from "the Bible alone." I have beheld these things with astonishment; and, after due deliberation and much prayer, I have disclaimed all fellowship with a "Reformation" (what a misnomer), conspicuous only for its attendant atrocities, and subsequently for having blunted every religious feeling, nay, impaired even common humanity, which now can gaze unmoved on scenes which would have drawn tears of blood from the "dark ages."

O Anglican establishment! we owe thee dear thanks. Thyself, the *first* revolter from the church, thou hast become the parent of those numerous sects which, though born of thee, disclaim thy maternity, and smile at thy pretensions, secure in the grant with which thou hast endowed them, viz. "*the right of private interpretation.*" Thou hast given the ground, and the Socinian, the Muggletonian, the Quaker, the Mormonite, &c., have built upon its site.

As an individual, I can never be sufficiently thankful that I am at length free from the perpetual vacilations of so monstrous a system,—so injurious to society, so baneful to piety, and so favourable only to *Infidelity!*

WILLIAM PALMER.

B. M., *London, April*, 1843.

Orthodox Journal, May 13.

CHANGES IN THE PERFORMANCE OF THE CHURCH OF ENGLAND DIVINE SERVICE.

From the Morning Herald, August 3.

Yesterday morning a large public vestry-meeting of the parishioners of All Hallows Barking, was held in the parish church, for the purpose of considering the changes which had recently been introduced during the performance of Divine service, and to adopt such measures thereupon as might be deemed expedient.

Mr. Thomas Howell, the senior church-warden, was called to the chair, and read the requisition, which had been addressed to him by a large number of the resident parishioners, requesting that a meeting might be convened.

The Chairman, in opening the proceedings, remarked that, in consequence of the document which he had just read, he had considered it his duty to call a public meeting of the inhabitants. The subject which they were about to discuss was one of immense importance in the present distracted state of the Church, and he would beg leave to suggest, that whatever opinions might be advanced, either in favour of the recent changes or adversely, might be stated calmly and temperately. He hoped the discussion, rather than tending to create additional breaches, would have the effect of strengthening their Christian intercourse, would prove beneficial to the Church, acceptable to the great body of the parishioners, who felt deeply anxious on the momentous question which would be brought under review.

Mr. Sellson said that, as he was the first to suggest the propriety of calling the present meeting, the parishioners present might indulge him if for a few moments he trespassed on their patience. He was thoroughly convinced of the truth of the chairman's remark, that the parishioners were sincerely and heartily attached to the Established Church, and he regretted that any circumstances should occur to alienate their affections from that Church which he believed to be the purest and the best which Christendom had ever witnessed. In the remarks he was about to make he wished it to be plainly understood that he was actuated by no unkind feelings. During the whole of his life he had lived in the parish of All Hallows, and from his earliest years he had worshipped in the church where they were assembled. He had heard the great truths of the Gospel faithfully proclaimed from the pulpit, and it was to him, therefore, a matter of deep regret that, after so long a period, customs should have sprung up which, to say the least of them, were highly objectionable. His impression was, after some years' experience, that as good a sermon might be preached in the academical black gown as in the white surplice; and he did not know how it was that the old practice had been so unceremoniously invaded, except indeed it was for the purpose of introducing, step by step, the pernicious practices of Popery—(cheers). The charge delivered by the Bishop of London, in October last, and which had been so thoroughly discussed by a portion of the public press, was to him a source of much anxiety; and if he must honestly state his conviction, it was this, that he looked upon the address of the right rev. prelate with alarm. There could be little doubt that in great things the Bishop of London was a great man, but he (Mr. Sellson) complained of him that he interferred with matters of

little importance and by that interference destroyed the peace of the Church. His lordship had stated that it was improper to begin Divine service with a psalm or hymn. The practice now sought to be abolished had been observed in his own parish church from his earliest years, and he regretted that it should be discontinued. To prove the soundness of his position the bishop had referred them to three or four centuries back, but he (Mr. Sellson) had no fear in stating that he believed such a proceeding to be highly objectionable, because there was no necessity to adopt the principles or practices of an age disfigured by some of the worst features of the pupal system—(hear, hear.) If we went back so far, we must go back in human knowledge also, and he believed there were few amongst them who would like to carry out their principles to such an extent as that. He intended to submit for the consideration of the meeting a series of resolutions, which he hoped would be adopted. He did not intend to suggest the presentation of a memorial to the bishop, because he was fully aware that it would be treated with contempt, as in the case of the memorial from Ware, and that they would not receive an answer which would be at all satisfactory to themselves. He would rather appeal to the vicar on the subject, and he felt sure that the reverend gentleman on becoming acquainted with the wishes of his parishioners, would resume the customs the abandonment of which had driven many of the best families of the parish from the church where they had formerly assembled. Mr. Sellson proceeded to make some strictures on the Bishop of London's recent charge, and concluded by moving the following resolutions:—

"That the inhabitants present at this public vestry-meeting regret that alterations have lately been made in the forms observed at Divine service in their parish church.

"That they are desirous of continuing to worship ALMIGHTY GOD in the way their fathers and themselves have done from time immemorial.

"That without giving any opinion on the necessity or propriety of the changes referred to, they are convinced the same have alarmed the conscientious feelings of many inhabitants, and, if persevered in, will certainly tend to diminish rather than increase the attendance at church, if not also to interrupt the unanimity which has happily so long prevailed in the parish.

"That knowing the anxiety of our highly respected vicar that his church should be well attended, and the parishioners continue to live in harmony with each other, they request the church-wardens will be pleased to communicate to the Rev. Samuel Johnes Knight, M. A., a copy of these resolutions, and recommend the subject to his early and serious consideration."

Mr. TALBOT seconded the adoption of the resolutions.

A PARISHIONER thought the resolutions were feeble and inadequate for the purposes they were intended to serve. He hoped something might be added to them. The alterations in the performance of Divine service had disgusted the parishioners, and he was certain that if they were persisted in the church would soon be entirely empty on Sundays. In the church of the neighbouring parish of St. Dunstan's in the East, which was not under the control of the Bishop of London, but one of the Archbishop of Canterbury's peculiars, no alterations whatever had been made, and the consequence had been that the congregation had steadily increased, while that of All Hallows had rapidly diminished. That some measure to arrest the evil should be taken was agreed upon on all hands, and he trusted the meeting would not separate until they had taken some more decided course than that which had been suggested.

Mr. LAWRENCE said he had no hope from the channel they were now appealing to. The vicar was determined strictly to follow up the recommendations contained in the Bishop of London's last charge to his clergy.

Mr. HANSON remarked that although he knew, from the strong feeling which had been manifested, that in what he was about to state he should run counter to the general feeling, yet he was prepared boldly to dissent from the propositions which had been submitted by the gentleman who first addressed the meeting. No man in that assembly had a more thorough detestation of Popery than himself, and no one would more heartily resist its progress. Since the first number of the "Tracts for the Times" made its appearance he had anxiously watched the development of the system those papers professed to defend, and it was his firm conviction that they were fast verging to Popery. As he was opposed to Popery, so therefore was he opposed to Tractarianism. That the recommendations of the Bishop of London had anything to do either with Puseyism or Popery, he (Mr. Hanson) denied, and he thought it was a monstrous absurdity to get up such an agitation on matters so utterly unimportant. By conforming to the bishop's wishes in this particular they strengthened their own hands, and would be able more successfully to resist aggressions if such a painful necessity should occur. The revival of the offertory, which the bishop had suggested, had been violently opposed, but he (Mr. Hanson) did not see how any danger could be apprehended from it. The practice was condemned as being a novelty; but that was not so, and even if it were true that would not be a sound or valid objection. The Church of England had marvellously improved during the last 50 years, circumstances mainly attributable to the excellent changes which had been introduced. Again, the introduction of the prayer for the Church militant was said to be a new thing, but that was a palpable and gross error. These were minor points; and whether they were settled one way or the other, would never affect Tractarianism. If they intended to oppose that system they must do it on sound principles, and not by the perpetual recurrence to the little points which had been the subject of such unfruitful agitation.

Mr. GARRETT denied that the recent alterations in the Church service were innovations. They were all provided for in the rubric or canons of the Church. Upwards of 20 years ago he regularly attended St. Botolph's Church, Bishopsgate, and there the forms now condemned were observed first, by Dr. Blomfield, as rector of the parish, then as Bishop of London, and subsequently by the Rev. Dr. Grey, afterwards Bishop of Hereford. Nothing grieved him more than when, on leaving that church to take up his residence in the country, he found that in the church he afterwards attended these observances were disregarded. It was not his intention to offer any opposition to the resolutions proposed

because he did not wish to disturb the peace of the parish on matters of so much importance.

Mr SELLSON briefly replied, and

The CHAIRMAN took the sense of the meeting on the resolutions, when all held up their hands in favour, with the exception of Mr. Hanson, who protested against them.

A vote of thanks having been proposed to Mr. Howell, the chairman, that gentleman stated that in the position in which he had been placed he could not offer any remarks on the subject which had engaged their consideration, and which, he was glad to say, had been temperately discussed. If, however, he had been otherwise situated, he should have expressed his conviction that not the slightest danger was to be apprehended from the recent change, but on the contrary, that they were likely to be of essential service to the Church. He would not fail to place the resolutions which had been adopted in the hands of the vicar, and he would communicate the result to the vestry at the earliest opportunity.

The meeting then broke up.—*Morning Herald, August* 3.

RECENT CHARGES.

(Continued from page 180 *)*

Barclay, the famous apologist and theologian of Quakerism, speaking of the Scriptures, and their use and their interpretation, thus defines *his* rule: "Nevertheless, because they are only a declaration of the *fountain*, and not the *fountain* itself, therefore they are not to be esteemed the principle ground of all truth and knowledge, nor yet the *adequate primary rule of faith and manners* Nevertheless, as that which giveth a true and faithful testimony of the first foundation, they are and may be esteemed a *secondary rule, subordinate* to the *spirit* from which they have all their excellency and certainty; for as by the inward testimony of the spirit we do alone truly know them, so they testify that the spirit is that guide by which the saints are led into *all truth*. Therefore, according to the Scriptures, the spirit is the first and principal leader." "Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith neither do nor can ever contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the examination, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule or touchstone: for this divine revelation and inward illumination is that which is evident and clear of itself; forcing, by its evidence and clearness, the *well disposed understanding* to assent, irresistibly moving the same thereunto; even as the common principles of natural truths move and incline the mind to a natural assent."* Can the reader fail to be struck with the coincidence between the rule of Bishop Bloomfield and that of the anti-episcopalian, unitarian Barclay? And yet this latter discovers—not one of Bishop Bloomfield's "secret treasures," but the monstrous opinion laid down in his eleventh proposition, that to worship the Almighty in any prescribed form, as in a liturgy, is but *abominable idolatry in the sight of God!*

Was it not the same with the Puritans? The symbol of faith, and the bond of union with the Brownist and Barrowist Puritans was,—"I declare that I will walk with you as long as you walk in the way of the Lord, and as far as *the word of God will warrant it to be requisite.*" Is not then the Bishop of London a Barrowist? and yet Barrow was hanged for his opinions in 1592; while two of his predecessors in these principles were put to death, in 1533, for publishing libels against the English liturgy,—the liturgy now in use by the Bishop of London! And are there not millions in this very island, in this very day, who are firmly persuaded that Barrow was gifted with as *plain and rightly-formed an understanding* as Bishop Bloomfield? and *therefore* do they reject episcopacy, deny the validity of the sacraments when administered by an Anglican minister, disallow the virtue of ordinations, &c., and roundly assert, that "the laws of the kingdom, and the authority of the sovereign, have introduced many innovations into the Church, and added to the religion established by Christ several customs which cannot be maintained with any colour of justice; and that the religious worship (of the Church of England) was disfigured by palpable and shameful errors.*"

These views it is, too, which after knocking under to the civil power for some centuries, and forming a solemn compact with it for their mutual advantage and protection, have now induced the Kirk of Scotland to reassert her former principles in all their integrity, and to insist upon her emancipation from the thraldom of the state. And what right has the Bishop of London to gainsay *them*, or to presume that *his* understanding is more rightly informed than was Barrow's, Fox's or Penn's, as long as he adheres to the rule by which *they* were, one and all, governed? For it is but a shallow artifice, nay, the height of absurdity, to give us a rule, and then immediately to qualify it by injunctions which utterly frustrate its operation,—for if we are to believe the doctrines of the Church of England, and to subscribe to her articles, and yet dive into the mine of Scripture for them, where the Bishop himself tells us they are *not* to be found, is not the rule entirely overlaid and abrogated?

Let us yet consider this matter a little further. Burnet, speaking of the Anabaptists, says,—"Upon Luther's first preaching in Germany, there arose many, who, building on some of his principles, carried things much further than he did. The chief foundation he laid down was, *that the Scripture was to be the only rule of Christians.* Upon this many argued, that the mysteries of the Trinity, and Christ's incarnation and sufferings, of the fall of man, and the aids of grace, were indeed philosophical subtleties, and only *pretended* to be deduced from Scripture, as almost all *opinions* of religion were; and, THEREFORE *they rejected them.* Among these, the baptism of infants was one," &c. (*Hist. of Reform.* A. 1549) But that such principles, and such errors, might not run riot in England, as they were doing in Germany, Cranmer, and Ridley, the bishop of London of that day, forced the young king Edward, sorely indeed against his will, to sign the death warrant of Joan of Kent for holding the doctrines which she, in conformity with these new opinions, *pretended* to deduce from Scripture, while bishop Scory "preached at her burning"! And yet could bishop Bloomfield, with any consistency, even have objected to her that she was wrong? for she only interpreted Scripture with a plain, and as she

* Second Proposition Religious Ceremonies, vol. 6. Art. Presbyterians.

thought, and as thousands think still, with a rightly-informed understanding. Henry's six articles too, which were every one of them sound Catholic doctrine, and to which Cranmer was a reluctantly assenting party, with seventeen other bishops, and which, "after much consultation and long debating were agreed to," were also declared to be the result of this same principle of "reforming all by the rules of Scripture, and that nothing was to be maintained that did not rest on that authority." (Burnet.) Though Cranmer, that pattern of piety and pink of orthodoxy, as he seems to be esteemed by bishop Bloomfield, was grievously suspected at that very time of not believing them, and was evidently drawing off from them only a few years afterwards, when, in 1549, his *new* liturgy was introduced, with this recommendation, that it had been "concluded on with one *uniform* agreement, by the archbishop of Canterbury, and other learned and *discreet* bishops and divines, *by the aid of the Holy Ghost*," though four of the said bishops protested against it! That which was impiously said to have been inspired by the Holy Ghost in 1549, was new-modelled and arranged by the very same theologians in 1552, upon entirely new views, though upon the very same principles, and if we are to believe them, under the very same guidance; but not even then being quite right, it received its last touch with several amendments, and its last change by several omissions, at the hands of new men, acting under new yet equally sacred illuminations,—though still under the same old principle.—at the final settlement of the 39 articles in 1562!

Cromwell had told the convocation which passed the six articles, amongst other things, "that it was absurd, since the Scripture was acknowledged to contain the laws of religion, that recourse should rather be had to glosses, or the decrees of popes, than to these;" while "Cranmer, in a long and learned speech, showed how useless these niceties of the schools were, and of how little authority they ought to be; and discoursed largely on the authority of the Scriptures,....of the uncertainty of tradition," &c.; and when published the advocates of the reformation "rejoiced to see the Scriptures, and the ancient creeds, made the standards of the faith, without mentioning tradition or the decrees of the Church Then the foundation of Christian faith was truly stated, and the terms of the covenant between God and man in Christ were rightly opened," &c * Thus early did the new rule begin to show itself, when once the ancient usage was broken in upon; though they who used it did not yet *rightly understand* its application: this the more thorough-going spirits among them fully felt; but it was so strange to most men, so utterly at variance with long-chrished prepossessions, so different to what they had been heretofore authoritatively taught, that it was no wonder if it required a long and tedious process of development before it came to maturity. In its former comparatively partial and insignificant trials, it had already puzzled all by whom it had been adopted,—more especially when it was attempted to regulate it by another rule which was to curb and clog it, and in fact to supersede it—a rule which serving, in one shape or other, for every sect, however differently they use it, will still continue to puzzle them to the end of time, as bishop Bloomfield might indeed have discovered before he again recommended it for adoption.

Burnet, Ann. 1536.

Having advanced thus far in our strictures, we were in hopes that our labours had been nearly concluded, when, alas! to our dismay and disappointment, in page 49 we stumble upon another astounding assertion, that "honours are paid in the Church of Rome to DEIFIED SINNERS"!—and again we are summoned forth to our defence. DEIFIED SINNERS!!! There is at least no phraseology here—no courtly insinuation of some deep, mysterious, but unintentional error—no mincing of the matter, but an out-and-out accusation, "an uncompromising assertion" of downright idolatry—"a practice," says he, "which began in poetry, and ended in idolatry." As we shall have occasion to show again, the right reverend prelate observes no measure in his wrath—he dwells in "the whirlwind of passion," not in the temperature of reason. Such ebullitions "may make the unskilful laugh," but they will also make "the judicious grieve;" the bigot, however, will chuckle in his ignorance and be confirmed in his error. We have already touched upon the case—we now only meet it with a flat denial, declare it to be a detestable calumny, and demand *proof* to the contrary.

"The unspeakble abomination" of the Church of Rome, "that system of corruption and tyranny, which is still maintained by Rome in theory, and as far as circumstances will permit, in practice also," —"her deadly errors,"—"GUILTY OF SCHISM, if not of apostacy," having "forsaken the true faith, and defiled herself with superstition and idolatry," —such is the prologue to the *denouncement* of the piece, so charitably imagined, and so happily expressed, in the following terse and pithy sentence:

"And let us speak all the more plainly, seeing that she again employs, as her chosen defenders and emissaries, a society of men, bound together by a vow to uphold by all methods, and at all hazards, not Christianity, but Popery; and who, in accordance with that vow, have framed and carried out a system, so hideous in its principles, so mischievous in its effects, that it well deserves to be described as having embodied the very 'mystery of iniquity.'

"The Church of Rome has added to and debased the apostolical 'form of sound words;' has superseded the apostolical succession; has mutilated and corrupted the apostolical communion ..... Its errrors are not less opposed to Gospel truth and holiness now, than they were at the time of the Reformation. The doctrines and practices which rendered necessary our separation from that Church, are still retained by her, unchanged, unmitigated, unqualified; nor are the differences between us *in essential matter*, less at the present moment, than they were in the times of Cranmer or of Jewel, of Taylor or of Bull."—*Charge*, pp. 59, 60.

Verily we should be "duller than the fat weed that rots itself in ease on Lethe's wharf, did we not stir at this."

Yet we know not whether we are more moved by wonder than by indignation,—wonder, that in the nineteenth century any man should be found, with pretensions to learning, with character and reputation to maintain, and with a cause to advocate, and yet so deluded, so insensible to all that was passing around him, so reckless of consequences, as to fall back upon all the exploded calumnies and fabrications of a period, when the frenzy of the fanatic, the fears of the timid, and the interest of the selfish, combined to misrepresent and falsify all that was considered opposed to them on the one hand, or

that it was determined to destroy on the other. Why! there is the testimony of the whole world against him, of all the saints and sages, the heroes and the martyrs of Christianity, the concurrent voice of ages, the united evidence of the great company of the faithful from one generation to another, now and at all times, to hurl back with indignant defiance the atrocious crimes of which we are accused. We give him the feelings and convictions, and solemn assertions of individuals; we give him the deliberative and authoritative decisions of the Church, as our defence,—but no, says he, you are all hypocrites and prevaricators,—the doctrines which you profess have a *tendency* to superstition and idolatry; I insist upon it, that you are guilty of both, because it suits me to assert it; it is a doctrine necessary for these times because it is the best argument I can use to deter my wavering subjects from deserting their ranks and going over to you*. (*To be continued.*)

IRELAND.

CATHOLIC MISSIONARY COLLEGE OF ALL-HALLOWS, DUBLIN.—This institution continues to receive active support. The following is a copy of the original letter of the Bishop of Agra to the secretary:—"Agra, 22d April, 1843.—Rev. Sir—It has been very gratifying for me to receive your very kind letter of the 10th Dec. last, and I rejoice, indeed, hearing that at last a seminary for the foreign missions has been established in Ireland. I approve entirely of the plan of education to be given to the young men, which plan cannot fail to produce the most satisfactory results. I will be very happy to pay in advance 20*l* per annum, for the support of two young men for this mission. You will please, in consequence, to enter into an arrangement with the *Rev. Maxime Roosat, Vicaire Général du Diocese de Gap* (France), to whom I have already written on the subject I have no particular advice to give you with regard to the training up of the young men, if it is not that I wish that besides science, they would acquire a spirit of obedience, zeal, and disinterestedness. I trust that next year, if possible, I will go to Europe, and then we shall settle this matter in a proper manner. Meanwhile, I beg to present my respects to you and to all the professors of the seminary, and to subscribe myself sincerely, Rev. Sir, your most humble and obedient servant.

+ F. J. A. BORGHI, Bishop.

INCREASE OF "POPERY" IN GENEVA.—The progress which "Popery" has made at Geneva in the last thirty years has been great and rapid. A recent number of "L'Esperance" gives some statistical details, which shews this in a very striking light. In 1814 there were in the city of Geneva only 800 Roman Catholics; now they amount to 7,000. At this day (1842) the numbers of the two parties stand thus: 36,000 Protestants, and 24,000 Roman Catholics; so that, without any extraordinary additions* being made to the numbers of the latter, according to the regular rate of increase, at no very distant period, unless something unforeseen prevent it both city and canton must fall into the hands of the Papists. "Thus, in less than forty years," says "L'Esperance," "will Geneva, pre-eminently the Protestant canton—Geneva, the bulwark of the reformation—Geneva, the city of Calvin, become a dependicle to the see of Rome."—*Tablet.*

TRACTARIAN CEREMONIES.—We have just received one or two communications upon this subject, which is now exciting very great attention in the Church. In another part of our paper we give extracts from an article in the *Quarterly Review*, which also treats upon it. We have, moreover, had described to us by an eye-witness the scene which occurred in one of the churches of the metropolis, on Sunday last, during the performance of the morning service. The altar is adorned with a large wooden crucifix in the centre, and two huge wax tapers in massive silver candlesticks, and covered with little golden chalices with operecula, patens in gold and silver, traverses for waters, bows for offerings, corporal cloths, and other gew-gaws. The whole of the internal arrangements of the church are also made to conform as closely as possible to those of a Romish mass-house; and the many deviations in the reading of the services from the established usages of the Church of England, were all in the direction of the Pontifical and Missal. Many additions to the rubric of the Prayer Book were described to us. We notice one or two of the most remarkable of them. The two clergymen who officiated were attended throughout the entire service by a boy in a surplice. This, we need scarcely remark, is borrowed altogether from the Roman Catholic ceremonial: he is called in their service books the *Acolyth* or *Altar-boy*. On ascending the pulpit stairs, the incumbent of the church was observed to kneel on two or three successive steps in the course of his ascent, remaining for a few moments in silent prayer on each of them. He was doubtless reciting that portion of the mass service which is called the *Graduale*. At the conclusion of the sermon, and during the reading of the sentences, four velvet bags were taken from a silver salver, which stood upon the altar, and carried round the church by as many lay devotees to collect the offerings. The bag (*succulus*) is used for this purpose in the Romish ritual, and nowhere else. On presenting the offerings, the laymen made a profound reverence to the curate, who stood within the altar rail, holding the salver to receive the bags. Having done this, they made a genuflection towards the altar with the arms folded over the chest, uttering certain words (no doubt, *mea culpa, mea culpa*) in a low tone, and at the same time smiting the chest with the right hand, the well-known Romish practice which the martyr-fathers of our Church of England reprehended so severely 300 years ago, under the homely description of "kneeling and knocking."—*Manchester Herald*, June 17.

* To show how early this doctrine of *tendencies* was enlisted into controversy, and employed to substantiate this same accusation of idolatry, we will cite the charge of the Unitarian Praxeas, in the second century, who declaimed against the Catholic doctrine of the Trinity, because, as he said, *it would lead to idolatry*. The doctrine of tendencies is a mere fanciful theory, and may be employed with a plausibility of reasoning against every dogma of Christianity; it comes from this, that people mistake Christianity for a system of *opinions*, instead of a series of *facts*. The question should ever be, has the doctrine been revealed by God, and promulgated by his Church? If that be proved, we must receive it without further reasoning or enquiry.

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

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ROME AS IT REALLY IS.

FROM THE GERMAN OF J. GORRES.

All pilgrims arriving in Rome are lodged and fed for several days in a house, destined for that purpose. In this house you would admire not only the wonderful cleanliness but the splendid liberality also of this vast establishment. Vast indeed I must call it, for, before the French invasion, more than twenty thousand beds were here prepared for the reception of the pilgrims. Although during the last jubilee their number was not so great as on former occasions, yet it has always been considerable; and during the last days of the year above ten thousand of both sexes were received and entertained. The guests are received in the most Christian and charitable manner—the men in one part, and the women in another. After the recitation of a short prayer they are conducted into the apartment destined for the washing of their feet. In this act of Christian love, not only ecclesiastics of the highest ranks, Cardinals, Patriarchs, Archbishops and Bishops, but also temporal Princes, among whom this year appeared the reigning Duke of Lucca, of the royal house of Spain, joyfully emulate each other. Here, as in the room where the dinner is served, they appear in the dress belonging to the confraternity, with whom they promiscuously join in the service of the table. The women are treated in the same charitable manner, by ladies of the most exalted rank; among them, this year, the Queen of Sardinia was distinguished. Do not imagine that this ceremony is one of mere pomp and vanity. The feet of those who come here, are really the feet of pilgrims, some of whom have journeyed many hundred miles. Here one evening the Pope unexpectedly arrived, and he, whose sacred dignity is honored by the lovers of Christ's Kingdom upon earth by the kissing of his feet, shewed to the world, how God is to be honored in the persons of the poor; for he humbly washed the feet of two pilgrims, dried them and kissed them. At table he served the pilgrims, as if he had been the meanest of the brotherhood destined for that purpose. You cannot easily imagine the magnificent sight which these tables present, stretching along each side of this immense hall; the looks of the pilgrims are lighted up with contentment and joy, and although they are here served by persons of the highest rank, their conversation is not at all restrained. All nations, all tongues and conditions are here mingled together, and all united by one common bond of happiness.

I will relate to you another act of his Holiness no less conducive to the good of his fellow-men than the preceding. This was a nightly visit which he paid to the hospital of the Holy Ghost, a vast establishment always containing a great number of sick, both of the city and the country. Some previous suspicion of negligence in the care of the sick suggested the idea of this visit. At an hour and a half after midnight, he called his guard, ordered a sedan to be brought, and it was not until he had arrived in the streets that he gave his orders, a Santo Spirito. In this manner, not discovered by the sounds of a carriage, and accompanied only by two of his Swiss, he arrived at the hospital. Think of the surprise which his coming brought with it. He forbade any of the superiors, who were sleeping, to be awakened, nor would he suffer any one to

called to accompany him. Then did our magnanimous Pope, himself frequently ill, always sickly, and learning from his own sufferings to pity those of others, proceed from bed to bed of the sick inmates of the hospital, even of those afflicted with the most loathsome diseases; he examined all the beds, food, and drink, tasting of all; to each of the infirm he imparted words of friendship and consolation. With one who was near death, he remained for some time, praying for him and with him, spoke to him words of holy consideration, blessed him, and left him happy and rejoiced. It was rumored on the following day that he was not greatly pleased with the appearance of the hospital; and the fruit of his visit appears in an entirely new appointment of attendants, a fact which promises still new improvements. I mentioned in another part of my letter that Leo was an excellent prince, and here is a point upon which the wisdom of a rule and the benevolence of a man may be beheld united. But he merits no less glory in his transactions of politics and finances.

It is easy to imagine into what difficulties the See of Rome was thrown during the troubles that of late distracted Europe. I have not however been so far initiated into the secrets of the government as to give you a detailed account of its present position; nor, had I been, would this be the proper place for such a narration. Thus much I can say, that his present Holiness employs all his wisdom and moderation to turn passing events to the greatest advantage, and to apply remedies for the evils which have been inflicted upon his states. In his financial affairs he performs wonders: for he has not only discharged the debts entailed upon him by the splendid, but, for the poor Romans, impoverishing schemes of Consalvi, and regained his church lands so *generously* bestowed by the allies upon prince Eugene; he has, also, by free concessions remitted a fourth part of the ordinary taxes. Complaints are indeed raised against this system of economy by interested hirelings. But any one who considers the unsparing retrenchment, which he practices in his own household, ought not to repine, if they experience some slight inconvenience His admirable disinterestedness appears in this, that though descended from a noble, but now not affluent family, like his predecessor, Pius VII., he, with Spartan-like firmness, resists all worldly temptations in his relations' regard. Not only has he neglected to confer riches or honorable distinctions upon any of them—he has not permitted them to come near the city: thus not only every immediate but every attempt to establish the reign of nepo- been frustrated. Scrupulously economical in his domestic establishments, he is far from being so when the honor of God calls for interference. Fifty thousand crowns are to be drawn yearly by his command from the public treasury, for the rebuilding of the Basilica of St. Paul. We must praise also that good taste which led him to ordain that this temple should not be modernized, but that it should be rebuilt according to the plan of the original founder, without paying regard to more recent variations. He has lately made a large addition to the funds of the Propaganda; and I hope as much from him in favor of the German College, to gain admission into which twelve new candidates a few days since presented themselves. But here I must conclude my account of the Pope, or my epistle will begin to assume the bulk of a volume, a length to which I ought not to be led by these wandering digressions. Let me then remind you that we have strayed from our consideration of the Roman establishments dedicated to instruction. We will return to this pleasing task.

I shall now direct your attention to that institute, which has for its end the preparation of children for the first communion. An idea of these beautiful exercises will, I am sure, delight you. It is a general custom that the children, after they have been fully instructed and prepared for the reception of the Holy Sacrament, should retire from the society of their parents and relations, to spend ten days in the retirement of a cloister. Here, forgetting the whole world, they enter into the proper dispositions to meet the Creator and Lord of the world. Their hours of sleep and rising, of occupation and rest, of prayer and recreation, are all regulated: their time is engaged by instructions, exhortations, meditations, and prayer, succeeding each other in such pleasing variety, that the heart is influenced with holy love and desire, and the soul receives that grace which sanctifies a whole life. This short abode in this sacred retreat, produces the most lively impression upon the tender souls of these Christian youths. Here is often sown the seed of that desire, which afterwards ripens into maturity, of dedicating themselves to a life wholly consecrated to the service of God. To many, if not all, these days are a point towards which, amid the distractions and giddiness of a worldly life, they can look back with delight, as to a monument of truth and alliance with their Redeemer, as to a tower in the holy city of God—of God who rejoiceth our youth; ("ad Deum qui lætificat juventutem meam.") At the termination of the exercises, the act of Communion takes place in public. But, as no particular day is appointed for this purpose, (for it occurs as

often as ten or twelve youths resort to the cloister,) there are few persons present besides the friends of the young communicants; a circumstance which gives more solemnity and feeling to the ceremony. I wish you were able to witness, were it but for once, this enchanting sight; particularly on an occasion when young females are, for the first time, admitted to the holy altar. Here, as elsewhere, the expressions of female piety are more tender and pathetic But, on these occasions, the interest of the scene is heightened by the elegance of their external appearance. They appear in dresses, the form of which they have received from tradition, similar to those anciently worn by the vestal virgins. A white garment, rich in folds, with hanging sleeves, a veil of pale violet flowing from the head to the ground, a coronet of gold upon the head, all simple, chaste, and beautiful, from their attire. If you had ever seen any of the paintings of the sainted Dominician, the lovely, the heavenly Fiesoli, you would perhaps have thought, with Michael Angelo, "that Fiesoli must have been in heaven, to have caught his idea of beauty." An impression, similar to that produced by the celestial figures of Fiesoli, is worked upon our souls by one of these communions. Enraptured, like angels, these tender spouses of Christ kneel around the altar of their heavenly bridegroom, without a look, without a motion that seems of this earth: the tears that through their eyes gush from their hearts, fall to the ground unnoticed and undried; so sweetly, and so fixedly is their attention directed to their holy spouse. A low mass is celebrated; but after the Gospel the priest turns to them and addresses himself to their devotion: he does the same also before and after the communion. They then return to the cloister, where they remain eight days, to return thanks to God for the great favour they have received from him, and to allow the grace which has been implanted in their souls, to take firm root there. Is not this enchanting? Could the Church evince more maternal affection towards her well-beloved children? Are here not laid the foundations of firm piety and of a truly Christian life? But to ensure perseverance thus happily commenced, the Roman Church has many resources. To this end is directed the institution of those many confraternities, the members of which, on certain festivals, all communicate in company: a practice observed also by the children of each parish, to whom this general communion is a worthy renewal of the first approach to the holy altar. In the centre of a circular elevation, that is raised at a distance from the communion rail, and which, like the whole church, is adorned with rich tapestry, the holy sacrifice is offered. In a small pulpit, at the side of the altar, there kneels a priest praying aloud, and expressing in the most fervent terms those sentiments of desire and humility which should occupy the mind of the devout communicant. The intervals between these prayers are occupied by simple but moving chants in the Italian tongue. You cannot imagine what an overpowering effect is produced upon the minds of all present: all distraction is banished from their imaginations, and every soul seems to pray by the mouth of the preacher, for every heart is melted into one general act of devotion. Another means for preserving grace thus received, or of renewing the cooled fervor of a Christian life, is presented to the Romans of all ages and conditions by the spiritual exercises so frequent in this city. How praiseworthy is this institute, you will judge, when I tell you, that here, for once in the year at least, the poorest mendicant and laborer can retire to forget the world, its miseries, and its vices, and to employ himself exclusively in the affairs of eternity. This Retiro, as it is called, always takes place in some monastery, and there exist confraternities who direct in turns the performance of the exercises. During the time of the exercises, the poor are entertained free of expense,—the men in cloisters of monks, the women among nuns. While in the abodes of piety, they are regulated by rules of a religious life; and during these few days the most important considerations are presented to their meditation. They are taught first to ponder well upon the end of their creation, and when they have seen many widely wander from that end, when they have beheld displayed before them the wide and awful reign of corruption and sin, they are consoled and encouraged by meditations upon the mercy and tender love of their Heavenly Father, so beautifully painted in the parable of the lost son. Considerations upon the eternal joys of heaven close the holy exercises. The pleasing succession of the various acts of piety renders these days of salvation most agreeable. Even hours of recreation are not forgotten, and so pleasingly does the time flow on under the directions for a spritual retreat drawn up by the holy St. Ignatius, that, at the end of the week, all wonder how the time can have passed away, and depart with regret from a place where thay have felt so great happiness. You will, I think, find a powerful evidence in favour of Roman piety in the fact, that, although most of the inhabitants consider the Carnival as the time of the greatest amusement, and against which on account of its harmless nature, no objection can be raised, yet there are many

who select this time of merriment and sport for the performance of the spiritual exercises. I myself spoke two days ago with a young friend, who with seventy others, from 16 to 24 years of age, spent the last Carnival in this laudable manner*. The same is observed by the clergy of the city; and all confessors, without exception, with many others of all ranks, resort once in the year to the house of missions on Monte Citerio. The same exercises are also performed in many private Oratories, I mean small churches belonging to various confraternities, where the people are instructed in the same manner as in the Retiri, with this modification that here the instructions consist of a series of sermons delivered to the men and women separately; that so, those whose domestic affairs will not permit them to abandon their families, may not be wholly deprived of the benefit of these devotions. All these things considered together evince a truly Christian, and, on the part of the church, a truly maternal anxiety for the salvation of men; but think not that I have related all that might be told. The devotion towards the Holy Sacrament of the altar, which besides the forty-hour, and the change of churches, never ceasing adoration is continually practiced in the church of a nunnery, whose inmates are dedicated to this exercise, and which is heightened by the sound of sweet song and holy prayer, the many evening oratories, the numerous novenas, to which the faithful are invited by the almost daily Invito Sacro placed upon the doors of different churches; the frequent and beautifully conducted devotion of the Via Crucis performed in many churches and in the Colloseum, that field of glory of so many martyrs: the functions of the Papal Chapel, the music of which, unique and sovereignly grand, is celebrated through the whole world—all these would swell my description to too large a bulk. Many, too, are the institutions of piety of which I have perhaps never heard the name. I might enlarge in the praise of the service as performed every Sunday in each parish church and of the simple, and therefore edifying, manner in which the people listen to the explication given by the priest of each Sunday's gospel. But let what I have written suffice, for I wish not to fatigue your patience with long drawn descriptions. Happy shall I be, if my sketch, though faint and rude, has given you a more favourable idea of Rome, than those representations so often presented by prejudiced or ignorant authors.

* On the last day of this year's Carnival, I met a young priest, lately one of my school companions, who informed me that he had been from his home [illegible] assisting seventy young men in their spiri-

You must not imagine that, amidst this extreme care for their eternal interests, the civil and temporal happiness of the people is neglected. For, considered only with regard to this world, the Romans are certainly the most happy people that I have anywhere found, and, in my judgement, can anywhere be found. If, on the one side, the opportunities of embracing the religious state be many and great, the means of entering a married life are not less promoted and protected. Nine hundred young women are yearly endowed either by the government or by pious institutions. I wish it were possible for you to behold the processions of these happy children, the most considerable of which is formed at the Dominican convent di Santa Maria sopra Minerva, and proceeding from a house at a small distance traverses a great portion of the city. Like those whom I before mentioned, these also appear in the dress of the Vestal Virgins: those who instead of embracing the married state, employ their power to gain admittance into a convent, wear crowns upon their heads: and in a procession of three or four hundred, I have generally enumerated about forty thus distinguished. Nothing can be imagined more impressive than one of these processions. If provision be thus made for a happy and virtuous entrance into the matrimonial state, the education of children is not less provided for. Among a multitude of colleges, seminaries and congregations dedicated to the instruction of both sexes, there are some that merit particular mention, the one called San Michele possessing an income of 300,000 florins, the other at the Termini, with an income of more than 200 000 florins of our money. In the latter all, in the former as many as cannot pay a pension, are educated free of expense. They are taught any mechanic trade which they may choose, or any one of the fine arts to which their genius seem to incline. The morality, religion and learning of the public schools are worthy of every tribute of praise, and more so since the Jesuits have been restored to their college. The University, called the Sapienza, is more frequented by students of medicine and law, than by theologians,—a circumstance that appears surprising, but which is explained by the number of theological schools in cloisters, in seminaries, and particularly in the Collegio Romano. The talent and learning displayed by the young students in their public disputations are wonderful. The disputations which we witness at home can give you no idea of those in Rome. The theological discussions take place in the public church of the college; and he that is hardy enough to mount the defendant's pulpit must be no novice in his

profession. For, to answer with readiness to any opponent, upon any proposition out of four hundred (the number generally chosen) for a whole day, and in presence of the most respectable and most learned men of Rome, is a combat into which few of the heroes of our learned schools would venture. The difficulty is increased, when we consider that these disputés are carried on, not in simple ratiocination, but in the scholastic form, and require a profound knowledge not only of the Scriptures, but also of the Fathers, of Councils of Papal decretals, and of Ecclesiastical History. Ridiculous and mean must now appear the impudence and haughtiness of many foreigners, and alas! of too many of our countrymen, who accuse the Roman clergy and other learned men of ignorance of the Latin language and of inability of speaking it: for the elegance and ease with which you hear the Latin tongue spoken on these occasions merit a great part of the praise due to these exhibitions.

A young man who had won for himself a high reputation as a philological scholar in one of our German Universities, and upon that account had, upon his return to his native city, been appointed to a professor's chair, afterwards in Rome presented himself for trial at one of these disputations. The discussion took place in a room of the college, in presence of a very few opponents and only upon three propositions; yet so sorry a figure did this young man make, that truly it required all the kind-heartedness and urbanity of the Romans to grant him the indulgence he received. I was myself present at this scene, and, if I were mortified at his disgrace, I was surprised and consoled by the kindness and modesty of the students who were witness of his failure. How different would an Italian have found himself in a similar situation in one of our schools: here all was serious and composed, in the midst of his stammerings, and I could perceive that those present compassioned his feeling. When at length, he returned somewhat like an answer to the objections of two of his adversaries, and was buoyed up by their encouragements, all present made signs of congratulation and openly shewed their pleasure. Now what will you say, when you hear that this same young man, thus humbled by this mortifying event, has since ceased not to proclaim aloud the ignorance and inexperience of the Roman professors and students? But such conduct as this forms part of the patriotic pride of our now-a-days Germans. We are not Germans if we do not hate and despise whatever is not German. But verily this pride is a crime before God, an obstacle to his mercy—to that mercy, of which, perhaps, no land upon the face of the earth stands more in need than does our degenerate, and of its ancient fame and glory forgetful, country.—EDIN. CATH. MAG.

In the Catholic Orphanage during the preceding week, the infant child of a European Baptist Father and of a Native Baptist woman was baptized according to the rite of the Catholic Church. Also, in the same institution, the child of a European Protestant Father and Mother, the Mother deceased, received the Sacrament of Baptism.

During the Ember week of the preceding September, Bishop Ceretti, Vicar Apostolic of Ava and Pegu, ordained two Priests at Amarapoorah, the Capital City of the Burmese Empire. This is the first Ordination ever held in that City. The Rev. Mr. Storck, the excellent Clergyman who administered the Apostolic Vicariate of Ava and Pegu until Bishop Ceretti lately arrived has entered on the Bengal Mission, with the leave of the Sacred Congregation

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During the preceding week, a respectable young woman born of European Parents and educated in the Protestant Orphanage of Calcutta, embraced the Catholic Faith, after having been duly instructed in its doctrines for the space of several weeks.

In the Notice inserted in last Saturday's Herald of the Hours for Divine Service, it was omitted to be mentioned that Sermons are preached in the morning in English, and in the evening in Portuguese at the Cathedral, and in English at St. Thomas' Church. In order to enable both the congregations which assist at first and at the High Mass at the Cathedral to profit of the Sermon without any unnecessary delay, the first Mass will begin at a quarter to 7 exactly, so as to allow the Sermon to commence at about a quarter past 7, when those who purpose assisting at High Mass can without inconvenience be present.

An Examination of the Pupils of the Catholic Orphanage was held on Monday last. Our venerated Archbishop, to whom, under God, we are indebted for this excellent Asylum, assisted at the examination. The children answered satisfactorily in the several portions of Geography, Arithmetic, Algebra, &c. assigned for the examination. There are 68 boys and 56 girls now in the Orphanage. Of this large number only two are in a delicate state of health.

CATHOLIC AND PROTESTANT RULE OF FAITH.—In a late visitation sermon the Right Rev. Dr. Coen, Bishop of Clonfert, in adverting to the unworthy practice of compelling poor Catholic parents to send their children to *Protestant schools, where the Master is a Protestant and the school book the Protestant Bible* without note or comment, pointed out in the clearest manner, that the true Church of Christ should be *one;* as *He* and his Heavenly Father *are but one;* and being the Eternal Truth, whatever he revealed can have but one precise and particular meaning, which, if properly ascertained by all those denominations of Christians who call themselves His disciples, and members of His Church, they should be of one mind as to the sense and meaning of those great and sublime truths. But, alas! said his lordship, daily experience convinces us that this is not the case, as our blessed Redeemer clearly foresaw when He said in the gospel according to St. John, "other sheep I have who are not of this fold, these also I must bring back, and they shall hear my voice, and there shall be but *one fold* and *one shepherd.*" His lordship subsequently alluded to the rule of faith followed by Roman Catholics, and also to that adopted by his dissenting brethren. The former look up with the greatest respect and veneration to all the truths contained in the sacred volume; but as to their sense and meaning, they firmly adhere to, and believe *that alone* which the church has defined to be of faith in her general councils, where three, and sometimes more than four hundred bishops were assembled together, aided and assisted by the Holy Ghost, whom Christ sent down on his apostles to teach them all truth; and, moreover, he promised the same Divine assistance to their lawful successors in the ministry, saying that he himself would abide with His Church to the end of time, and that the gates of hell, that is the spirit of error, should never prevail against her. On the other hand, the only rule of faith adopted by our dissenting brethren are the same Scriptures as understood and interpreted by every man's private judgment; and Bossuet, in his history of the variations, clearly demonstrates what must be the consequence of adopting such a rule of faith, namely, that a wide door is open to all manner of errors and heresies differing from each other according as the private judgments of their authors differ in interpreting the sense and meaning of the Word of God; and hence *unity*, the distinguishing note or mark of the true Church of Christ, is entirely lost, and myriads of Christians are involved in labyrinths of error. Arius denied the divinity of Jesus Christ, Macedonius denied the divinity of the Holy Ghost; Socinus denied all mysteries revealed by God in the Holy Scriptures. Such were the horrid blasphemies which these heretics broached against those sublime mysteries which Protestants as well as Roman Catholics are bound to believe; but they were all condemned by the Catholic Church in different general councils convened to examine and pronounce judgment on these blasphemous doctrines. But let us here pause for a moment, said the venerable prelate, and ask our dissenting brethren what remedy could they apply, or how could they, consistently with their principles, confute these heresiarchs, who might reply that they followed the rule laid down by themselves, and that they were to be their own judges in interpreting the sense and meaning of the Holy Scripture?

As the project of tying the Catholic Clergy of Ireland with the bands of Mammon to the chariot-wheels of the State engages public attention in England and Ireland, it may be interesting to such of our readers as do not see the *Tablet*, to learn in what light this insidious proposal is viewed by the illustrious Priesthood of Ireland

At a meeting held at Wexford the Rev. Father Synnot adverted to the subject in the following terms; "The Catholic Clergy—I speak in the presence of many of them, and in the presence of their venerable head—the Catholic Clergy, and they will be joined by the Irish people, would set their faces as vigorously, and perseveringly, and determinedly against Catholic ascendancy as they would against Protestant ascendancy We ask no state revenues. We ask no tithes—the labourer is worthy of his hire. If we labour we get our hire, and this is all we want. (Loud cheers) But a connexion between our church and the state, even though it should be a Catholic state, we consider injurious to the interests of true religion. (Cheers.) Therefore I make this public declaration for the satisfaction of our Protestant brethren, that we will resist to the last, even to the death, if necessary, every invasion against the independance and rights of the church, which would be sacrificed by a state connexion."

Nor is the language of the "Lion of the Fold of Judah," as the Archbishop of Tuam has been felicitously styled, less explicit: "The binding," says this Athanasius of our day, "of the Catholic Clergy with golden fetters to the pillars of the Castle is already put forth by the organ of the unprincipled things as one of the necessary sanative measures for Ireland; and there are hollow

Catholic patriots, who would gladly support such a ruinous project in order that the Apostolical freedom of that body should no longer be an impediment to the betrayal of whatever remains of liberty among the Irish people."

"At one time, the Catholic Clergy of Ireland are held up by the ruling powers to public execration, but of late they are drawing aside the veil of the royal treasury in order to tempt us by the dazzling sight—nay, they talk of seating us on the high places of their legislative assemblies, in order that being seduced by the glory which they lay before us, we may be brought to bow down and worship their ascendancy. But we are as indifferent to their flattery as we have been to their vituperation, and I trust they shall find that the virtues of the Irish hierachy, which were proof against the fiery ordeal of their persecution will never yield to the more dangerous and seductive treachery of their caresses."

The proposition to make state provision for the Catholic Clergy of Ireland was unanimously and unhesitatingly reprobated by the hierarchy when brought forward under far less suspicious circumstances than it can now or ever again be. Nothing therefore could exceed the futility of reviving it, when no doubt of its real and deceitful object can for a moment exist.

It is hardly necessary to observe that if Government paid the Catholic Bishops, it would claim a voice in their election. Now it unfortunately so happens that the very qualities which Government would look for in a candidate are precisely the reverse of those which constitute a good Bishop. Subserviency in the Bishops would be the object of Government. And it would ill accord with this object to raise up a Lion for the protection of the Fold of Judah. Instead of the noble and undaunted Lion we should have the despicable hireling so vividly portrayed by our Saviour.

The indifference of the Catholic Clergy of Ireland to the charms and allurements of the Royal treasury, seems to be quite inexplicable to their enemies, to whom their motives are incomprehensible. The oracles of the Press must, however, in support of their own pretensions to superior sagacity, assign some reason. Accordingly we find the self-denying conduct of the pious and devoted Clergy of Ireland, ascribed—not to pure and holy zeal for the maintenance and extension of the kingdom of Christ—but to a conviction that what they now receive from the free-will of their faithful and loving flocks, is more than they would get from the Government. We are not prepared to say what force this argument might have under similar circumstance with the Protestant Clergy of Ireland, but we feel assured that no such sordid consideration ever entered into the minds of the Catholic Clergy as a ground of objection to state connection. It is but natural however that their conduct should be attributed to the only motive which is intelligible to their enemies. For it is not to be expected that people will give others, especially the objects of their vituperation, credit for higher motives of action than ever influenced their own conduct.

The Acting Committee of the Bengal Catholic Orphanage, beg to acknowledge with thanks the receipt of 24 pieces of Clothes and a piece of Brown Silk from some charitable person, the latter for the most deserving boy.

BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. WILLIAM REBEIRO

Mrs. Jno D'Cruz	2	0	0
Jno. D'Cruz	2	0	0
A Dissent	2	0	0
One in distress	1	0	0
Mirza Ally	2	0	0
E M.	0	4	0
Dennonath Banerjee	1	0	0
Jno. Alexander	0	8	0
Jas. Abreo	5	0	0
Alexander Castello	1	0	0
A Catholic Friend	1	0	0
A Friend	0	8	0
A Catholic Friend	1	0	0
M. D'Souza	1	0	0
A Catholic	5	0	0
Geo. Reston	0	6	0
J. W.	0	8	0
Jno. D'Cruz Jr.	0	8	0
D. D'Cruz	0	8	0
J. Rickabey	0	8	0
W. Martin	0	8	0
Wm Deliana	0	8	0
J. Deliana	0	8	0
S. Dalmas	0	8	0
Jas. Rogers for Sept. and Oct.	1	0	0

FESTIVALS.

Sunday, October 15,—XIX. Sunday after Pent Maternity B. V. M. d. gr com. &c.
Monday, 16.—St. Gallus, Ab. d (J. S.)
Tuesday, 17,—St. Hedwige, Wid. sem.
Wednesday, 18.—St. Luke Evangelist d. 2. cl.
Thursday, 19,—St. Peter of Alcantara, C. d.
Friday, 20,—St. John Cantius, C. d.
Saturday, 21,—St. Ursula and Comp. Martyrs, d. (E. S.) com. &c.

THE CATHOLIC DOCTRINE OF THE MASS.

To the Rev. Dr. Hook, of Leeds.

REV. SIR,—As no one has calumniated the Catholic Church more than you have done, therefore I cannot do better than to give the public, by way of question and answer, the true Catholic doctrine of the Mass, as follows :—

Q. Pray give us the Catholic belief on the mass.

A. The mass is an oblation of Christ's body and blood, under the species of bread and wine, as a perpetual memorial of His sacrifice on Mount Calvary; for which reason it is called a commemorative as well as a propitiary one."

Q. Give us the opinion of some eminent Protestant divines on this most important subject?

A. I shall do so with much pleasure. "The Lord's supper is frequently called a sacrifice by the ancient fathers, and by many learned men amongst ourselves; for if the priest and the altar be so near, the Lamb cannot be far off; even the most blessed Lamb of God, called, therefore, by St. Augustine the sacrifice of the altar, and by the English liturgy the sacrifice of praise: so it is in the cannon of the mass; and by many learned writers of our own a commemorative sacrifice. The king grants the name of sacrifice to have been frequent with the fathers, and he sometimes calls it a commemorative one. Bishop Moreton does the same on the Roman sacrifice" Lib. 6, chap. 5.; and "Cranmer against Gardiner," lib 5, p 439; and "Heylins Introduction to Cyprianus Anglicus."

"The sacrifice of the supper," says the Protestant Bishop Forbes, "is not only propitiatory and may be offered up for the remission of our daily sins, but impetratory, and may be righ ly offered to obtain all blessings; and although the scripture does not teach this in express words, yet the holy fathers, with unanimous consent, have thus understood the scriptures, as has been demonstrated by many, and must be evident to all." (Forbes de Eucharistia, lib. 3. c. 2. sect. 12)

"The first and chief question, though merely one of words," says the great learned Protestant divine, Molanus, "is, whether the sacrifice of the altar be a sacrifice? Whether it could be called one in the proper sense of the word is not the point, on which there can be but one opinion. The point is, can it be one in the strict sense of the word? A matter to be determined only by the manner of expression. As Christ does no more, the Roman church has never pretended the eucharist to be a true and proper sacrifice. Her opinion then is, that it is one in opposition to others so called, and still more improperly, such as prayer, &c.; or because the very same sacrifice offered for us on the cross, and the same blood shed for us, is most certainly given to us in the eucharist, in which sense Protestants may grant the eucharist to be a sacrifice properly so called, which shews the whole dispute to be of words alone To which I add, that the holy fathers, viz., St. Cyril of Jerusalem. &c. &c. &c. do everywhere call it a most true and singular sacrifice, a holy one, most dreadful, and to be trembled at. St. George of Nyssa says, expressly, 'That Christ being at once both priest and victim, is immolated.' 'Quare,' says he, 'cum corpus edendum discipulus exhibuit, jam ancipsi et non spectabili ratione corpus erat immolatum, ordine prima de resurrectione Christi.' If Protestants, then, will but express themselves as the fathers do, I see not why, on this point, an amicable agreement should not take place.' (Molanus's Conference with Bossuet.)

"It is certain," says the learned Protestant Dr. Grabe, "that all the fathers, either contemporary, whether with the apostles or their successors, did consider the blessed sacrament as the sacrifice of the new law; and this was not the opinion of any one church, but the public doctrine of the church universal, which she received from the apostles and the apostles from Jesus Christ." (Grabe's Notes on St. Irenæus.)

The truth, to use the words of the Protestant Dr. Pocklington, "If there be no Christian sacrifice, there is not Christian priest; if there be no Christian priest, then away with our book of ordination of priests and deacons." (Pocklington's Altera Christianum, p. 130)

Why the Mass is said in Latin, &c. &c.

Q. Pray did not the church formerly use the vernacular language?

A. She did, and there was a very good reason for it. The Latin was then the vernacular tongue of the greater part of the civilized world, in consequences of the Roman conquests. It was generally known where other languages continued to be the vernacular. St. Paul wrote to the Romans in Greek, a language which all the Romans did not understand. The learned Protestant, Dr. Southey, agrees with the Catholic church on the subject of its peculiar fitness to be the languages of the Christian liturgy.

"Latin," says Southey, vol. 1, p. 59, "was made the language of religion; there had been the same reason for this in Italy, Spain, and France, as for making it the language of the laws; and in England also, there was reason, which, though different, was not less valid. A common language was necessary for the clergy, who considered themselves as belonging less to the country in which they happened individually to have been born or stationed, than to their order, or to Christendom; for in these ages Christendom was regarded as something more than a mere name. No modern language was yet fixed, or reduced to rules, or regarded as a written tongue; of necessity, therefore, Latin, in which the western clergy read the scriptures, and in which the fathers of the western church had composed their works, and the councils had issued their decrees, was everywhere retained as the natural and professional language of the ministers of religion. They preached, and catechized, and conferred in the common speech of the country, and that the church service was not verbally intelligible to the congregation was, upon their principles, no inconvenience. But in this respect there was no real disadvantage in the use of a foreign tongue; in other respects many and most important advantages arose from it. The clergy became of necessity a learned body; and to their humble and patient labours we owe the whole history of the middle ages, and the preservation of those works of antiquity which, for the instruction of all after ages, have been preserved. The students at Canterbury in Bede's time, were as well skilled in Latin and Greek as in their native speech: and Bede himself, worthy to be called venerable, if ever that epithet was worthy to be applied, had acquired all that could possibly be learned from books, and was master of what was then the whole circle of human knowledge."

The people have the substance, frequently the literal translation in their prayer books of what the priest reads during the sacrifice, in the ancient language of Catholic Europe. They know as well as the priest himself does to what they answer, "Amen." When a foreigner from any of the countries where Greek is not the vernacular language comes into our churches, and I need scarcely except even Catholics of the Greek rite, he is perfectly at home among his brethren in faith and worship. Their ceremonies and prayers are the same as in his native land. Germans, French, English, Irish, Scotch, Poles, Swiss, Italians, Portuguese, Spaniards, like the Jews, devout men from every nation under heaven, we hear our priests, as they did the apostles, speaking in a tongue which we may call our own, "The wonderful works of God." The sermons in our church are not preached in Latin, but in as plain English as we can find in common use.

Q. What does St. Augustine say of the sacrifice of the mass in his seventeenth book of the City of God?

A. "This sacrifice," says he "has been established in place of the sacrifice of the Old Testament."

Q. What says St. Irenæus, lib. iv. c. 32?

A. "The apostles received this sacrifice from Jesus Christ, and the church received it from the apostles, and she offers it to-day, throughout the whole world, according to the prophet Malachy."

Q. Did they say mass two hundred years ago?

A. Yes, throughout the whole of Christendom.

Q. Did they say mass twelve hundred years ago?

A. Yes they did, as the ancient liturgies, Latin, Greek, and Arabic, have grounded their faith on it.

Q. Is it known who was the bishop or pope who first commenced celebrating mass?

A. No.

Q. What consequence do you draw from that?

A. It follows, by St. Augustine's rule, that we have received this sacrifice of the mass from the hands of the apostles, and from Jesus Christ.

Q. Explain yourself?

A. When an usage is established in the church and when no bishop, no pope, nor any council has been the author of it, it is a proof that it was the apostles who taught us to practise it.

Q. How do you prove that the sacrifice of the mass is propitiary?

A. I prove it by these words of St. Mathew, c. 26: "This is my blood of the New Testament, which shall be shed for many for the remission of sins."

Q. What is meant by the blood of the New Testament?

A. As the Old Testament was dedicated, with the blood of victims, by Moses, in these words: "This is my blood of the Testament," &c., Hebrews ix. v. 20, so here is the dedication and institution of the New Testament, in the blood of Christ, here mystically shed: "This is my blood of the New Testament," &c.

Q. Have you any further proof that the mass is propitiary?

A. Yes I have, by these words of St. Paul, in the 5th chapter of his Epistle to the Hebrews: "For every high priest, taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sin."

Q. What do you conclude from that?

A. I conclude that as we have bishops and priests, it must necessarily follow that they offer up a victim for our sins.

Q. Are there, then, more than one propitiatory sacrifice. Is not the sacrifice of the cross the only sacrifice which has expiated our sins?

A. The sacrifice of the cross and that of the altar are but the same sacrifice.

Q. Why then is the same sacrifice daily renewed? Has not the sacrifice of the cross sufficed for all?

A. The virtue of the sacrifice of the cross is infinite; but it is necessary that this virtue should be applied, and it can be applied only through certain channels.

Q. What are the channels by which this virtue may be applied?

A. The sacraments, the sacrifice of the mass, prayer, and good works.

Q. How must we consider the sacrifice of the mass?

A. As a particular instrument, by which the virtue of the sacrifice of the cross is applied in a most particular manner to our souls.

Q. Did the primitive church offer up the sacrifice of the mass for the dead from the earliest ages of Christianity?

A. Yes, as can be easily proved by the testimony of the holy fathers.

Q. What says Tertullian in his book of Monogamy?

A. "That a woman who neglected having the holy sacrifice of the mass offered up every year for her husband, on the day of his death, ought to be considered as divorced from him."

Q. What says St. Cyprian in his Epistles (Epistle ix.)?

A. That we must not offer the sacrifice of the mass for him who would appoint an ecclesiastic for the guardian of his children.

Q. Inform us what St. Augustine says in his 22nd book of the "City of God," chap. viii.?

A. He mentions that one of his priests having said mass in a house that was infested with evil spirits, from that moment it was never more troubled by them.

Q. Does not the tenth chapter, I Corinthians, v. 16, prove clearly that the apostles said mass in these terms: "These chalice of benediction which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the partaking of the body of the Lord?"

A. Most certainly; and the 13th chapter, v. ii. of the Acts of the Apostles, convinces us the more of this verity. "And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work whereunto I have taken them."

Q. This passage is very remarkable I confess, because it is conformable to the Greek; and it clearly shews that the apostles said Mass. Pray proceed.

A. It is likewise from this passage that the Greeks take the word liturgy, which means sacrifice. In proof of what I assert, see the liturgies of St. James, St. Clement, St. Basil, St. Chrysostom, &c. The Latins, on the contrary, have taken the word missa, from the feminine Hebrew word, missan, which signifies oblation, and which is derived from mass; which signifies liquefieri et dissolvi, because all these things which are offered to God ought to

be, as it were, destroyed and annihilated, each in its kind, as an acknowledgement of his sovereign dominion, before whom all creatures, in place of whom these things are offered, should be destroyed and annihilated for his glory. Thus the word mass is sufficiently authorised in sacred scripture, see Deuteronomy, c xvi. v. 10; and as the unbloody sacrifice of the body and blood of Christ ought to be offered daily to the Eternal Father for the remission of sins till the end of time. This is the reason why the apostles ordained priests for each church: "and having prayed with fasting, they commended them to the Lord in whom they believed." (Acts, xiv. 23) For this purpose St. Paul, in his first epistle to Timothy, iv. v. 14, says, "Neglect not the grace which is in thee, which was given thee by prophecy, with inspiration of the hands of the priesthood." Exhorting him by these words, to ordain priests, he does the same in regard to Titus, c. i. v. 5: "For this cause I left you in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee." [Pray permit me to ask you here, rev. sir, who appointed you? I ask you in the words of Tertullian, whence do you come—shew me your credentials?] I know the word priest is left out in the Geneva Bible; nevertheless Calvin, one of the great authors of the reformation, in the fourth book of his Institutions, c. iii. sec. 14, cites the 23rd verse of the 14th chapter of the Acts of the Apostles, and makes use of the word priest; and in his commentary on the 1st of Timothy, c. iv. sec. 14, he says there is no other Greek word to express priest but presbyter; and he declares that all those who think that the Greek word in this passage includes the whole priesthood are quite right. In vain have Protestants endeavoured to change the word priest into ancient, for there is a great difference in regard to these two words (priest and ancient), as we learn from the first epistle of St. Peter, c. v. v. 5: "In like manner, ye young men, be subject to the ancients." The word ancient here has a reference to "young," but there is no office, no ministry attached to it, only age. The word priest necessarily supposes a sacrifice; I am not, therefore, surprised that Protestants, who allow of no sacrifice in religion, have changed the word priest into ancient, and have likewise abolished the sacrifice of the law of grace. No sacrifice no religion. See Daniel, xii. 11.

Q. Who first instigated Martin Luther, the father of the reformation, to abolish the mass?

A. The devil, the father of lies.

Q. How do you prove it?

A. I prove it by his own words and authority.

Q. Inform us what he says of his great intimacy with the devil, and then proceed to give us his reasons why the devil advised him to abolish the mass?

A. "Believe me," says Luther, "I know the devil right well; for he and I sometimes pace the the room together. When engaged in society, he troubles me not; but when alone, he teaches me how I should conduct myself. Nay (says he), he and I are so intimate that I have eaten above a bushel of salt with him."—Concioni Dom. Reminiscere, fol. 19. The old boy, it seems, became his bed-fellow in lieu of Mrs. Luther herself, his beloved Kate! Hear him, my friends. "The devil (said he) sleeps oftener with me, and closer to my side, than my own Catherine!"—Idem in Colloquiis Germanicis, fol. 275, 281. This work is in general called Luther's Table-Talk, of which a most unfaithful translation has been made, and in which, not the above only, but many other similar passages are left out. What Luther says in one of his convivial moments can scarcely ever be equalled, and I sincerely hope it never may. It is horrible in the extreme, and is as follows: "I would rather fall by the hands of the devil than that of Cæsar, for I should then perish by a noble arm indeed." —Colloquia Mensalia, fol. 32. Luther was, on the 18th of February, 1546, after a hearty supper, found dead on his couch.

I shall now proceed to prove, by Luther's own words, that it was by the advice of the devil he abolished the mass, and which appears not only from his own account of the matter, but by the assertions of the most learned Protestants themselves. We shall attend first to his reverence, and he will tell us candidly that, on a certain winter's night, about the ghostly hour of twelve, the learned doctor approached his solitary bed (Kate was not Mrs. Luther at the time), attacked him in due form, and convinced him, by the strength of the most powerful arguments, that the mass, as celebrated in the Catholic church, was a sacrilege and an abomination in the eyes of God. But let Luther tell his own story in his tract "De Missa Angalari et Consecratione Sacerdotum qui extat," tom. vi. Germ. Immei, fol. 23; and also tom. vii. edit. Wittemberg, fol. 443. If you will not credit me, my Protestant friends, believe your own eyes:

"I am going to relate an anecdote concerning myself, and to make a little confession to you, my reverend fathers. You will excuse me however, I trust, though it may be of no service to you." N.B. He here addresses his compeers the *cidevant* Augustinians of Wittemberg. "It happened to me that just as I awakened, some nights ago, about twelve o'clock, the devil (who by-the-bye has caused me many an uneasy one) addressed me as follows: 'Listen to me (says he), most learned man! Are you not aware that, for the last fifteen years you have been in the habit of celebrating private masses? Now what will you say if all this while you have but committed daily acts of idolatry! and, in lieu of the body and blood of Christ you have but adored, and exhibited to others to adore, nothing but plain bread and wine!' To which I instantly replied, that I was an anointed priest, regularly ordained by a bishop, and only acted by the orders of my superiors; and why should not I have validly and truly consecrated, having pronounced the words of consecration diligently, and said my whole mass most devoutly? 'Very true,' answered the devil, 'but do not the Turks perform their rites through obedience as well as you?'

"'But what if your very consecration and ordination were both false like theirs! Hic certe sudor mihi erupit, et cor tremere at que palpitare mihi cœpit.'

"Here (says Martin) a cold sweat began to burst from every pore in my frame, and my heart beat violently.

"Satan put forth his whole argumentative strength.

"Habet que gravem et fortem vocem."

N.B. These last words of Luther, which so clearly prove the reality of this conference, have been shamefully expunged by the Wittemberg editors in

their latter editions. Surely no Roman index could do more!

"Finding myself so hard pressed," says the friar (Luther was an Augustinian friar,) "I opposed to him the old Popish shield, viz, the faith and intention of the church.

"'Nonsense,' replied Satan, 'shew me where it is written (see my readers how fond he is of the written word, or the bible alone!) that a bad man can consecrate according to the faith and intention of the church! Where has God taught it?'

"How Satan detests the invocation of the saints, and this neither you yourself nor any other Papist can deny.

"'Secondly,' says Satan, 'your consecration of the sacrament is contrary to the intention of Christ. He commands an administration to the people, whilst you have for the last fifteen years received the sacrament alone! What sort of work is this? No! Thou hast never truly consecrated, but hast offered nothing but plain bread and wine, which thou didst adore, receive, &c. Thou art, I tell thee, no priest nor is the bread in thy mass changed into the body of Christ.'"

Thus ended this famous conference, as Luther himself relates the story, the unhappy man congratulating himself on his delivery from the mass, and all other Popish errors.

"Viderint," says he, "nunc Papistæ quomodo sua pergama defendunt!"

Our Protestant friends have taken every possible means to shake the credit of the above narrative, but in vain. I shall only insert one proof, and an unanswerable one, viz. the plain and unequivocal admissions of their own most learned men.

"In the course of the year 1522." says the learned Hospinian, "Luther published a book on the mass, wherein he describes a conversation he had with the devil, who, he confesses, told him of many existing abuses in the Popish mass, the sum of which was, that he was instructed by the devil of the abomination of the mass, and accordingly he did by his advise and instigation, abolish it."—Hospinian Historia Sacramentaria, anno 1533, fol. 131 And again, fol. 26, (N.B No dream here!): "Does he not know," says he, "what Luther writes, not indeed of an angel, but of the devil himself, who had a conference with him one night, and pointed out to him several abuses in the Popish mass."

That this learned Protestant wrote not this from ill-will to Luther appears from another place in the same work, and is as follows:

"I will say nothing disrespectful of Luther, or reflecting on his character," says he, "whom I revere as a person adorned with many heavenly graces, with wit, learning, eloquence, zeal for the glory of God, &c., and raised by him to enlighten his church," &c. And another learned Calvinist, David Paræus, replying to a Lutheran who had objected to him Zuinglius's black or white ghost, retorts on him thus:

"Let the Lutherans look to themselves, and recollect what their own Luther relates of his own intimacy with the devil, and frequent conversation, with that black spirit (the devil), and the advice he received from him. Let them, I say, refute the Popish argument. Luther himself confesses his being instructed by the devil why the Popish mass should be abolished, therefore his doctrine on this head is diabolical; for if they do, the Papists will be down on them with Luther's long account of the conference," &c.—Paræus, lib. iv. de Eucharista, c 7.

With what face then could Synge, in his scurrilous rejoinder to Malone, p. 92, assert the whole to have been "merely a temptation of Luther, not his instruction, and that Luther was disputed against not the mass!"

From such defenders the Lord deliver me. As to Chillingsworth's silly evasion in calling it a dream, it not only contradicts Luther himself, who assures us of his being wide awake at the time; but the learned Lutheran, Baldwin, terms it a real truth, related by Luther "most seriously and truly" "Historiam illam," says he, "tam prolixè considerate Lutherous conscripserit quod enim lam scripserit et quidam serio et historice etiam nam et constanter fateor."—Baldwinus de Disputatione Luther, cum Diabolo, A. D. 1605, p. 75.

Also, I beg to inform my readers that all these evations of Synge, of Faulke, and of others, are well examined and refuted by Beverly in his *Apology for the Roman Church*, pp. 741, 742, to which Moreton never ventured to offer a single word of reply. My readers are also requested to consult the work of the illustrious Walsingham, a convert, entitled his *Search into Religion*, part 2nd, c. ii. p. 135, hitherto unreplied to, and such as will and must baffle the modern Anglican church to the latest hour of her existence. I have demonstratively proved by Luther himself, and by learned Protestants, that it was by the advice of the devil that Luther abolished the mass.—(From the learned works of "Julius Vindex.")

The Protestant Dr. Hutter says: "I will willingly grant that the sacrifice of the mass has been celebrated in the world for the last thousand years."—De Sacrificio Missatico, p. 377.

Q. Pray inform us what Luther says of the Mass in his book of the Captivity of Babylon, tom. ii, fol. 68?

A. "Nothing," says he, "is at present more firmly believed in the church than this: that the mass is good, and a sacrifice. To overthrow it, then, from its long continuance and its approval by the whole world, will prove, perhaps, impossible. In fact it is so well and firmly established, that, in order to do so, the face of the whole church must be altered."—Captivity of Babylon, t. ii. fol 68. And in the same work, fol. 244, addressing his old compeers, the Augustinians, who had, like himself, discontinued it, "How often, my friends," says he, "has not my trembling heart reprehended me, objecting the strongest and only argument art thou, O Luther! the only man of sense in the whole world? Are all others in error? Have so many ages passed in ignorance? What if you should be the person mistaken, and lead so many into error, to be damned with you for all eternity"! A tragical reflection surely; but this docile and apt scholar was not to be daunted.

"Luther, like him who smoothly slides on ice,
With caution trod the slippery path of vice;
At first he trembled, but, the rub gone o'er,
He posted briskly, and looked back no more."

And now permit me here to ask my Protestant readers "whether it be," as the learned "Julius Vindex" says, "not far more prudent in a man to assist at the unbloody sacrifice of the Christian and

Catholic church, called the mass, than to reject it with Luther, who, by his own confession, was instigated to do so by the devil.

Q. Did not Luther, after all, approve and find no manner of fault in the mass? Give us his exact words, and where we are to find them?

A. Hear and believe. He says, addressing the friends of Carlostadius, who had acted contrary to his orders: "If you continue to act as you do, I will unsay all I have taught or written. I will read my recantation, and leave you all. Remember my words! And pray now, after all, what harm will the Popish mass do you?"—Lutherus Sermo docens Abusus non Manibus, sed Verbo, fol. 275.

Now, my Protestant friends, what say you to your great apostle, the father of the reformation? Will you not now open your eyes and read with an unprejudiced mind?

I am, your obedient servant,
VERAX,
A CATHOLIC LAYMAN.

TEMPERANCE.

The Rev. Dr. Chs. Const. Pise, of New York, has written a letter to the Ven. Rev. T. Mathew, under date of 17th April, in which he denies having written anything unfavourable of his glorious movement; but merely said that the Catholic clergy of Cork, as a body, had not ranged themselves under his banner. To show his profound regard for himself and his beautiful country, he gives several emphatic passages from an oration which he delivered before the Washington Temperance Guards, consisting of an assembly of more than 3,000 persons, and also from a speech delivered at a great public dinner there before a considerable number. In the one, "he associates with the name of the Apostle of American freedom, that other of the Apostle of Temperance, which is hailed and venerated and loved wherever it is heard.—General George Washington and Father Theobald Mathew. The echo of two worlds repeat them, and millions emancipated from the thraldom of political and moral salvery love to bless them. In the other, he said it would be vain for him to express the honour which he felt was conferred on him, when he received an invitation from Father Mathew to partake of his hospitable board; and praised his kind manner, heartfelt sympathies, sincere tokens of welcome, and, at the same time, the social enjoyments of this extraordinary man. All strangers who have participated in his conversation and society, acknowledge this fact, and the clergy of Cork are unanimous in their expression of attachment and respect for him, while the whole nation cherishes him as a benefactor and an apostle." The Ven. Rev. Charles Chiriguy, of Quebec, has written also a most beautiful letter to the very Rev. Theobald Mathew, in which he describes in the most interesting terms, the wonderful movement there, under his banner! Amongst other wonderful things, he says, that whilst before the movement had taken place, there was not a single parish in the diocese where could not be found disturbances and scandals of all description, occasioned by the use of liquors, now, upwards of 7,000 Canadians have enrolled themselves in the temperance cause, determined to expel it from their country. In one parish alone, out of 14,000 adults, not more than 300 could be allowed to take the Sacraments at Easter, in consequence of the intemperance of the inhabitants. There were seven taverns in that parish, and not a good school; whilst now upwards of 1,200 persons had the happiness of receiving the bread of Heaven at Easter. The seven taverns were replaced by seven schools, wherein 300 children are receiving a sound religious education. That parish has since two years given 160*l* to the Propagation of the Faith, for the support of foreign missions, in addition to the aid for various local charities. The adherence of the Irish who arrived there to their pledge is unparalleled, and has excited a reverence, not only for Father Mathew but for themselves and the sacred cause of temperance.

FATHER MATHEW'S VISIT TO LONDON.—In a letter written to the Rev. J. Jauch. the Very Rev. Theobald Mathew says:—That, in consequence of the demise of his lamented brother, we must not expect him in London before the 22d of this month; and that it is his wish to be as retired as possible, especially during the first days after his arrival in London.

TEMPERANCE.—On Sunday, the 18th ult. the friends of temperance held a public meeting at the Catholic Teetotal Assembly room, Etchell-street, Stockport, which was numerously attended. The Rev. Thomas Newsham presided. The meeting was ably addressed by Mr. Dalby, who in a most eloquent speech pointed out the many evils arising from intemperance; after which, the rev. gentleman who presided, addressed the meeting in very forcible terms, and after descanting on the evils arising from intoxication, and the many benefits obtained by sobriety, he delivered the pledge to thirty-eight persons; after which a vote of thanks was passed to Mr. Dalby, and the meeting dispersed.

GRAND TEMPERAFCE CONFERENCE.—The delegates from America to the Anti-Slavery Convention and the friends of the temperance cause in London, met at the Crown and Anchor on Wednesday, Samuel Bowley, Esq., in the chair. Dr. Ritchie, of Edinburgh, the Rev. Mr. Clark, of Africa, S. P. Andrews, Esq., from Texas, Mr. S. Buckingham, the Rev. A. A. Phelps, Mr. Joseph Sturge, the Rev. J. Blanchard, Louis Tappen, Esq., of New York, the Rev. Mr. Howin, addressed the meeting. The expected visit of Father Mathew was dwelt on, and a Grand General Temperance Convention was proposed.

MISCELLANEA.

HAWICK, SELKIRK, KELSO, *&c.*—About six years ago the Rev. W. Wallace accidentally turned his attention to the small manufacturing town of Hawick, where he found nearly 200 Catholics—such exemplary Catholics too, that even the public authorities of the place did them the justice to say that a Catholic had never been brought before them, even for a *misdemeanor*; yet there they were in a place where the feet of a Catholic clergyman had not trod since the devastating fire of the Reformation; and thus they might have been till the devastating fire of the last day reduced their neighbours to a level with them, if Providence had not led the above clergyman to visit and pity them. That which has been said here of Hawick may in like manner be said of Selburgh, Selkirk, Kelso, Galashiels, and Peebles—in every one of which, were

there a chapel, there would be a flock; yet it is well known that, with the exception of Traquair, there is not even a station from Edinburgh to Carlisle, a distance of more than ninety miles. In none of these places is there any hostile feeling to Catholics. But Hawick has the singular commendation that in it not only is there no hostile feeling; but, on the contrary, there is a strong and marked feeling in favour of Catholicity. Though a Priest, and a total stranger, the Rev. Mr. Wallace found himself caressed, encouraged, and even supported by the most influential persons in the place. More than one of the best citizens of the town have even promised to *take seats in the church*, which is now begun; and if a charitable public would aid him to complete the shell, the Earl of Traquair has nobly volunteered to seat it, and the Protestant inhabitants have signified their intention to aid, if not to defray, the necessary sum for purchasing an organ.

MAYNOOTH COLLEGE.—A return of the number of students in the Roman Catholic College at Maynooth, during the years 1821, and 1842; also the number of professors at present employed therein, with their respective salaries and emolument:—The number of students in the Roman Catholic College at Maynooth, in the year 1840 was 437; in the year 1841, 427; in the year 1842, 425. There are at present employed, in the government and general administration of the Roman Catholic College—A president, with a salary of 326*l*; a vice president, who is also bursar, 300*l*.; a senior dean, 122*l*. two junior deans, each 112*l*. There are also eleven professors, with the following salaries—One professor, being also librarian, 142*l*.; four others, each 122*l*.; six others each 112*l*. No master in the College has any emoluments but his salary, board, and apartments.

The professors have only the same emoluments with the other masters—salaries, board, and apartments.—MICHAEL MONTAGUE, President.—May 6, 1843.

RIGHT REV. DR. CROTTY.—This prelate has commenced the annual visitation of his extensive diocese. The first parish visited by him was Youghal, where, on the 17th and 18th inst, he administered the sacrament of Confirmation to 1,4000 persons, young and old, of both sexes, all well instructed in the principles of religion, and of whom a large number were converts.—*Correspondent.*

STOCKTON.—On Sunday, the 23*d*, at Stockton-on-Tees, the sacrament of confirmation was administered by the Right Rev. Dr. Mostyn, Bishop of the North, to seventy-seven persons, forty-two of whom were converts from Protestantism returning to the bosom of the Catholic Church, which is making great progress in this town. On the same evening the members of the Holy Gild of St. Joseph met in the school room, and walked in procession to the church, headed by the Rev. Joseph Dugdale, their chaplain, carrying staves with crosses, or white wands, and wearing the cloaks, collars, and shields of the order. After prayers and a short exhortation, with an explanation of the rules of the Gild, each member was invested at the altar with his collar and shield by the hand of the bishop. The very solemn ceremony excited great curiosity, for such a procession has not taken place here since the Reformation. The society is in a very flourishing state, and seven new members joined the same evening.

On Friday and Saturday last, his Grace the Archbishop of Tuam conferred the order of Subdeacon and Deaconship on the Rev. Messrs. M'Girr, O'Malley and O'Reilly;—and on Sunday last the order of Priesthood on the Rev. Messrs. M'Girr and O'Reilly—the former for Calcutta, and the latter for the Diocess of Kilmore.

At a late meeting of the Augustinian Order, in Dublin, the Rev. Mr. Page was elected Superior of the Convent belonging to that Body, in College-street, in this town.—*Athlone Sentinel.*

MRS. A. Murphy thankfully acknowledges having received from the Rev. Mr. Sheridan, P.P, of Kingstown, the sum of one pound, restitution money.

Sir Charles Metcalfe, among innumerable charities, has given 50*l* to the Roman Catholic Church at Toronto.

DUNDEE.—On Sunday, the 5th of June, the Right Rev. Dr. Andrew Carruthers, Lord Bishop of Edinburgh and the eastern district of Scotland, administered in this town the sacrament of Confirmation to upwards of two hundred persons, thirty of whom were recent converts to the Catholic faith. His lordship has now confirmed in Dundee, during the last four years, 1,000 individuals, about 100 of whom had been converted from various Protestant sects. As his lordship's intended visit had been previously made known, the extensive Catholic Church of Dundee was crowded during the services; not fewer than 5,000 persons must have visited the House of Solemnity on that day. The persons to be confirmed assembled at eight o'clock, A. M, in the two large school rooms attached to the church, and after performing the morning devotions, walked in procession thence to the church, where, as soon as they were arranged, they sang beautifully the hymn, *Jesu dulcis memoriæ.* The communion mass then commenced, and the communion was administered by the Rev. Stephen Keenaw, of Dundee, and the Rev. John M'Corry, from Braemar; after which the young people spent some time in prayer, and then retired to prepare themselves for confirmation in the afternoon. A solemn high mass was celebrated at eleven o'clock by the Rev. John M'Pherson, attended by deacon and sub-deacon. After the gospel, the Rev. John M'Corry preached a most eloquent sermon from the gospel of the day. His picture of the good shepherd—of the perpetual struggles and perpetual triumphs of the Church, as well as his description of her present prospects, when Church of Englandism and Covenanting John Knoxism are crumbling into ruins, were particularly vivid and powerful. When we looked around us on the spacious and elegant church, the beautifully chaste white marble altar, surrounded by every suitable decoration, the solemnity of the service—the grave dignity of the prelate seated on his throne and surrounded by his clergy—the dense mass of human beings who thronged to assist at the holy sacrifice—the powerful energetic bursts of the impassioned speaker, and the notes of heavenly music which stole along the vaulted ceiling and seemed to soften down into a harmony like that of heaven; we fancied for a moment we were carried back to the days of the martyred Beaton, and were assisting at a solemn service in the once grand, now

ruined cathedral of St. Andrew's. The afternoon service commenced at two, when the persons to be confirmed again entered the church in procession, and sung in the most earnest and pious manner the *Veni Creator;* and the effect of this hymn, sung by many young soft and clear voices, was quite wonderful; many of them, as well of the congregation, shed tears of holy joy. Precisely at half-past two the bishop, preceded by his clergy, entered the sanctuary, and proceeded to address those upon whom he was about to impose his hands. At all times remarkable for the solemnity and dignity of his manner, he was on this occasion peculiarly so. The occasional raising of his eyes to heaven marked how earnestly he sought from heaven what he was about to bestow upon his children. His address was, what it always is, remarkable for depth of thought, elegance of language, and refinement of taste. When he turned to the converts who were presented to him first, he was particularly happy in the blessed invitation which he gave them to enter the fold of Christ, and to become one people with the children of God. When the confirmation was over, the venerable prelate, after having rested for a few moments, addressed again in beautiful and feeling language his newly confirmed children, impressing upon their minds the necessity of persevering in the service of God, and in order to do this, the necessity of co-operating at all times with the graces and inspirations of the Holy Spirit whom they had received. He concluded by delicately complimenting the pastors of the place, and in a very particular manner the lady who had spent so much of her time gratuitously in giving such admirable instruction to the famale portion of the congregation. In the evening the church was again crowded for benediction, which, after the reciting of the prayers for the indulgence, was, in full pontificals, given by his lordship. Previous to benediction the bishop had visited the Sunday schools, which he found filled by about 700 children, at which he expressed his great delight. Thus closed a day which will be long and gratefully remembered by all who were happy enough to share in its benedictions.—*Correspondent.*

LISBON.

We are indebted to a correspondent for the following paragraph:—"In the course of a short time the Portuguese Church will again appear before Christendom with renewed lustre, for the honest materials are here in extensive abundance. The new establishment for the propagation of the faith and missions is hourly progressing, and could not possibly be in better hands. The enthusiasm of the people in its behalf is lively and universal. Church persecution appears to have come to a full *halt*, and the good old-fashioned Christians are beginning to respire more freely and confidently, with all in good humour, and all symptomatic of a favourable future. Protestantism, with all her busy offspring, may, bid a long farewell to their inroads on the Catholicity of the Portuguese people, who never at any period felt a great relish for *religious*, or even other novelties. They are just to-day the same people I first found them twenty-five years ago, with the exception of a few Anglicanly educated *petit-maîtres* and *sensual philosophers*. Few nations, or better perhaps, none, can excel the Portuguese in the rectitude and urbanity which they have had long the happiness to imbibe from the dogmas and doctrines of true religion, rendered solid by the good example of parental tradition. This proves your proposition, "that no people can appear properly cultivated, or of honourable and dignified principles, without Catholicity." Mr. Joyce, the rector of St. Patrick's College, is at present on a visit to his friends in Ireland. Previous to his departure, arrangements were made to open the halls of that old college for the general education of youth, in order to enable the reverend occupiers to keep this ancient establishment, hitherto devoted to clerical education, from falling into utter dilapidation The late change of government under Don Pedro deprived this college, as well as others, of several sources of revenue, leaving it scarcely sufficient to give foot to three old priests. The King's father and brother, with the Princess Clementine of France, have recently arrived here from Brest. They have already commenced dispensing many municipal donations to various public charitable establishments They attended at the Chapel Royal on the solemn festival of Pentecost."

MALTA.

CATHOLIC MISSIONS IN THE MALTA PRISON. —We were much gratified to read in the last *Osservatore Maltese* (22nd inst.) that his lordship Bishop Sant had visited the Malta prison, and had administered the consolations of religion to its unhappy inmates. We think this an admirable example to the clergy of all Christian denominations. At the same time our satisfaction, as Protestants, was considerably lessened at perceiving that the Roman Catholic clergy did not confine their administrations of comfort to their own flock, and that three Protestants are reported as having become Roman Catholics. The poor men may however, perhaps plead neglect on the part of their own clergy, and really we do think that there is a want of zeal in some of our clergy. There can be no solid objection to a man's changing his religion from conviction. It is also of the nature of the human mind to change one's religious convictions. Besides, our fathers have all done so. Our observations, we wish it to be understood, merely extend to what is considered fair and right in the efforts of the various clergy to convert those of another faith. Has Bishop Sant taken advantage of the circumstances of the Protestant prisoners? Man is a miserable being. He is, if he thinks on his real state, daily and hourly unhappy. We should not then be surprised to find prisoners, who are additionally oppressed with misery, embracing the very first opportunities of relief—and ever accepting of the consolations of religion from strangers. We may still expect that some of the Malta Protestant clergy will now take an interest in what is going on in the prison as to these missions.—*Malta Times.*

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THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 16.] CALCUTTA: SATURDAY, OCTOBER 14, 1843. [VOL. V.

MANGNALL'S HISTORICAL QUESTIONS.

In the fourteenth number of our Journal, we lately offered some remarks on the assertion contained in Mangnall's Question, that in the sixth century, " unlimited temporal as well as spiritual authority was assumed by the Popes." It would have given great weight to this statement, especially in what regards the assumption of unlimited temporal power by the Popes, if the writer had illustrated it, by quoting even one historical authentic fact of the sixth century, in support of so serious an accusation against the most ancient and illustrious See in Christendom. To try and supply the ommission, we have turned over with attention, the ecclesiastical annals of the sixth century, but all in vain, not a vestige could we discover of any event in that century, from which ingenuity, however great, or bigotry, however gross, could deduce any inference to sustain the assertion we complain of. But, besides the negative testimony thus supplied, we have also to produce in our favor, the glorious evidence which a summary of the history of the sixth century furnishes. From that summary, we are enabled to state, that perhaps, at no period, since the foundation of the Christian Church did there flourish, in one century, so many Popes, as in the sixth century, whose names have been enrolled in the calendar of saints. Not less than about fourteen of the Popes of that age were thus distinguished for eminent sanctity, and of that number, three endured a painful persecution from the Emperor Justinian. ● One of the three, St. Sylverius, was banished into the barren island of Palmaria, where in a short time he died for want of food. At the close of the catalogue of the illustrious pontiffs of the sixth century, the name of St. Gregory the Great occurs. In the annals of the biography of that exalted personage, no prejudice, however keen or envenomed, could discover aught, except what must be pronounced entitled to the highest admiration and praise. His instructions to St. Augustine, when sending him to labor for the conversion of England, breathe a saintly charity and zeal for the salvation of his neighbour, whilst, at the same time, they exhibit conspicuous proofs of his Christian moderation and prudence. When speaking of the sainted characters of the sixth century, the name of St. Benedict should not be forgotten. Born of noble parents, he, from his youth, devoted himself to the assiduous study of Christian perfection, and when mature in virtue, he sought by his example and instructions to allure others to regulate their lives by the rules, by which his own was always governed. These rules enjoined perpetual abstinence from flesh-meat, they set apart seven hours for manual labour and two for pious reading, besides a considerable portion of the night, for meditation on the Divine law. In Aikins Annual Review for 1802, we read the following splendid testimony of Gibbon in favor of the literary benefits conferred by the Benedictine Order on society.

" A single Benedictine Monastery, has produced more valuable works than both our Universities." " Notwithstanding the Codex of Dr. Kiplin, and the Septuagint of Dr. Holmes, notwithstanding Bampton Lectures and Seaton Prize poems; notwithstanding even the Strabo with which the Clarendon press has been thirty years parturient, the assertion of Gibbon remains true." Among the chief ecclesiastical events of the sixth century, the conversion of the Franks and that also of the Saxons are to be enumerated. In Africa, the Arian persecution which had raged for so long a time, was terminated, by the reduction of that territory by force of arms

to the authority of Justinian. In Spain also, Arianism began to decay, in consequence of the Conversion of King Leovigild to the Catholic Faith. Thus, in a few lines, we have briefly given an outline of the history of the leading personages and events of the sixth century, and in these, or in any other, which occurred at that period, not a vestige is to be found of the assumption of unlimited temporal authority by the Roman Pontiffs. Notwithstanding, we have seen how dogmatically, and as if it were one of those statements the truth of which was universally recognised, the assertion is advanced in Mangnall's Questions, that among the principal events of the sixth century, is to be numbered the assumption by the Popes, of unlimited temporal as well as spiritual authority.

We shall now adduce evidence to establish, that both previously and subsequently to the sixth century, the Roman Pontiffs often solemnly proclaimed, that, as successors of St. Peter, not only their power was purely spiritual, but also that the temporal power of Sovereigns was wholly independent of, and by no means subordinate to theirs. Before we proceed further, we may however remark, that, in the course of some centuries after the establishment of the Christian Church, and in consequence of the social and political state of the nations of Europe at that period, temporal power and possessions of great importance were, if we may so speak, superadded, by the concessions of states and Sovereigns, to the spiritual authority of the Roman Pontiff. The rights thus acquired, in some instances, rendered the Pope Lord Paramount of other Princes, and subjected these and their dominions, in various ways, to the interference of the accessory authority accidentally annexed to the dignity of the Pontiff. We have called the temporal power of the Pope accessory and accidental, because in reality, according to Catholic faith, it is wholly separable and distinct from the spiritual authority, which essentially belongs, in virtue of the institution of Christ, to the chief pastoral office confided to him. Like every thing of human origin, the Pope's temporal power is subject to unceasing fluctuation, and may in the course of events, altogether pass away; whilst the authority conferred on him, as the successor of Peter, will be ever the same, on account of the Divine source, whence it emanates. But as the right to temporal authority or possessions, when once acquired, is recognised and sanctioned by religion, the censures of the Church have been sometimes resorted to in order either to punish the unjust violator of such right, or to deter from the consummation of his crime the man, who openly threatened to perpetrate an injustice of that description. As the Pontiff deemed it due to society and justice to sustain in this way, from time to time, the rights of other Princes when wrongfully invaded, so he occasionally employed similar means to vindicate his own claims and prerogatives. If, in any particular instances, the bounds of moderation were hence transgressed, it may be stated in reply, that nothing can be deduced from such an occurrence, except, what experience shows to be very generally true with regard to human nature, viz., that in the hands of men, the abuse of power is too often found annexed to its rightful possession. We shall now refer to a portion of the positive and express evidence, which the history of the Pontiffs in the sixth, seventh and eighth centuries affords, in order to disprove conclusively the assertion, that the Popes, in the sixth century, assumed unlimited temporal power. The first authority, we shall quote, is that of Pope Gregory the Great, who, as he flourished at the close of the sixth century and in the early part of the seventh must be deemed a most important witness on the present occasion. During the Pontificate of Gregory, the Emperor Maurice enacted a law, which the Holy Pope judged to be grievously injurious to the free and perfect observance of the Gospel counsels. The Emperor sent a copy of the obnoxious enactment to Pope Gregory, with orders, that the Pontiff should have it duly promulgated. In answer to these instructions, the Pope thus replies to the letter of the Emperor "Being subject to your orders, I have caused the law to be transmitted to the different parts of the Empire; and as that law is by no means agreeable to the dictates of the law of God, I have also taken care to inform the most serene Lords of this circumstance. Thus in both ways have I fulfilled my duty, to the Emperor, by obeying his orders, and to God, by announcing the truth, which ought not to be concealed." Assuredly, these sentiments of the Holy and illustrious Pontiff are very unlike those, to which one who affected unlimited temporal power would give expression. In the eighth century, Pope Gregory the second, thus writes to the Iconoclast Emperor, Leo, who had issued an edict, ordering all the sacred images to be carried from the Churches to the market place, and there burnt, and all the paintings in the Churches to be effaced. "Our Churches" says the Holy Pontiff," in their rude state are but the work of the builders, a rough fabric of stone, of wood, of brick, of lime and mortar. But within, they are adorned with rich paintings, with historical representations of Jesus Christ and his Saints. On these, the convert-

ed gentiles, the Neophytes, and children of the faithful, gaze with no less profit than delight. In these, they behold the mysteries of our religion displayed before their eyes; by these they are animated to the practice of virtue, and silently taught to raise their hearts and affections to God. But of these external helps to virtue and religious information, you have deprived the faithful, you have profanely stript the Churches of their sacred ornaments, which so much contributed to edify, to instruct and animate. In doing this, you have usurped a power, which God has not given to the sceptre. The Empire and the Priesthood have their respective powers, differing from each other in their use and object. As it belongs not to the Bishop to govern within the palace, and to distribute civil dignities, so it does not belong to the Emperor to command within the Church, or to assume a spiritual jurisdiction, which Christ has left solely to the ministers of his altar. Let each one of us move, and remain within the sphere, to which he is called as the Apostle admonishes."

PERSEVERANCE.

We are not virtuous by a few transitory acts of virtue. A man of blood may sometimes say, like Nero when signing a death-warrant; 'Would to God that I knew not how to write!"—and yet be far from being humane. An epicurean, like Mæcenas, might dine one day on a handful of figs and a morsel of bread, without being, therefore, temperate; in fine, an infidel, like Voltaire, may build a church and put his name on the front of it, without being more pious on that account! All these isolated actions do not constitute virtue, for virtue implies perseverance.

Perseverance is a chain which binds earth to heaven, and all whose links are gold. This chain must commence from the earliest youth.

Youth, indeed, is the season for laying the foundation of virtue; for then religion strikes deep root in the soul, and the Gospel seed produces a hundred fold. It is in the spring-time of life that we must plant good habits, that thus they may bear flowers in summer, and fruit in autumn.

Youth are naturally affectionate and sincere: they have a tear for suffering, and an alms for distress; they willingly bend before the altar, where their mothers pray; and when they hear tell of a good action, their heart beats as at the sound of a trumpet. Yes, youth is good, and it is an awful thing to pervert it: it is the hope of religion and of our country.

It was by a youth spent in the practice of virtue and constant submission to duty, that St. Gregory of Nazianzum and St. Basil began their glorious career. They lived in Athens, that celebrated rendezvous of the students of the empire, like two swans, keeping themselves apart lest the snowy plumage of their wings should be sullied by contact with others. The hearts of these two young Christians were knit together by holy friendship; they lived, studied and prayed together. The same temperance, the same modesty, the same charity, the same ardent love for study, the same prudence in the arrangement of their time and in the selection of friends, distinguished them. Close by them would sometimes pass a young man of a sarcastic expression of countenance, with black and flowing hair, and precipitate step; he also frequented the church, but his disdainful lips moved not while he knelt. Gregory and Basil avoided him, although he made advances to them, and was surrounded by a court at Athens. "His smile is deceitful," Gregory would mournfully say to Basil; "his humour inconstant, his conversation loose, his friends dissolute; and I dread lest he conceal the heart of an apostate under the cloak of a philosopher. Wo to us, wo to the Holy Church, if ever he becomes emperor!" Such, however, was the case. The captious, capricious and fantastic student, subsequently reigned like a madman, and is known to posterity as Julian the apostate. Gregory and Basil, who persevered even unto death in the practice of the sublimest virtues, were two men of upright heart, two lights of the church; they are now honoured on our altars as friends of God.

All the great results of human art, which excite the wonder and admiration of men, are so many proofs of the irresistible power of perseverance. It was this that built the famous wall of China, hollowed Lake Mœris, raised the pyramids of Egypt, and hung the gardens of Babylon in the air:—it also, now-a-days, scoops out the canals which facilitate commerce, and traces the highways on the flattened summits of the mountains. A stone is little when compared to a cathedral; and yet this enormous mass, whose spires shoot up to the clouds, was constructed by hands which only put one stone at a time, but which continued this operation during ages. It is the same with the sciences; it is by perseveringly adding discovery, to discovery, that we have at length been enabled to measure the distance of the stars, and to sail, against wind and tide, on the moving surface of the ocean. Perservance alone makes great things, great men, and great saints.

ABBE ORSINI.

MADRAS.—At Secunderabad, in the Apostolic Vicariate of Madras, five Heathens were recently instructed and baptized.

AVA MISSION.—Besides the ordination held as we have stated at Amarapoorah, the solemn ceremony of blessing the Church of St. Peter lately erected there also was celebrated. A Church was first built at Amarapoorah about three years ago, but the building was destroyed by an Earthquake. The edifice raised in its stead was last year destroyed by fire. For the present structure the Catholics of that city are indebted to the generosity of a great benefactor, to the Mission of Ava and Pegu. Besides the four Priests and two clerics who assisted at the ordination already described, there was also present the eldest son of the King of Birmah. It is stated, that the Prince was much pleased with the solemnity and grandeur of the Catholic worship. Bishop Ceretti confirmed several children of both sexes.

HYDERABAD.—In Hyderabad there are about five hundred Catholics. The city was lately visited for the first time, it was ever entered, if we so speak officially, by European Priests the Rev. Messrs. Murphy and Egan. These Clergymen were received with every demonstration of joy and gratitude by the resident Catholics.

TRANSUBSTANTIATION.

(Continued from page 269.)

I should suppose, Mr. Editor, that the perusal of the last quoted passage of St. Cyrill of Jerusalem, is sufficient to convince any sincere, unprejudiced mind, if he be a Protestant, that the Catholic tenet of Transubstantiation, was well known and professed in the fourth century, and consequently, was *not introduced* in the 9th or 12th, if he be a Catholic, if anxious to follow in matters of faith the beaten track of a venerable antiquity, that the sacred dogma under present discussion enjoys the most unexceptionable authority of the ancient Church to establish its truth. Hence I would certainly not be guilty of injustice to our adversaries, were I to content myself with this single testimony of the great Patriarch of Jerusalem to prove, that four hundred years after Christ the Church of God was, in matters relating to the Blessed Eucharist, quite as Catholic as undoubtedly she was at the time of the 4th Lateran Council, at the time of the Council of Trent, or in fact, as she is in our own days, during the happy reign of Gregory XVI. However, in order to shew, that St. Cyrill was in his times not the only advocate of Transubstantiation; to prove that the Churches of the West were as far from Calvinistic notions as those of the East, I will bring forward some more of the holy writers in those remote days, and among them first St. Hilary, the fervent and learned Bishop of Poitiers, the terror of the Arian heretics. Yet nobody need expect anything stronger, anything more convincing, anything more unexceptionable than the testimony of St. Cyrill. To wish for more would be indulging desires for things unreasonable, if not altogether impossible. The passage, Mr. Editor, to which I wish to call your readers attention occurs in St. Hilary's VIII. book de Trinitate. n. 13. Confuting the Arians, who in the spirit of modern Sacramentarians argued away the unity of *nature*, of *substance* between the Father and the Son, and substituted in its stead the mere *union of will*, he says: "Eos, qui inter Patrem et Filium voluntatis ingerunt unitatum, interrogo utrum ne per naturæ veritatem hodie Christus in nobis sit, an per concordiam voluntatis? Si enim *vere* Verbum caro factum est, et nos *vere* Verbum carnem cibo Dominico sumimus, quomodo non *naturaliter* manere in nobis existimandus est, qui et naturam carnis nostræ jam inseparabilem sibi homo natus, assumpsit, et naturam carnis sic ad naturam æternitatis sub Sacramento communicandæ nobis carnis admiscuit? Which means: "I ask those, who assert, that between the Father and the Son there exists an unity (only) of the will, whether now a days Christ be within us *by means of his true substance or by the concordance of his will?* For if the Word *truly* has become flesh, and if in the Lord's Supper (cibo Dominico,) we receive *truly* the Word (made) flesh, how shall we not deem him to dwell in us *substantially* (naturaliter) who by being born man, has taken upon himself inseparably the substance (naturam) of our flesh, and who in the Sacrament of his body to be communicated to us, has in such a manner mingled the nature of flesh with the nature of eternity?" (viz. with his divine, eternal nature.) I am confident, Mr. Editor, you and any sensible person will agree with me in saying, that these few sentences of St. Hilary give John Calvin and our modern Sacramentarians the lie as flatly as it can be done. The latter assert, that Christ is in the Sacrament *by faith*, in the goodness and power of God I should suppose (which by the way seems as efficacious a means of bringing Christ into the Blessed Eucharist as an act of faith in the great resources and riches of the Indies made by the Governor General would prove for the filling up instantly of an empty treasury); on the contrary St. Hilary teaches that He is there *by means of His true substance.* Aye, he asserts this in such a manner as to shew at once, that the whole Christian world, even his adversaries not excepted, were aware of it,

and believed it. Calvin and his adherents give out that the only good Christ does in their *figurative* Eucharist, consists in His bestowing *graces* and *favors* upon the consumers of *commemorative bread and wine*, or to speak in the terms of the Holy Bishop of Poitiers, in His *according his good will to them*; but the latter denies this positively, and insists upon what every school-boy in those days seems to have been aware of, viz' that Christ is in the Sacrament not by His good will towards the communicant, but by the *true* and *natural substance* of His flesh and blood. Indeed after this testimony of St. Hilary, I also may be allowed to ask our modern Church and faith-menders, those who assert that between Christ and the Blessed Sacrament there exists merely a *sham-unity*; what *they think of the faith and teaching of ecclesiastical antiquity*? St. Hilary and the fourth age were evidently *not* embued with the new-fangled notions of Geneva!! They fought for the *substance* not for the *figure*, for the kernel, not for the shell. The very tendency of St. Hilary's argument against the Arians is convincing, that he and his times were as staunch believers in transubstantiation as I am, and the holy Catholic Church in our days. For by a comparison with the Blessed Eucharist he endeavours to shew his adversaries, that in the God-head there exists a union *of substance* between the Father and the Son. But how could he have succeeded in his attempt, nay, how *could he* have had the hardihood of venturing upon an attempt at exploding their *figurative* union in the God-head, with such a simile, in case he professed Calvin's *figurative* doctrines anent the Eucharist? Verily hereby he himself would have furnished his adversaries with arms against his own cause. They might have immediately retorted by saying, that as in the Eucharist Christ was only in *figure*, came to the Communicant only by *faith*; so His union to the Father was only a union in *figure*, by a *concordance of His will*. But the aim of the holy Father is higher. He evidently argues, that in the God-head there exists an unity of *substance*, because he says the only *true substance* in the Lord's Supper, is the *Word made flesh*, and thus He comes to unite Himself to us, to dwell within us *substantially*, (not by figure, not in emblem, not merely by His good will and favor). If this be not Transubstantiation, I wish to know, what is. The holy Father's intentions become yet more evident from what follows. "Quisquis ergo naturaliter Patrem in Christo negabit, neget prius *naturaliter* vel se in Christo, vel Christum sibi inesse." That is: "*Whoever then will deny that the Father is substantially (naturaliter) in Christ, must first deny that either he himself is substantially in Christ, or Christ in him.*" The which sentence being adapted to the different state of our present controversy, means as much as if he had said: "Whoever will deny Transubstantiation viz. that *the true, substantial flesh and blood of* our Saviour Jesus Christ constitute the real substance of the Blessed Eucharist; must first deny, that God the Father is *substantially* in Christ, and Christ in the Father." This shews evidently, it was St. Hilary's opinion, that he who denied Transubstantation, would very soon, and might as well deny the *substantial* unity in the Blessed Trinity. For, after having quoted those words of our Saviour: "*I live by the Father; and who eats My flesh, the same also shall live by Me*," the Saint argues thus: "He lives then by the Father: and in *the same manner* in which He lives by the Father, we live *by His flesh*." Now if the Calvinistic notions about the Lord's Supper were true, it would, according to St. Hilary's reasoning, follow that as the supernatural life within us is *not*, in consequence of a *substantial* union of Christ's body with us in the Sacrament; so the divine life in Christ was within Him *not* by a *substantial* but a mere *figurative* unity with the Father; an assertion so heretical and damnable, as to contain the whole poison of Arianism. All this shews clearly, that were the adversaries of Transubstantiation, the defenders of a *figurative* Eucharist close reasoners, they would very soon become fervent Anti-Trinitarians, moving in the ranks of Arius and Socini.

(*To be continued.*)

BENGAL CATHOLIC ORPHANAGE.

From H. F. ....Rs. 52 0 0
From the same for a Religious purpose to be hereafter specified,.... 50 0 0

FESTIVALS.

Sunday, October 22,—XX. After Pent. 4th October. Purity of B. V. M. d. gr. com &c.

Monday, 23,—St. Paulinus, B. C. d. (E. S. 10th October.)

Tuesday, 24,—St. Raphael Archangel d. gr.

Wednesday, 25,—St. John of Beverley, B C. d. (E. S.) com. H. M. M.

Thursday, 26,—St. Birgitta, Wid. d. (8 Oct.) com. H. M.

Friday, 27,—St. Teresa, V. (15th Oct.) com. Vig.

Saturday, 28,—SS. Simon and Jude Ap. d. 2 cl.

BOMBAY.

THE RIGHT REV. DR. WHELAN—THE CATHOLIC RELIGION IN POONA.

Poona, September 8th, 1843.

The Right Rev. Doctor Whelan has returned to Bombay after having paid a visit to this large and interesting portion of the Diocese. It was the first time the Catholics of this district had the happiness of seeing amongst them a Roman Catholic Bishop, and the Irish Catholic Soldiers who amount to 700 besides their families, hailed with delight the presence of their Prelate who was also their countryman. On Sunday the 13th of August, his Lordship commenced Mass at 6½ o'clock. After the Gospel he preached an excellent and feeling Sermon to a crowded audience. The very earnest and effective manner in which his Lordship exhorted his Flock impressed his hearers with a high sense of the acquisition they have gained in his Lordship being placed over them. At the close of the Sermon his Lordship announced that he would be in attendance each day during the week to administer the Sacrament of Penance to all those who were anxious to receive the holy Sacrament of confirmation. On Tuesday morning, 22nd ult. at ½ past 9 o' clock, the Bishop attired in his Pontificals with Mitre and Crozier, having taken his seat in front of the Altar, delivered an impressive address to those about to be confirmed, on the nature of the Sacrament and its effects upon those who receive it with the requisite dispositions. During the administration of the Sacrament, his Lordship was assisted by an Irish Clergyman, Rev. John Walsh, and the Rev. Mr. Lithoa, the zealous pastor of the district. At the conclusion of the ceremony, those who had been confirmed were again addressed by his Lordship from the Altar seated as before, in a most solemn and dignified manner, on the duties and obligations of a Christian life. One hundred and seven, mostly adults, received confirmation the first day. It was truly edifying to witness the religious demeanour of the Native Christians, and the cleanly appearance of their children, who presented themselves for the reception of that sacred rite.

It is much to be regretted, that the military Chapel in Poona, in its present state, is entirely too small. The Catholic Soldiers who form a large portion of the congregation, are frequently obliged to march back to the barrack in the warm and monsoon season, as the Chapel is not sufficiently capacious to afford them shelter from the sun and rain. The Government, it is hoped, will take into consideration the indispensable necessity of a more extensive place of worship for the accommodation of those brave men who have gallantly fought the battles of their country.

On Wednesday morning 23rd ult. his Lordship accompanied by the Rev. John Walsh and Lieutenant Brennan, (under whose hospitable roof he has been staying since his arrival) proceeded to Kirkee, a military station seven miles from Poona, to dedicate a new Chapel, which, to the honour of the Catholic Soldiers be it recorded, was repaired and enlarged by their own voluntary contributions. At 10 o'clock the ceremony commenced by the Bishop presenting himself at the principal door of the edifice, vested in Pontificals, with his Mitre and Crozier. Having recited a prayer, he walked round the exterior of the Chapel, preceded by the clergy (and a number of young men of the Dragoon Regiment, the boys in surplices, the Cross and Acolythes) who chaunted the Psalm 50th "Have mercy on me O God," while he sprinkled the outer walls of the building with holy water. Returning to the same entrance, the gates were thrown open, and his Lordship with the clergy entered the Church in solemn procession, singing the Litanies. At the conclusion of the Litany the Bishop and the Clergy walked round the interior of the building, sprinkling the walls both above and below with holy water, during which time the Choir chaunted three beautiful Psalms, the 119th, 120th and 121st, after which the Bishop concluded the Dedication Service with a short Collect. The High Mass followed. After the Gospel his Lordship ascended the steps of the Altar, and preached on the respect due to places of worship, and alluded in beautiful and touching language to the nature of the ceremonies which had just been witnessed, and concluded the duties of the day by administering the Sacrament of Confirmation to some adults and children.

The consecration of a new Cemetery, (which is to be the future place of sepulture of the British Roman Catholics) took place on Tuesday Evening 29th ult. The Right Rev. Dr. Whelan was, on this occasion also, richly robed in his pontificals and assisted by his Chaplain; the Ceremony was of the most solemn and imposing nature, and excited the deepest interest among the hundreds of Soldiers and their wives, as well as Civilians assembled to witness it. The respected Prelate delivered a short but appropriate discourse on the Doctrine of Purgatory. During the delivery, a solemn stillness was observed to pervade the assembled hearers, glancing towards the conclusion of his address, at the occasion which had called them together.

It was a source of great edification to all, to witness the numbers who approached Holy Communion, on each of the four Sundays his Lordship celebrated Mass and exhorted his flock; and it is no less gratifying to know his Lordship had the consolation to receive some Protestants into the bosom of the Catholic Church, and these before he left were confirmed in their faith by administering to them the Sacrament of confirmation.

On Sunday the 3rd Sept. the venerable Prelate made his farewell sermon. The tender and heartfelt discourse delivered on this occasion by his Lordship elicited from a respectable Protestant the frank avowal that it was the best discourse which he had ever heard. His Lordship promised to repeat his visit in a short time, unless his health and other circumstances over which he had no control would oblige him to proceed to Europe. We trust his Lordship will be able to fulfill his promise, as his people will be ever glad to hear from him those instructions which were indeed highly creditable to him and of singular advantage to them.—*Gentleman's Gazette, Sept.* 14.

MOULMEIN.—A Catholic Priest, we have been informed, has been forbidden visiting the barracks where his flock is nearly half the number of the Regiment, while the American Baptist Ministers are publicly allowed, although they have not more than fifty or sixty disciples We think that each sect ought to have fair play.—*Chronicle, September 6.*

RECENT CHARGES.

(Continued from page 196.)

But we have been hurried away from the subject more immediately before us, from that "ingenious device," which the right reverend prelate, maugre his love of truth and justice, has not scrupled to employ against us.

The society of the Jesuits, like all other institutions, is matter of history, and is a fair and open field for investigation. But when the most sweeping and crushing accusations are levelled against its members and its system, without even the ordeal of enquiry, and are presumed to be triumphantly established by the mere assertion, under the sanction of a great name, backed, it is true, by some long-exploded historical evidence, in the form of a very scanty appendix, *we*, whose peculiar and proper province it is to investigate before we pronounce, may perhaps find it more difficult than others quietly and confidently to acquiesce in the verdict, or rather to suppress our astonishment at such a course. Neither are we quite sure that in yielding to the temptation, the bishop's zeal has not outstripped his judgment; his object runs no small chance, we deem it of being frustrated in the outset—the fury of the blow often warps the aim—for the haste and heat with which the sentence of condemnation is here pronounced against the whole Society, savours too much of human passion not to lack somewhat of holy wisdom.

It is therefore much more to mark the character of the charge, than from any necessity of defending the Society from such attacks as these (to which indeed they must be as callous as they are familiar), that we have noted the circumstance at all; and by way of recommending to the learned prelate to be a little more cautious in future how he assails, with old rusty weapons, long since laid up in ordinary, and excluded from all legitimate warfare, men who are as much his superiors in Christian charity, as they are in theological learning; a society which alone has gained more converts to the faith of Christ than all the Protestant missionaries together; which has added so many illustrious saints to the calendar, whom Protestantism may emulate in vain; and which has given so many sons to science, and so many martyrs to the Church. It is indeed, to all intents and purposes, useless, as far as the generality of our readers are concerned, to say one word upon the matter. For others, the most lengthened disquisition that our space could afford would not suffice for the purpose. We shall therefore merely put it to the common sense of mankind, to say whether they deem it possible, that this celebrated society—consisting at its dissolution of twenty thousand individuals, certainly above the ordinary level in natural abilities, and very far indeed superior to it in moral and intellectual attainments, actively occupied in every portion of the world in the interests of *science, religion*, and humanity—could have been composed of materials such as the right rev. prelate has described? or, having been so constituted, and having consequently fallen under the weight of its own iniquity, and been utterly crushed and annihilated beneath the scorn, contempt, and indignation of outraged virtue, it should within the short space of a few years (its crimes still fresh in our memories) have again risen from its ashes, and already, in part, regained its former ascendancy in the religious and literary world? That they who were regicides by principle should be again the fostered children of kings! that they whose moral code undermined morality, should be again the favourite directors of tender consciences, and the trustworthy instructors of youth! and that they who have once let in a flood of iniquity upon the world, should now be employed to stem it! All this is too monstrous for belief, unless it fall upon a true Bœotian intellect (which we cannot reconcile with the Attic sprightliness of the right rev. prelate's), or unless it find its sustenance amongst the dark but luxuriant shades of bigotry. Yet that such notions do now and then spring up innocently enough in the minds of some, from mere stupidity, or indifference to their truth, we will proceed to show, by an instance from which indeed the right rev. prelate may himself have taken example, and which deserves to be exposed and refuted, both on account of the better company in which it has chanced to find itself, and from the influence which, upon that title, it may exert over the ignorant or unwary. Even the respectable Ranke, a man who frequently sins through ignorance, but never, we verily believe, through malice, in his interesting *History of the Popes of the Fifteenth, Sixteenth, and Seventeenth Centuries*, has been strangely led into the expression of sentiments, relative to the Society, nearly approaching to those of the learned author of the charge. It may serve also as a warning even to the best of us, not to be carried away by hasty and superficial judgments, and as an example of how huge a superstructure may be raised upon the most flimsy foundation

(To be continued.)

WEST INDIES.—*Trinidad, March* 1.—A splendid cathedral, of the second order of Gothic, has been lately erected. It is 240 feet in length, 120 feet in width in the transepts, and 80 feet in height to the ridge of the roof. It has cost about 50,000l. sterling, 16,000l of which were munificently contributed by the Government, besides granting the permission to take, from the Government quarry, all the stones necessary for the walls; and to cut, on crown lands, all the cedar and other timber required for the roof and the interior decorations of the sacred edifice. A suitable college and a large and commodious convent have been established, which are doing incalculable good. The religious ladies are now educating about 250 pupils in their boarding-school, day-school, and poor-school; there is nearly an equal number in the college and poor boy's school. Since 1828, 19 new churches, 22 new chapels, and several new school-houses have been built; there are, at present, six new churches and chapels building. The progress made, in a spiritual point of view, on the Trinidad mission is still far more consolatory.

On Friday and Saturday last, his Grace the Archbishop of Tuam conferred the order of Subdeacon and Deaconship on Rev. Messrs. M'Girr, O'Malley and O'Reilly;—and on Sunday last the order of Priesthood on the Rev. Messrs. M'Girr and O'Reilly—the former for Calcutta, and the latter for the Diocess of Kilmore.

At a late Meeting of the Augustinian Order, in Dublin, the Rev. Mr. Page was elected superior of the Convent belonging to that body, in College-street, in this Town.—*Athlone Sentinel.*

THE IRISH PROTESTANT CHURCH.

The old fable of the Sibyl's leaves conveys a deep lesson of political wisdom which our modern statesmen would do well to remember. It is dangerous to deny a *just* demand. When an applicant comes to you with a claim founded in God's eternal justice, you may put him off, you may bully him into reluctant silence, you may baffle him by a special pleading chicane, but as surely as you do so, so surely have you, in the long run, to pay him with accumulating interest and full costs of suit.

These reflections are forcibly suggested to our mind by the present position of the Protestant Church establishment in Ireland. The attempt to thrust the Protestant religion down the throats of Catholic Ireland at the point of the bayonet, is a crying injustice. Argue about it as you like, the plain positive precept "Do unto others as you would be done by" brands with condemnation the attempt to devote the whole revenues of a country applicable to religious purposes, to the *exclusive* support of the religion of the minority of 800,000 out of 8,000,000. Nor are the reasons assigned for the perpetuation of this injustice in less obvious and glaring contradiction with the first principles of Protestantism and with the genuine spirit of Christianity. We are told that the Protestant church must be maintained in Ireland, as a citadel in the midst of a disaffected population—as a *political* instrument—like the police, the yeomanry, or the fortifications of Dublin Castle, to forward a *political* end—the forcible maintenance of the Orange aristocracy and the repression of the Catholics. The ministers of peace are degraded into special constables, and the propagation of the reformed faith is advocated on precisely the same grounds as the passing of an Arms Act, or the despatch of a squadron of observation to the Cove of Cork. The whole thing is too scandalous, too completely indefensible to admit of argument, and least of all to claim support from the true friends and members of the Church of England—a church whose honourable distinction it has always been to repudiate all high Romish ideas of infallibility, all puritanical excesses of fanaticism, and to unite, in a special degree, the mild, tolerant and comprehensive maxims of Christianity, with the precepts of common sense, humanity and moderation.

Accordingly, when Catholicism had *practically* ceased to be a badge to attachment to the Stuarts and of hostility to the reigning family and institutions of England, the only *reasonable*, because the only *right* course, would have been to proclaim frankly the civil equality of the Irish Catholics. Had this been done, even so late as at the *period of* the union, it is probable that the Catholics would have accepted the concession gratefully, and would not have been disposed to give a hard bargain at the expense of the Irish Church. But, no! the concession of Catholic emancipation was *delayed* until it had ceased to be a concession, until it was obviously, in the eyes of the poorest peasant of Connaught or Clare, a measure extorted from the fears of the British Government by the *menace of insurrection*. Even then, however, it is probable that Catholic Ireland would have been contented if some provision had been made for the priests, and if a few more glaring abuses connected with the Protestant establishment had been gradually suppressed. But, no! the Sibyl's leaf was again rejected.

Then came the appropriation clause. The Siby had now raised her price, and the suppression of all savings which did not afford a sufficient Protestant congregation was the return demanded for Catholic allegiance. Once more the Parliament of England, in its infatuation, rejected the proffered terms And, now! what will be the Sibyl's next offer? We do not ask you to read it in O'Connell's speeches, in the demands of the repeal agitation, but look at the parliamentary debates of the last week—look at the language of such a moderate aristocratic whig as Lord Howick—of such an honest, plain-spoken Conservative as Captain Rous, and then tell us how many years' purchase you think the life of the Protestant Church Establishment of Ireland is, at this moment, worth? Do you believe the faint assertion with which the trembling occupiers of the Treasury benches try to keep up their spirits—that the people of England will never allow the Irish Church to be touched—that the people of England will *fight* rather than allow an unhallowed hand to be stretched out against the ark of the establishment? We tell you, no! they will *not* fight in any such quarrel; and you, yes, you, Sir Robert Peel and Sir James Graham, who make this assertion, know this in your inmost hearts as well as we do. They would fight if any one attacked their *own* Church, the venerable, time honoured, Church of *England*, but they will not fight, and, what is more, they will not allow you to fight, to support a thing so revolting to their Christian feelings, their sense of justice, and their common sense, as the system which disgraces the name of *Protestant* ascendancy in Ireland.

It is a libel on the people of England to say that it is *their* bigotry which insists on thrusting the creed of 800,000 upon the consciences of the 8,000,000. It is a still greater libel on the Church of England to say, as the Tories have dared to say, that *her* existence depends on bayonets, that *her* existence hangs by the precarious thread of the maintenance of the Irish establishment, that *her* existence has so little root in the affections of the people of England that she will be blown over by the mere concussion of the air caused by the fall of the rotten tree of injustice and oppression in Ireland.—*Atlas*, *July* 15.

A MODERN MARTYR.

The *Universe* gives the following account of the martyrdom of Mr. Borie, the missionary at Tong-king, in China:—"When surprised by the soldiers who went to arrest him he rose, and, like the Saviour, asked them, 'Whom seek ye?' They were for the moment struck dumb by his majestic countenance and stature. When put in irons the confessor took advantage of the eagerness shown by the people to visit him to deliver freely to them the words of eternal life. This he did with so much mildness, that the Pagans said one to another, 'This master has truly a heart made to teach religion; if hereafter he is willing to instruct us we will embrace his doctrine.' His execution was horrifying. The executioner, who was half drunk, scarcely knew what he was about. It required seven strokes before the sanguinary work was finished, during which the priest did not utter a single cry. It is said that the Pagans went to his grave and offered victims upon it, as if he were a tutelary genius. Six months after his interment his boly was found entire and fresh, without the least cadaverous odour."—*Examiner*, *July* 20.

THE DEATH OF BISHOP BAINES.

We can hardly tell how to express the feelings of dismay and sorrow with which, only two or three hours after the dismal tidings have reached us, we sit down to write these almost shocking words—"the death of Bishop Baines." The simple fact, and all the material circumstances immediately attending it, as they have yet reached us, are communicated in a few words. The good bishop appeared on Wednesday in his ordinary health, which, however, has been—as is well known—a good deal shaken of late. On the day previous he had presided at the annual exhibition of studies at Prior Park College. On Wednesday he was at Bristol, presiding at the opening of the new church. On that day, according to our informant, he "delivered a magnificent sermon." The next morning he was found in his bed a corpse, and had then apparently been dead some hours. These are all the particulars that have yet reached us with any certainty.

Such is the sad fact; what can we add in the way of comment? Alas, our poor language is powerless at any time, and at the present moment we feel too oppressed by the severity of the blow to know how to add anything. The lips that *could* speak are still, and the eloquent tongue is now silent for ever. God has visited him; has seen his works; has numbered his days; has closed his account; has ended his earthly toils; has called him to the reward of his labours. The hand of God has done it. It is not for us to complain, but to profit by the awful lesson. God took him suddenly, but not, we reverently and (if we may say so) affectionately trust, unprepared or unreconciled. Which of us can be fit to stand before God if HE is weighed in the balance and found wanting? Which of us dare hope for good if HIS name is not written in the book of life? He has been taken, not full of years, but full of labours. The Master who hired him has come into the field, and has seen His servant not loitering, nor withdrawing himself from the scorching heat of the noon-day sun, nor leaving his work to be performed by others. He has found him with the sickle in his hand among the reapers, labouring stroke for stroke with the young men over whom he was appointed keeper, and cheering them with his voice and by his deeds. He was found not trimly fashioned for the feast, but with his loins girt up to toil, and the sweat of labour upon his brow. He had not wrapped up his talent in a napkin, nor had he buried it in the earth; but he was busy in the haunts of spiritual industry, putting out his *ten* talents to an effective usury, and bending all the powers of his soul to increase the profits of the capital with which his God had entrusted him. In one sense he was not *full* of years, that is, he did not reach to old age; but worn with toil, harassed with disappointment, and shaken by disease, his soul was as full as ever of the generous impulses which in the life of the wicked are confined to youth, but in that of the good are in youth only in their youth, swell more lustily as the soul grows older, and attain their full vigor only when the heart of the worldling has become dead, callous, and hard as the sea-worn rock. With the prospect of death imminent before him, with the sanguine temperament of genius, as of Faith, he was planning new schemes for the management of his diocese, and entering upon a new sphere of labour and of perseverance which would have dismayed men of a less ripe age, and with prospects of a far longer life. In mercy God permitted him the merit of spending himself to the last in His service, and of generously undertaking what for our sins He would not allow him to bring to a conclusion. He has sown the seed; to whom will the Almighty give it to come after him and water, so that the bounty of Heaven may give an increase? *Quid est homo quia magnificas eum? Aut quid apponis erga eum cor tuum? Visitas eum diluculo et subito probas eum.* "What is a man that thou shouldest magnify him? or why dost thou set thy heart upon him? Thou visitest him early in morning, and thou provest him suddenly."

We have said above, that to record the death of Bishop Baines is "almost shocking." Perhaps the phrase is one not very fit to be used when speaking of any of God's merciful dispensations; but, indeed, we used it as the only phrase that occurred to us adequately expressive of our first feeling on this sad occasion. There are many hundreds, we dare say, who knew the deceased prelate far better than we did. There must be hundreds, not to say thousands, of our readers who are far better qualified to speak of his public career. To those who knew him intimately, to those who have had better opportunities of knowing and have better capacities of judging him, we leave it to speak more fittingly than we can do, both of his public and his private character. But even we have our humble department in this matter. We, too, know something of this most lamented prelate's excellencies, and, well or ill, we have presumed to form some opinion of the nature of the loss we have just sustained. It needs no very profound acquaintance with the religious condition of this country, the state of the Catholic body, its defects and its merits, to understand how completely Bishop Baines was adapted to encounter the present exigencies. We say, then, that the news of his death was shocking, because, speaking only on public grounds, we could not have been more deeply wounded or shocked by the announcement of hundreds of common deaths. There are times—nay, it is true in all times—that when great things are to be achieved the *man* outweighs the *million* in importance. No one could be in Bishop Baines's company for a quarter of an hour without seeing that he was emphatically "A MAN;" a man of high heart, robust and masculine understanding; a dignity at once majestic and homely—that is, wholly free from the least shadow of littleness or affectation—full of good sense, directness of purpose, lofty courage, a penetration before which meaner natures quailed, and a cheerful and sportive humour, which often in words seemingly unstudied, half jest and half earnest, sent forth utterances of singular and profound wisdom. His manner, like his mind, was peculiarly artless. In his most careless conversation, as well as in his more studied discourses and in his writings, his words dropped from him sweet as honey, and soft as a stream of oil; and yet nothing that he said or wrote ever smelt of the lamp. He was graceful and beautiful in discourse, because it was his nature to be so, and he could only have become otherwise by affectation and effort; and yet this grace was rendered even more piquant and attractive by a certain genial homeliness, which took from it every appearance of effeminacy; and woe to those, who, mistaking the glass-like smoothness of

his weapon, presumed to trifle with its edge. It was essentially a manly grace; not an outward trick of manner, but the unstudied effusion of the heart; and accompanied by a certain child-like simplicity, and unpretending wisdom, that made honest men, even if they were at odds with him, to reverence him, and pay him the tribute of their unsuspected praise. His disposition was kindness itself;—ardent and occasionally hasty, but placable at a word, without a trace of malice or ill-will. He was prompt, as most of our readers know—and as we know in particular—to administer reproof where it was deserved and needed. But as he gave his advice and admonition with the frankness of one who means well and fears no misconstruction, so he was ready to receive with a like frankness, and an unconscious humility, all suggestions and advice that seemed to issue from a good, even if an ill-placed, intention. To come back to our old expression, he was essentially a "man"—well-proportioned, great, active, and born for high achievements. It may seem presumptuous in us to pretend to describe this illustrious person's character, however clumsily, yet with any pretension to precision; but, with one or two exceptions, in which we have been guided by what we consider sure authority, we have here set down nothing which is not drawn from the image of him in our own minds conveyed there in a very brief and compendious manner. There are some persons whom you seem to know more intimately in a quarter of an hour than you do others after years of acquaintance. And so it was with Dr. Baines. Great as he was, an humble visitor seemed to see him and understand him at once, and that precisely because he *was* great, simple, natural. We leave it to those who had better opportunities to reprove us if we have at all overstepped the mark, or dishonoured his memory by painting from fancy, while we intended to sketch from our recollection of nature.

But all this while, the pleasure of dwelling upon the lights of so great a character, has withdrawn us from our main topic, which is the public reason we have to lament his loss. That loss, if we may speak of such a matter after the manner of men, seems at first sight almost irreparable. It is not, to be sure, for us to take upon us to decide on the comparative merits of dignitaries of the Church, nor are we going to provoke comparisons of any kind. We speak of Dr. Baines in his own sphere only, and we say that, whoever his colleagues, at no time could such a man be let go without a loss. Of him it may emphatically be said that he understood the time and the men by whom he was surrounded. Few men had a deeper insight than he into the miseries of our present social state, into the causes of this corruption, and into the true methods of its removal. In our humble judgment, too, he well understood the Catholic body, and was admirably fitted to be their leader, because while he was sanguine as to the success of great designs well conceived, no one was a more determined enemy of that shallow prattling enthusiasm, which in a sickly imagination seizes hold of results before it has thought of the means by which they are to be realized. He was confident, but wary and wise at the same time. He was learned, but not a pedant; and he saw more deeply into men than any pedant ever saw into his books. Judge whether we can do otherwise than sorrow for the loss of such a prelate. In his very last days, perhaps his last moments, were spent in devising means for placing his Western Vicariate on a sounder basis than ever. His lordship condescended to put himself into communication with us on the subject in accordance with the views stated in his last published letter. We were honoured with a private letter from him written on Sunday, and we were to receive for this week's TABLET, a second letter in continuation of the one published last week. The private letter, connected as it is with those views to which we have ventured to attach so much importance, and for the success of which we dared to form such large hopes from his lordship's earnest and energetic support, we consider as a most valuable relic. Oh, would that he had lived! With his influence, courage, zeal, wisdom, what might he not have accomplished! It is idle to talk about what one would do, or be willing to do; but it is not idle as expressing the honest feelings of our heart and understanding at this moment to say, with tears in our eyes, that we feel as if it would have been a joy and a delight to die ten times over so that *he* might have lived for ten years more. But, alas! God has otherwise decreed by a wisdom at which it would be profane to murmur. And for us the survivors, standing here disconsolate on the banks of a mighty river which we know not how to cross, and of which we have as yet been unable to part the waters—what remains but to watch him in imagination as he is carried upwards by the chariot of fire and horses of fire, and, with a deep feeling of gratitude, and an earnest hope that upon some one of our priesthood along with his mantle a double portion of his spirit may have fallen, to cry aloud, like the servant of the prophet Elias, "my Father, my Father the Chariot of Israel and the Driver thereof."

We can say nothing, in conclusion, more fitting than to beseech "by the bowels of Christ," all those who may hear of his lamented death, and have at heart the conversion of England, to offer up, at the very least, a short prayer for the soul of Peter Augustine Baines. May God have mercy on his soul; and may *he* not forget us when he comes to the perfect fruition of everlasting bliss.—*Tablet, July* 8.

CAN THE CATHOLIC CHURCH CREATE NEW ARTICLES OF FAITH?

To the Honorable W. H. G.

DEAR SIR,—You need not, I assure you, offer the smallest apology for intruding on me (as you express it), as it affords me infinite pleasure at all times to impart to you any little information which I may possess on a subject which you seem to have so much at heart, viz:—the doctrines of the Catholic Church. No man admires these noble feelings which actuate you more than I do. You ask me, "Can the Catholic Church create new articles of faith?" To which I answer, most assuredly not. The ministry of the church does not invent her articles of belief, for articles of faith rest upon infallibility; we ought steadfastly to adhere to the church "the ground and pillar of truth." The church has the power to propose all articles of faith. She could not uphold her authority without the exercise of this right; therefore, when she proposes them, we are bound to submit and to believe; and our obedience is reasonable, for an article of faith is a manifestation of a verity which Jesus Christ has revealed, and which the Church, by

means of her infallibility, proposes to our credence, informing us, at the same time, that obstinacy in resisting it places us out of the way of salvation. The Catholic and apostolic church does not create at her pleasure new dogmas of faith, she proposes nothing new, she cannot do it; her sacred mission is no more extended than that of the apostles, who were sent for no other purpose than to propagate throughout the whole world the great truths of the Gospel, and what they had learned from Jesus Christ. The church is not the author, of them; she propagates religion and transmits it. It is, therefore, requisite that the dogmas which she proposes must ever have been taught by the church, and that we can trace them up through every century, even to the very time of the apostles. It may sometimes happen that many dogmas have been less developed than others: according to circumstances: for example,—a dogma which is attacked by an heretic must be explained in a more lengthened manner than other verities which have never been openly assailed; the church, consequently, is obliged, in order to extirpate this error, to propose and explain more clearly the dogmas connected with that one which they wish to destroy. But, once more,—the church only explains and developes the verities which she has received as a sacred deposit from God; and I assert here, without fear of contradiction, that the church only can make us acquainted with the revealed dogmas, and thus give to our belief a motive as certain as the word of God itself, viz:—that of her infallibility. If the church should say, believe because reason establishes those dogmas which I propose to you, faith here would be as changeable as the foundation on which it would rest; we never could be certain of what we ought to believe, and this uncertainty would completely destroy faith which is a firm assent to a revealed verity. It is requisite, therefore, that the motive of this assent should be the absolute certainty that God has spoken it. And this certainty, which cannot have reason for the motive, must rest on infallibility. In determining an article of faith the church distinguishes that which is only of opinion and which may be defended and attacked at pleasure, without contradicting the church, and even that which is certain, but not defined. We call defined all the dogmas which the church proposes to our credence under the penalty of anathema. We ought to believe all the dogmas of religion, although they be not all recommended to the explicit belief of Christians. We make a general act or profession of faith that we believe all that has been revealed, but the church alone can distinguish what has been revealed from what has not, and she alone has the right to propose to our belief particular dogmas. An eminent French theologian truly says:—Il n'ya pour loys d'articles de foi que ceux que l'Eglise presente comme tels. Il n'est permis a qui ce soit d'aller plus loin; all should rest with perfect confidence on her infallibility. But if we must consider only as articles of faith those which are proposed by the church as such, we cannot refuse believing those which she presents us without bringing down on our heads her anathemas, with which she strikes all heretics and schismatics. Those who brave these anathemas have always been looked on as schismatics and heretics: schismatics when they refuse to submit to the pope, the successor of St. Peter, and to acknowledge him as the head of the church; heretics when they refuse to believe any dogma which has been proposed by the church as an article of faith. Lastly, heresy is always joined to schism, and vice versâ.* In my next letter I will point out to your consideration those dogmas which the church presents to our belief under the penalty of anathema, if refused to be believed by any of her children. In fine, my dear friend, if you will permit me to address you in these familiar terms, I shall clearly show you in the course of the letters which I shall have the honour of addressing to you, and at your earnest request (as I have been the humble instrument in the hands of God of bringing your excellent uncle into the bosom of the Catholic church), that, take away the infallibility of the church and the supremacy of the pope, the Christian religion has not a leg to stand on. As to the church of England, I have clearly shewn in my letters to the Rev. Mr. Palmer, of Worcester College, Oxford, that she is nothing more nor less than an heretical and schismatical church, the mere creature of human invention. As to the infallibility of the church, I refer you to my fifth letter addressed to the same reverend gentlemen, and to my forthcoming work on the supremacy of the popes, dedicated to the present illustrious pontiff who occupies the chair of St. Peter. I have demonstratively shewn that the whole foundation of the Christian religion rests upon these two great dogmas of faith, viz:— the infallibility of the church, and the supremacy of the popes.

I am, dear Sir,
Yours most truly,
VERAX,
A CATHOLIC LAYMAN.

(*Orthodox Journal.*)

CHARNWOOD FOREST, LEICESTERSHIRE.

On last Tuesday week was celebrated the feast of our glorious Protomartyr of the British Church, St. Alban, his festival having been this year transferred to that day in consequence of a higher festival falling upon the one which is otherwise set apart by the Church of England for that sacred purpose. A more auspicious one could hardly have been selected for the solemn service, of which we now lay before our readers a slight sketch; for it is with deep and mysterious reason that the Church connects the memory of her triumphs with that of her trials: from the day on which our Lord purchased the redemption of His people by the death of the Cross, every local and partial blessing communicated to His Church may, in a secondary sense at least, be attributed to the sufferings and deaths of His Holy Martyrs, by means of which (that is, through their intercessory efficacy) the all-availing merits of Christ's atonement are applied for the special wants of his Spouse, the Church. Thus, in early times, devout men attributed the conversion of Constantine, and the cessation of fierce persecution on the part of the Secular Roman Empire, to the prayers and sufferings of the martyrs in the tenth general persecution, under Diocletian, and especially to those of that illustrious Martyr,

* He who denies the pope to be the head of the Church, denies an article of faith; and he who denies any one article of faith, denies consequently the authority of the pope and of the ministry of the Church.

St. Laurence, the famous Archdeacon of the Roman Church. It was, then, a thought full of sweet consolation, that on Tuesday last, when we celebrated the memory of St. Alban's Passion, we should be employed likewise in laying the foundation-stone of the first Abbey Church built in England since the sacrilege of Henry VIII. May that blessed Martyr of our English Church, amid all the glory and the joys which he now unceasingly possesses before the throne of God, be mindful of his fellow-servants here on earth, who are still struggling in behalf of that same undying cause for which he shed his blood, and for the triumphs of which he doubtless now prays in Heaven! St. Bernard's Abbey is situated in a retired valley, almost entirely surrounded by rocks, in the heart of the Charnwood hills, in Leicestershire. The Abbey itself was finished last year, and on Tuesday last the foundation-stone was solemnly laid by the Prior, according to the form prescribed in the Cistercian Ritual. There was a vast concourse of people who had come thither from the neighbouring villages at the foot of the hills: their number was variously estimated, between two and three thousand. The ceremony commenced with a procession from the chapel of the present dwelling of the Monks: at the head of it walked the cross-bearer of St. Mary's, Grace-Dieu Manor, bearing the processional cross of that parish, with acolythes carrying lighted tapers on each side, all three in surplices; then the children of St. Aloysius' school, Grace-Dieu, dressed in uniform, both boys and girls, to the number of 110; after them followed a man in a surplice, carrying a banner, on which were embroidered the images of the Apostles SS. Peter and Paul; then the boys belonging to the schools at Loughborough and Sheppeshed, dressed in black cassocks, with red sashes and caps; then the girls of the same schools, dressed also in uniform; next, a man belonging to the Catholic Guild of Loughborough, dressed in the white Italian Guild dress, with a blue tippet, carrying a large crucifix, and followed by the Brethren of the Guild, in the same dress, two and two; then the choirs of St. Mary's, Grace-Dieu Manor, of Holy Cross Chapel, Whitwick, and of St. Winefride's Chapel at Sheppeshed, in surplices, each choir being preceded by a processional cross, borne between acolythes carrying lighted tapers; after these followed the Cistercian monks, two and two—first, the lay brethren in brown habits, and then the choir monks in white habits; the ecclesiastical part of the procession was closed by several priests in surplices and copes; and last of all, the Father Prior, in his white habit, over which he wore an alb and cope. A great body of Catholics followed the procession in a similar order. The distance from the old building to the new abbey is nearly half a mile, and as the procession moved from the old chapel to the site of the new one, the Litany of Jesus was solemnly sung. Nothing could be more striking or devotional than the effect of that solemn chaunt, in which were blended together the voices of so many hundreds both of old and young, echoing amongst those wild granite rocks. A wooden cross had been erected on the spot where the stone was to be laid, and as soon as the clergy reached it the service commenced. It was chaunted throughout by the Cistercians, who stood in a group round a large wooden lecturn, which was placed to support the ritual, from which they intoned the various psalms and antiphons prescribed for the occasion. The service was very nearly the same as that ordered in the Roman Pontifical, prayers, psalms, and antiphons being precisely similar, and the only difference consisting in the Litany of the Saints, in which many Saints of the Cistercian order, illustrious in the calendars both of the Gallican and English Churches, were invoked. Towards the conclusion of the service the sublime hymn of the Holy Ghost, the "Veni Creator," was most delightfully sung, the monks following the exquisite old Gregorian melody in the eighth tone, which we may say has never been rivalled in point of majesty and sweetness by any other composition. After this, Father Bernard, the Prior, chaunted the concluding collects and prayers. The solemn service finished, a most powerful and eloquent sermon was preached by the Honourable and Rev. George Spencer, Dean of Oscott. We never heard a sermon which more completely thrilled through our whole soul. The preacher took for his text the description of the foundation of the Second Temple, given in the book of Esdras, drawing a beautiful picture between the condition of our English Catholic Church just emerging from a persecution of three centuries, and that of that ancient people of God when restored to, the promised land after the Babylonian captivity. He showed, however, and with great force and justice, that though the parallel was distinct and clear in the great fact of the rebuilding of God's House in both cases, yet we were to look forwards, in the case of England's return to Catholic unity, to a still grander developement of our holy religion amongst us than had ever been witnessed by our forefathers: so that in laying here and there up and down the country, the foundations of our churches, we need not, like the Jews, weep in comparing their smaller dimensions with those of the old cathedrals and abbeys, but rather looking forwards to the bright prospect held out to the Church's view in the prophecies of Holy Writ, we should console ourselves with the anticipation that one day England would do far more for God's glory than she had ever before done even in the brightest period of her past Catholic history. The preacher adverted in glowing and eloquent language, which appeared as though kindled by an Angel of God, to the glorious fact that all Christendom was now praying for England; and he called upon his Catholic hearers to join in this universal prayer. He further encouraged us by describing the triumphant progress of our Holy Catholic Faith all over the world at the present day; and he urged us by a holy and blameless life, united with much mortification and constant prayer, to hasten the blessed period, which it appeared that the Almighty held in store for His Church. After the sermon, the procession returned as it had come, singing devout chaunts until it reached the old church, where we all returned thanks to God for the mercies of that happy day. The Cistercians then dispensed, with liberality worthy of their famous order, plenty of good cheer to the numerous poor who had come to the abbey, and the more distinguished portion of their guests were hospitably entertained in the guest apartment; after which all returned home deeply animated by a holy scene, which no one who witnessed it can ever forget.—A. L. P.—Grace-Dieu Manor, Feast of the Visitation of the Blessed Virgin Mary.—*Tablet, July* 15.

AN ORANGEMAN BUYING A HORSE.

Rapturous applause followed this, and sundry loyal speeches, toasts, and songs; till the harmony of the night was disturbed by loud and angry words, portentous of a brawl, at the lower end of the table, which was principally occupied by yeomanry and fox-hunters in full costume; a certain Lieutenant Droughtnot, of the Yeoman Guard, and Buck Mahone, of sporting notoriety, having differed in opinion concerning the qualifications of their horses. But peace being restored by the timely interference of our host, Buck Mahone was heard to declare, that, upon his veracity, there was no speaking to Lieutenant Droughtnot ever since he took the priest's horse: and this sally really recalled Droughtnot's complacency.

"I bought the horse fairly on the high-way."

"You brought him with the penal code in your fist," replied Mahone. "Come, tell us how you served the priest."

"I served him as he ought to be served," replied Droughtnot. "I meet him returning from the fair on the black horse. 'Good evening, your reverence,' said I; 'that's a good beast you have under you.' 'He is not indifferent,' said he. 'Where did you get him?' said I. 'Up the country,' said he. "I'll warrant he has a leap in him,' said I; 'try him at this wall by the road-side.' 'I am not inclined,' said he, 'though they say he has followed the hounds before now.' 'Let me try him for your reverence,' said I. 'And welcome,' said he. Down he got, and up I got on the black horse; leaped him over the wall, gave him the heels, and galloped him round the fields till I found he was all right, and then rode back to the priest again. 'Well, how do you like him?' said he. 'Will you sell him?' said I. 'Indeed I will not,' said he; 'I refused fifty pounds twice this blessed day for him; so cross the wall again, and let me be going home.' 'You are at the wrong side of the wall,' said I. 'How is that?' said he. 'Hold out your hand,' said I, 'here is five pounds for your horse.' Well, he refused to take the money; till I told him I had the law upon my side. 'You may have the law,' said he, 'but you have not the equity.' But to put an end to this talk, I dismounted, ungirthed the saddle, put five pounds under the skirt, and threw it over the wall into his face. 'There, Father Toole,' says I, 'you have both the law and equity, and plain dealing into the bargain: so good night to your reverence.'"

"Bravo! well done, Droughtnot!" echoed on every side; while his quondam companions drank his health amidst cheers and laughter.—*Oak Leigh.*

MISCELLANEA.

RETURNS FROM ROME.—The Rev. John Ferrall, C. C., of SS Michael and John's, Dublin, who had been for the preceding eleven months from Dublin, on a visit to the Eternal City, returned on Saturday morning last in improved health.

CATHOLIC ITALIAN SCHOOL.—Last week a dinner, in aid of the above excellent establishment, at Hatton-wall, took place at the Globe, Hatton-garden. Mr. Della Torre, of Lamb's Conduit-street, was in the chair. After the usual loyal toasts had been respectfully received, the Chairman stated that the King of Sardinia had sent a check for 20*l.* for the school, through the Rev. Dr. Baldaconi. (Loud cheers). He begged, therefore, to propose "the health of his Majesty." (Drunk with enthusiasm). The chairman next observed, that the absence from London of the Rev. Dr. Baldaconi was a matter of deep regret to his Italian and other friends. (Hear, hear) That rev. gentleman was the founder and patron of the Italian school, and he had always taken a lively interest in its welfare. He (the chairman) was happy to be able to state that the Rev. Dr. Baldaconi would shortly return to London. He begged to propose the "health of Dr. Baldaconi, and success to the Italian schools of Hatton-wall." The toast was most cordially responded to. Mr. White (the son of Dr. White, of Lamb's Conduit-street) then rose to make an appeal on behalf of the charity. He dilated on the importance of having a school for the numerous poor Catholic Italians in London; on the great exertions of Dr. Baldaconi, of the committee, and of its worthy president (Mr. Della Torre), in behalf of that establishment, and, as a proof of the progress of its pupils, stated that one Italian boy, who could not write when he entered the school, was able, after two months, to send home a letter to his parents in Italy. Mr. White concluded a very neat and appropriate address (which want of space compels us to abridge) amidst general cheers. The collection, including annual subscriptions, amounted to nearly 40*l.* The next toast was, "Our Protestant friends," which was acknowledged by Mr. Moore in a feeling address. Mr. J. Keane, in deservedly complimentary terms, proposed "the health of the Chairman," which was drunk with all the honours. "The Catholic Press," and other toasts followed. Several Italian and English songs were admirably sung during the evening, by M. Negriti, &c. The company separated highly delighted with the proceedings of the evening.

BELGIUM.

CHILDREN OF CHINA.—The following is from the *Journal de Bruxelles* of the 8th:—Yesterday (Friday) Mgr. Forbin-Janson, Bishop of Nancy, preached again in the church of the Friars Minors, as he had promised on the previous day; the auditory was still more numerous than before. The venerable prelate showed how much Christianity has ameliorated the lot of children. Among the greater number of the nations of antiquity, the father had the power of life and death over his offspring; in some cases the law ordained the death of those who were born with weak constitutions. Among the modern nations whom the Gospel has not yet enlightened, the same barbarism still prevails. Law, manners, customs, even the very hearts of parents are pitiless of the life of infancy. Thus, in China, at the present moment, thousands of innocent creatures perish every year in the waters, or by exposure where they become the prey of beasts. For a long period has Christian charity been struggling to soften this obdurate barbarism, or to neutralize its effects; and never has opportunity presented itself so favourable as at present—the coasts of China are no longer closed against Europeans. A project has been formed to collect, or to purchase up all the infants whom the indifference of families would sacrifice, to educate them

in the neighbourhood of that vast empire, and at length to send them back into their own land Christians, missionaries, the friends of European civilization. Mgr. Fobin-Janson is the zealous propagator of this noble work. Since May last, an association for the purpose has existed in France, and the pious prelate expressed his hopes that the Belgians, renowned for their attachment of the faith, would gather in crowds to labour in the work of the "Holy Infancy." A spirited subscription of one sous will form a collection large enough to pay the emissaries, Christian and Chinese, who are to gather up and purchase these poor infant outcasts, and to deposit them safely in the arms of Christain charity, which will watch over them night and day.

CHINA.

Three priests of the Society of Foreign Missions embarked at Bordeaux on the 1st of July, two for Cochin-China, and the third for Macao, thence to be dispatched where most needed.

ALGIERS.

In the States of Algiers are forty-two churches or chapels, three convents of the Sisters of St. Vincent de Paul, two of the Trinitarians, two of the Sacred Heart, one of the Good Shepherd, one of the Sisters of Providence, of the Lazarists, one of the Auxiliary Priests, an orphan house, another directed by the Brothers of the Christan Doctrine, other two houses of the same brethren, a society of charity for orphans, and a seminary.—*From the Catholic of the 30th June.*

GERMANY.

BISHOPS OF THE RHINE.—The Provincial States of the Lower Rhine received, on the 23d of June, the report of the committee on the endowment of the Rhenish Bishops. The reporter began by reminding the States that the late King William III. gave, on the 23d of August, 1821, his assent to the Bull *De Salute Animarum*, and caused it to be published in the *Bulletin des Loix*. That Bull takes place in Prussia of the Concordat, and is obligatory on the Government. It was in this view that the late King regarded it, and he had promised to endow the Rhenish Bishops in 1833 at the latest, yet up to the present moment nothing of the kind had been done. It continues, nevertheless, to be a duty of obligation on the Government. All that is required is that the property of these bishops, which was sequestrated during the French revolution, should be restored. It was stated, in reply to the motion, that the Government was waiting the answer of the Holy See to a proposition on the subject. It was finally agreed that the petition should be adopted by the States and forwarded to Berlin.—*Abridged from the Journal de Bruxelles.*

DR. PUSEY.—The Regius Professor of Hebrew in the University of Oxford is the second son of the late Hon. Philip Bouverie (who assumed the name of Pusey), by Lady Lucy Sherard, eldest daughter of Robert, fourth Earl of Harborough, and widow of Sir Thomas Cave, Bart. Dr. Pusey's eldest brother is Philip Pusey, Esq., of Pusey, M. P. for Berkshire, the eminent agriculturist. Dr. Pusey was born in June, 1800, and married June 12, 1828, Maria Catherine, youngest daughter of the late John Raynard Barker, Esq. Mrs. Pusey died May 26, 1839, leaving [illegible] daughter. Dr. Pusey entered at Christ Church, Oxford, in 1818, and took a first class degree *in literis humanioribus*, Easter Term, 1822; he was afterwards elected a Fellow of Oriel College. In 1828 Dr. Pusey was appointed Regius Professor of Hebrew in that University, to which office is attached a canonry in the Cathedral Church of Christ, Oxford. In 1824 Dr. Pusey obtained the Chancellor's prize for Latin prose composition, the subject being *Coloniarum apud Græcos et Romanos inter se comparatio*. The family of Pusey is of great antiquity, having been settled at Pusey, in the county of Berks, prior to the Conquest. The family estate is held by cornage under a grant by Canute, and mentioned both by Camden and Fuller. The horn is that of an ox, of a dark-brown colour, and by its production the manor was recovered in the reign of James II.

DR. PUSEY'S SERMON.—So great has been the demand for Dr. Pusey's sermon, that the Puseyite printer, Mr. Baxter, could not work them off fast enough; and Mr. Parker, the publisher, was obliged to avail himself of the services of Mr. Shrimpton to assist. Upwards of 3,000 copies have been sent to Ireland. Two editions, of 6,000 each, have been printed; and a third edition, it is expected, will be published next week.

RELIGIOUS PROGRESS.

A Catholic people may be vanquished; but under its conquerors, be they whom they may, if that people remain Catholic, it preserves its nationality, whence liberty and independence will sooner or later spring up again. Thus feeble Italy, so often subjugated, has never been reduced to the rank of a province by any one of the many conquerors who have by turns subdued her; so Ireland has triumphed over unexampled oppression; so will Poland triumph, in spite of the infamy and violence of her execrable tyrant. In Belgium it was the Catholic element that conquered Holland; on the banks of the Rhine it opposes invincible obstacles to equivocating Prussia, and holds him in check from making that conquest to which he aspires, but which remains unaccomplished. It is the same in Canada: in that remote land the Catholic religion has preserved the language and the sympathies together with the recollections of France. England can never assimilate to herself this unarmed people, whose only means of resisting her is by prostrating themselves before the altars of their religion.—*Union Catholique*

The *Melanges Religieux*, of Montreal, in its number for April 28, alluding to the remarkable revival of religious feeling in that diocese, says, "at the bishop's last visitation were reckoned 23,000 Canadian Catholics, in 4,200 families, giving 14,500 communicants, not reckoning the Canadian servants engaged in the houses of the Irish and Protestant families, that could not be visited.

In Kingston, the number of abjurations of the errors of Protestantism in the course of the year up to Easter was 192, and 7 new converts received their first communion on Easter-day. A small town is named wherein all the population are ready to embrace Christianity. All that is wanted to the gathering in of this goodly harvest is the labourer, ready to put his holy hand to the ripe corn.

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THE

BENGAL

CATHOLIC HERALD.

'One body and one spirit—one Lord, one faith, one baptism.'

No. 17.] CALCUTTA: SATURDAY, OCTOBER 21, 1843. [VOL. V.

ST. FRANCIS XAVIER'S AND SEAL'S COLLEGES.

We have great pleasure in announcing to the well wishers of St. F. Xavier's and of Seal's College that the *Bentinck* Steamer, which sailed on the 24th* of August, has on board seven Gentlemen from Stonyhurst College, Lancashire, who are coming to join their brethren in their labours at St. Xavier's and Seal's College. The *Bentinck* is expected to arrive in November. On the arrival of this reinforcement the community of St. F. Xavier's will consist of twenty-one. Of these eleven are Englishmen, two Irishmen, three Frenchmen, two Belgians, one Italian and one East Indian.

The splendid suite of school-rooms now erecting at St. F. Xavier's College will be in all probability ready for use in December. We are informed that the subscription opened for their completion already amounts to fourteen thousand Rupees; a noble testimony of the liberality of the Calcutta community and of the general esteem in which St. F. Xavier's College is held.

We are assured on good authority that Baboo Muttiloll Seal has purchased about four biggas of ground opposite his splendid mansion in Colootollah for the erection of his College. We trust that the building will be worthy of the noble establishment for which it is intended, and of the noble mind which has begun it.

We have been favoured with the names of the Gentlemen who will form the community of St. F. Xavier's and of the offices in which they will be employed in the ensuing scholastic year.

Rev. H. Moré.—Rector.

Rev. R. Johnson.—Minister, Prefect of Studies, Professor of Logic and Metaphysics, Librarian, Teacher of Italian.

Rev. R. Sumner.—Professor of Theology in St. F. Xavier's, and Prefect of Studies in Seal's College.

Rev. L. Cuvelier.—Teacher of French and German.

Rev. R. Raby*.—Head Prefect.

Rev. C. Havers*.—Professor of Mathematics and of Experimental Philosophy, and Master of the 1st Class at Seal's College.

Mr. W. Weld.—Professor of higher Mathematics and of the application of Mathematics in both Colleges, and Procurator of St. F. Xavier's.

Mr. Beausoit.—Assistant Prefect and Teacher of French.

Mr. G. Thompson*.—Assistant Prefect of Studies and Professor of Rhetoric.

Mr. McKenzie.—Master of Humanities (2nd Class)

Mr. Norton. ——— of 1st Grammar (3rd Class.)

Mr. G. Thompson* — —— 2nd Grammar (4th Class.)

Mr. E. Cantopher. ——— 3rd Grammar (5th Class.)

Mr. Jos. Bond*.—Master of the 2d Class at Seal's College.

Mr. Cooper do. 3d —— do.

Mr. John Bond*. do. 4th —— do.

Mr. Brady*.—Subminister and Master of the 6th Class at St. F. Xavier's.

Mr. Mounier.—Infirmarian and Superintendant of the Dormitories, Linen, Bedding &c.

Mr. Mero.—Purveyor, Dispenser &c.

Mr. Ciceron.—Receiver of Strangers, Assistant Prefect &c.

Dr. McLelland is the Medical Adviser of the establishment and Shama Churn Chatterjee is the Persian Moonshee and Bengalee Pundit.

It is in contemplation to open classes of French, German and Italian for the benefit of Gentlemen who may wish to perfect themselves in those languages. Arrangements with regard to hours will be made to suit their convenience.

* Expected in the *Bentinck*.

CHASTITY.

Modesty, gentleness, and humility, are, doubtless, excellent virtues, and rank first among the daughters of moderation: but there is a virtue, which shines among them, as the diamond does among the pearls: and that is—chastity. "Chastity is the lily of virtues," says St. Francis of Sales: "it renders men almost equal to the angels. Nothing is beautiful that is not pure, and chastity is the purity of men. Chastity is called 'virtue,' and its profession 'honour;' it is named 'integrity,' and the opposite vice, 'corruption.' In a word, it is its peculiar glory to be the beauty and ornament of soul and body."

The world has been no less edified by the chastity of Christian women, than by the constancy of martyrs: it caused the regeneration of public morals, for if the men make laws, women form the morals. As virgins, wives, or widows, the Christian females of the primitive church present themselves to us with the chastity of angels. Their fame was stainless as the ermine: and the grace of God descended into their souls like the dew of Shiras* into a golden vase.

St. Cyprian calls virgins the perfume flowers of the church, the most beautiful work of Divine grace, the image which most faithfully reflects the sanctity of God, the most illustrious portion of the flock of Jesus Christ. "After the martyrs," says he, "virgins hold the next rank: if the martyrs received a hundred for one, the virgins received sixty†."

The chastity of widows was no less admired by the pagan world than that of virgins. St. John Chrysostom relates that the rhetorician Libanious, learning from him that his mother had remained a widow more than twenty years, and that she had never taken a second husband, exclaimed, as he turned round to his idolatrous audience: "O gods of Greece! what women are found among the Christians!"‡

Although our morals have sadly degenerated since that time, the world has preserved a profound respect for chastity. This virtue knits together the dearest and closest bonds of family; it gives the great ones of the earth illustrious ancestors, and princes a right to the throne; the mutual love of father for child, and of child for father, are based upon it; and on it depend the honour, and, not unfrequently, the life of the husband.

Nothing exalts a woman higher in the esteem of the other sex, than chastity. The most licentious man involuntarily respects a chaste woman; his eyes refuse to meet her's, and his language is purified when he addresses her. When seated at eve near his domestic hearth, he will cite her as a model to his sister: for, however abandoned he himself may be, he desires that his wife, his daughter, and his sister, be chaste. Cæsar was not as famous for his continence as Scipio: but the wife of Cæsar was obliged to be above suspicion.

Napoleon, who esteemed courage above everything else, said one day—"Chastity is for woman what bravery is for man: I have the same contempt for a coward-man and an unchaste woman."

The Scripture recommends no less strongly chastity to man than to woman. Job bears to himself this testimony before God, that he had never fixed his eyes on a virgin*. "If my heart," says he, "hath been deceived upon a woman, and if I have laid wait at my friend's door.——For this is a heinous crime, and a most grievous iniquity. It is a fire that devoureth even to destruction, and rooteth up all things that spring†." "Mind not," says the inspired author of the Proverbs, "the deceit of a woman; for the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil. But her end is bitter as wormwood, and sharp as a two-edged sword. Her feet go down into death, and her steps as far as hell‡."

Continence has never shone with a purer lustre than in the beautiful history of Joseph, which extorted tears from Voltaire, the most heartless infidel that ever polluted earth with his tread. Son of the Assyrian Rachel, whose beauty is yet famous throughout the East, the young shepherd of Chaldea had an eye, like the gazelle of Hermon, with the lofty bearing of an Arabian chief. His appearance was but too attractive for the loved, but unfaithful wife of his master; and this shameless woman was not afraid to disclose to him her bad desires. An ordinary man would have profited by this violent passion, and made of it a stepping-stone to fortune, as is the practice of our days. But Joseph was no ordinary man: the words of the Egyptian woman filled his cheeks with blushes, and his soul with sorrow. To betray a good and confiding master, who loved him as his own son, appeared to him horrible. His answer was resolute, cautious, and affecting: "You see that my master has confided to me all that he possesses—that he does not even know what is in his house—and that, having placed all in my hands, he has reserved for himself you,

* The dew of Shiras is so pure, that it rusts not the steel of the scimetar.
† S. Cyprian. De habitu Virginum.
‡ S. Chrysostomi vita.

* Job xxxi. 1.
† Ibid. 9—12.
‡ Prov. iv. 4—6

who are his wife." Thus the blind confidence of Potiphar, which facilitated the crime, and seemed to afford the hope of impunity, was precisely the very motive which determined this noble youth from the foul deed. What would have encouraged a voluptuary to inflict an injury, was precisely the very thing that made an honourable man immediately reject it. ABBE ORSINI.

MADRAS.—Eight members of the Oblati B. V. M, some of them in Priests Orders, the rest lay brothers have arrived at Madras per *Hindostan*. The Priests will devote themselves to the duties of the Sacred Ministry; the lay brothers will teach the orphans of the Catholic Orphanage some useful trades, to enable them to support themselves, after they shall leave the Orphanage.

DR. OLLIFFE.—The Very Rev. the Vicar General of Bengal, Dr. Olliffe, has, we rejoice to state, arrived safely in Ireland, where he has already received much encouragement in his important undertaking for the Bengal Mission.

CEYLON.—The Bishop elect of Ceylon Dr. Antonio, left that island on the 14th ult., for Pondicherry for consecration.

AGRA MISSION.

(From a Correspondent.)

CONVENT OF JESUS AND MARY.

An accession to the above Convent took place at our city Chapel on Sunday last, (1st instant.) The young Postulant was a Miss Murphy, who arrived here from Calcutta some months ago, but now that she has become a Novice of the above order has taken the name of Mary of St. Ignatius. The young Novice being accomplished, will be an acquisition to the Convent School, which by the bye, is greatly improved and augmented; moreover, her piety and love of her profession has endeared her to her reverend mother and sisters, as well as to her God. I am not capable of giving a detailed description of the ceremony, but will endeavour to give you a brief outline of it, the ceremony (as is usual on such occasions) was at once solemn and sublime. The Chapel was decorated with its richest ornaments, the altar, and all within the sanctuary were particularly grand, and looked (as all our Chapels and Churches do, when arranged for the adoration of Him, for whose glory they were built) like what it really was, a House of the Almighty God. The congregation appeared in their gayest attire, and the Postulant herself, (to make the contrast more beautiful) was dressed like an English Princess, but in a few brief moments, she appeared in the habit of her order: then indeed, she looked the pious and devoted Nun. It really was an interesting and imposing sight to see a creature of this world make such sacrifices for her God, the whole congregation, (and there were many Protestants present) appeared highly edified with the ceremony, all the Nuns, with the Lady Superioress and the pupils of the Convent were present, during the service, in front of the sanctuary, which added to the solemnity and grandeur of the ceremony. The Right Rev. Dr. Borghi officiated, assisted by the Rev. F. Cafferel and Mr. Keegan, and the Acolytes of the Chapel. Prior to the Postulant making her vows, our beloved Bishop delivered a sublime and appropriate Sermon, with his wonted eloquence. The text was taken from first epistle of St. Paul to the Corinthians *Chap.* 4, *v.* 9, during the ceremony, several Psalms and Hymns were sung, among which I noticed our beautiful "*Magnificat*" and "*Veni Creator Spiritus.*"—Immediately after the ceremony. high mass commenced, and was sung by Dr. Borghi, the Band of the 2nd Grenadier performing the Sacred Music. I must not omit the "*Te Deum*" which was sung with fine effect, by Dr. Borghi, the officiating Priests, and the Nuns, whose dulcet notes added much to its richness.

RIGHT REVEREND DR. BORGHI.—Yesterday morning (5th October) our beloved Bishop, Dr. Borghi took his departure for Calcutta, on his way to Europe. His Lordship though much shattered in constitution from the effects of his great and laborious exertions for this Mission, since taking charge of it, was in his usual cheerful spirits. The heavens appeared to be weeping for his departure, for it was raining all the day. His Lordship will visit the different stations on his way down, and will, in all probability, reach Calcutta some time in December.

A FIRE AND WATER, PIPE AND LOTA, PERSECUTION OF THE BAPTIST CATECHUMENS IN CHITTAGONG

To the Editor of the Catholic Herald.

SIR,— I do not know whether or not you coincide with me in thinking, that edifying deeds should be cherished, and their fame be spread by us, even though they happen to have been performed in the ranks of our enemies. If on this subject you *are* of the same opinion with me then I need not make any further apology for troubling you with the following extract from a Protestant paper, (the EVANGELIST!!! printed at Serampore, at the rate of four annas a number; quite a *hidden* treasure!); but in case you *differ* from me, I beg of you to remember, that even Christ

took occasion to eulogize the faith and charity of heathens, and Samaritans, in order to edify his own hearers. The *religious intelligence*, to which I intend drawing your own as well as your readers pious attention was extracted by the *Serampore Evangelist* from the *Baptist Missionary Herald* for July, the which *Baptist Missionary Herald* extracted it from a letter of a certain J. Johannes, who, it appears, is a Baptist preacher in Chittagong. That this intelligence is no less important, than edifying, you may conclude from the fact, that the Editor of the said EVANGELIST *kept back other items of news, to make room for it in* its pages. Now then for this news of Christian edification!

May 18th. You will no doubt be happy to learn that our labours among the weavers have not proved altogether unsuccessful. Not long ago I mentioned our prospects as bright and cheering, and so we were warranted to conclude from hopeful and encouraging appearances. But our horizon was soon overcast for a time. Our books——our conversations and instructions wrought no small change in their minds. This was apparent to all. As long as they did not publicly declare themselves for Christ and Christianity, hostility was asleep. But when a course of vigorous efforts was adopted —when five heralds of the Gospel—three not unlike them (save in their religious views) were sent, prejudice took alarm. The poor simple weavers, who knew not what persecution was, began to feel the effects of it. Their Zemindars, relatives, friends, neighbours and gurus, all rose against them. Accustomed to visit their heathen neighbours, to eat and drink with them, now they were forbidden, their pipes' fire was not given them. They were not allowed to drink water out of the same lota. The barbers objected to shave them. Their children were not allowed to mingle with them, or play. They were viewed as pests in the community. Under circumstances of so trying a nature almost all deserted us; but *one* man stood firm in his adherence."

What do you, Mr. Editor, say to such an appalling persecution of the catechumens of the Baptist Church!! Why, before these Chittagong Zemindars, gurus, and barbers, old Nero, Domitian, and the Virgin Queen Bess, were complete bunglers! These latter tried to make the people abandon Christ and Christianity by means of confiscations, stripes, hunger and thirst, by tortures and the rock, by nakedness and prisons, by banishment and death, by getting them roasted, burned, impaled and ripping up their bellies; by throwing them to wild beasts, or quartering their bodies, &c. &c. What a number of useless labours they might have saved themselves and their executioners, had they hit upon the expedient of the Chittagong persecutors!! If the force of a measure is to be tried by its effects, we may safely pronounce the mode of persecution pursued in Chittagong, "*probatum est.*" Now, you perceive, Mr. Editor, that had the Jewish Sanhedrim, or Nero, or Domitian, or the *Virgin Queen*, in short the whole of the persecuting brother and sisterhood since the days of the Saviour, instead of treating their Christian subjects worse than assasins and traitors, published an edict, forbidding all Christians and abettors of Christianity to eat and drink with any body else except with themselves; if they had made it a misdemeanour to visit any one of their heathen or Protestant neighbours, if they had declared it a guilt punishable, say, with transportation for life to drink water out of a heathen or protestant bowl, pot or tumbler; if they had sent secret instructions to all the barbers in their dominions not to shave the followers of Christ, but let their beards, mustachios and whiskers grow wild and uncultivated; if they had given strict orders to all the police-men on duty to bring to the workhouse all Christian urchins seen by them playing and frolicking about with pagan brats; if, Mr. Editor, they had done only this you or I, would perhaps this day worship Jupiter and Cybele, and Juno, and Neptune, and Bacchus, and Hercules, or Brumhà, or Vishnoo, or Seeva, &c. &c. But fortunately for us, they only made a roast of the Christians themselves instead of confining them to eat their roast beef or mutton with such a one, or in such a place; and as they themselves had perhaps a mortal aversion to bushy beards they, in order not to burden the state with a preventive service against clean Christian chins, only chopped off the Christians' heads altogether. Of course, under a persecution *of so trying a nature* as that which raged against the poor weavers in Chittagong, what else could reasonably be expected but that *they almost all*, though the books and conversations and instructions &c. of the Rev. preacher J. Johannes had wrought such a considerable, such an apparent change in their minds, that they almost all I say should have turned their backs to Christ, abandoned His cause, and deserted both the preachers, and the heralds of the Gospel too! I know, St. Paul, who also experienced a little bit of persecution, managed matters differently. As he himself informs us, *he run his race*, yet he *kept his faith*. But then you see, Mr. Editor, his career was play-work in comparison with that of the Baptist Catechumens of Chittagong. The Apostle, unquestionable was, in order to keep inviolate his faith, *in many* labours, in prisons frequently, in stripes above measure, in deaths often. Of the Jews he received one hundred and ninety-five lashes, thrice he was beaten with rods, once he was stoned, thrice he suffered shipwreck; a night and a

day he was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from his own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren, in labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. It is certain, that to crown such a life of truly Apostolic sufferings he was beheaded in Rome during the reign of Nero. All this, aye, and more than this, Mr. Editor, is a well, known fact. Still I maintain, he was out of the brunt of the battle; inasmuch, as they never forbad him to eat and drink, wherever and with whomsover he had a mind; as they never interfered with his toilette, by procuring him the ill-will of the barbers. I conjecture, (in the absence of any decisive documents on this score) that St. Paul never smoked the hubble-bubble, (as the Chittagong weavers do at present.) So you see, he was not exposed to the dreadful, maddening, mortification of having *the pipe's fire refused him*, and being obliged to fetch a burning coal for himself. Last, not least; having never rightly understood the injunction of Genesis: "*Grow and multiply*," and consequently always remained a bachelor, he had no children, and was thus fortunately spared the dangerous temptation (too natural for an affectionate parent) of turning his back to Christ and his cause, in order that his little girls or boys, might enjoy the pleasure of playing with little Hebrews or Heathens! St. Paul kept his faith, and after what I have said, it is no wonder; the Baptist Catechumens of Chittagong lost all the Christianity that was within them by the *books—and the conversations and the instructions* of the Rev. Mr. J. Johannes, and, everything considered, it was neither surprizing, nor unnatural..... But now, Mr. Editor, we come to the marrow of Mr. Johannes's letter. You remember it was stated that in the general overthrow of Christianity among the Chittagong weavers, *one* man *stood firm, Ramchuran*, (it is the man's name) *a middle-aged man who had heard the Gospel for three years, and had profited thereby, came forward, and declared his renunciation of* ALL *his former sinful ways and pursuits, and avowed his attachment to Christ.* Do not the tears of consolation start into your eyes, Mr. Editor, at the intelligence of such heroic fortitude? O! noble-minded Ramchuran! in spite of thy heathen neighbours, Zemindars, relatives and friends, in spite of barbers and infidel children, thou comest forward, and takest Christ, and for ought I know, the coffers of *his Saints for thy portion*!! Could any body raise an objection against such a worthy disciple being canonized by the Baptists? Verily, the Rev. preacher Johannes *must* be right, when he declares, *he knew it was the Lord's doing*; indeed the pious missionary may well exclaim, "*such an open account of his belief in Christ, in the teeth of* PERSECUTION AND HOSTILITY (!!) *could never originate with man*!!" O! Mr. Johannes, well may you pride yourself upon such a convert, well *may* you *rejoice at this happy juncture!* Now, Mr. Editor, lest you might confound this bold convert of Baptist zeal in Chittagong with the common herd of converts, whom you might call the rice and curry-converts, who understand the beauty of Christianity by being made acquainted *practically*, that Christ pays his followers a hundred per one; you must know that this weaver Ramcharan was by no means mercenary. Listen then to what Mr. Johannes tells us of him: "*We welcomed him, quoting the heart-rending words of Jesus*: '*Every one that hath forsaken house or brethren or sisters, or father or mother, or wife or children, or* LANDS, *for my name's sake, shall receive an hundred-fold, and shall enter into everlasting life.*'" Is not the Rev. Baptist preacher a pious man, quoting Scripture like an Angel? At any rate he is a smart fellow, and the last man in the world, to let the iron cool, before he hammers it. The missionaries of New Zealand have set him a good example, and he is determined upon profiting by it. And in fact, St Paul's principle is but very fair; who lives for the pulpit, must live by the pulpit. You will not be surprized then to learn that *a spot of ground within Ramchuran's boundary was measured by him*, whilst the fervor of the poor convert was yet warm. And this was quite natural enough, as otherwise the above fine quotation from *the heart cheering words of Jesus* might have remained a dead letter. You may ask me, why did he measure the ground? Perhaps for the exercise of his surveying accomplishments? Not he. What then for? Why, Sir, for missionary purposes, to be sure! Somebody of his wicked neighbours called poor Ramchuran *a fool*, and thought him a gull, prophesying to him *the loss of his land*, (which, by the bye, it is ten to one, but he will lose) but I say only, Dear me, what a pious, generous man this Chittagong weaver must be! Well then, Mr. Editor, Ramchuran was very soon joined by his wife (I should think this a matter of course) and a namesake, and near relative of his with his wife and daughter too, who all declared for Christ and the Baptists; who after the *customary examination after singing* (?) *and praying, gave them the right hand of fellowship*, (among the Saints.) But now, Mr. Editor, for a pathetic description! The five Baptist converts are

to be regenerated the following Sunday. But whilst in the preceding Saturday they are leaving their village to proceed to town, Mr. Johannes's letter causes them to be met by a whole host of their neighbours, relatives and friends in procession. Ah! how did they entreat them with sobs and tears to desist from becoming Feringhees; how many opposed their intentions with worldly counsels, how many did cruelly mock them, and I dare say call them bad names; Ramchuran's brother is brought on the stage and offers his converted brother fifty Rupees buxsheesh, if he will remain a heathen; the Roman Catholics (and what Protestant scene of this sort is complete without a goodly sprinkling of Popery and Papists) are crowding round and tempting them with promises (of what? I am curious to know) to join the Romish Church. Even the Mahommedans are made to obstruct their passage to town by praising up to them Islamism! But all this was of no avail. Ramchuran and his pious suite broke through the snares of Satan, the Mussulmans and Papists, and *on the following morning (Sabbath) in the presence of a numerous congregation of Hindús, Mohammedans and Roman Catholics* (what an *extraordinary* curiosity these people must be possessed of in Chittagong!) *these five souls fulfilled an act of righteousness, by putting on the Lord Jesus Christ by baptism.*" Now is 'nt this very edifying, Mr. Editor? Well, *in the afternoon they took the Sacrament, and at night they slept at the house of one of the native preachers.* Is not all this very edifying? But still more. *At night the daughter of the second Ramchuran was observed to repeat these words "Good God, was I in darkness all this while? then how happy am I, that I have discovered the true way of salvation!"* Is not this glorious! I have often read advertisements of Monsieur So and So, who undertook to teach any man woman or child good French in six lessons; or of Mr. What's his name, who promised a good handwriting in no more than a half dozen hours of instructions. I always thought them mere braggadocios, until now. Goodness gracious! what prodigious progress people make under Baptist tuition! Yesterday a girl is an ignorant weaver's ignorant daughter, and to-day she is capable of uttering the essence of refined, theatrical devotion. In good sooth, had I a daughter, she should go to school at Mr. Johannes's or at least some Baptist schoolmasters. Well then, Mr. Editor, don't you think, that these five souls, who have so nobly braved the sweeping storm of persecution, which quite silenced the Baptist hymns at the lowest of Chittagong, are worthy of some distinguished consideration? Yes indeed, and Mr. Johannes may well conclude his letter as he does, by saying: "*And, now that the Lord has opened a bright prospect before us, I again invite your kind attention to the demands of this people. Some one must be stationed among them, but where are the means to erect a place to answer every purpose?*" On account of such Missionary reports always finishing with a strong appeal to the purse, in order to enable the missionaries to keep up their *bright prospects*, and *their encouraging hopes*, I have heard them compared with comedies, which always wind up with a marriage. But in our case, poor Mr. Johannes, could not help it. For how could his bowels of compassion remain unmoved in seeing a whole congregation of five Baptists without a Church and a Missionary with 100 or 200 Rs. a month with an extra for the contingency of wife and each additional child. Well, I hope, even in this matter, brighter prospects will soon cheer him. Adieu, Mr. Editor! My letter is long, but then the matter is so edifying, so interesting!!

Your's very obediently,

Kidderpore, RAM BHOSE.

FOR THE ORPHANAGE AT CHANDERNAGORE.

THROUGH MR. N. O'BRIEN.

J. G. Halyburton, ...	Rs.	5	0 0
Gopaul Jemadar, ...		0	8 0
Rammittree Mortrie, ...		0	8 0
M. J. Athenas, ...		5	0 0
G. Marshall, ...		5	0 0
R. W.		3	0 0
Mrs. Leonard, ...		12	0 0
C. Hambert, ...		5	0 0
Simon Williams, ...		1	0 0
G.		1	0 0
M.		1	0 0
D. Livingston, ...		3	0 0
J. McCains, ...		2	0 0
B. Murphy, ...		2	0 0
C. D. B. Esq.		10	0 0
D. Whelan Barge Jnr, ...		5	0 0

FESTIVALS.

Sunday, October 29.—XXI. After Pent. St. Beds, C. d. (E. S.) com. &c.

Monday, 30,—St. Donatus, B. C. d. (J. S. 22d October.)

Tuesday, 31,—St. Colman, B. C. (J. S. 29th October,) com. Vir. Fast of obligation.

Wednesday, Nov. 1,—Feast of all Saints d. 1 cl. with Octave Feast of obligation.

Thursday, 2,—Com. of the Oct. sem.

Friday, 3,—St. Malachy, B. C. d. com. Oct.

Saturday, 4,—St. Charles, B. C. d. com. &c.

CONVERSIONS.

ANOTHER CONVERSION TO CATHOLICITY.—Died at Mountmusic, in the parish of Kilmichael, in this county, on Monday, the 14th instant, William Wolfe, Esq., aged 32 years. Mr. Wolfe, who had been a Protestant, and a gentleman of excellent education, became a convert to the Catholic faith some days previous to his dissolution, and received the rites of the Catholic Church, at the hands of one of the clergymen of the parish, with the most edifying and exemplary piety. He did not fail to give during his illness, the most unequivocal proofs of the sincerity of his conversion. He was much respected through life, and died universally regretted. His remains were accompanied to the family place of interment by a numerous and respectable assemblage of persons.—*Cork Examiner.*

CATHOLIC CONVERT.—Richard Muns, of Royal Oak-lane, in this city, was, on the 15th instant, received into the Roman Catholic Church, by the Rev. Patrick Cantwell, C.C., of St, Patrick's.— *Waterford Chronicle.*

On the 16th, at Loughrea, Thomas Grier renounced the errors of Protestantism, and was received into the bosom of the Catholic Church, by the Rev. J. Moloney, assisted by the Rev. J. H. Wheelan, under the authority and power of the Bishop of Clonfert.

SAVOY.

Miss Jane Whellier, daughter of the late Thomas Whellier, Esq., of Exeter, made public renunciation of the errors of Anglicanism and profession of the Catholic faith, on the 26th June last, in the parish church of *Six*, in Savoy. The ceremony was assisted by three priests, and the Baroness——(sister of the Baron de Louche) as godmother; the new convert, according to the custom of the place, being clothed in violet-coloured silk, white veil, &c., and kneeling in the middle of the church. Miss Whellier left England a few years ago a very zealous member of the Church of England, has since resided with her brother-in-law and sister, Mr. and Mrs. Glover, of the *Abbaye de Sixt*—both Protestants—and has been exposed to no human influence that could shake her faith, other than that of the example of the people of Savoy, *amongst whom*, as acknowledged by Protestant residents, *crime is unknown.*

FRANCE.

Mademoiselle de Haber, a Jewess, and the granddaughter of M. Worms de Romilly, President of the Central Consistory of the Israelites in France, has been converted and was married the other day says *L'Ami de la Region*, to M. Gronev. The marriage took place, with all the Catholic rites, in the church of Notre Dame de Loretta.

IMPORTANT PROSELYTE.—The curé of the Hay, in the diocese of Paris, M. L'Abbé Vacher, had the happiness, on Saturday, the 30th of July, to baptize in his church a Protestant lady, descended from one of the noblest and most ancient families of Switzerland. The conversion of this neophyte will, it is to be hoped, produce the happiest results among her numerous friends and relatives. She was prepared by the edifying instruction of the zealous pastor himself, for her abjuration and baptism. Her sponsors were of Paris, persons eminent by their social position and of distinguished piety.

BELGIUM.

In the church of the Madeleine, at Brussels, on the 15th ult., at seven o'clock in the morning, an entire family of Protestants abjured their heresy, and were received into the Catholic church by the hands of the Dean. They consisted of six persons—a widow, four daughters, a son.—*Tablet, August 5.*

LATEST INTELLIGENCE.

THE HONOURABLE AND REVEREND GEORGE SPENCER.—This gentleman, on the evening of wednesday last, delivered an eloquent discourse in St. Augustin's Church, "On the present State and future Prospects of England," deducing his text from the first part of the 37th chapter of Ezekiel. He preached an hour and a half, and the church was crowded to excess. On the following morning, he again preached to a numerous congregation.—*Preston Chronicle.*

IRELAND.

RATHFARNHAM CONVENT.—On Wednesday last eight young ladies made their solemn vows of consecration to the service of religion in that interesting order; at the same time three more were received and entered on their novitiate, in all eleven in number. His Grace the most Rev. Dr. Murray officiated on the occasion. A numerous circle of the particular friends of the religious were present at the ceremony.

TESTIMONIAL TO THE LATE RIGHT REV. DR. ENGLAND.—The Catholic clergy of Cork have nobly shown their piety and patriotism, in coming forward to record their unanimous desire to erect an unfading monument to the virtues, talents, and apostolic efforts of the late illustrious Bishop of Charleston, Right Rev. Dr. England, who was born in the city of Cork, in 1786, and whose fame and merits are esteemed by the best and brightest men of the new and old world.

Our countryman the Right Rev. Dr. Purcell, Bishop of Cincinnati, has arrived in Paris, where he ordained three Irish students on Wednesday, for his own diocese.—*Freeman.*

The amiable, learned, and patriotic prefect of the Dunboyne establishment at Maynooth the Rev. Dr. Charles M'Nally, has been selected by his Holiness as coadjutor to the Right Rev, Dr. Kernan, the venerable Bishop of Clogher.—*Ibid.*

The Right Rev. Dr. Barron, Catholic Bishop of Liberia, after a short visit to his friends in Waterford, left that city for Bristol on Friday, on his way to take charge of the distant and laborious mission assigned to him by the Holy See. His lordship, we are happy to say, is in good health. He was accompanied to Bristol by the Rev. John Sheehan, P.P., St. Patrick's; Rev. Martin Flynn, P P., Trinity Without; and Rev. J. P. Cooke, of St. John's College.—*Cork Examiner.*

At a meeting of the Augustine order, in Dublin, the Rev. Mr. Page was elected superior of the convent in Athlone. At that meeting letters from Rome were read, appointing the Rev. John Furlong, of Ross, President of the Provincial Chapter. The solemn mass of the Holy Ghost was then sung, and they proceeded to the election of a superior, when the Very Rev. Charles Stuart was (for the second time) elected to the high and important office of Provincial of the Order. The Very Rev. B. O'Neille was appointed Prior of

John-street, and the Very Rev. John A. Cronin A. G. P. of the Cork House. The provincial and some others were pupils of the immortal Dr. Doyle, who was a most distinguished member of the holy order of St. Augustine. The reverend president was tutor to this illustrious prelate previous to his entering the ecclesiastical state.—*Freeman.*

We are sorry to learn that the venerable and learned Dr. Fletcher, author of "The comparative View," and many other useful works of Catholic controversy, is in a very feeble state of health. Dr. Fletcher was O'Connell's tutor at St. Omers.

INFLUENCE OF CATHOLIC CLERGY.—A striking illustration of the judicious exercise of the influence possessed by the Catholic clergy over the members of their church occurred on Monday afternoon last, in a field in the vicinity of Mr. Dixon's iron works, Hutchison town, and gave much satisfaction to hundreds of spectators. One of those brutal and disgusting exhibitions called a "pitched battle" would seem to have been resolved upon by two stout Irishmen, denizens of Bridgegate, which their respective friends and supporters agreed should come off in the field in question, which is supposed to be out of the jurisdiction of the police. Accordingly, at the hour appointed, the *boys* who, it seemed, had no real object in fighting but to give satisfaction to their mutual friends, set out for "the ground," about six o'clock, followed by an immense concourse of labourers, masons, and other tradesmen, principally from Saltmarket, Bridgegate, and the region round about. As the fighters and the intended spectators made their way by Crown-street, their numbers were swelled considerably, and by the time of reaching the field, what with colliers, miners, and others, the turn-out was really formidable. Just as the combatants were preparing for the work of blackguardism, the Rev. Mr. O'Ryan, Catholic priest, was observed making his way through the crowd. On this a buzzing noise was heard, and in two minutes afterwards the immense throng of people, bent on gratifying the worst of feelings, were off the ground, and on their way back to the city. It was truly a gratifying incident, and seemed to give much pleasure to a number of respectable people who chanced to witness it. We understand that, on getting access to the combatants, the rev. gentleman, after a short address on the folly of such proceedings, extracted a promise that they would not fight, and this we doubt not will be religiously kept.—*Scotch Reformers' Gazette.*

GERMANY.

We quote the *Univers*:—

While, on the one side, the Rationalism of the day, engendered by the theory of individual interpretation in matters of faith and revelation, saps, with indefatigable effort, the German Protestantism, there is manifested, on the other hand, among the theologians of this communion (the German Lutheran), who would maintain the fundamental principles of Christianity, a tendency which has some analogy to the primary notions which, in England, gave birth to Puseyism. Thus the Danish doctor, Claus Haums, a pastor at Kiel, has declared as the logical result of his reasoning on the relation between the Bible and the Church, that "*the Church possesses and preserves the true understanding of the Scriptures.*" Speaking of the Protestant sects with which he comes in contact, and of their pastors, he says, "*I would undertake to write upon one of my nails all that at this day remains of their belief.*" Again, the Prussian pastor, Sintenis, of Magdeburg, preaching with indomitable zeal against the theory and practice of divorce, says, "Oh! it does little honour to our Protestant Church to enter on a controversy in this matter with the Catholic Church, which, upon this point, does much more than ourselves maintain the original holiness of the conjugal tie; for, when the thing becomes inevitable, it pronounces the separation of the married, but it never permits the repetition of the sacrament of marriage to either. How can we Protestants, with any right or reason, demand for ourselves, and against the Catholic Church, the honour of admitting the sacred Scriptures only as the measure of our faith and morals, since in the matter of divorce at least, it is they, and not we, who hold fast by the written word of Jesus Christ and his disciples," This striking homage to the true evangelism of the Catholic faith was delivered in the ancient cathedral of Magdeburg, and opposite to the well-remembered inscription:—

Expulso Antichristo, 1567.

BAVARIA.

They write from Wurtzburg on the 8th July as follows:—"Yesterday, at half-past twelve, all the bells of the town announced the anniversary of the 1,100th Jubilee of our diocese. At four o'clock a solemn procession took place, at which Monsignore Vialepula, the apostolic nuncio at Munich, bore the holy sacrament. He was followed by the Lord Bishops of Fulda and Wurtzburg. The clergy of the town, the authorities, civil and military, and the professors of the university formed part of the procession. 20,000 strangers were assembled at the ceremony. On the previous day the Nuncio went in person to the house of M. Gœries, and presented to him, in the name of His Holiness the cross of a commander of the order of St. Gregory.

SYRIA.

Under the auspices and by the labours of the Vicomte Ouffroy an establishment is about to be formed on Mount Lebanon; a hospitium, which will contain an asylum for the orphan children of the Maronites, an hospital for the sick, a resting place for travellers, and a school for the education and instruction of the native youth of that part of Syria. The establishment will enjoy the supervision of the Maronite patriarch, and in virtue of established custom and well known treaties will be under the natural protection of the French Consul. When the edifice is erected there will be appointed a council of direction, holding of the Superior council established in Paris, and both will find auxiliaries in general councils to be founded in the different states of Europe, which will be represented in the superior council by the foreign members of that body. The names given as forming the nucleus of the superior council are a guarantee for the success of this most Catholic work.

LIVERPOOL.—Dr. Sharples is the Coadjutor Bishop of the Lancashire district. He had to be consecrated upon the assumption in Rome, and will be very shortly in England—*Tablet Augt.*

THE FUNERAL OF BISHOP BAINES.

Nothing could equal the grief and dismay felt, not only in the College, but in Bath, throughout all the neighbourhood of Prior Park, and, indeed, through the whole district and diocese, when the decease of this great prelate became known. The rev. principal of St. Paul's College, Mr. Shattock, was in Bath at the time, and on his arrival at the College he could with difficulty find any one to speak to, and to ask about the particulars of the mournful event. All the inmates, almost without exception, had retired to their rooms, or to some corner out of sight, to hide or to give vent to their emotion After a delay as brief as possible, those priests who were at home contrived, as well as their feelings would allow them, to offer up the Holy Sacrifice for the soul of their departed prelate and father; all the while the very boys who served their masses could hardly tell how, for their tears and grief, to make the necessary responses. The particulars of the bishop's death we give below in the most authentic form, namely, in the shape of a report of the evidence on the coroner's inquest, which we extract from the *Bath Herald*.

The time of the funeral had at first been talked of for an earlier day, but it was at length fixed for Thursday, the 13th instant, and at the earnest request of the most respectable Protestant inhabitants, it was determined that the corpse should lie in state on the Tuesday and Wednesday previous, to allow his Lordship's numerous admirers and friends to pay a last tribute of respect to his memory. Accordingly, on those two days, between the hours of eleven and six, the great hall at the Mansion House was thrown open to the public, who were admitted in parties of a hundred or a hundred and fifty at a time, and allowed to contemplate for a moment the sad spectacle, and then to pass out at another door. The entrance door was attended by four policemen, whose services were hardly ever more needed than on the latter of the two days. On Tuesday the crowd was not trifling, upwards of three thousand persons having been present. But on Wednesday, when the fact of the lying in state was more generally known, the number of visitors was more than tripled. It is calculated that near ten thousand persons passed through the hall on Wednesday. The crowding at the entrance was excessive. Fashionably-dressed ladies struggled for admission with the utmost earnestness, and with the most perfect indifference, not only as to their dresses, but even as to the safety of their persons; and when, at length, the doors were finally closed, they shut out at least two or three thousand disappointed visitors, some of whom had come from as far as Nottingham, and who remained in attendance for hours, continuing still to hope for admission.

On Thursday morning, at nine o'clock, the Office, for the Dead commenced. Matins and Lauds were chanted in the Great Hall, which presented the same appearance that it had done during the two previous days. Under a canopy was laid the coffin, upon which, on a brass plate in the shape of a mitre, was the following inscription:—

PETRUS AUGUSTINUS BAINES,
EPISCOPUS SIGENSIS, V. A. D. O.
OBIIT ANNO DOMINI MDCCXLIII.
PRID. NON. JULII. VIXIT AN. LVII. DIES XII.

Upon the coffin were laid an episcopal crook, mitre, and hat, a chalice, paten, and ciborium. Around at the corners of the coffin the episcopal vestments were tastefully arranged. At the head was the Bishop's throne, about which were disposed another mitre, processional cross, vestments &c &c.

The office was performed in private. There were present four bishops—Dr. Griffiths, Dr. Briggs, Dr. Gillies, and Dr. Morris—and about forty priests; among whom, besides the gentlemen of the establishment, Dr. Brindle, &c. &c., we noticed Dr. Rooker, Mr. Metcalfe, Dr. Coombes, Mr. M'Donnell, Mr. Jenkins, Mr. Williams, Mr. O'Farrall, Mr. Vaughan, Mr. Barber, Mr. Kendal, Mr. Doyle, and several others

Among the visitors were Lord Clifford, the Hon. Miss Crewe, General Maully, Mr. King, &c. &c. There were also present those few students whom the vacation that has just commenced had not summoned home. When the chanting of Lauds was finished the company passed in procession to the chapel, where a High Mass was offered up by Bishop Griffiths for his departed colleague. The Rev. Mr. Shattock officiated as arch-priest, the Rev. Mr. Illingworth as deacon, and Rev. Mr. Woollett as sub-deacon. During the greater part of this most impressive funeral service, there was, so far as we could observe, hardly a dry eye, and the deep grief of those who had known the good Bishop most intimately, and who had indeed loved him like a father, was, at times, almost painfully discernible. After mass a touching and most appropriate discourse was pronounced by Bishop Briggs, of which we regret that neither time nor space will allow us to give more than an outline; and even that we fear but too imperfect. His Lordship took for his text this verse of the 14th chapter of the Apocalypse: "I heard a voice saying, Blessed are the dead that die in the Lord. They shall rest from their labours; for their works follow them." He then said, "We are here assembled on a very mournful occasion, and the numerous attendance convinces me how deeply you have at heart the interests of religion. We are assembled to pay the last tribute of respect, and the last office of charity, for a most illustrious prelate. Religion weeps for his corpse. You, I see, are deeply moved, and shall I then endeavour to open and make wider the wound, and add to your grief by throwing my affliction into the same bitter cup? However, there is something in grief that will not suffer us to be silent. Grief will seek for utterance, and it is a relief, though a painful one, when we are able to give vent to the overflowings of sorrow. Therefore it is, that, though wholly unprepared, I could not hesitate, when called upon, to say a few words on this occasion. We *could not* be silent in our mourning for so severe a loss to our religion, so great and so illustrious a prelate. Who has not admired the greatness of his genius, and not only this, but also the mildness of his disposition, and that perfect sincerity which enabled us to see, as through a window, every thought of his bosom. His devotion to the cause of religion was unbounded, and he lived only for his clergy and his flock. Is it not something worthy of admiration to see a great mind stoop to all the low and harrassing drudgery of the commonest duties of an usher, day by day; laying aside his exalted dignity of Bishop, and pursuing that lowly path in which there was nothing whatever of outward sublimity? And why did he do this? I turn to you, rev. gentlemen, and you,

the students of this Institution, and I will tell you why. It was, that he might establish these Colleges, which were so dear to his heart. It was to give the students of these Colleges a superior education; and not only to you, but to the Catholic body in England, and to aid them in their efforts to rise from the low and degraded state into which they were cast by the penal laws, to enable them to assume their proper position in society, and to cause the Catholic religion to be respected, and by this means to be propagated throughout the land. This he determined to effect, and therefore he stooped to the drudgery of an usher of a school for years; and to this end were for years devoted all the energies of so great a mind. But occasionally, as it were, the greatness of his mind could not be confined within the littleness of a College. He then came forth in those pastorals which he addressed to his district—and not to his district alone, but to the Catholics of all England, who looked to him with the highest interest for instruction. Upon some of these pastorals there have been differences of opinion, and it would therefore be unbecoming in me to discuss them now. Standing as I do at the altar of my God, it is not for me to disturb the peace produced bp the calming ceremony of this morning. But yet it is in the presence of that Omnipotent Being before whom I am soon to be answerable, that I speak of him who is now no more, and whose most intimate friendship I enjoyed. I hesitate not to say that whether he were mistaken or not mistaken in these addresses, he had no other view in them than the Glory of God, the propagation of His truth, and the cause of our most Holy Faith; and he never wished to wound the feelings of any member of the household of Christ. Great were his sacrifices and labours. Indeed, he never hesitated to sacrifice himself when the cause of religion required it. He fell on the field of battle; prematurely cut off, but yet his days were full of anxious labours, and he is gone now to receive everlasting blessings and the reward of all his toils. 'Blessed is the dead who dieth in the Lord; he shall rest from his labours, and his works shall follow him.' In what I have now said I have spoken what should add to rather than diminish your sorrow. But I must not forget to tell you to moderate your grief by the hope of future immortality. I have drawn only a faint outline of his character, which you can yourselves fill up; we should not forget his meritorious actions; and if you believe that the Lord Jesus Christ has risen again from the dead, then may you comfort one another with the thought that those who have earned His grace will rise again even as He has risen; and we may piously and confidently hope that our departed Bishop's good works have followed him to the throne of God. Why should we not imagine him going to the throne of God as St. Gregory represents the twelve apostles, taking with them the various nations they had converted to Christianity? Why should not he take with him to the judgment seat of God the many illustrious converts, the students, &c., whom he has educated, the clergyman whom these colleges have sent forth to diffuse religion throughout the world? This day the cries of all those whom he has benefitted ascend for mercy, and their guardian angels will carry up these cries to the throne of Divine mercy. I beg that during the remainder of this awful ceremony you will bear in mind that God's judgments are not like those of men; and therefore, if this illustrious man has, through human frailty, and unknown to us, contracted some stains, send up your supplications with united voice and heart, and beg God to have mercy on his soul. His sudden death speaks most forcibly to us 'to watch,' for we know not how soon death may come upon us. Be ye always ready, and take warning by his death. Your hopes and prospects in this establishment were so intimately connected with him that they almost seem to be entombed with him; but let us not forget that we are all children of a Heavenly Father who cares for us. Let us remember that when Job suffered afflictions, more numerous than ours, and received the news of his affliction at one blow, he was yet able to say 'The Lord has given, and the Lord has taken away. Blessed be the name of the Lord.' Let us then see in God our father, and endure his Holy will, whatever it may be, and say with Job 'The Lord has given,' &c. If you do this, then you have the sweet consolations of religion to comfort you. Oh, I loved him and will never abandon him; but will accompany him with my thoughts and prayers until he reaches the tabernacles of eternal bliss."

After the delivery of this sermon the burial service was chanted, and the mournful ceremony soon closed.

PRIOR PARK COLLEGE.

We are very happy to be able to allay the doubts that have been expressed as to the stability of this most magnificent and admirable college being affected by the decease of the lamented Bishop. It is a fact that there never has been a year since the college was opened so successful either in a pecuniary point of view, or in point of *instruction*, as shown in the recent Annual Exhibition. Now, it is a fact which ought to be known that the whole of this success has been the result of working upon Dr. Baines's plan, *but without his personal interference*. For the last year and a half Dr. Baines has had no more to do with the active management of this establishment than a perfect stranger. This fact ought to be known in justice to the college itself, in the permanent stability of which Dr. Baines took so deep an interest, and to the rev. gentlemen who for the last year and a half have had the real management of it. Dr. Baines's death will make not the slightest change whatever in the management of the college.

THE CORONER'S INQUEST.

(From the Bath Herald.)

The following are the particulars connected with this lamentable occurrence, as far as could be gathered at the inquest upon the body, which was held at Prior Park on Thursday evening, at seven o'clock, before A. H. English, Esq., coroner.

Previous to calling the witnesses, the coroner observed that he had no doubt it was with the same painful feelings as those with which he was himself actuated, that they were assembled to ascertain by what means the deceased, Peter Augustine Baines, came by his death. Their first duty would be to ascertain what was the state of health of the deceased previous to his death, for the purpose of coming to a fair inference as to whether it was the result of natural causes, and if so, they would return a verdict of "Died by the visitation of God," or, if they thought it was produced by violence, they would of course return a verdict to that effect.

It was not usual in such cases as the present to have recourse to a *post mortem* examination, unless the appearances presented by the body should seem to the jury to require it. They would, doubtless, feel with himself the most painful interest in the case they were about to investigate— the cause of the death of the esteemed, the excellent, and respected founder of the Prior Park Establishment; and, as a personal friend of the deceased, he would say, that those who knew him had now only to regret that they had ever had the pleasure of his acquaintance, so deeply would they be impressed with the removal of one, whose courtesy and high qualities had rendered him an ornament to society. It was with these feelings that he was impressed while making the present inquiry; he was aware that the deceased had been for some considerable time in an infirm state of health, and which had continued up to the latest period of his life. They would now proceed to examine the body, and if they discovered any marks of violence, they would direct a *post mortem* examination to be made.

The jury then proceeded to view the body. The countenance presented a perfectly calm and placid appearance, as if in sleep; evidently betokening that death had been unattended by any pain, and had taken place while the rev. doctor was in a state of unconsciousness; as the slightest motion of the hand would have been sufficient to have reached the bell-rope, had he been sufficiently aroused, by pain or convulsion, to have been sensible of danger, or of his approaching end.

The jury having returned, the first witness called was Charles Fisher, who deposed as follows:—I am a servant to Dr. Baines, and have been in his service for thirteen years. I saw the deceased for the last time alive about ten o'clock last night, in his sitting-room adjoining his bed-room, and he told me he should retire to rest immediately—ten o'clock was his usual time of retiring for the night; I took his supper to his room about nine. He had not complained more than usual, yesterday, of his illness, for which Mr Church had been attending him; he complained of weakness yesterday; Mr. Church saw him on Monday afternoon; he left home for Bristol the day before yesterday, and I followed him in the evening of the same day. He preached a sermon at the opening of a chapel in Bristol yesterday, which lasted more than an hour; he also officiated at the service, which lasted from eleven to two o'clock. He had never had any fits to my knowledge; he did not complain of being fatigued; he has taken medicine every day, but I am not quite certain if he took any yesterday; he did the two days previously. The deceased had company to dine yesterday, but was not well enough to join them; while they were at dinner, about five o'clock, he went to bed, after his return from Bristol. He was in the habit of doing so after any very great exertion; I went to his room about seven o'clock the next morning; I am accustomed to do so; I lock the door of the sitting-room, which communicates with his lordship's bed-room, myself, and take away the key at night; the Bishop has a key which opens both doors; when I opened the sitting-room door in the morning, I found the bed-room door open, and on entering the room I found his lordship in the same position as usual, lying upon his back, his head a little off the pillow, and slightly leaning on his right-arm, the other outside the clothes; I observed a change of countenance; I went out of the room, but returned immediately, and I felt his hand and his face, and then went and fetched Dr. Brindle; I went back with him; the deceased was to all appearance dead; his face and hands were cold; Dr. Brindle immediately sent me for Mr. Bampton, who lives in the house, and was formerly a surgeon. He followed me directly.

The Rev. George Bampton examined—I arrived at Prior Park on Tuesday night from Plymouth. I am a clergyman. About a quarter-past seven o'clock this morning the last witness came to inform me that the Bishop was taken suddenly ill, and that my immediate presence was requested; I followed him, and when I entered the room I observed his lordship lying in the position just mentioned, his countenance was perfectly bloodless and pale, and I foud that he was dead, and must have been so for two or three hours. The pupils of the eyes were insensible to the influence of light; and the only part warm was near the region of the heart, which would naturally retain the heat longer than any other part of the body. Before I left Prior Park last October, his lordship had a severe illness, when I attended him. He sent for me about half-past seven last evening, during the desert; he complained of being much exhausted, and also of a feeling of uncomfortableness, a peculiar sensation of numbness, which he has complained of every day for years. He never had any fits. I think his death proceeded from a low kind of apoplexy, which not unfrequently supervenes upon paralysis, to attacks of which he had been subject, and which Mr. Church and Mr. Hay pronounced them to be when they attended him some time ago. He appeared to have died without a struggle; the hands were not clenched. I saw deceased last about half-past seven last night. I was surprised when I heard of his death, but had before thought it not unlikely he might die suddenly. I was present at the service in Bristol yesterday, and immediately the Bishop appeared at the altar I observed a great appearance of weakness, both in his voice and countenance. I am a member of the College of Surgeons, and also of Apothecaries' Hall.

W. J. Church, Esq., *surgeon*, deposed:—I have attended the Bishop professionally for some time. About two years ago I was called in to attend him for paralytic affection, from which he soon recovered: upon that occasion he lost his speech, and also the use of his arm and leg; since then I have been in daily attendance upon him, when at home. He has never had any serious illness since that time. I saw him for the last time alive on Monday, previous to his going to Bristol; he complained of no pain whatever in his head, though he said he was not well. I think any unusual exertion likely to have been attended with danger to his life, and have advised him to keep himself more quiet, and he has expressed his sorrow that he was obliged to exert himself so much. I saw him this morning about seven o'clock, when he appeared to have been dead about three or four hours. I think the cause of his death was apoplexy, united with his previous attack. On Monday he seemed in his usual health, except that he complained a little more. I never entertained an idea of his dying so suddenly; he has been keeping himself more quiet of late in accordance with my advice. I should think him about fifty-eight years of age.

The Rev. Dr. Brindle was next examined, and deposed as follows:—When the Bishop's servant came to me this morning, I was in my room dressing, he said he was afraid the Bishop was dead; I went up and felt his hand and face; they were perfectly cold; one hand was upon the bed, the other under the clothes, and he appeared to be resting a little upon one side. He had complained of numbness; he did so previous to his paralytic seizure. I did not see him after half-past eight o'clock last night. About five o'clock last evening he sent for me, and said that he felt too unwell to attend the party invited here, and begged me to take his place, and excuse him to the company. He said if he could he would come down after dinner. I dissuaded him from doing so, he being in a very exhausted state. After dinner he sent to say he could not come down, being too much fatigued; but about ten minutes afterwards he came down, which I was very sorry to see him do; he staid about a quarter of an hour. I was at Bristol yesterday; the Bishop was very much exhausted while performing the service there; his articulation, which is naturally very distinct, was not so clear as usual, nor his voice so loud as it ordinarily is. On the journey home I was in the same carriage with him, in the train; he remained quiet, but was cheerful and joked a little, but still seemed much exhausted.

This being the whole of the evidence, the Jury expressed themselves perfectly satisfied as to the cause of death, and immediately returned a verdict of "Died by the visitation of God."—*Tablet.*

AMERICA.

PASTORAL LETTER OF THE MOST REV., THE ARCHBISHOP, AND THE RIGHT REV., THE BISHOPS, OF THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES OF AMERICA, ASSEMBLED IN PROVINCIAL COUNCIL AT BALTIMORE, IN MAY, 1843, TO THE CLERGY AND LAITY OF THEIR CHARGE.

Venerable Brethren of the Clergy and Beloved Brethren of the Laity: Grace to you, and peace from God our Father, and from the Lord Jesus Christ. * * * * * *

It is our duty to make public profession of the faith, whenever the Divine honour, or the edification of your neighbour is in question, for, "with the heart we believe unto justice, but with the mouth confession is made unto salvation" Public worship and private devotion must be regulated by the revealed law of God, as declared by his Church; for God must be worshipped in spirit and in truth. You should, therefore, never make acts of religion mere matters of courtesy, wherein the good pleasure of your fellow-men might be regarded, rather than the sovereign will of God. It is on this account, and to avoid all participation in error, that the Church commands her children not to communicate in spiritual things with those who are out of her fold. It has nevertheless come to our knowledge that the consciences of many in dependent situations are aggrieved by vexatious measures adopted to coerce them into conformity, under the penalty of wanting bread, and that in various public institutions attendance at Protestant worship is in many instances exacted of Catholics, notwithstanding the liberty of conscience which is guaranteed by the constitution to all citizens. We are aware that mere considerations of order have induced this custom, but as it is repugnant to the genius of our institutions, as well as to the spirit of our religion, we trust that the proper authorities on respectful remonstrance, will afford relief to afflicted consciences. We have seen with serious alarm, efforts made to poison the fountains of public education, by giving it a sectarian hue; accustoming children to the use of a version of the Bible made under sectarian bias, and placing in their hands books of various kinds replete with offensive and dangerous matter. This is plainly opposed to the free genious of our civil institutions. We admonish parents of the awful account they must give at the Divine tribunal, should their children, by their neglect or connivance, be embued with false principles, and led away from the path of salvation. Parents are strictly bound, like faithful Abraham, to teach their children the truths which God has revealed; and if they suffer them to be led astray, the souls of the children will be required at their hands. Let them, therefore, avail themselves of their natural rights, guaranteed by the laws, and see that no interference with the faith of their children be used in the public schools, and no attempt made to induce conformity in anything contrary to the laws of the Catholic Church.

All societies are to be shunned by whatsoever name they may be called, the objects whereof are not distinctly declared, and wherein the solemnity of an oath, or any corresponding engagement, is employed to veil the ends of the association, or its proceedings, from the pubic eye. It is plainly a rash use of the name of God when the object for which it is employed is not distinctly understood; and since all just objects may be openly avowed and pursued, the mantle of secrecy is needlessly thrown around them. We would not judge unkindly of any body of men, or of any individuals, professing to have in view objects of philanthropy and mutual aid; but we cannot conceal our apprehensions, that by assuming mere natural principles as their guide, they insensibly prepare themselves for discarding revealed religion, so that some find themselves divested of faith, before they are conscious of the tendency and influence of the society with which they have connected themselves. We, therefore, feel ourselves bound to renew thus solemnly our admonitions to all who claim to be members of the Church, and to remind them of the several decrees of the sovereign pontiffs in regard to secret societies, and to declare anew that sacramental absolution cannot be lawfully or validly imparted to persons continuing to profess themselves members of such societies. We conjure all our children in Christ by his tender mercies, to shun all such associations, and through no consideration of interest or fear, to continue in a connexion so opposed to the positive laws of the Church, and so dangerous to the integrity of faith. The privileges of membership in the great society of the faithful are granted on condition of obedience to the laws of the Church; and are forfeited when acts are done to which the penalty of privation is attached.

* * * The enormous evils of intemperance, which no tongue can pourtray, have given occasion to the adoption of a remedy apparently extreme. Millions in Ireland, and many thousands in this country, have publicly pledged themselves to abstain from the use of all intoxicating liquors. We cannot but approve the determination thus taken by such as have had the misfortune to contract this dreadful vice; for we have rarely seen the drunkard

reclaimed, except by the total abandonment of the occasion of his sin: we also highly applaud the generous charity and zeal of such as, through compassion for the unfortunate, have stept forward to share with them the privation, but we deem it right to guard against the possible abuse of so excellent an institution. It must be distinctly understood and avowed that the moderate use of wine, or any other liquor, is of itself perfectly lawful, since "every creature of God is good, and nothing is to be rejected which is received with thanksgiving, for it is sanctified by the word of God and prayer." (1 Tim iv. 4.) It would not be advisable to impose or to assume generally the obligation of total abstinence, since, considering human frailty, it might become a snare of souls, and change a lawful act into sin, and add to the sting of conscience the terror of despair. *We will, therefore, that the pledge usually made be regarded as a resolution, which, whilst it affords to those who take it the advantages of mutual examples and prayers, imposes no new moral obligation, so that the person who should fail in its observance, sins only by excess, or by exposing himself to danger in consequence of his peculiar frailty.* Let each one at the same time remember that it is only through the grace of Jesus Christ that we can effectually overcome temptation and practise virtue unto salvation. "Unless the Lord build the house, they labour in vain that build it; unless the Lord keep the city, he watcheth in vain that keepeth it." (Psalm cxxvi) Let no man presume on the strength of his determination, or on the restraining influence of public opinion. The torrent of passion easily sweeps away these human barriers. Prayer, vigilance, the reception of the sacraments, and flight from the occasions of sin are necessary in order to give effect to our good purposes, which themselves must proceed from the inspiration of Divine grace, for "we are not sufficient to think anything of ourselves, as of ourselves, but our sufficiency is from God." (2 Cor. iii. 5.) It is on this account we warn you against uniting in societies not based on religious principles, nor directed by the ecclesiastical authority, or otherwise organized in such a way as may suppose mere human influences and means.

We deplore the enormous scandal of some who having already contracted marriage, enter into new engagements during the lifetime of their lawful consorts. Others, though few in number, have sought from the civil authority a divorce from the bond of matrimony, and have ventured to pass to a second marriage, notwithstanding the indissoluble character of the marriage tie—God having prohibited the separation of those whom He has united. We are determined to employ the severest authority of the Church against persons guilty of so heinous a crime, and to cut them off from her communion, delivering them over to Satan, that by humiliation in time, their spirit may be saved in the day of Christ.

We give thanks to God for the wonderful blessing which he has vouchsafed to his Church in these United States, where within half a century the number of bishops has increased from one to seventeen, and the laity appear to advance in piety as well as numbers. One or two painful instances of insubordination to ecclesiastical authority, which have recently occurred, are exceptions to the general docility and obedience of our flock; and we trust that the parties concerned will use all their efforts, by affectionate submission, to cause the scandal of resistance to be forgotten. Our power is given us by the Lord for edification, not for destruction; we lord it not over you, by reason of your faith; we seek your salvation, not the display of authority. The deluded men who occasionally resist the Divine ordinance, and violate the order which God has established, disturb the peace of the faithful, and spread scandal and disorder, under the pretext of defending popular rights, whilst in reality they deprive the faithful of those spiritual privileges which are their most precious inheritance. It has been already declared and defined, in the first provincial council, that the appointment and removal of pastors are the rightful prerogative of the bishop, and that it is the duty of the congregation to make a reasonable and just provision for the support of the pastor so appointed; the resistance to which right would force the bishop to a severe exercise of the ecclesiastical authority.

We cannot withhold the expression of our consolation at the success which has crowned the Apostolic labours of missionaries of the Society of Jesus in the vast regions occupied by Indian tribes, especially in the Oregon territory west of the Rocky mountains. With zeal worthy of the brightest ages of the Church, they have gone to these children of nature to civilize them, and impart to them the knowledge of salvation, and God has confirmed their word, and made it fruitful. "How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace; of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign. The voice of thy watchmen: they have lifted up their voice, they shall praise together; for they shall see eye to eye when the Lord shall convert Sion. Rejoice and give praise together. O ye deserts of Jerusalem; for the Lord hath comforted His people: He hath redeemed Jerusalem. The Lord hath prepared His holy arm in the sight of all the Gentiles and all the ends of the earth shall see the salvation of our God." (Isa. lii, 7.) Whilst the sons of Ignatius emulate the Apostolic labours of Xavier, two devoted ecclesiastics from two of our dioceses have generously consecrated themselves to the salvation of the coloured emigrants from the United States in Africa, and the natives of Western Africa. Foregoing all the comforts of civilized life, they have resolutely encountered all the difficulties of an undertaking that presents no flattering prospects of success. Pressed forward by the charity of Christ, they only consider the degraded condition of man in the country marked out for their labours, and they hasten to afford him the succours of religion, content with whatever measure of success it may please God to grant to their efforts. Let us pray, beloved brethren, that a blessing may be given to the apostolic prelate now charged with this mission, and the faithful band associated with him in the arduous undertaking. Your prayers should ascend to God for this end, and your alms cannot be better applied than in enabling ministers of religion to meet the heavy expenses of their journeys and missionary establishments among the Indians and Africans. We recommend both missions to your generous charity and zeal.

Whilst we exhort you to extend your charity to the distant children of our common Father, we would not have you neglect more immediate objects. It is by placing the ecclesiastical institutions in the respective dioceses on solid foundations, that you

will secure for yourselves and your children the perpetuity of the blessings wherewith it has pleased God to enrich you in Christ Jesus. Those to whom the wealth of this world has been given, cannot better employ a portion of it than in providing for the education of ministers of the altar. We are far however, from meaning to undervalue the offerings, which faith may inspire for the erection of temples to the glory of God, or charity may present for the clothing and maintenance of the orphan.

We cannot conclude without expressing our gratitude to God for the admirable change which his grace has wrought in the minds of many in England, and the effects whereof are seen even in this country. We are not disposed to exaggerate this moral revolution, or to form sanguine calculations, as to its immediate results. It is not for us to know the times or the moments which the Father has placed in his own power, but we love to hope that the days of perfect unity may be not far distant, when the nations whom the violent passions of men have torn from the bosom of the Church will return repentant, saying to each other, "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths." (Isaiah ii. 3.) At all events it is our duty to pray for so desirable an object, conformably to the example of our Divine Redeemer, who at his last supper prayed that all who believe in Him might be one, even as He and the Father are one. Brethren, if you ask the Father anything in His name, he will give it you. "If two or three of you agree together on earth concerning anything whatsoever, it shall be granted you." How much more, then, if from the two hemispheres the supplications of fervent faith and charity ascend from innumerable multitudes to obtain light for those who wander amidst errors, that they may see the whole truth, and courage that they may confess it, that with one mind and with one mouth they may with us glorify God and the Father of our Lord Jesus Christ, "We beseech you, brethren, rebuke the unquiet; comfort the feeble-minded; support the weak; be patient towards all men." "The grace of our Lord Jesus Christ be with you. Amen."

Given at Baltimore, in the fifth Provincial Council, on the fifth Sunday after Easter, in the year of our Lord MDCCCXLIII.

+ SAMUEL, Archbishop of Baltimore.
" BENEDICT JOSEPH, Bishop of Boston.
" MICHAEL, Bishop of Mobile.
" FRANCIS PATRICK, Bishop of Philadelphia.
" JOHN BAPTIST, Bishop of Cincinnati.
" GUY IGNATIUS, Bishop of Bolena, and Coadjutor of the Bishop of Louisville.
" ANTHONY, Bishop of New Orleans.
" MATHIAS, Bishop of Dubuque.
" JOHN, Bishop of New York.
" RICHARD PIOUS, Bishop of Nashville.
" CELESTIN, Bishop of Vincennes.
" JOHN JOSEPH, Bishop of Natchez
" RICHARD VINCENT, Bishop of Richmond.
" PETER PAUL, Bishop of Zela, and Administrator of the Diocess of Detroit.
" PETER RICHARD, Bishop of Drasis, and Coadjutor of the Bishop of St. Louis.
" JOHN M., Bishop of Claydiopolis, and Vicar Apostolic of Texas.
" RICHARD S. BAKER, Administrator of the Diocess of Charleston.

MAINE—RARE HONESTY.—It is recorded of a member of Congress from Maine, that he kept an exact account of the money which the postage on the letters he franked would amount to, and at the close of every quarter caused to be deposited in the post-office department the precise amount he had franked out of the department. *That man* was the, Hon. Edward Kavanagh.—*Public Ledger.* And Edward Kavanagh is a Roman Catholic — *Herald.* He is Acting Governor of Maine at this moment — *Waldo Signal.*

MISCELLANEA.

ROME —At a meeting of the Roman Academy of Archeology, held on the 9th of February, and at which presided the professor Folchi, president of the illustrious academy of St. Luke, the Rev. Father H. di Ferrari, of the Dominican order, and perfect of the Casanatense Library, presented a dissertation on an ancient Latin parchment, whereon are written the fifty apostolical canons and an in edited fragment under the name of the venerable Bede. As regards the canons, Father di Ferrari showed by the characters, by the position of the words, and by other paleographical proofs, that they were written in the seventh century, before the Caroline and Teutonic letters were used, and generally before any of those characters which followed the reform introduced into calligraphy by the celebrated Alcuin in the eighth century. He rested his judgment on the authority of Mabillon de Monfancon and other learned authors. He called the attention of his auditory to various readings which distinguish this ancient parchment, and which throw much light on several points which have been the subjects of grave discussion. The contents of this old parchment have not, as yet, been cited by any of those writers who have occupied themselves in these matters,

In the second part of his work Father di Ferrari informed the meeting that the fragment mentioned above is written in paleography of the twelfth century. Assisted by the laws of philological criticism, he began to analize it, comparing it with the authentic works of Bede, and he showed clearly that it is entirely aprocyphal, and that we cannot, with any degree of justice attribute to the illustrious similar treatises written on old parchment by the hands of unfaithful persons; yet heretics scruple not to quote them for their own purposes, although they contain erroneous expressions—expressions which Bede himself condemns in his authenticated works. In this manner the learned academician justifies the venerable Bede against the rash and false accusations by which certain men, of modern times, have sough to tarnish the fame of that great writer, who, according to Leland, is the brightest ornament of the English nation. Cardinal Castracani, honorary member of the academy, honoured the meeting with his presence.—*Notizie del Giorno.*

SWITZERLAND.

M. Deiringer, who succeeded Achterfeld, as professor of theology at Bonn, by the appointment of the Archbishop coadjutor, has been compelled to demand that Achterfeld be no longer permitted to reside in the university, where he was frustrating the pious labours of his successor.—*Correspondent of the Journal de Bruxelles of the 18th.*

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 18.] CALCUTTA: SATURDAY, OCTOBER 28, 1843. [VOL. V.

MANGNALL'S HISTORICAL QUESTIONS.

In our sixteenth number, we established the falsehood of the assertion, that the Popes, in the sixth century, assumed unlimited temporal power. We proceed now to prove, that, the spiritual power which Catholics recognise in the successor of St. Peter, was acknowledged to belong to the Roman Pontiff from the earliest period of the Christian Church. To persons of even ordinary education, it is unnecessary to remark, that, whilst Catholics revere the spiritual authority annexed to the chair of Peter by the Divine Founder of Christianity, they also know and profess, that that authority is not unlimited, but, on the contrary, is confined within certain salutary limits, which are defined by Apostolical tradition, by ecclesiastical usage, and the received canons of the Catholic Church. In effect, the chief Pastoral authority to govern the Church was thus established by Christ, in a way similar to that, by which the Decalogue announces and sanctions the authority of the parent, for the government of his family, and the regulation of domestic life. In words which apparently admit of no exception, and which thus leave the power of the parent wholly unrestrained, the fourth commandment enjoins the child to honor and obey his Father and his Mother. The divine wisdom acted thus, in order to guard against the evils of a disputacious obedience, by clothing the parent with the most ample authority, leaving it to the parents own judgment and affection, to the dictates of reason and religion, and to the ordinances of society, to attemper and moderate, when necessary, the exercise of his prerogatives. Experience shows, that the evils, whatever they may be, which may have accidentally arisen from this economy, are far less injurious to the public and private welfare, than those which would inevitably arise from an enactment which, whilst it gave authority to the parent, would excite in the minds of his children distrust and apprehension of the abuse of such prerogative, by having expressly annexed to it the several restrictive clauses, by which the power of the parent ought to be moderated, in order to be salutary to his children. Treating, in his own sublime way, of the glorious prerogatives of the successor of St. Peter, and, as it were, lost in admiration of their amplitude and magnificence, the Illustrious Bossuet assimilates this wonderful institution in the order of Religion, to the stupendous grandeur and immensity of the ocean, which, boundless and unfathomable as it appears to the human eye, has nevertheless traced mysteriously but indelibly on its every shore, "Thus far shalt thou come and no farther, here shalt thou break thy swelling waves."

But to enter more directly on the examination of the statement, put forth in Mangnall's Questions, viz. that in the sixth century, the Popes assumed universal unlimited spiritual power, we may observe, that it suffices to refute the assertion, to repeat, what has been already premised, namely, that Catholics do not recognise any such power in the successor of St. Peter. Assuredly, we cannot admit the absurd hypothesis, that the Popes assumed a power, which neither Catholics nor acatholics acknowledged. For, how, or with regard to whom, could such assumed power be exercised. Not certainly with regard to acatholics, who refused altogether obedience to the Roman Pontiff. Neither, on the other hand, could it be exercised with regard to Catholics, whose principles, whilst they oblige them to reverence and obey the successor of St. Peter, in the exercise of the authority they acknowledge him to possess, equally bind them not to ascribe to him, as of divine

origin, any prerogatives, save those conferred by Christ upon St. Peter.

Neither can it be supposed with any, even the least semblance of probability, that the spiritual power, which Catholics really do acknowledge in the Roman Pontiff, was first exercised by that prelate in the sixth century. For from the very fact that such power was then exercised over the universal Church by the Roman Pontiff, peaceably and without opposition, on the part of any national Church then reputed orthodox, it may be satisfactorily deduced, that the same power must have been also exercised in the fifth and in the preceding centuries. For, assuredly, the Bishops, the clergy, and, at least, the educated or well instructed portion of the Laity, who lived in the sixth century, in the several countries where Catholicity prevailed, must have learned from their predecessors in religion, whether, besides their respective, if we may so speak, domestic or national ecclesiastical tribunals, any other supreme authority existed on earth, to which they should have recourse in doubts or difficulties, which related to faith, morality or discipline. The history of the religious troubles which assailed Christianity, almost from its infancy, makes it evident, that if any such tribunal existed, various instances occurred during that period, in which that authority must have interposed, in order to crush the progress of error, and sustain the cause of truth. The very ignorance therefore, of the clergy and laity of the sixth century of the existence of such a tribunal, would, of itself, have supplied conclusive evidence, that no such authority had been established by Christ. Hence, they must have regarded any assumption of spiritual power by it, or its organ the Roman Pontiff, as a sacrilegious usurpation, which, even, at the expense of their lives, they were bound to resist. Their conduct, their writings, their public and private communications on religion would then, undoubtedly, have teemed with indignant invectives against the profane invader of the rights of the sanctuary, and with expressions of their unconquerable determination to repel the impious efforts of the usurper, and fearlessly assert the cause of Catholic truth. Whatever might be the ultimate success of their holy resistance, whether their fidelity were crowned with success, or forced to yield to the superior power of the unjust aggressor, at least, the records of the age should have preserved some vestige of their reclamation, and of all the sufferings they endured for the sake of truth. In the annals of ecclesiastical history, we find, diligently recorded, the rise and progress of the several schisms and heresies, which, for eighteen centuries, disturbed the peace of Christendom together with the names of the principal persons and events connected with these occurrences. How then could the Church history of every country in the sixth century, be wholly silent on so extraordinay an event as the assumption, at that period, of universal unlimited spiritual authority by the Roman Pontiff. Many of the incidents which are recorded in Church history are of a comparatively unimportant uninteresting character, in which neither the feelings, nor the passions or prejudices of human nature seem to have been much concerned. It is obviously quite otherwise with respect to the question of the assumption of unlimited spiritual power by a person, who, in the hypothesis now under investigation, must have been deemed a sacrilegious usurper. In such a question, not only the interests of religious truth were involved, but, moreover, all the feelings of the human breast were deeply engaged. The history of the apostles themselves shows, that the very intimation, that some one among them should preside over the rest, excited murmuring and discontent, until their divine master condescended to reconcile them to submission, by inculcating those holy principles, which moderate authority and sweeten the obligation of obedience....." whosoever will be greater among you, let him be your minister, and he that will be first amongst you, shall be your servant." If the presence of the Saviour, who declared, that he came to minister, not to be ministered unto, although he was God of God and the Divine head of the Church, could not suppress those feelings of dislike to authority and subjection, which are so imbued in the human heart, it surely is not too much to admit, that in six centuries after the Sav now- our's time, when the very diffusion of religi that occasioned, unavoidably, so many weak, i e not unworthy members, to be united to the mystical body of Christ, his Church, a much stronger and louder reclamation against the assumption of a superior authority by any prelate, would have been inevitably called forth. In every age and clime, the general leading or predominant feelings, passions and prejudices are the same, or rest on a similar principle, and the more degenerate human nature becomes, the more violently will it, in all places, oppose the exercise even of legitimate authority. Because corrupt human nature ever regards obedience as degrading, and authority to rule over others, as something ennobling and exalted. Hence, the greater the degeneracy of the sixth century may have been, the more vehemently would all the passions of the human breast have caused Clergy and Laity to resist any usurpation of

spiritual authority by the Popes. As, then, no vestige exists of any such resistance in the Annals of the sixth century, we are warranted in concluding that the power exercised by the Popes, was recognised as just and as Apostolical.

RIGHT REVEREND DR. OLLIFFE.

We announce with unfeigned pleasure the gratifying intelligence, that our exemplary and amiable Vicar General has, at the unanimous recommendation of the Sacred College of Cardinals, been elevated by His Holiness to the Episcopal dignity, and appointed Coadjutor to our Venerable Archbishop. The Apostolical letters necessary to enable his Lordship to receive consecration have been forwarded to the Catholic Bishop of Cork, where Dr. Olliffe is now residing with his friends. We have reason to hope, that the interest, which our excellent prelate's consecration will excite in Ireland, and particularly in the vicinity of his native city, will conduce much to the welfare of this mission, and greatly encourage those, who are disposed in that country, to devote themselves to the service of religion in Bengal, to place themselves at once under the direction of a superior, whose piety, prudence and zeal have been so signally honored by the Holy See.

THE LACKERSTEEN FAMILY.

The pleasing duty also devolves on us of announcing, that the Sovereign Pontiff, in consideration of the great services to religion, and unceasing generosity to our several institutions, of the respected family of Messrs. John Lackersteen and Brothers, has been graciously pleased to honor with the title of Count, Mr. J. Lackersteen, and to decorate with the insignia of Chevalier of the Golden Spur. Mr. C. R. Lackersteen, and his brother William, with those of Chevalier of the illustrious order of St. Gregory. His Holiness from a desire to testify how deeply he appreciates the parental virtues of the mother, who, a widow, reared up so many sons, all of whom rival each other in their exertions to advance the great cause of Catholicity, has further conferred on Madame Lackersteen a like dignity to that with which her eldest son has been honored. The title of Count is, according to the patent of His Holiness, to descend in perpetuity to the eldest son of Mr. J. Lackersteen, provided his descendants in that line continue to profess the Catholic faith. Thus, we see, with what parental solicitude the Holy Father watches over all that concerns the welfare of Catholicity in Bengal, and how eagerly he profits of every opportunity to promote the honor of its clergy and people. For the honor thus paid to any individual member of our Clergy or Laity contributes to elevate all the faithful of the Church of Bengal, and supplies a strong incentive to emulate those virtues, which have been thus deservedly rewarded.

SERAMPORE.

We have learnt with much pleasure, that the amiable and accomplished lady of Capt. Henry Fitzsimon, 29th N. I. Barrackpore, has presented the Church of Serampore with a large, fine-toned bell, which the Rev. Mr. Rabascall purchased, at her request, from the Danish Government. Amidst the improvements and embellishments which are at present going on in the Catholic establishments at Serampore, the accession of such a gift is equally valuable and well-timed, and we take this opportunity to acknowledge our sense both of the liberality and good taste evinced in its donation.

CONVERSIONS.

Within the last few days a European woman in Calcutta, a Protestant, was received into the Catholic Church by the Rev. Mr. Cuvelier, S. J.

On last Sunday, at Chandernagore, a native woman was baptized by Rev. Mr. Boulogne, S. J. Her children are all being brought up in the Catholic religion.

Two Protestants at Secunderabad were recently received into the Catholic Church.

ARCHBISHOP OF GOA AND BISHOP OF MACAO.

From a letter lately received from the Right Rev. Dr. Olliffe, we have been allowed to make the following extract, which, we know, will give great pleasure to many of our readers:—

"Matters have been so far arranged with Portugal, that the Patriarch of Lisbon (in the consistory of the 19th June) has been made Cardinal, a new Archbishop has been appointed for Goa in the person of Father Silva de Torres, a Benedictine, who has made his profession of faith in the hands of Nuncio at Lisbon, and a Bishop has also been named for Macao, viz. Padre Borga. But the Brief "MULTA PRÆCLARE" remains unaltered."

To THE MOST REV. DR. CAREW,
Archbishop of Edessa, &c. &c.
Calcutta.

MY LORD.—Since my last, I have seen in the *Catholic Herald* your elevation to the Archiepiscopacy of Edessa, and I sincerely rejoice, and offer you my felicity on your exaltation. I have been a little late in my offer of congratulation, but circumstances pre-

vented my offering it sooner. Your elevation has, indeed, been very suitable and in good time—your immense labors for the good of religion since your arrival in India, and especially from the period when you took charge of the important Vicariate of Bengal, required that his Holiness should not merely confer on you, marks of his paternal good-will, as such limited favors would not be in conformity with the sentiments of esteem and consideration, which his Holiness entertained for your exertions and the success with which it was crowned. It was necessary, that you should have a more substantial monument, and it has been given, as the world knows, to the true personal merit of him who has obtained it. It was also necessary, that the Metropolitan Government of India should have an Archbishop for its Vicar Apostolic, with a view to prove to the world that his Holiness, in his goodness, knows how to confer dignities agreeably to circumstances and the temper of the times.

I have read in the *Catholic Herald* of this month, the letter addressed to your Lordship by Monseigneur Cajitano Antonio, with regard to the reception of his brief from Rome. I have also seen in the same number the article extracted from the *Ceylon Observer*. Monseigneur Cajitano Antonio arrived here on the 20th instant, accompanied by two Chaplains and seven Domestics. He arrived here in a Brig engaged for his voyage. His Lordship came to receive the Episcopal consecration at my hands—this sacred office was perfomed yesterday in our Church—the congregation, consisting both of Malabars and Europeans, was great. The Governor assisted, and the ceremony throughout was attended with much piety and devotion. Monseigneur Cajitano has already passed the meridian of life—he spent 32 years of his Mission at Ceylon;—he seems disposed to establish a seminary at Ceylon for the education of young Catholics—he returns to-morrow at 4 P. M.

One of our recently arrived Missionaries from Europe, who assisted at the ceremony of the consecration of his Lordship, having seen an article in the *Catholic Herald* of the 9th instant on the nomination of his Lordship of Usula, has drawn out a report of the consecration, with a view of sending it to the Editor of the *Herald* by way of a supplement to the article noticed. I enclose the letter opened, in order that you may see whether it is worthy of being forwarded to its direction.

I take advantage of this opportunity to acquaint your Lordship that the sacred Congregation, in a letter dated the 18th July last, have authorized the exchange *hic et nunc* of our Mission to the North of Palar, with that of Madras to the South of the said River. I have written of this to Monseigneur Fennelly—I hope the exchange will not experience any obstacles.

I expect that I shall have an opportunity in 15 or 20 days hence, to forward to your Lordship a copy of the *Latin* and *Tamulic* Grammar of Father Beschi, which we have just reprinted with some additions, to simplify the principles laid down by Father Beschi, which had not been sufficiently developed in the work.

I have no doubt, my Lord, that your Lordship, who has so much the good of our religion and the progress of our Institutions at heart, will hear with much satisfaction that we have placed our seminary at Malabar on a better footing. We have drawn out regulations which place it upon as sure foundations as the small seminaries in France; there will be taught in it Latin, French, History, Geography, Arithmetic and Logic. I assembled at my place the principal Malabar Christians, and imparted to them all our designs and expectations to provide for their children an education, which will enable them to occupy situations of respectability and distinction in society and under the Government of India. An education, at the same time, which will develop to them the principles of religion and the means of observing them. We expect that this our new Establishment will be productive of much good in this place. You know, my Lord, that the Malabars of Pondichery are very quick in imbibing knowledge. On the 17th of July last we commenced Instructions in our seminary upon the new regulations. There are 43 students, mostly of distinguished Malabar Christian families. We have also another school for the French language, which boasts of 30 scholars. It is in an apartment contiguous to the seminary.

About two months ago, I forwarded to Monsr. Tesson, one of the Directors of our seminary at Paris and the Procureur of our Mission, the statistics of our Vicariate, together with the particulars of our Administration of 1842. The statistics, which I have forwarded, are not precisely those of the limits of the Vicariate Apostolic of Pondichery, but those of the Mission which we administer since 1838, that is, since the publication of the Bull *multa præclare*. Your Lordship must know, that actually our administration extends over two large districts, forming a portion of the Vicariate Apostolic of Madura, and that presided over by the Jesuit Fathers which is to be added to the Vicariate of Pondichery—Our Mission, considered as I have stated, consists of 18 districts, which are designated by their chief places—they are the districts of Pondichery, of Tran-

quebar, of Karical, of Negapatam, of Tanjore, of Combaconam, of Solema, of Coimbatte, of Palghat, of Nelgherries, of Seringapatam of Bangalore, of Ponganoor, of Guntoor, of Kitchery, of Vellore, of Attipacakam and of Cingleput.—Thus our Mission has actually 18 Districts, and consists of 114,939 Christians. One Vicar Apostolic, one Coadjutor elect, 24 European Priests, 4 Malabar Priests, 113 Churches, 221 Chapels, 102 Catechists, 164 *Covilpoulays*, 37 Schools, 1 Seminary, 3 Convents, 2 Hospitals, and 47 Catechumens. In 1842, there were 52,408 persons who confessed, 5,981 confirmed, 4,298 Infant Baptisms, and 409 Baptisms of Adults, 36 Gentiles baptized on their death bed, 819 received Extreme Unction, 1213 the Marriage Benediction and 23 abjured heresy. Excuse me, my Lord, for the liberty I have taken in addressing you this long letter upon the affairs of our Mission. The interest you take with regard to us, will I hope admit of some indulgence. Offer, I beg, my sincere respect to those who are with you.

I remain, My Lord,
Your Lordship's Most Obdt. Servt.
CL. BONNAND.
Bishop of Drusipare. V. A.
Pondichery 25th Sept. 1843.

THE CONSECRATION OF THE BISHOP OF USULA.

To the Editor of the Catholic Herald

SIR,—I have perused in your esteemed journal of the 9th instant, the edifying details you gave of the nomination of Monsigneur Cajetano Antonio, Vicariate Apostolic of Ceylon, with the title of Bishop of Usula. It will not be, I believe without interest to Catholics to make known the details of the consecration of this venerable prelate, which has taken place this day in the Foreign Missionary Church at Pondichery.

Last Wednesday, on its being announced that the Brig engaged for his Lordship Cajetano Antonio was coming in, with the Rev. Messrs. Mathews and Casimiro of the congregation of St. Philip of Neri, Monsigneur Drusipare, whom the Vicar Apostolic elect had chosen for his consecrator, immediately sent the pro-vicar of the Mission with another Missionary to visit his Lordship. Soon afterwards the tolling of the bells announced his safe arrival, and he was received by the Bishop with the welcome which his dignity deserved, joined with that generous charity which has been always entertained by all the Bishops in the world, especially by Bishops of the same faith. There was something very striking in what had occured to-day in India, to see a prelate stranger to our body and to our nation, come with a brotherly confidence to ask of our worthy bishop the sacred unction by which our Holy Apostolic Church establishes a prelate a prince of the people of Israel. Various motives would have induced him to apply elsewhere for this consecration, but the recent visit of our respectable pro-vicar to the island of Ceylon had made the clergy of that Island appreciate the spirit with which the conduct of our congregation is every where regulated —a spirit of peace and unity, the sole foundation of actual benefit to the people. It was, doubtless, this, that determined Monsigneur Cajetano Antonio to choose Pondichery for the scene of his consecration; almost the whole of the people of Pondichery witnessed the ceremony—a ceremony so well adapted to reanimate the faith of Christians, and to kindle in the hearts of those less fortunate the desire of belonging to that Church which is at once the Mother and Mistress of all the faithful on earth. There was a great concourse of Christians,—among whom could be seen many persons of distinction of both the Malabars and the European communities. The Malabars came there to offer their homage to a Bishop of their own race, an Indian exalted by the Supreme Pontiff to the rank of judge of the people. The French were there actuated as well by their piety as by a desire to express their obligation to Monsigneur Cajetano Antonio for his choice of this place for his consecration, which must necessarily have gladdened the hearts of the people;—and their gratitude was very sensibly testified by the presence of the Governor General of our possessions in India who made it his particular pleasure in this instance to accept the invitation of our Bishop.

The consecration of the Bishop elect—which was conducted with great solemnity, was a circumstance not only of much gratification to the faithful, but likewise in a great measure tended to their edification; during the ceremony the heart felt itself softened by devotion and drawn to pray for this new Prelate, that he be armed with the zeal and faith which should ever animate an apostle of so important a mission, with the spirit of devotedness to the Holy Roman Catholic Church as the stay of christianity, and the glory of her children, and with the spirit of prudence and moderation which influences the obedience of those presided over—Virtues which now so eminently shine in the person of him who fills the chair of St. Peter, and the prayer was the more earnest in begging the blessing of the almighty on the elect, from the consideration of the state of our Church in India and the circumstances under which we are placed. The consecration of a Bishop, Indian by birth,

and Portuguese by education, is of itself a prominent proof of the tenderness with which the Holy Father watches over and recompenses the truly faithful of the Portuguese nation, who have not allowed themselves to be seduced away from the path of obedience. This happy event seems to us as the harbinger of better days,—days of peace and consolation, which we are now called upon to pray for in behalf of that unhappy country where the demon of evil is still paramount—days, the brightest which will scatter the clouds, and shine all refulgent over every region of the earth —days, the happiest which will unite all the nations of the East in the bonds of the same faith, same hope, same charity and which will inspire this union with feelings,—the guiding principles of the primitive Christians,—of Brotherly Love.

Accept, Mr. Editor, the sentiments of my profound respect.

Your most obedient servant,

LUQUET. *Apostolic Missionary,*

Pondichery, on the day of our Lady of Mercy.

THE GLORY OF THE BLESSED IN HEAVEN.

Oh! ye blest Angels and pure Saints above
Look on me from your realms of light and love,
To which I upward gaze through sorrows tears
With all a mortal's earnest hopes and fears,
With all that sense of wretchedness and sin
Which those must feel who scan the heart within,
And contrast all that was that earth displays
With heaven's bliss Oh! bring celestial rays
From the Almighty's throne in your high sphere
To form a halo round me even here,
To cheer my lonely hours with visions blest
Of endless glory, of eternal rest,
And to dispel the mist of sin and woe,
And make each spot a heaven here below

VIDUA.

FOR THE ORPHANAGE AT CHANDERNAGORE.

THROUGH MR. N. O'BRIEN.

Mr. Paul Castello,	Rs.	5	0 0
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H. Marmaund Junr.		2	12-0
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A Friend	1	0	0
T. Andrews,	1	0	0
J G. J.	2	0	0
R. Deefholts,	2	0	0
J. J. Jones,	1	0	0
A Catholic,	3	0	0
Vincent Marcellin,	1	0	0
J. P. L.	1	0	0
J D'Rozario,	0	8	0
W. W.	0	8	0
J.	0	8	0
J. R. Rogers	0	8	0
A. Younan	0	4	0
A. Zealous Catholic	1	0	0
L. Piaggio	2	0	0
M. A. Piaggio	2	0	0
James. Brown	4	0	0
J. H Gomes	2	0	0
J. LeRoy	2	0	0
J. Cone,	1	0	0
E. B	1	0	0
J. D'Rozario	0		0

The Acting Committee beg to return their respectful thanks to Mrs. Gray for her valuable Donation of 200 yards of English serge for the Female Orphans of the B. C. Orphanage.

FESTIVALS.

Sunday, November 5,—XXII. After Pent. Office of the day, sem. com. Oct.

Monday, 6,—Office of the Oct.

Tuesday, 7,—Office of the Oct.

Wednesday, 8,—Octave of all Saint, d.

Thursday, 9,—Dedication of the Church of our Saviour, d. com. H. M.

Friday, 10,—St. Andrew Arellin, C, d. com. M. M.

Saturday, 11,—St. Martin, Bishop, C. d. com. H. M.

ST. XAVIER'S AND SEAL'S COLLEGE.

We notice with much interest the completion of the arrangements under, which the College of St. Xavier's, and Seal's College, which is conducted by preceptors of the same class as those who preside at the former place of instruction,—will ere long commence the full exercise of that influence, which they are so well calculated to maintain and extend in the matter of moral and scientific education. It is indeed most highly to the credit of the Calcutta community that so marked a success as that which attends the use and progress of St. Xavier's, should have been greatly produced by the pecuniary support afforded by all classes towards the construction of fitting buildings attached to the College itself, and destined to facilitate the business of education.

We have on several occasions noticed the nature and system of the educational course pursued by the brethren of the Fraternity of Jesus. They are all of them men who, undertaking to teach, do not so without having studied the science of tuition. It is in their character of teachers only, that we have to do with them. Their religious opinions, the discipline of their order, the mode of their internal governance, has nothing to do with the view *we* take of their labours. We look upon them simply in their character of Apostles of secular knowledge, a title which they have by their self-denial in the course of administering it amid all dangers and difficulties, most richly and deservedly earned. Their merit in this respect is most undoubted. They are poor and learned men, not content only with the acquisition of knowledge themselves, but unsatisfied until they have, by study and tuition, obtained acquaintance with the mode in which their knowledge may be best communicated to others. Doubly qualified as scholars and as teachers, these men go forth into all lands, single, careless of worldly goods, looking only to fulfil (in so far as we are concerned with them) the object of their educational mission. They are enthusiasts in the profession they have adopted, and, as is almost always the case with self-denying enthusiasm, are successful to a degree in propagating that first element of civilization, knowledge. The progress of St. Xavier's shows how efficiently their educational system is conducted : the nature of the courses of study laid down there for boys, and adapted to their intellects by a judicious simplification of the sterner portions of elementary drudgery in science, is amply set forth, in the programme of their examinations : their success has been singular without a parallel ; and the voice of public opinion is with them, as to the substantial and essential utility of all the branches of instruction to which they have specially applied themselves.

While such is the case with a body of Jesuit teachers, why are we in this colony, where the English Protestant Church is the established one, without evidence of commensurate success in the conduct of general education by the ministers of that Church, or by those secular persons employed under their superintendence? Why is Protestant education costly at once in effectuation, and poor in result? Why is the secular instruction by Catholics cheaply purchased, and excellent when obtained? We have before adverted to this subject, and at some length without hearing a word of comment, reply, or explanation from the parties whose duty it should have been to answer the objective nature of our query. Shall we say that the constitution of our educational Protestant body is defective? If it be not, why should the question we have just put require to be asked? What is there in Protestant education, which renders it requisite that the horn-book should be taught by persons in the receipt of emoluments which, as compared with the elementary character of their duty, are enormous? The hundred rupees a month which supports a third (uninstructed) teacher in our schools, suffices for the maintenance in the colleges where Catholics are teachers, for the support of four men, whereof one shall lecture in higher branches of mathematics, another in experimental philosophy, a third in metaphysics, a fourth in rhetoric, or the languages of Continental Europe. There is something unsound in this as respects our system. Men may profess to teach as a means whereby they may themselves live ; and in the so doing they must look to that by which they live not to that for which they *should* live. The object of a man highly paid with reference to his employment in education cannot be so much pride in the result of his tuition upon others, as profit in his being able at so small an amount of trivial labour to secure so large a return of personal advantage. He on the other hand, who has no personal stimulus beyond the glory of success with those he teaches, is happier when instructing in the abstruser sciences upon a bare subsistence, than he would be if employed in conducting a subordinate class : the profit in a worldly sense is to him nothing ; feeling himself capable to communicate instruction, he seeks to lead his pupils towards the higher branches in which he is conversant, and his reward is their proficiency.

The above considerations are mere casual remarks upon a most grave and important subject, which will day by day assume a higher, and a more important character. The gist of them is the comparison on different systems of the value of knowledge communicated, the cost at which it is obtained, and the educational principle upon which the act of teaching is respectively conducted. We, *Tros Tyriusve*, submit the question dispassionately to our readers, without a prejudice or a fancy on the abstract point to divert us from the calmest argumentation upon the general subject. We recommend it specially to the notice of our Protestant Clerical readers interested in the progress of education in India, and we trust that it will not be passed over by the contributors to and editors of those graver periodical publications, which make the instruction of youth an incidental subject of their lucubrations. Satisfied with having originated the consideration of the question, we shall for the present abstain from going deeper into it, unless the continued neglect of those by whom it should be rightly and practically discussed, shall oblige us to revert to its notice.

Calcutta Star, October 25.

Several Chinese, who have been educated at Rome as priests in the Propaganda, have departed, as preachers of the Gospel, for their native land.—*Tablet.*

RESTITUTION MONEY.

From the Madras Catholic Expositor, Oct 1843.

We publish the following, at the request of the Right Rev. Doctor Fennelly, who is anxious to convey to the parties concerned, through the most convenient if not the only channel of communication, all reasonable assurances, that His Lordship has fulfilled the trust confided to him.

The publication may perhaps also have the additional advantage of reminding others of their duty, who retain unjustly the property of their neighbour, whether the acquisition was originally lawful or not. In vain has the Saviour died for him, who will not restore what belongs to his neighbour, whether Christian, Jew, Mahomedan or Heathen. In vain does he confess his sins; in vain does he shed tears of repentance, if the determinations still continue in his heart to retain his neighbour's property against the reasonable wishes of the owner, his sins shall not be forgiven.

CATHOLIC CATHEDRAL.

Madras, 15th September, 1843.

To A. I. CHERRY Esq.

Sub-Treasurer to the Government,

Fort St. George.

SIR,

I have the honor to forward per bearer the sum of Rupees (500) five hundred "restitution money," which I received through one of the priests under my jurisdiction; and I will feel much obliged, if you will have the kindness to credit the "Honorable Company" for the amount, and, for the satisfaction of the parties concerned, to send me an acknowledgement of your having done so.

I have the honor to be, Sir,

Your most obedient Servant,

+ J. FENNELLY.

FORT ST. GEORGE, GENERAL TREASURY, *15th Sept.* 1843. Received into the Hon'ble Company's Cash, from the Right Reverend Doctor J. Fennelly, the sum of Company's Rupees (500 0 0) Five hundred, described by his Lordship in his letter to me of this date, as "restitution money," received through one of the Priests under His Lordship's Episcopal Jurisdiction.

A I. CHERRY,

Sub-Treasurer.

THE MARQUESS OF TWEEDDALE'S LIBERALITY.

The following correspondence seems to demand no introductory observation from us. It speaks for itself. On the ninth of January last, the Right Rev. Dr. Fennelly hearing that the Governor, out of the funds to the credit of the late Mr. Woolly's bequest, had given a donation of 5,000 rupees to the Blacktown Protestant Asylum, to which Lord Elphinstone in 1839 gave 10,000 out of the same funds; and as His Lordship was supporting and educating 30 distressed children of European parents, whilst in the Blacktown school there were only six, he thought he had reasonable grounds to hope, that a mere statement of the fact would be enough to induce the Noble Marquess, in his public and official capacity, if not to render equal justice to Her Majesty's ever loyal though much calumniated Catholic subjects, at least to make some effort to conceal his bigotry by ordering a small donation to the Catholic Orphan asylum. On the same day the bishop made another request. The Catholic Cathedral required some repairs, and his Lordship wishing to know the probable amount of expenses which might be required, thought the Governor would not refuse the services of an engineer to estimate the repairs of a church, in which accommodation was afforded to the British troops: particularly as the favour demanded was not unprecedented.

The Marquess of Tweeddale, in the true spirit of a double-twilled Protestant, who frequents the Kirk in the evening and the High Church in the morning, and combines whatever is anti-catholic in both —rejected both of the Popish petitions, and then bethought himself, that some apology was necessary for so flagrant an outrage against justice in a public personage. Accordingly the Accountant General's office was ransacked for the crumbs which fell off the Hon'ble Company's table into the hands of Catholics from the date of Dr O'Connor's arrival in India, to the 1st of April, 1842. After some weeks a bulky document issues from the Accountant General's. Every little makes a muckle, and so it was in this instance The sum total professes to be 37,039 13-3. (They did well to bring in the three pice.) Whether the Noble Marquess was more grieved at so large an expenditure of the public money for Catholic purposes, or whether he wished it to be more, to serve his present purpose, we cannot say. The reader may judge from the following.—

ECCLESIASTICAL DEPARTMENT.

No. 39

Extract from the Minutes of Consultation,

Dated 28th February, 1843.

Read the following letters

from THE RIGHT REV. DR. J. FENNELLY.

Here enter 9th January, 1843.

Para 1. Adverting to the considerable grants made from time to time for the benefit of the Roman Catholic community under this presidency, as exhibited in the annexed statement, and to the increased allowances permanently granted to clergymen of that persuasion under the orders of Govt. of the 11th January, 1836, the Government has done all that is incumbent on them to perform. Under this view, and in justice to the claims of other classes of the Inhabitants, the Most Honourable the Governor in Council considers himself to be restricted from complying with the Right Reverend Dr. Fennelly's application for public aid in furtherance of the repairs of the Roman Catholic Cathedral.

2 On the same grounds his Lordship in Council is precluded from acceding to the Right Rev. Dr. Fennelly's application for a further donation in aid of the Roman Catholic Schools under his charge, in addition to the 5,000 Rupees already granted from the funds of the late Mr. Woolley, at the disposal of Government.

(A true Extract)

J. F THOMAS,

Acting Chief Secretary.

A statement of the sums disbursed towards the erection and repairs of Roman Catholic Churches or Chapels, as well as donations from Government, and from the late Mr. Woolley's bequest, to that body, from September, 1834 *to April*, 1842.

Amount paid by the Sub-treasurer in June, 1836, and January, 1837, to the Right Rev. Doctor O'Connor V. A. of Madras for repairing the Roman Catholic Cathedral attended by the European Troops at the Presidency.	Rs.	6,900	0 0

Amount paid by the Paymaster of the Presidency in May,1840, for erecting a wall between St. Mary's, and the new Roman Catholic burial ground	750	9	10
Amount paid by do. in May,1840,for enclosing with a wall, the new Roman Catholic burial ground, and also the addition then made to St. Mary's burial ground.	4,642	9	8
Amount paid by the Sub-treasurer for the erection of an oratory in the new Roman Catholic Military burial ground at Madras.	600	0	0
Amount paid by the Deputy Postmaster of Malabar and Canara for repairing the Roman Catholic Church at Cannanore in March,1838, Rs. 193-4 0—in January and June,1839,Rs.295-11-1.	488	15	1
Amount paid by do. for enclosing the Roman Catholic burial ground at Cannanore.	447	1	1
Amount paid in April,1839,for repairing the injury occasioned during the late storm by the falling of the Flag-staff upon the R. C. church on the summit of St. Thomas' Mount.	91	3	11
Amount paid for enlarging and repairing the R C. church at St. Thomas' Mount, in June, 1840, and in April, 1842.	3000	0	0
Amount paid in April,1841,for building a wall round the Roman Catholic burial ground at St. Thomas' Mount.	2000	0	0
Amount paid for repairing the R C. church at Bellary in Sept.; 1838, Rs 1018-2-2—in Jan. 1841,Rs. 600-0-0	1618	2	2
Amount paid for repairing the wall of the Roman Catholic burial ground at Cuddalore in July 1840.	20	0	0
Ditto for repairing the church in Sept. and Dec 1840, Rs. 350-0 0—and in March,1841,Rs. 350-0-0.	700	0	0
Secunderabad for building a church in Nov. 1840,and in July, 1841. ..	2500	0	0
for levelling burial ground.	39	3	6
Kamptee for building church.	3332	0	0
Bangalore for building church.	2000	0	0
Poonamallee for building church.	700	0	0
Ditto for compensation for native huts erected on the burial ground	110	0	0
Amount paid by the Commissioner in Mysore to the Minister in charge of the Catholic chapel there 300 Rupees per an. for seven years ending November 1841 on account of a donation granted by Government.....	2100	0	0
Amount paid by the Sub-Treasurer in June 1839, out of the late Mr. Woolley's bequest for the maintenance and education of distressed male and female children descended from European Parents as per order of Government dated 27th May, 1839.	5,000	0	0
	37, 039	13	3

(Signed) JOHN ORR,

Accountant General.

CATHOLIC CATHEDRAL,

MADRAS. 19*th April* 1843.

TO J. F. THOMAS, Esq.

Acting Chief Secretary to the Government.

SIR,—I have the honor to acknowledge extract from the minutes of consultation, dated 28th February last, in reply to my applications of 9th January preceding.

I have the honor to acknowledge a very interesting enclosure, intituled "A statement of the sums disbursed towards the erections and repairs of Roman Catholic churches or chapels, as well as donations from Government, and from the late Mr. Woolley's bequest, to that body, from September, 1835, to April, 1842."

If that statement had been accompanied by a corresponding statement of the sums disbursed by government for the benefit of the Kirk and of the High Church Establishment, the document would be to me still more highly interesting, particularly if the returns were not limited to a period of six years and eight months, but were extended to a remoter date, so as to take in the time, when many things yet remained to be done, which a pious government could not yet do for Protestant Establishments.

Such a document comprising a period of, say, six and forty in stead of six years, might be found not altogether unprofitable to the Most Honorable the Governor in Council himself in determining his judgment as to the decision he should deem it right to give on my respectful and reasonable applications of the 9th of January. And if such a document, reaching back to a remote period, after giving much trouble to the writers in the Accountant General's and other offices,should turn out not over creditable to the Honorable Company or to the Government of former days, I know of no one who would more promptly retrieve the public honor by another and liberal instalment of tardy justice to the poor Catholic Soldiers than the present Governor. But the evidence, it appears, has not been furnished to him. Two important items in the above-mentioned statement, although under the control of government are not properly speaking, derived, from the Honorable Company's revenues. The sum of 2100 Rupees which was paid by the commissioner in Mysore at the rate of 300 Rupees per annum to a certain clergyman in the Mysore territory,—was regularly paid by the Rajah himself for many years before his revenues were handed over to the care of a commissioner. It does not appear therefore quite correct, to claim for the Honorable Company entire credit for this item. The same may be said of the sum of 5000 Rupees granted by the kindness of Lord Elphinstone, from the late Mr. Woolley's bequest for the maintenance and education of distressed children descended of European Parents.

Far be it from me to call in question the correctness of any judgment pronounced by the Governor with the aid and advice of the intelligent, and, I will add, experienced persons who compose his council. Yet I will acknowledge with all due candour, and respect, that when the said statement reached me I doubted for a moment its authenticity, as well as that of the decision of which it is made the basis. Some weeks have since passed over, and in reading the decision of the government afresh, and the statement, which they in their wisdom deemed it necessary to furnish in justification of that

decision; my suprise, I confess, remains undiminished, and rather than acknowledge such a justification of such a decision, in refusal of a reasonable request, to have emanated from the governor of this great presidency with the advice of intelligent counsellors, I have imagined various improbable hypothesis.

I will not lose time by dwelling on considerations of comparatively minor importance. I will not complain that the expense of building the partition wall between the Protestant and Catholic Burial ground at Madras is charged in the statement furnished, as if that expense were exclusively incurred for Catholic purposes. Neither will I complain that the enlargement of St. Mary's (Protestant) burial ground is *black and white* in the same statement; although it ought to be known in the Accountant General's Office, that the enlargement of a Protestant burial ground ought not to be introduced, as an item of charge, in a return professing to be "A statement of donations granted by the Government to the Roman Catholic community."

I will also pass over the sum 91 Rs. 3 as. 11 P. granted by Government for repairing the injuries occasioned to the *so-called* Roman Catholic church on the summit of St. Thomas' Mount by the falling of the flag staff in a storm. If the government flag staff had been the occasion of injury to a private house or to a Pagan temple compensation for the amount of injury, I presume, would not be withheld, and in my humble opinion, whatever may be thought at the Accountant General's Office, the heathen in such case would be just as well entitled to compensation as the christian. At all events the expenditure in question was no more for the benefit of the Roman Catholic community than if the same sum of money was expended in repairing Westminster Abbey. Like Westminster Abbey, the little church at the Summit of St. Thomas's Mount was once a Roman Catholic church but—like that stupendous monument of science and of religion in the good old English Catholic times—it has been diverted from its original destination.

I would not advert to these things at all, were it not for the purpose of showing the most honorable the Governor in Council what an effort was made in the Accountant General's Office to rake and scrape together a something, which an Anti-Catholic imagination might mistake for ample compensation to the Roman Catholic Soldiers, after so many years of ignominy, degradation, and apparently unjust neglect. The zealous clerks of the Accountant General were, it would appear, sore pressed to bolster up a good case, when they could not dispense with the amount of compensation made by Government for the injury occasioned by the falling of a flag staff. To charge us with the entire expense of the wall of separation beween the Protestant and Catholic burial ground at Madras, was shaving close enough. But there is evidence of ingenuity as well as of industry in bringing into the same account a case in which the honor or the honesty of Government was more or less involved. But the best of all, is to charge us with the enlargement of a Protestant burial ground.

I will now assume every tittle of that return to be correct—which it is not I will admit, although it is not true, that in six years and eight months, the sum of Rupees 37039, 13, 3 was disbursed from the Honorable Company's treasury for the benefit of the Roman Catholic community. That sum, great as it may appear in Madras currency, is considerably less than the expense of building, in many instances, one Protestant Church, of which we have in this Presidency, upwards of twenty built exclusively at the public expense. The building of the Scotch Kirk alone has cost the government more than eight times 37,000 Rupees, whilst the annual salaries and allowances of the clergymen attached to that one church are nearly three times the amount allowed by Government for the attendance of Catholic clergymen at all the military stations.

There yet remain several military stations at which the Catholic soldier and the civil servant remain deprived of spiritual consolation; although many years have gone by since Protestant churches were built and chaplains appointed at the same Stations. The Catholics at Arcot, and Tanjore, and Ootacamund, and Mangalore, and Quilon, and Palamcottah, and Masulipatam, and Jaulnauth are left unprovided to this day with the consolations of Religion, whilst the same stations have long since been provided with Protestant churches and chaplains. The increased allowances permanently granted to Catholic clergymen under the orders of the government of the 11th January, 1836, if brought into one sum total, will not exceed the salary and allowances of one Protestant chaplain, whilst nearly thirty Protesant chaplains are comfortably located on the Madras Establishment, and there are only twelve military stations at which a Catholic Priest receives an inadequate recompense for his labour and services.

So long as the religious feelings of the Catholic soldiers continue to be underrated, as the document furnished to me on the 28th February last underrates them, and so long as the same tender feelings are, in so many places, disregarded; the Most Honorable the Governor in Council must not blame me nor the Catholic community, if we look upon the sum of Rupees 37,000 as an instalment of tardy justice, which never can produce a genial overflow of gratitude, until the remaining instalments are paid up. Justice is yet, in my opinion, but half done, and the Government is more interested than I am in the accomplishment of the other half. The Established Church has every thing to lose and nothing to gain by such comparison as I am here called upon to make. The blood of the Catholic Soldier has been poured out as willing, as copiously and as ruddy as that of the Protestant, the Presbyterian, or the infidel, whenever and wherever the honor of the British crown demanded the greatest earthly sacrifice that man can make—the sacrifice of life. And why should the Catholic alone be kept in disgrace, when the religious feelings of the Heathens are respected? When the British treasury is drawn largely upon, in order to make reparation of honor to a Pagan temple, it is not too much to expect that the living temples of the Holy Ghost be respected. The Glory of British arms would be tarnished, it appears, if the sandalwood gates of Somnauth were not restored even at a great expense to the public; and when the Catholic Soldier is entering the field of death, no accommodation however cheap, however simple, is to be provided to enable him to prepare after his own fashion for his appearance at the bar of divine justice. If a Catholic clergyman volunteer his services and travel a long journey at his own expense for the sake of the poor neglected soldiers, he must sit down under the canopy of Heaven to

minister to them the consolations of religion. But this is not all. There is a yet a greater grievance and one which is maintained with the greatest obstinacy. When the brave Catholic Soldier pours out his heart's blood, for the honor of his Queen and his country, his lisping children are invariably kidnapped into the Military Asylums, where they learn to blaspheme the religion of their father without knowing what it was.

Lord Elphinstone, whose benevolence was greater than his power to do good, contributed somewhat to alleviate this last grievance by his kind donation of 5,000 Rupees from the late Mr. Woolley's bequest, which was then at his disposal There were at that time in our institutions thirty distressed children such as Mr. Woolley contemplated, whilst no more than six were in the Black Town School, to which double that sum was awarded. The Most Honourable the Governor in Council I am informed, has lately given a new donation of 5,000 Rupees to the Protestant asylum of Black Town. The funds of that institution were thus made treble the donation of Lord Elphinstone, from the late Mr. Woolley's bequest, to the Catholic Orphanage. In these circumstances I entertained no doubt of obtaining an additional donation for the Catholic Orphan Asylum. I did not imagine that the Most Honourable the Governor in Council would consider *six* Protestant children worthy of Rupees 15,000, and *thirty* Catholic children only worthy of Rupees 5,000, that is to say, one child educated a Protestant is of more importance than fifteen children educated Catholics. I wonder did the Duke of Wellington think so in the Peninsular wars. His Lordship in Council can best tell, and therefore I beg to refer to him the kind re-consideration of my case.

I have the honor to be, Sir,
Your most obedient Servant,
+ J. FENNELLY.

Madras Catholic Expositor, Oct. 25.

BAPTIST MINISTERS AND FATHER MATHEW.

At a Meeting in London of several Tee-total Societies the Rev. JABEZ BURNS said that their respected friend, Father Mathew, after procuring five millions of Total Abstainers in Ireland, had kindly come over to England in order to rescue the people of that country from the vice of intemperance. He looked upon that rev. gentleman as the father of the human species; and as a prophet, resembling the one who was sent to Nineveh. He (Mr. Burns) had been a Total Abstainer during six years, but he had taken the pledge again from Father Mathew, although he (Mr. Burns) was a Baptist minister. (Loud cheers) The Rev. Mr. Moore had got the start of him, but he (Mr. Burns) had been the second to take the pledge publicly from Father Mathew. (Renewed cheers.)

The Rev. JOHN MOORE here most cordially shook hands with the rev. gentleman, exclaiming, "Let no one say for the future that a Catholic priest cannot love and respect Protestant clergyman." (Cheers.)

The Rev. J. BURNS (in continuation): Some persons objected to taking the pledge from Father Mathew, because he was a Catholic priest; but he (Mr. Burns) considered that that rev. gentleman occupied a higher and a prouder position than any other man in the world. Father Mathew was—it was true—a Catholic priest, but he was a priest who would shine like a star for all eternity in Heaven. (Enthusiastic and prolonged applause) The rev. gentleman, after calling for, and obtaining, three hearty cheers for the "great Apostle of Temperance," retired amidst unequivocal demonstrations of respect and esteem.—*Tablet.*

THE CATHOLIC CHURCH

On Thusday last the sacred and interesting ceremony of the opening of the truly magnificent convent of Loretto, at Dalkey, took place. At half-past 11 o'clock, a solemn high mass commenced, assisted by one of the finest choirs we have heard; it was composed of the sweetest voices, and of a harp, piano, and organ. The Rev. Doctor Gaffney, Dean of Maynooth College, was high priest; Rev. James Cavanagh, deacon; Rev. M. Mullaly, sub-deacon; and Rev. Peter Powell, chaplain to the convent, was master of the ceremonies.

After the first gospel, the Rev. Thomas O'Carroll, of St. Andrew's church, Westland-row, delivered a striking and most apposite discourse. His text was from the 79th psalm, verses 15 and 16—"Turn again, O,God of hosts; look down from heaven, and see and visit this vineyard, and perfect the same which the right hand hath planted."

The attendance was not only numerous but highly respectable. Many families of distinction were present, and a considerable number of Protestant gentlemen and ladies also attended.

In addition to the clergymen already named, we noticed the Rev. Dr. Callan, the Rev. Mr. Sheridan, P P., Rev. Mr. Byrne, Rev. Mr. Hopkins, Rev. Mr. Gordon, of Niagara, Rev. Mr. Scully, and Rev. Mr. M'Garry.

This large and massive building commenced on the 20th of May, 1842, and has been thus completed in the unusually short period of fourteen months. It is, beyond all comparison, the finest building of the kind in the three kingdoms.

RECENT CHARGES.

(Continued from page 217.)

Speaking of the constitution of the society, Ranke says, "But there is yet another constitution (c. vi. 5) *by which even the commission of sin may be commanded.* 'Visum est nobis in Domino, nullas constitutiones, declarationes, vel ordinem ullum vivendi posse obligationem ad peccatum mortale vel veniale inducere, *nisi superior ea in nomine Domini Jesu Christi, vel in virtute obedientiæ juberet.*' One can hardly believe one's eyes when one reads such things!" (Note to p. 298, vol. i. French ed.) But what things are they? Why, simply this, that the ordinary rules of the house were not binding under pain of sin, *unless the superior should order it otherwise in virtue of obedience;*—that is, the society in its ordinary condition was governed by certain rules and regulations, which there was much merit and advantage in observing, as conducive to good order and regularity, edification, &c. But St. Ignatius, not desiring to impose too heavy a yoke upon his followers, left them free in all matters which did not militate against their three vows of chastity, poverty, and obedience. If they observed the rule and order of living which was prescribed, so much the better; but if not, there was no sin in the infraction, *unless the superior stood upon his authority, and enforced it as a duty of obedience.* Nothing more reasonable in itself, or more simply or clearly expressed in the

constitutions. But Ranke saw through a discoloured medium, misconstrued his Latin, and was perhaps happy in the mistake. Still it was unpardonable in him to make it. For, however it might seem at first sight to the inexperienced and unpracticed eye, yet Ranke, with a mind accustomed to reason, must have seen sufficient in the very constitutions from which he quotes, and in St. Ignatius's letter on obedience, which he quotes also, to have given him a strong suspicion that he was in error. These ought to have convinced him, indeed, that no such interpretation *could* be put upon the passage, let the words stand as they would, seeing that such interpretation was at direct variance with the context. Among the very rules upon which he grounds this crying accusation, he must have seen, 1°. "But also they must endeavour to be resigned interiorly, and to have a true abnegation of their own will and judgment; conforming their will and judgment wholly to the superior's will and judgment, *in all things where there appears no sin.*" (Rule 31.) 2°. And in St. Ignatius's letter on obedience to the fathers in Portugal, to which he likewise refers, he must have seen also the following quotation from St. Bernard: "Whether God, or man his substitute, command anything, we must obey with equal diligence, and perform it with like reverence, *provided man commands nothing that is contrary to God**." And 3°. in the same letter: "Wherefore this manner of subjecting our understanding, so as, without questioning, to sanction, and command within ourselves whatsoever the superior commands, is not only a common practice amongst holy men, but also to be imitated by all who are desirous of perfect obedience, *in all things where manifestly there appears no sin.*"

How Ranke could see all this, and yet fall into the egregious blunder he has committed, can, we apprehend, only be accounted for by the blindness of prejudice. And it must indeed have been a strange delusion that could so far rob him of his reason, as to induce him to believe that in constitutions so carefully and cautiously drawn up, one rule should not only so pointedly contradict the other, but should also utterly belie the solemnly-expressed opinions of their author. Could a society so celebrated for its prudence, and, as some would say, for its cunning, so far forget itself as to publish to an inquisitive and censorious world, a code of laws so wholly offensive to religion and morality, which it was their professed object to promote, and which must assuredly and most justly, expose it to the indignation and execration of mankind, and thus damn itself in its very infancy? Is it possible he could have reasoned otherwise! There was more than enough to create suspicion, suspicion demanded inquiry, and inquiry would have corrected his mistake. Why! there was not a child in Rome who would not have told him it was a falsehood. The very stones ought to have risen up in judgment against him, as he beheld before him those splendid monuments wherein the princes, prelates, and people, of that eternal city, have so nobly recorded their sense of the piety, charity, and virtue of the illustrious disciples of the blessed Ignatius of Loyola.

The right rev. prelate may seek his palliation in the pages of Ranke, but he should remember that we expect some better evidence for our conviction, than a mere repetition of the errors which the ignorance or malevolence of others have bequeathed us; and that the justice of *one* generation *may* suffice to rectify the slanders of the many which have preceded it.

But we have not yet done with the right reverend prelate and his friends the Jesuits. We have already glanced at the appendix, we must now refer to it in good earnest, for, on a second perusal, we question whether it may not be worth the while. It is, indeed, a precious specimen of historical evidence! After reciting the atrocious calumnies heaped upon the Jesuits by the parliaments of Paris of 1761-2,—and no doubt a short meditation thereon—the right reverend prelate's zeal is so warmed, and his indignation so roused, that he exclaims, "Yet this is the order which was re-established, together with the Inquisition, by Pope Pius VII., whose predecessor Clement XIV. had described them as *hostes humani generis*: and this is the order which directs the education of a great part of the people of Ireland, and of many of the sons, of the Roman Catholic nobility and gentry in England. For fuller information respecting the Jesuits the reader may consult *Les Jésuits tels qu'ils ont été* or the *Collectio Opusculorum*, Bremæ, 1798, tom i. p 677."

As a set-off against these arrêts of the Parliaments of Paris, we must refer the right reverend prelate to a short but highly interesting defence of the order, entitled *A New Disquisition, Philosophical and Political concerning the Society of the Jesuits*, &c. where he will see a long list of historical testimonies in *favour* of the society, "from Henry IV. of France, Louis XIV, Catherine II., Richelieu, Cardinal de Fleury, Bossuet, Bacon, Leibnitz, *several parliaments, who took up the defence of the Jesuits about the time of their suppression*, Clement XIII., and the French clergy, who vehemently protested against the suppression of the order," &c.; and if this do not *convince* him that he has relied too much upon the *ex parte* statements of others, we would strongly recommend to his perusal *The New Conspiracy by Dallas*, and even a still more extended defence of the order*.

It becomes, indeed, the duty of rational beings, who have adopted erroneous impressions, upon which they *act* in their conduct towards their neighbour (indeed it is due to themselves,) to erase such impressions by the substitution of others more conformable to truth and justice; and where a man has studied but *one* side, and that one side guided, as he must necessarily feel, by no very impartial mind, he may be morally certain that, however strong his convictions, he is positively and radically wrong.

Such, then, and we state it with unwavering confidence, is the character of those premises, and, consequently, of the convictions flowing from them, which have drawn forth the energetic and opportune denunciations which we have already quoted. Let us consider them a little nearer still. "Yet this is the order which Clement XIV. had described as *hostes humani generis!*" enemies of the human race! It is certainly rather a harsh expression from the common father of the faithful towards any indeed of the children confided to his paternal solicitude, when exhorting them in accents of friendly admonition, in the cause of peace and charity, but more

* Summary of the Rules of the Society, pp. 20 & 82 American ed. Washington,

* Documents Historiques, &c. concernant la Compagnie de Jesus, 3 vols, 8vo. Paris, 1827—1830.

especially towards a body of men very peculiarly subject to, and devoted to the Holy See,—lending all their energies, in whatever direction he chose to employ them, for the extension of the kingdom of Christ, of which he was the supreme head upon earth, which was so solemnly entrusted to his charge, and of which so awful an account would one day be demanded of him. Being, therefore, somewhat incredulous as to the *fact*, we gave ourselves the trouble of running through the brief of Clement, decreeing the immediate extinction of the order, and from which alone, of course, we could imagine the right rev. prelate to have selected the passage. The expression, indeed, is there, though *very differently* applied. Will the reader believe that, instead of the Jesuits, the pope refers *to his Satanic majesty*, whom he very properly designates by that significant and well merited term—the ancient enemy of the human race?! !!

The only ground upon which the Pontiff rests the extreme exercise of his sovereign spiritual authority over the institute of St. Ignatius, is the prudence which it became necessary for him to employ towards the various states of Europe, which had solicited the suppression of the order at his hands. The violent contests between the enemies and the friends of the society, in which, as a matter of course, the society must needs, more or less, take part, together with the imprudent conduct of some few individual members, had created so high an excitement, that it seemed to many, and, amongst others, to Clement XIV., that their extinction was a necessary sacrifice to the peace of the Church. The brief is altogether silent upon the merits, and nearly so upon the demerits of the order; but in the particular passage which contains the fatal and deliberative judgment of Clement, which (according to the right reverend prelate) was to consign them to posterity, covered with infamy to the latest generation, and for ever bow them down to the earth with the weight of their own dishonour, the sovereign pontiff is actually giving the world a lecture upon CHARITY *towards them*; illustrating it with that apt and beautiful text from St. James: "Who is a wise man, and endued with knowledge among you? Let him show by a good conversation his work in the meekness of wisdom. But if you have bitter zeal, and there be contentions in your hearts: glory not, and be not liars against the truth. For this is not wisdom, descending from above: but earthly, sensual, diabolical*." And calling upon all mankind to cease their troubles, contentions, and divisions, "He who loves his neighbour," says he, "has fulfilled the law. Let him, then, avoid and hold in detestation all UNJUST REPROACHES, hatred, quarrels, craftiness, and such like expedients, by which THE ANCIENT ENEMY OF THE HUMAN RACE is wont to trouble the peace of the household of God, and to hinder the eternal salvation of the faithful," &c.†

The holy father had just before forbidden all, under pain of excommunication, to injure, by any means whatever, but more particularly by contumelious invective, either by word of mouth or in writing, in public or private, any one whomsoever, UNDER COVER OF THIS BRIEF OF SUPPRESSION, but *more especially all members of the said society!* Thus, so far from giving any countenance whatsoever to the conduct of the right reverend prelate, placing him under his high displeasure for offending against the injunctions he had laid down in the name of charity*.

Verily, we cannot but marvel with what ingenious facility these teachers, *par excellence*, of that good and wholesome doctrine, that *the end doth not justify the means*, do devise *their* means of carrying out *their* ends. More especially have we observed this, when the design has not been in the most strict accordance with the injunctions of the apostle, "Let not, then, our good be evil spoken of;" while men seem driven to seek their own reputations in the ruin of others; and when one really might find occasion to suspect that the arch inventor and instigator of evil might not be wholly a stranger to the scheme. However strong the provocation, we cannot nevertheless work up our minds to believe that the right reverend prelate has, in this instance, fallen under the temptation, *wilfully* to corrupt and misapply his quotation: we must charitably presume that he has only decked himself with borrowed plumes, and fights with weapons provided by another. Has he not incautiously relied upon some enemy less scrupulous than himself, and who was bold in his imposture, in proportion as the public mind was credulous, and as his victim was friendless and unprotected? But the star of justice has its orbit, as well as less benignant constellations, and the sentence which one generation may pronounce almost by acclamation, another may rescind upon a fuller hearing; and we fondly hope that the right reverend prelate will be more just as well as more cautious for the future. But, as he has made *his* extract from the brief of their *suppression*, it is but fair that we should make ours from the bull of their *restoration*.

* Chap. iii. 13, 14, 15.

† "Nam qui diligit proximum, legem implerit, summo prosequens odio offensiones, simultates, jurgia, invidias, alaque hujusmodi *ab antiquo humani generis hoste excogitata, inventa, et, excitata* ad Ecclesiam Dei perturbandam" &c.

* It is said in the brief, that certain germs of discord were observable in the Society which began to excite dissensions amongst its own members, and troubles between them and other religious orders, &c. but where the accusations against them are mentioned, they are only referred to as matters of past history, or as certain things *laid to their charge* now, which are *pretended* or *asserted* to be; or at most, disapprobation is pronounced against individual members, and even this in vague and general terms, without any specification of persons or places; while nothing is brought forward to compromise the principals of the Society, or to show that they had departed from their original Institute. He, Clement, is evidently seeking an excuse for complying with what was demanded of him and takes especial care to state nothing in their favour; which clearly shows also, that he was not casting up a balance sheet, and giving the verdict against them, but merely enumerating some few of the accusations, admitting the troubles which they occasioned, and coming to the resolution that, under existing circumstances, they were no longer in a situation to render any service to religion in their capacity of members of the Society of St. Ignatius. But, to prove that he had no just ground of complaint against the Society in general, or its principle, he says, "But that the world may know that our only object is, the advantage of the Church and the peace of Christendom, we desire to give some consolation in their sorrows to every member of the Society, each individual of which is most dear to us in Jesus Christ, *and that all troubles and contentions being at an end, they may apply with more success, to cultivate the vineyard of the Lord, and to procure the salvation of souls*, we decree" that "they either enter other religious communities, as their inclination may direct them, or place themselves as secular clergy under the immediate jurisdiction of their ordinary," &c. Was this treating them as *hostes humani ge-*

After reciting that the emperor Paul "had warmly recommended the said priests to the Holy See, in his most gracious despatches of the 11th of August, 1800, in which, after having expressed his special regard for them, he declared that it would be gratifying to him for the good of the Catholics of his empire, that the said company of Jesus should be established in his empire under that authority;" Pius VII. proceeds to say:

"We, therefore, considering attentively the great advantages which these vast regions, almost destitute of evangelical workmen, might thence derive, and weighing in our mind the great increase which these clergymen, *whose morals and doctrines were holden in such high estimation*, would, by their unabated labours, their intense zeal for the good of souls, and their indefatigable preaching of the Word of God, occasion to the Catholic religion, have thought fit to second the wish of so great and beneficent a prince."

"A short time after," he continues, "we had ordained the restoration of the order of Jesuits in Russia, we thought it our duty to grant the same favour to the kingdom of Sicily, on the earnest request of our dear son in Jesus Christ, Ferdinand, who entreated that the company of Jesus might be re-established in his dominions and states, as it was in Russia, from a conviction that, in these deplorable times, the Jesuits were the teachers the most capable of forming youth to Christian piety, and to the fear of God, which is the beginning of wisdom, and to instruct them in literature and science in the colleges and public schools under the direction of these regular clergymen.....

"*Almost the whole Catholic world demands, with unanimous voice, the re-establishment of the Society of Jesus.* We daily receive to this effect the most pressing petitions from our venerable brethren the archbishops and bishops, and the most distinguished characters of every degree and order, more especially since the abundant fruits produced in every country in which this Society has had a footing, have been publicly known."—*Bull of Pius VII. See Appendix to the Disquisition.*

The bull, at the same time, extends the re-establishment of the order to all the states and dominions of the world, and revokes *in toto* the brief of Clement XIV.

But let us now take a leaf from the ordinance of the king of Spain for the revival of the institute within *his* dominions.

"Since," says his majesty, "by the effect of the infinite and special mercy of our blessed Lord, for me and my faithful subjects, I have found myself in the midst of them, reseated upon the glorious throne of my ancestors, I have received, and continue daily to receive, a number of representations made to me from the provinces, towns, villages, and boroughs of my kingdom, from the archbishops, bishops, clergy, and even the laity, all of whom have laid before me proofs of the loyalty and attachment, and of the warm interest they take in the temporal and spiritual welfare of my subjects, most earnestly supplicating and imploring me to re-establish, throughout every part of my dominions, the society of Jesus, inviting me in that to follow the example of the other sovereigns of Europe, and especially that of his holiness, who has thought proper to repeal the brief of Clement XIV., bearing date the 21st day of July, 1773, which extinguished the religious regular order of the Society of Jesus by the publication of the famous constitution of the 7th day of last August; *Solicitudo omnium ecclesiarum.* After such respectable precedents, I did whatever lay in my power to ascertain, in the most positive manner, the falsity of the criminal charges laid to the account of the society of Jesus, by their rivals and enemies, who were at the same time the enemies of the most holy religion of Jesus Christ, which is the first fundamental law of my monarchy and that which my glorious predecessors ever protected and defended, with heroic firmness and constancy, thereby fulfilling the obligation, which the title of *most Catholic*, which has ever been allowed them up to this day by all other sovereigns, imposed upon them, and that zeal and example which, with the help of God, I wish and hope to follow. I have at length brought myself to the thorough conviction that the real enemies of religion and kingly government were the very persons who had laboured, with the most earnestness, at rendering the society of Jesus odious, at dissolving it, at persecuting its unoffending members, *by employing against it the vilest intrigues, the foulest calumny, and the most ridiculous imputations.*"—Ibid.

LONDON

BERMONDSEY.—The interesting ceremony, which we announced last week as in preparation, was perfected on Thursday, when the four young ladies to whom we then alluded Misses Beaucham, Pellatt, Savage, and Dawson, received, at the hands of the Right Rev. Bishop, the Vicar Apostolic of the London District, Dr. Griffiths, the white veil and religious habit of the order of our Lady of Mercy. The church was crowded with members of the leading Catholic families, and a complete concourse of curious strangers.

GRANTHAM.—On Sunday last, the 20th inst., Bishop Wareing gave Confirmation in this town to sixty-seven of the congregation, nearly all of whom are converts. The progress which our holy religion is making here is indeed most cheering. As we may easily imagine, the bigotry of many has been excited, especially amongst the Protestant clergy. They seem evidently aware that the "Establishment" is fast tottering to its fall, and therefore their zeal is at last awakened to prop it up by every means within their power. Tracts and pamphlets issue forth—as is the case in Grantham, full of the most unfounded statements, prejudice, and bigotry. But happily they have tended to advance our cause tenfold. People have now learned to judge for themselves, and to hear both sides of a question; and thus all the unchristian and uncharitable attacks of our enemies have ended only in their own defeat and disgrace. The people of Grantham know this well. In the evening vespers was sung, and benediction given by the bishop. The Rev. John Dalton, of Lynn, preached on the occasion in behalf of his intended new church, towards the erection of which he has been struggling for some time to raise subscriptions. We heartily wish him every possible success in so sacred a work, that tends to the honour and glory of God, and the advancement of religion amongst those who know it not.

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THE

BENGAL

CATHOLIC HERALD.

'One body and one spirit—one Lord, one faith, one baptism.'

No. 19.] CALCUTTA: SATURDAY, NOVEMBER 4, 1843. [VOL. V.

THE LATE VERY REV. H. MORE,

RECTOR OF ST. XAVIER'S COLLEGE.

The very kind and comprehensive notice of the late Very Rev. H. Moré taken by our respected Contemporay *the Englishman* leaves it to us merely to add, that at about 3 o'clock P. M. on Sunday, the remains of the lamented Rector of St. Xavier's were privately conveyed to the Cathedral, where they were received by the Archbishop and Clergy with those solemnities which the Catholic Ritual prescribes for such an occasion. At quarter to five on the same evening, agreeably to the notice contained in the printed circular, the Archbishop together with the Clergy of the Cathedral and of St. Xavier's College proceeded in order to the Bier on which the Corpse was deposited; a portion of the appointed prayers having been recited, the Archbishop addressed the assembled multitude on the melancholy event, which brought them then together. His Grace opened his discourse with the awful words of the Psalmist "Thy judgments, O Lord, are a great abyss," and illustrated the truth of them by referring to the severe dispensation which had so suddenly deprived St. Xavier's College of a Head so well qualified to conduct that important Institution, and the Church of Bengal of a Priest, who for so many years had laboured with zeal combined with apostolic meekness and humility for the faithful and most especially for the poor. If, continued the Archbishop, there be any here present, who during this holy Pastor's life time. disregarded his sweet and salutary admonitions, let them now not any longer harden their hearts; let them listen to the voice of warning already issuing from the grave, which is to receive the venerated remains of their late pastor, "yesterday for me, today for thee." To all assembled, Religion proclaims, said his Lordship, that they are congregated here, not to gratify a vain curiosity, not to pay an empty tribute of respect, but for the far more solemn and sacred purpose of giving effect to the admonition of the Holy Scriptures, "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."

We regret we can supply only the above imperfect outline of the Archbishop's discourse. As soon as his Grace concluded, the rest of the grand and imposing ceremonies of the Church were completed, and the body consigned amidst the tears and lamentations of the numerous assemblage, to the grave prepared for it within the sanctuary, at the Gospel side of the altar. On Monday morning a Solemn Office and High Mass were celebrated for the eternal repose of Father Moré's soul; the Archbishop, assisted by all the Clergy who had been present at the interment, officiating. On this occassion also the congregation was very numerous, several being in attendance who could not be present the evening before, on account of the unavoidably short notice which was given of the funeral. In the depth of our unfeigned sorrow for the loss we have sustained, we are consoled by the reflection that the great worth of the lamented subject of the Memoir was duly appreciated not only by the Catholics but also by a large number of our Protestant Fellow Citizens.

The following is the Memoir referred to above, but we hope to give in our next a more full biography of the lamented Rector.

IT is with deep concern we have to record the death of the Rev. H. Moré, S. J., late Rector of St. F. Xavier's College. But having been obligingly furnished with a brief, though imperfect outline of the life of Mr. Moré, which we give below, we shall content ourselves by observing that, the loss occasioned by his death, which took place yesterday

morning, will be deeply felt by all who had th pleasure of his acquaintance, and especially so by the College, to which his talents and indefatigable labours have for some time past been devoted.

The Gentleman who has favored us with the memoir, says:—

"The Revd. Hippolyte Moré, late Rector of St. Xavier's College, was a native of Bordeaux, where he was born on 23d March, in the year 1800. Whilst he was yet a student he conceived an ardent desire to devote himself to the conversion of the Natives of India, and was accustomed to spend many of his leisure hours in praying in a Chapel dedicated to God in honor of St. F. Xavier, that he might be chosen as a Missionary to that country. Having finished his studies, he applied for admission into a religious order in hopes of being sent out to carry the tidings of the Gospel to India, but being assured by the superiors of that order, that he would more surely obtain his end by entering the Society of Jesus, he enrolled himself among its members on the 4th of Sept. 1823.

During the succeeding years of his life, he filled in succession various offices in the Colleges of the Society in France, Spain and Portugal. He was in Lisbon at the time of the revolution in favor of Don Pedro, and like many of his Brethren, had Bishopricks and other distinctions and emoluments offered to him provided he would exercise his influence to support Don Pedro, but like the rest of them he answered that he was a minister of the Gospel and not the agent of a political party. Soon after the College was surrounded by an armed multitude, and he and the other members of his order escaped with difficulty, and in disguise to an English ship, in which they lay concealed for several days in the hold, beneath baskets of onions. After a painful delay they sailed for Liverpool, whence they proceeded to Stonyhurst College, where the Rev. H. Moré filled one of the chief offices for several months, and endeared himself to all by his charitable and accomodating spirit. In 1833, when the English Jesuits embarked for Calcutta with the Right Rev. R. St. Leger, V. A., he was selected on account of his zeal and knowledge of the Portuguese language to join them, and thus attained the object for which he had entered the Society of Jesus, at a time when he least expected it. His zeal and labors in Calcutta and Chandernagore especially among the lower classes of Portuguese and native Christians, are too well known to need comment. At Dacca, Koomillah, Hoosenabad, Chittagong, &c his fatigues and privations were such as to lay the seed of the disorder which has terminated so fatally. After the departure of the Rev. F. Chadwick, he was nominated Rector of St. Xavier's College, and in the discharge of this office he, by his humility, prudence, charity and affability, gained the affections of persons of all parties, and secured that unanimous support to the College of St. F. Xavier to which is chiefly to be attributed its present prosperity.

Though often entreated to return to Europe for the sake of his health, the deep interest which he felt for the inhabitants of India, led him to reject every proposal of the kind, and in his last words to his afflicted brethren he assured them that it was his greatest comfort to think that his bones would rest in India amongst those to whose welfare he had from his earliest youth desired to devote his life."—*Englishman, Octobet* 30.

AGRA.

Address presented to Bishop Borghi on leaving Agra.

(*From a Correspondent.*)

At a meeting held by the Catholics of Agra on the 11th instant, for the purpose of getting up an Address to be presented to Bishop Borghi on his departure for Europe, the following gentlemen were elected as a committee for drawing up the address, viz.

Messrs. W. Greenway,
Fanshawe F. DeCruze,
L. Teyen.
R. P. Stowell, and
P. Lyons.

The following is the Address drawn up by the committee:

To the Right Rev. Dr. J. A. Borghi, *Bishop of Bethsaida and Vicar Apostolic of Thibet and Hindustan.*

My Lord,—It would ill become us on your approaching departure from India, to allow your Lordship to quit the field of your labours without some manifestation of the respect and esteem which we entertain for your Lordship, and we accordingly feel it to be a duty incumbent on us to tender to you on an occasion like the present, our warm expressions of gratitude and regard, accompained by our grateful acknowledgments for your exemplary exertions to promote the happiness and the moral and spiritual welfare of the Catholic Community.

2. From the time when you arrived in this country in 1839, we have observed with unfeigned satisfaction, the untiring zeal and disinterestedness which have characterized your exertions in the cause of religion and of humility, and your pious endeavours to disseminate the doctrines of the Catholic faith, all of which cannot fail to secure to your Lordship a prominent place in the annals of the Religious History of the Catholic portion of this country, to devote time and attention, to sacrifice all worldly considerations, and to labour for the general good, are not virtues that can pass by without exciting our regard, and our especial thankfulness and gratitude.

3. When we take a general survey of your successful career, we are the more struck with admiration at the piety, the charity and the judgment with which your labours have been directed towards eradicating error, and introducing in its place the true word of God, by planting firmly in the benighted land, the standard of the cross.

4. In whichever light we view your connexion with the Catholics of Agra, and their friends, whether as their Rev. Father and affectionate Adviser, or their much revered Prelate and Pastor, we are equally impressed

with your pre-eminent and inestimable virtues. The kindness, the prudence and discernment which have ever been the essential characteristics of your counsels, are fresh in the recollection of every member of the Catholic community. Where is the memberof this community, who has not in some measure benefitted by your paternal and well timed advice, as it regarded the line of conduct to be pursued by us, in our spiritual and social relations in life—we have hence greater reason deeply to deplore even your Lordship's temporary separation from your flock, nor can we forget the religious instruction and edification we derived from attending to your erudite exhortations delivered from the sanctuary.

5. It is now with great gratification that we advert to the establishment at Agra, through your instrumentality of a CONVENT and ORPHANAGE Institutions such as these were long considered a desiderata by, we venture to assert, all Catholic India; and it is hardly necessary to observe, that their permanent establishment at this station must even afford to the Catholics and their friends on this side of India a theme for much self gratulation. But while we hail with joy the establishment of the institutions in question, we are not insensible to the pre-eminent claims which you have on our gratitude; for we behold in those institutions the fruits of your increasing and uniform labours on our behalf. It is a notable fact that some ten years since, the Catholics of India, either here, or in the chief presidency, were destitute of the means wherewith properly to rear up their children in the exercise of their own faith. Assuredly, it was of vital importance to Catholic parents that their children should be provided with such religious education as would render them good Catholics, dutiful children, and useful members of society—such a consummation of their ardent wishes has at length been accomplished at Agra, through your Lordship's laudable zeal and exertions employed ever since your assumption of the sacred duties of THIS MISSION. In truth my Lord, we are indebted for these great accessions to our Institutions to your bounty and charity under the blessings and dispensations of an all-wise and merciful Providence.

6. In connection with the foregone subjects, we cannot omit to notice in this place, the christian spirit that has animated your Lordship in the erection of a chapel at Landour, a measure in every way calculated to secure to the Catholic traveller and invalid resorting to that locality for the benefit of their health, the means of religious observance, and spiritual consolation, advantages which to them must ever be matter of the deepest concern. The establishment of this chapel alone, apart from all other considerations, is in itself a memorial of the signal benefits conferred by your Lordship on the Catholics of India, and we would be wanting in our duty, were we to neglect availing ourselves of so favorable an opportunity for thus publicly recording, with respect, our sense of the eminent and unrivalled services rendered by your Lordship to the Catholics of Agra, and to your fellow creatures.

7. We need not point to distant institutions in exemplification of the general improvement your Lordship has effected; in as much as we have here abundant proofs to cite in corroboration of this fact. The chapel in this station affords sufficient evidence of having been materially improved in all its departments and resources.

8. The value of your Lordship's labours in India is greatly enhanced by your judicious and liberal arrangements to insure to poor Native Catholic Widows and Orphans, every comfort in their spiritual and temporal wants by enlarging the Orphanage and sheltering therein increased numbers of those indigent creatures. It would be exceeding the necessarily confined limits of this address, were we to enumerate the many important services rendered by your Lordship to the cause of religion and of Catholic India, we shall therefore content ourselves with respectfully stating, that we are fully convinced of the pious and generous motives which actuate your Lordship in quitting for a time your place amongst us, and we further experience much consolation from the reflection that our separation will be but of short duration. That you will soon return to your flock, after having effected every arrangement with every desirable accession to the convent, and with the means for establishing on a firm basis and with the co-operation of Christian Brothers, a Boy's School at Agra.

9. Finally, we beg to bid your Lordship farewell, and we would that we could offer you some mark of our respect and gratitude more acceptable than this poor tribute to your virtues and merits. In wishing you then uninterrupted health and happiness and the accomplishment of the great ends held in view, your Lordship will permit us to solicit your prayers on our behalf, and the apostolic benediction. With much respect,

My Lord, we remain,
Yours Lordship's respectful & loving servts.
(Signed) THE CATHOLICS of Agra,
and their Friends.

Agra Oct. 17, 1843.

LETTER No. VI.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—Unity is one of the attributes of the Divinity—"*Trinity in Unity*," it comprehends one Lord, one Faith, and one Fold; it is the first and the strongest evidence of Truth,—it is the symbol, the handmaid of a one pure, holy, and glorious Church, for if its contrary quality enters, that is, opposite doctrines, it follows, that error must be the concomitant of truth, and that division, as it were, steps in between one Lord, one Faith, and one Fold, and rears for itself, out of the scattered flock, a variety of faiths and of detached folds, thus at once losing the character which is given to the Church in Scripture, as "my perfect one is but *one*—without spot, wrinkle, blemish, or any such thing" and becoming a thing as foul and disunited as error and dissension could make her. No wonder then that Christ entreated so fervently that his Church might be endued with the spirit of Unity "*that they may be one as thou, Father art in me and I in thee.*" So prayed the Saviour of mankind. No wonder then that St. Paul inculcates so emphatically to be "*careful to keep the Unity of the spirit in the bond of peace*," and no wonder that the Psalmist exclaims in ecstacy, "*How good and how pleasant it is for Brethren to dwell together in Unity*," and it is under this figure that the Church is represented in the Canticles "*terrible as an Army set in array*," for Unity carries force with it; Unity too is nearly allied to Catholicity: break through the one and you destroy the other; it is by her Unity that the Church is enabled to trace her Catholicism from age to age; it is by an unbroken concatenation of historical events, and spiritual prerogatives transmitted from hand to hand, from mouth to mouth, that the Church of the present day claims her legitimacy with Christ and the Apostles; nay, she can go back for her lineage to the Patriarchs of old, to Jacob, to Isaac, and to Abraham; Moses and Aaron were as but the acorn is to the mighty oak tree, the germ of the future Ark of man's spiritual salvation; they and their people were merely symbols, or heralds of the *Mighty One* who, with his glorious Church, was to follow; there were indeed mighty signs of *her birth* from the beginning of the world—from the fall of man; it is truly, my friends, a glorious object, and worthy the highest aspirations of man, to contemplate this glorious dispensation—the Redemption of mankind! Man had hardly fallen when the God of all goodness placed him again in the way of eternal salvation. As God was pleased to create man with the right of *free-will*, with a power to do or to refrain—to obey or to disobey, with a quality to know good from evil, to follow the impulse of God's holy spirit or to reject it; and thus making him above the beasts of the field, a rational and a free being, and not the creature of instinct, or the passive instrument of an irrevocable fate. But alas, this man in an evil moment abused this glorious right, and fell, partly by his own free will and consent, and partly through the suggestion of the evil one. As man then became thus partly the instrument of his own fall, so the same Divine Providence in his unsearchable goodness was pleased to establish *a means* by which man might in like manner be partly the instrument of his own salvation. He said to man after his fall, "*In the sweat of thy brow shalt thou eat bread*"—so he told him, "*if thou wilt be saved, keep my Commandments.*" This is not more manifest in nature, than it is in the spiritual world; man to gain sustenance for his body must not sleep and be idle all his life time, from the king to the beggar man must work and toil for his bread, so to gain eternal life for his soul, he must in like manner work in the Lord's vineyard. It is true, he cannot save himself by his own acts *alone*, but salvation will not be forced upon him; he must knock before the door is opened; till before he can sow—sow before he can reap. As God has laid down laws of nature for the temporal existence of man, so he has laid down divine ordinances for his spiritual life. Man can no more break through the latter than he can through the former *with impunity*, for he is an independent and an answerable being. It is upon this broad basis then, my friends, we must trace up the Church of Christ link by link—by her Unity of one Faith and one worship; on the other hand in proportion as this heaven born virtue, Unity of spirit, is held up to us, its opposite vice, Disunion or Division is condemned and denounced; for it weakens a cause in the same ratio that Unity strengthens it; St. Paul reckons it among the works of the flesh; he tells us that, *they who* "*do such things, as contention, emulations, wraths, quarrels, dissensions, sects, shall not obtain the Kingdom of Heaven*," Gal. V. 19, 20, 21. How fearful, how awful from *such an authority*!! and we know division in religion is the mother of all these passions and consequences—these are its fruits generated by pride and disobedience; it is like a wolf among the flock—it destroys and scatters the sheep, it gives birth to sects, it laughs at authority, and it subverts truth, and substitutes error. It is an axiom in theology that the spirit of Truth and the spirit of error, or in other words, that of Unity and Division, cannot co-exist in the same abode or Church, for

Christ says "*he that is not with me, is against me, and he that gathereth not with me, scattereth,*" Matt. X. 11, 30. Here is Unity and Division defined by a divine hand. It vitally concerns your salvation then to examine my friends, whether you are *within* or *without* the *Fold of Unity*. I shall endeavour to show you in the next letter *something of Protestant Unity*.

Yours faithfully,

C. A. C.

TRANSUBSTANTIATION.

(Continued from page 215.)

But they are *bad* reasoners; aye, even such men among them, who in every other concern of life, act with wonderful foresight and correctness. In order to indulge party prejudices and their aversion to Catholicism with everything belonging to it, they plunge into assertions, which, if followed up logically, would destroy root and branch all piety and religion; but as soon as it comes to the drawing of the legitimate consequences from their acknowledged premises, they shudder at the awful abyss of immorality and infidelity, on whose brink they stand, and choose, (oftentimes insensibly to themselves) rather to talk nonsense and inconsistencies, than abandon all sense of duty or all regard for revealed truth. In this respect they are not very unlike Don Quixote, who in every other circumstance of life acts and speaks in a manner most creditable to any sensible gentleman; yet who in every matter relating in the slightest degree to his favorite knight-errantry, not only behaves and talks like a mad man, but even declares all persons not as mad as himself, to be possessed by some malignant spirit, envious of his good intentions and valorous achievements. But to return to St. Hilary's testimony. The holy Father continues by saying: "Si vere igitur carnem corporis nostri Christus assumpsit, et vere homo ille, qui ex Maria natus fuit, Christus est, nosque *vere* sub mysterio carnem corporis sui sumimus, et per hoc unum erimus, quia Pater in eo est, et ille in nobis; quomodo voluntatis unitas asseritur, cum *naturalis* per Sacramentum *proprietas* perfectæ Sacramentum sit unitatis? That is: "*If then Christ has truly assumed the flesh of our body, if Christ is truly that man, who was born of Mary, and if we truly receive the flesh of his body, and thereby become one, as the Father is in Him and He in us; how is a (mere) unity of will asserted whilst the substantial (naturalis) possession by means of the Sacrament, is the Sacrament of perfect unity?*" This passage shews conclusively, that, unless we are ready to deny the *substantial* unity between the Father and the Son; unless we are willing to give up the fundamental dogma of Christianity, viz. the *real* incarnation of the Son of God; we must admit, that Christ is *substantially* in the Blessed Eucharist, and that by means of the sacred mysteries, we enter into a *substantial* union with the Saviour. Now this, I should say is pretty much as near to Transubstantiation, as Mount Sion is to Jerusalem. But I fear with our modern Sectarians it happens as with the brothers of Dives the glutton. Even, if they saw signs and wonders, even if a dead man were to rise from his grave, and attest the truth of the Catholic tenet, they would still persist in refusing to believe it. Well may we apply to them the subsequent words of the zealous bishop of Poitiers, wherein he rebuked his adversaries the Arians, who were as fervent, and obstinate abettors of a *figurative* Trinity as the generality of modern Protestants are of a *figurative* Eucharist. "Non est *humano* aut *sæculi* sensu in Dei rebus loquendum; neque per violentam atque imprudentem prædicationem sanitati cœlestium dictorum extraneæ atque impiæ intelligentiæ perversitas, extorquenda est." "*In the things of God, he says, we must not speak with a human or worldly sense, nor must we by a violent and imprudent preaching squeeze from the soundness of heavenly sayings the perversity of strange and impious understanding.*" I wish to God, Dr. Martin Luther had taken this most sensible admonition to heart, and had acted up to it! It would have certainly spared him the awful responsibility of having disturbed the peace of the Church of God, and ruined millions of souls into damnation; and among others it would have unquestionably prevented him from abandoning the dogma of Transubstantiation and fixing upon Consubstantiation, not because it was true, but because he deemed it vexatious to the Papists. It would have saved John Calvin the trouble of taxing his versatile mind, in order to find out a system differing both from that of the Catholics and that of Luther, not because it was better than either of them, but because he was ambitious to become the inventor of a fresh novel doctrine in a matter of such paramount importance. It would rid the Sacramentarians of the ungracious task of squeezing Scripture, ecclesiastical antiquity, aye, even common sense into the straight waistcoat of their anti-popery prejudices, and make their proud worldly minds submit themselves with more humility to the simple understanding of the word of God. Did our modern preachers and mountebanks possess the spirit

of God, they would unquestionably prefer imitating the Fathers of the Church of Christ and the generous defenders of her saving faith than run, as they now do, in the footsteps of her sworn enemies, and the robbers and adulterers of more or less of her heavenly doctrines. Then they would easily understand to think and to say with St. Hilary, as follows: "De *naturali* enim in nobis Christi veritate quœ dicimus, nisi ab eo discimus, stulte atque impie dicimus. Ipse enim ait:" Caro mea vere est esca, et sanguis me us vere est potus. Qui edit meam carnem et bibit maum sanguinem in me manet et ego in eo. "De *veretate* carnis et sanguinis non relictus est ambigendi locus."—Which means: "*For what we say of the substantial (naturali) reality "veritate" of Christ within us, is foolish and impious, unless we learn it from him. But he himself says*: "*My flesh is truly meat, and my blood is truly drink; who eats my flesh and drinks my blood, remains in me and I in him.*" "*Hence there is left us no place of doubting about the reality (veritate) of the body and blood.*" This is language worthy a Catholic mind, worthy a heart which feels a simple, filial respect for the sacred words of Scripture; language, which at first sight shews, that St. Hilary and the Church in the fourth century were no *Calvinistic shadowists*, but professed the Catholic doctrine that the *body and blood* of Christ constitute *verily* and *indeed* the *real substance* in the Blessed Eucharist. At least, as long as I cannot be convinced, that St. Hilary hit upon the deceitful expedient of the Fathers of the Church of England-faith; viz. of giving with one hand, what they take away with the other, of teaching one doctrine in the text, and the contradictory one in a note; I must remain persuaded that the Saint meant by his *verily* and *indeed*, &c. somewhat more than the Church of England catechism. In fact he is so much persuaded of the Blessed Eucharist's being nothing else, but what the Catholic Church even in our days professes it to be, that he calls it at once the *true body* and the *true blood*; and this not only because the Lord himself had declared it such, but because it was the received faith of the Christian world. "Nunc enim et ipsius Domini professione, et fide nostra *vere caro* est, et *vere sanguis* est. Et hœc acceptatque hausta id efficiunt, ut et nos in Christo, et Christus in nobis sit." That is, *For now* IT IS, *both by the Lord's assurance and our own faith*, TRULY THE FLESH AND TRULY THE BLOOD. *And these eaten and drank, effect that we be within Christ*, and CHRIST WITHIN US. Surely, Mr. Editor, this is pretty unequivocal language. Still to prevent even now a Calvinistic mistake of Christ being within us in *figure*, by *faith*, by an *act of commemoration*, St. Hilary says that Christ is within us *by his flesh*. "Est ergo in nobis ipse per carnem." *He is then within us by his flesh.* This much may amply suffice us in regard to St. Hilary and his times; who, if he had sat with the Fathers of the fourth Lateran or the Tridentine councils, would undoubtedly have voted for Transubstantiation, and have anathematized all innovations against it as strenuously as any of them. Still I know obstinate heretics will not be convinced; but these I may as well dismiss with the pathetic words of the same holy Bishop: "*Is this perhaps not the truth? Forsooth, let it happen to be no truth to those who deny, that Jesus Christ is truly God!*"

(To be continued.)

FOR THE ORPHANAGE AT CHANDERNAGORE.

THROUGH MR. N. O'BRIEN.

H. Palmer,	Rs.	2	0 0
J. O.		2	4 0
A Friend,		2	0 0
J. F. S.		2	0 0
T. S. Hinley,		2	0 0
H. Lucas,		1	0 0
W. D. Ambrose,		1	0 0
John S. Chisholm,		16	0 0
A Friend,		2	0 0
J. V.		2	0 0
A Friend,		2	0 0
A Friend,		2	0 0
A. H. B.		2	0 0
Mrs. Henry,		1	0 0
A Friend,		16	0 0
Mr. Roussac,		6	0 0
C. Timms,		1	0 0
A Friend,		1	0 0
W. W.		5	0 0
Samuel Smith,		8	0 0
M. Close,		5	0 0
A. G.		5	0 0
J. A. C.		5	0 0

From a Convert, for the use of the Orphan and other Catholic Schools of the Bengal Vicariate, 21 Doz. Plates, and 8 Dozen Bowls.

FESTIVALS.

Sunday, November 12,—XXIII. After Pent. 3d Nov. Patronage of the B. V. M. d. gr. com. &c.
Monday, 13,—St Stanislaus. C. d.
Tuesday, 14,—St. Laurence, B. C. d. (J. S.)
Wednesday, 15,—St. Gertrude, V. d.
Thursday, 16,—St. Edmund, B. C. d. (E. S.)
Friday, 17,—St. Gregory Thaum, B. C. sem.
Saturday, 18,—Dedicat. of the Church of SS. Peter and Paul, d.

MADRAS.

THE CHURCH OF ST. FRANCIS XAVIER IN PARCHERRY.

On Wednesday the 6th September the Catholic community of Madras had the gratification of witnessing the solemn and interesting ceremony of laying the "foundation stone" of a church to be erected in Parcherry, to the greater glory of the Holy and undivided Trinity, under the Patronage of St. Francis Xavier, the Apostle of the Indies.

At a quarter past six o'clock in the morning the procession advanced from the vestry-room of the present temporary chapel to the place where the new building is to be raised. The cross bearer and acolytes headed the procession, the Bishop and clergy were last. His Lordship wore mitre, crozier, cope &c. When the procession arrived at the place intended for the altar where a cross had been erected by Dr. McAuliffe the day preceding, the prescribed antiphons, psalms, prayers, and litanies were sung, in which the clergy and choir joined. Before the foundation stone was deposited in the place destined for its reception, a brass-plate with an inscription commemorative of the event was handed by the Bishop to Doctor McAuliffe together with some parchments. The rev. Gentleman read the inscription, in an audible voice, in Latin, English and Portuguese; and then he handed a parchment to the Rev. P. D. Lewis Ponnoosawmy, who read the same in Tamil. The foundation stone was then laid by Mr. Mayers the principal Benefactor of the mission. After which the votive mass of St. Francis Xavier was said by the Bishop attended by Dr. McAuliffe. After mass a large party, including the Bishop and clergy, sat down to breakfast in a tent erected for the purpose by the Catholics of Parcherry, who where anxious to invite their friends from the neighbouring districts to be present on the august occasion. The following is the English version of the inscription.

TO THE GREATER GLORY.
OF THE HOLY AND UNDIVIDED TRINITY.
IN THE YEAR OF REDEMPTION
MDCCCXLIII.
On the 6th day of Sept. in the Reign of Her Most Gracious Majesty
QUEEN VICTORIA,
In the Pontificate of our Holy Father
GREGORY THE SIXTEENTH,
The first stone of the Church of St. Francis Xavier,
APOSTLE OF THE INDIES,
Was Laid by GEO RICKETT MAYERS Esq.
The principal Benefactor of the Mission, in the presence of the Right Rev. J. Fennelly, Bishop of Castoria and Vicar Apostolic of Madras, of six British Clergymen, two Capuchins and one Native priest resident in Madras, and a large assemblage of the Faithful.

Copies of the Madras Expositor and Examiner, the Bengal Catholic Herald, The London Tablet, The Dublin Weekly Freeman's Journal, Weekly Register, Pilot and Nation, The Edinburgh Courier and The Australasian Chronicle, A medal of Father Mathew's Irish total abstinence society with some Indian, English, Irish, Roman and American coins, were deposited in the Stone along with the Inscription.

This church, if we may judge by the extent of the foundations already marked out, which (we are informed) include only the nave, side-aisles and steeple, will be every way worthy of the great apostle of the Indies. The whole edifice, it is estimated, will be completed at an outlay of £3500 Stg. or 35,000 Rupees. The nave and side-aisles will be fit for service in six or eight months. These will be completed for £ 1500 Stg. or 15,000 Rupees. The remaining superstructure will not be raised for two or three years, unless Providence should provide means sooner. The steeple also will lie over.

In the elevation, which has been shown to us, the steeple will rise 103 feet above the surface of the earth. It will be undoubtedly a great ornament to the town. Immediately over the bells there is provision for a large town clock. The steeple will front Popham's broadway, which is growing daily into importance, and promises in a few years, if it be not so already, to be the most respectable street in all Madras. An order has been already sent to Ireland for a set of joy-bells for this church, to be cast by the same intelligent artist who made the large bell for the Cathedral of Tuam. The superstructure which it is intended to raise at present will be sightly, and we may say a perfect building in itself, even without the additions which are to be raised hereafter. Instructions have been given to make provision, in laying the present foundations, for these contemplated additions, so that they may not interfere with the security or symmetry of the present erection.

We wish our beloved Bishop a speedy and successful consummation of this his grand undertaking. We are grieved, whenever we see the temple of the most High God inferior to the habitation of man. According to our notion of a Christian temple, the sublimity of its spacious dimensions should preach Catholicity, and the silent solemnity of its lofty walls and its vaulted stuccoed roof should remind the Christian as he enters that "this is the house of God." Such has been the spirit of Catholicity, and so far does it surpass the stunted religious feeling of the sectaries no matter how inspired by fanaticism. The reformation has spared two christian temples in Dublin, and the overpaid state-church in Ireland has produced nothing like them in 300 years. They stand to this day a proud monument of the Christian spirit of the Irish Catholic, when he was not yet trodden down by the Saxon. The great Christian sacrifice being abolished by the reformers, the present occupiers of Christ's Church and St. Patrick's are at a loss to understand their original destination. The protestant ritual will allow only a comparatively small portion of their extensive areas to be used for service. The rest is an unmeaning waste—an unintelligible blank. The same is true of Westminster and Yorkminster abbeys in England. Their accommodations will not be understood until O'Connell's prophecy is fulfilled and high mass celebrated in them. Greater wonders have happened.

For the accommodation of those who are placed in a sort of necessity to make interments in the schismatic graveyard of Madras, we have been told that the Bishop intends, in the course of next year, to consecrate a cemetery on a part of the extensive compound upon which St. Francis Xavier's church is to be erected. Some people say, after the late reconcilation of Portugal to the Holy See, what necessity for a new cemetery in Madras? We answer that the unfortunate leaders of the schism appear to become more hardened in proportion as their ground of justification becomes more untenable. We are

not allowed to despair of the conversion of any even the most obdurate sinner. Yet we are not obliged to set aside all prudent calculations as to the probability of the result. We think it highly probable that these infatuated men may stand out to the last. The evil may not rest even here, because, in the inscrutible judgments of God, the crimes of the father may be visited upon the children. We think it wise policy in Doctor Fennelly to use all the vigorous means within his reach, in order to cripple the power of these unhappy men to create division in the Christian community. When a Catholic cemetery is consecrated in the extensive compound of St. Francis Xavier's magnificent church, the grave-digger at St. John's may hang up his spade. We opine, few will submit to be suffocated Sunday after Sunday in schismatic pigeon holes, when the splendid church of St. Francis will be thrown open for their accommodation.

We now call upon the Catholics of Madras at large, and those of Parcherry in particular, to second the endeavours of their Bishop. Let them give their mite cheerfully, and prove their cheerfulness by sending it in timely. Few of our Catholic community can afford a large donation: but very many can afford small monthly contributions. We recommend, therefore, that some zealous persons will at once and without loss of time open collection books and go amongst their friends to collect. For the satisfaction of the public, monthly contributions will be acknowledged in the Catholic Expositor, like those for the orphanages and for the Propagation of the Faith. Let every one be up and stirring, as if the whole weight of the undertaking rested upon himself,—Let each one labour as earnestly as if the work could not be done without him. There is a poor native man in Poodoopetta who mortgaged his house and pledged his trinkets in order to secure an elegible site for a chapel in that village. His zeal for his religion is above all praise. We require no such sacrifice from our readers. We only ask what they will never miss, a few rupees or a few annas monthly until the church is completed. There are many who let double the amount we require slip through their hands monthly without being able to render a satisfactory account for it to God or Man. —*Madras Catholic Expositor, October.*

BANGALORE.

We have been informed by letters from Bangalore, that the zealous French Clergyman of that station —the Rev. Henry Gailhot—announced from the Altar on the 20th of August last, that a Catholic English school would be opened there on the 1st of September. His appeal to Parents to take their children out of the Protestant Regimental school and to send them to him their best friend and spiritual father was rather strong and pressing. He has engaged the services of a person eminently qualified to superintend the school, and we have no doubt that his benevolent endeavours will be crowned with success. What Catholic father will be found, deserving of the name of Catholic, who will leave his child in a Protestant school to be flogged by a Protestant schoolmaster for not learning Protestant prayers, for not reading the Protestant Bible and committing to memory Protestant collects, contrary to the discipline of the Catholic Church, when such splendid opportunities are afforded him of giving his child a genuine Catholic education. Can such a man be considered as fulfilling the duties of a Christian father? Will he be accounted excusable before Almighty God for placing the faith of his artless little child in imminent peril of shipwreck? We cannot too much praise the zeal of Mr. Gailhot in establishing at Bangalore a school for the instruction of Catholic children, altogether independent of Protestant control. Such schools have been already established at Cuddalore, Secunderabad, St. Thomas' Mount, Vizagapatam, Poonamallee and Madras. This is the plan, which the exclusiveness of our creed obviously recommends all over the world, where its adoption is practicable. We may talk of the national system of education in Ireland. What is it after all, even in the opinion of its greatest advocates, but a prudential submission to Protestant legislators offering partial redress to Catholic grievances. There is not a Bishop in Ireland, who would not prefer a grant for separate education, if the grudging generosity of the British Minister would indulge his wishes We have reason to expect that before long the regimental schools of India will be considerably liberalized. But even if that desirable consummation were accomplished to-morrow, it would still be the duty of the Catholic clergy, where separate Catholic schools are established, to uphold them—and where they are not, to bring into requisition all honorable means to establish them. On the Feast of the Assumption, immediately before mass, the errors of Protestantism were renounced, and conditional baptism administered, by the Rev. Mr. Gailhot to two boys and a girl and a soldier of the 15th Hussars. The altar of the B. V. Mary was tastefully decorated, and the military choir sang with unusual grandeur and solemnity. Mr. Balfour, we are informed, has made a present to the church of a beautiful oil painting of the last supper. It is not yet set up. The church is yet in rather an unfinished state, and will be used as an English school until a schoolhouse is built,—there are 76 boys in the native school.—*Ibid.*

MOULMEIN.

The Catholic soldiers of H. M. 84th Regt. at Moulmein have subscribed to the erection of a Library and Temperance Hall. We are glad to learn also that they visit the church every day and and frequent the sacraments very numerously. Some of their comrades have renounced Protestantism and embraced the faith of their fathers. The Protestant chaplain never failed to strike fire on these occasions. It was too bad, if all the eloquence he lavished on the hideous monster, was ineffectual to deter his flock from embracing Popery. The fact is, that his abuse of the Catholic church went a little beyond bounds, so as to disgust his auditors, and to excite in their minds a suspicion of the preacher's sincerity, when he thought the misrepresentation of other creeds to be necessary for the defence of his own. The officers have joined their sympathies with the afflicted parson. The commanding officer has interdicted the Rev. Mr. Storck all admittance into the barracks, congee house, guardhouse or huts of married soldiers. Young Adjutant Seymour and Captain Russell are never backward when strong measures are required to prevent the growth of Popery in H. M. 84th regt. or elsewhere. Several men of the Grenadier company went to the Captain for leave to be transferred to the Catholic roll. The Captain

positively refused, but very condescendingly granted them permission to join the Anabaptists or any other sect they liked. The impartial Brigadier who is never at a loss for a proposal, that wears the appearance of moderation, acknowledged candidly enough, "that no officer has a right to prevent Protestant soldiers from becoming Catholics," but he thought they should first present themselves before the parson, to see if he could solve their doubts. And he had no objection to make this a general rule, so that if a Catholic wished to become a Protestant, he also should present himself to the priest.

Rare impartiality of the most liberal and sage Brigadier! When did it happen that a Catholic turned Protestant, unless he had been already virtually excluded from the pale of the Catholic Church by his joining a freemason lodge—keeping a concubine—or some other insuperable impediment to his enjoyment of peace in the Catholic communion? What use in sending a man to the priest, whom the priest regards only as a weed fit to be thrown over the wall of the Pope's garden?

On the other hand, the Protestants who become Catholics are men of moral worth;—men filled with a due sense of their eternal responsibilities. To send such men from the Captain to the parson is like sending the Redeemer from Pilate to Herod. So far for the impartiality of our most sagacious Brigadier, who shrewdly pronounces a judgement of equality between two things, which in reality are most unmatched.

We now beg leave to inform the officers as well as the men of H. M. 84th regt., that freedom of conscience is the birthright of the British soldier. If Bigotry and Fanaticism have made encroachments, unjustifiable as well as unjust, upon that right the right itself has survived the reign of religious oppression, and still remains legible in the British constitution. Attention has been lately called, in the British senate, to the religious condition of the soldier, and it will not be henceforward so safe to interfere with his inalienable right to worship God according to the dictates of conscience. It happened in Fort St. George, some time ago, a Protestant wished to become a Catholic, the commanding officer took on himself to put the soldier to some rounds, but the soldier understanding his own privilege as well as the extent of the officer's power over him, joined the Catholics from that day forward in their march to Church. The officer took no notice of the matter because he felt that the soldier only exercised his right. The same has happened at St. Thomas' Mount. If these examples were followed, commanding officers would learn more moderation than has hitherto marked their conduct, whenever a poor soldier evinces a predilection for the old religion, which abides in all the freshness and bloom of youth after eighteen centuries.—*Ibid.*

DANIEL O'CONNELL.

Daniel O'Connell was born on the 6th of August, 1775, at Carhen, near Caherciveen, in the barony of Iveragh, and county of Kerry. (The very year in which British oppression forced the American people to seek for security in arms, and commence that bloody struggle by which they established their national independence.) His father was Morgan O'Connell, of Carhen, Esq., who was married to Catherine, daughter of John O'Mullane, of Whitechurch, in the county of Cork, Esq. His father's mother was of the family of O'Donoghues, (*dhuv,*) or the black chiefs of their tribe. Mr. O'Connell was educated on the Continent, partly at Louvain, partly at St. Omers, and partly at Douay. On his return to Britain, he had to undergo the formality of studying his profession (the law) in England, for, to use his own words, "when he was prepared to enter Trinity College, Trinity College was not prepared to receive him." Having swallowed the regular number of legs of mutton at the Middle Temple, he was duly admitted to the Irish Bar, in Easter Term, 1796. Mr. O'Connell married, on the 3d of June, 1802, his relative Mary, daughter of Edward O'Connell, M. D., of Tralee; he succeeded his father in 1809; and in 1825, by the death of his uncle, Maurice O'Connell, Esq., succeeded to the family estate of Derrinane. The O'Connell family are proverbial for living to a very old age. General Count O'Connell, Knt. of the Cross of the Order of the Holy Ghost, and Colonel of the late 6th regt. of the Irish Brigade, in the British service, was uncle to the Liberator; he died on the 9th of July, 1833, at Meudon, near Blois, in France; he was the youngest of twenty-two children by one marriage, of whom over one-half lived to the age of 92, at which age this venerable patriot died; he was born in August, 1734, at Derrinane, the residence of his father, Daniel O'Connell, Esq.—*Limerick Reporter.*

AN EXTRAORDINARY CHOIR.—An old man named James Jones, about 90 years of age, has formed one of the choir of Bedford chuch, near Tenbury, for upwards of sixty years; and on Sunday, the 30th ult., the choir was strengthened by the addition of his eldest son, his grandson, and his great grandson (so that it embraces four generations), on which occasion the singing was excellent.

RECENT CHARGES.

(Continued from page 252.)

And much more in the same strain, but too long for quotation here, though it is impossible for us to omit the following passage,—"That the pretended crimes that have been laid to their charge affected at most some few individuals; that by far the great majority of the society occupied themselves constantly in the attainment of science, in the practical administration of our holy religion, guided by the soundest principles of morality, ever tending to alienate men from vice, and lead them in the ways of justice and virtue."

Such is the system which the fertile imagination of the right reverend prelate has conjured up into "the mystery of iniquity," and such the foundation upon which the mighty fabric reposes!—HOSTES HUMANI GENERIS!!!

But we must still read the right reverend prelate a lecture on these matters, and we will take it from one whom we deem a very unexceptionable witness in such a controversy.

Bayle has furnished us with abundant evidence, that in his days it was often as it is sometimes now.

"It is certain," says he, "that whatever is published against them (the Jesuits) is almost equally believed by their enemies, both Catholics and Protestants. It is also true, that the accusations are

renewed against them, as often as occasion offers in any new book. In the meantime, they who examine with any sort of equity the innumerable apologies published by the Jesuits, find, as to some facts, sufficient justifications, to make a *reasonable* enemy drop the charge."

"The fate of the Jesuits," he adds, "and that of Catiline, is much the same. Several accusations were given in against Catiline without any proof; but they met with credit upon this general argument, *since he has done such a thing, he is very capable of having done this, or that, and it is very probable he has done the rest.*" ...." There was published at the Hague, about eleven years ago, in 1689, a book entitled *The Religion of the Jesuits* The author confesses, that the prejudice against these gentlemen is so general, that whatever attestations of innocence they fortify themselves with, it is impossible to undeceive the world." ...." He (this author)" continues Bayle, " means that *a man need only confidently publish whatever he pleases against the Jesuits, to be assured that abundance of people will believe it.* I believe him in the right; at least that in this he will prove a good prophet. It was doubtless on this presumption, that he published the story of Vienna (one of those *monstrous historical falsehoods* against the society), though he believed it false. But if other authors have taken the same method, what will become of all the facts which the enemies of the Jesuits have published? Should we not have reason to believe, that they have divulged several, which they knew to be false or doubtful, and which, nevertheless, would in their reckoning appear as certain, and be received by the public as undoubted truths? *I cannot think the rules of morality will allow the making so ill a use of public prejudice.* They command us to be equitable towards all, and never to represent people worse than they are." ...." And as at the bottom," he adds, " it is a great fault to be ready to believe whatever is said to the disadvantage of our enemies, true or false, doubtful or certain; so there is more indiscretion than sincerity in revealing this prepossession, Would a cunning enemy discover this weak place? But, in point of indiscretion, this author has not his fellow."

Bayle, it is true, falls somewhat into the failings of those whom he so justly and so loudly condemns; but this he does upon the same plea upon which so much opposition is sought to be raised in our days both against the doctrines of the Anglican divines, and still more against those of the Catholic Church,—the *presumed tendency* of certain doctrines and opinions. Yet, after all, he acknowledges in respect to the casuistry taught by the Jesuits, that " they who have read father Pirot's book (*L'Apologie des Casuistes*) will own, that it is easier to censure it, and perceive that it contains *dangerous* doctrines (*i. e.* in *his* estimation) than answer his objections."

The very same accusation, which we have exposed in Ranke, has been, frequently and long since, taught, wilfully and designedly, against them; as, for example, in 1682, in an anonymous work, called the " *Emperor and Empire betrayed, and by whom?*" " All this," says the writer, "smells strong of an obedience, *which knows no other duty, nor rule of justice and piety, than the absolute command of his superior.*" But of this, as well as of the many other us and fabricated accusations against the Jesuits, Bayle very justly observes:

" These writers would be too obligingly treated, should we say to them, *I expected proof, and you bring me vulgar stories.* For they most commonly vent, not only what they have heard themselves, but what they have forged in the mint of their own brain. He whom I have cited, and M. Jurieu, would afford matter of laughter to all the world; the one maintains that the Jesuits betrayed the house of Austria in favour of France; and the other, that they would be always disposed to betray France in favour of the house of Austria."—*Bayle's Dic., art. Ignatius of Loyola*

If a Christian bishop would but do them the same justice as a layman, who had no other than the light of an infidel philosophy to guide him, we might rest contented. Till then we must console ourselves with the belief, that *his* injustice is the warrant for *their* innocence.

But we have still one little mistake to rectify. Another of the right reverend prelate's lamentations is, that " this is the order which directs the education of a *great part of the* PEOPLE of Ireland, and of many of the sons of the Roman Catholic nobility and gentry in England;" and even here, though there is a considerable admixture of truth, yet is there also a large portion of error. Verily, the right reverend prelate seems spell-bound against the truth, the whole truth, and nothing but the truth. In all Ireland, if we mistake not, the Jesuits have but two establishments,—a college at Clongowes, and a church in Dublin. We doubt not that in those two localities, they do their duty by all classes, whether they be of the upper or lower; but it is well, if they have two poor schools in all Ireland; and not being a missionary country like England, they have not one parish or congregation. Yet this is to be called *educating* A GREAT PART OF THE PEOPLE of Ireland! Against the Catholic nobility and gentry of England, however, we must own it is a true bill. We ourselves were educated at Stonyhurst, and God be praised for the same! for whatever of good principles we have, we imbibed them there, and we have ever since been but too happy in every opportunity of bearing testimony to the strict discipline observed amongst the students, and the self-devotion and heroic virtue of the fathers of the society; and we beg the right reverend prelate to accept of our sincere thanks for procuring us this renewed gratification upon the present occasion.

Even at the risk of being tedious, we cannot refrain from a slight notice of another warning, and another calumny, against the Catholic Church. " We are far," says the charge, " from presuming to assert the absolute perfectness of our own Church; but it is not in retracing any of the steps, by which she has receded from the Church of Rome, that she is to be made more perfect; nor by attempting to remodel her upon the doctrine and discipline, not of the primitive Church, but of the Church *of the fourth or fifth century, infected as it was* with the remains of *Gnostic superstitions*, and the inventions of enthusiastic or ambitious men." —p. 60.

Now, the Gnostic heresies were *out* of the Church, and *not in it.* They were, in the commencement, an admixture of Christianity introduced into Paganism and Judaism—erroneous tenets forced from Christianity, and engrafted even upon sectarian tenets of the Jews. Subsequently, indeed, some few derived their origin from teachers who were or had been

connected with the Church; but these, such as Marcion, the most considerable of them all, were immediately excommunicated, and separated from the fellowship of the faithful. They were denounced by name, their doctrine repudiated, and themselves pointed out as men to be avoided as the authors and abetters of heresy. The doctrines of Christianity, as propounded by the Church, appeared defective to the eyes of Gnostic mysticism; and, though some of them were ambitious of a Christian origin, such as the Nicolaites and the Ebionites, yet not even these, were ever confounded with real orthodox Christians, who were bound together in one great but exclusive communion, and who held the unity of the Church as an essential and fundamental doctrine.

St. Irenæus informs us that some of the Gnostic heretics possessed representations of our Saviour both in painting and sculpture, which they declared to have been executed by order of Pilate during the life time of Christ. The saint reproached them with placing these representations *with those of pagan philosophers, and using both with superstitious observances:* so little of real Christianity had they*.

Cerinthus, and Basilides, and Saturninus, were all disciples of the Alexandrian philosophy; taught the transmigration of souls; that the world was created by angels; and every possible variety of mystic extravagance and blasphemous impiety, interwoven only with some faint traces of Christianity. Valentinus, another of these Gnostics, was three times denounced by the Church at Rome, whither he had gone to broach his absurdities. Tatian quitted the Church as soon as he began to propagate his errors; while Theodotus was denounced and excommunicated by Pope Victor, for attempting to gain proselytes to his impious doctrines in Rome; and Noetus was expelled as an innovator by the clergy of Symrna about the year 220.

When the heresiarch Montanus, about the close of the second century, began to disseminate his dangerous and subtle novelties among the people, he was continually, though in vain, called upon to desist: as a customary consequence, the Churches of Asia several times assembled to examine his doctrine, pronounced it impious, and cut off from the communion of the faithful all who were infected with his errors†.

When the great Tertullian, he who for many years had been the main living pillar of the Church, her most eloquent apologist, and the most active, as the most able, champion of orthodoxy, in face of all the heresies which surrounded him, allowed himself at length to be seduced within the snares of the *enemy of the human race*, and of truth; after joining these same Montanists for a short time, he set up a sect for himself, which adopted his name, and worshipped apart from the rest of the world‡. So distinct were all the heresies of this, as of every other age; and so completely have they ever served, instead of instilling their poison into her, to attest the orthodoxy of the Church, and to mark *her* triumph over them.

The Ophites, another division of Gnostics, separated themselves into various sects violently opposed to each other. Those whom Origen met in Egypt had nothing of Christianity amongst them; while the Sethians and Cainites pretended to derive their descents from Seth and Cain. Cœinthus, Carpocrates, and Epiphanes had so little of Christianity in their system, that their followers were no better than so many sects of heathens. Of all the teachers of Gnosticism in any shape or form, the only one who contrived, by the art with which he concealed his doctrines from the public (announcing them only in secret assemblies,) to maintain himself within the ostensible limits of the Church, was Bardasenes.

But neither he, nor any of the numerous enemies of early Christianity, succeeded in instilling, without detection, their own doctrines amongst the faithful. Such as were unhappy enough to imbibe and profess them, were immediately repudiated, and cut off from the assemblies of the true believers; nor does it appear that any one sect of Gnostics ever admitted, *in its integrity*, any one doctrine of Christianity. This at least is certain, that, multifarious as they were, they every one of them denied and rejected the perfect, hypostatic union of the Divine and human nature in the person of Christ, though with an almost endless variety of the most fanciful opinions on this essential and fundamental tenet. Indeed, it would seem that it was a maxim with them, that uniformity of belief was neither attainable nor desirable, and that the human mind had a right range free and unrestricted amidst the boundless regions of a speculative and imaginary world. They had apocryphal Scriptures of their own; or, when they borrowed any from Christianity, they were careful to modify and corrupt them to their own views.

To be continued.

The Character of the Rev. William Palmer, M. A., of Worcester College, as a Controversialist; particularly with reference to his charge against the Right Rev. Dr. Wiseman, of quoting as genuine, works of the Fathers, spurious and heretical productions; considered in a letter to a friend at Oxford by a late Member of the University. London: Dolman. 1842.

One of our reasons for believing that this pamphlet is not wholly from the hand of a student is the very decisive way—to say the least—in which great names and their opinions are dealt with; a freedom which we dare not blame in a writer that stands above the herd, and is entitled to deal out praise and blame, with "a voice potential," but which would sound rather out of place coming from younger and less known fingers. Thus it would hardly become the modesty of a young student of divinity, or of any student of divinity just received into the Church to pronounce that an opinion of Bellarmine and Baronius as to the feelings, at a particular juncture, of our Blessed Lady—is "a most ridiculous one," (p. 41,) although such a strong expression of dissent may, for aught we know, be not unsuitable to the occasion, or to a critic of greater pretensions.

Let us now give a short extract, containing a specimen of the kind of evidence by which Mr. Palmer is refuted. The following passage gives first Mr. Palmer's accusation, and then the evidence in reply:—

"1. The next three quotations (p. 22, 23,) are from a homily, 'In Annunciatione,' ascribed also

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* It is to be observed that St. Irenæus does not blame the use, but the *abuse* of these images. Ceillier, vol. ii. 145.

† Ceillier, p. 531. vol. ii.

‡ Ceillier, p. 377. vol. ii.

to Damascenus. It appears from Ceillier, that Leo Allatius believes this homily to have been composed by Theodore Studites the younger. When this writer lived, I cannot at this moment discover, but the *elder* Theodore flourished in the ninth century, nearly a hundred years after the time of Damascenus. Ceillier observes, that there are passages in the homilies on the annunciation, 'which do not correspond with the modesty and gravity of this Father.'"

If Mr. Palmer had not been in so desperate a hurry to prove all Dr. Wiseman's citations spurious, he might have saved himself the disgrace of this exposure. *Neither Ceillier or Leo Allatius say anything that Mr. Palmer here attributes to them.* If he will be kind enough to turn once more to Ceillier, he will find that this critic most distinctly acknowledges the genuineness of the homily cited by Dr. Wiseman. His words are these:

"The sixth (homily) is on the same mystery, (the Annunciation). *St. Damascene, who never allows an opportunity to escape of showing his devotion to the Blessed Virgin*, renders thanks to her in this sermon, because by means of her we have images representing Jesus Christ, the Roman empire enjoys a settled peace, and the arms of the Saracens have been defeated," &c. &c.

The two *next* homilies are on the *Nativity* of the Blessed Virgin. Allatius ascribes the second to Theodore Studites the younger.

It is in the first of these homilies on the *Nativity* that Ceillier absurdly says, that there are passages "which do not correspond with the modesty and gravity of this Father," but this homily Dr. Wiseman has no where quoted.

The second half of this letter is the more valuable; and, indeed, it is of greater moment than the mere title-page would lead us to expect. It is not merely a waste of labour against a minnow of shallow waters like Mr. Palmer, but it is a vindication, on sound principles of criticism, against such Catholic writers as Ceillier and Tillemont, of the genuineness of ancient treatises which they have rashly condemned as spurious and valueless. Of course, in saying this, we mean no more than that to an unlearned ear this vindication *sounds* true and well grounded.

The following condensed criticism on Mr. Palmer is worth reading:—

The Origines Liturgicæ, and the Treaties on the Church, are Mr. Palmer's great works. The former of these, the *only* work of the kind ever written by a member of his communion (Brett wrote *his* after he had left the Church of England), owes every thing valuable in it to Renaudot, Assemani, and such writers. Wherever Mr. Palmer tries to be original, he falls into some disgraceful blunder, On the *logic* of this book I must say one or two words. It is written to show the similarity between the Anglican and Primitive Liturgies. To prove his point, Mr. Palmer should have taken the Primitive Liturgies, and shown that the Anglican one contained the same things. He has, however, reversed the plan, and proved nothing which any one would deny. Most heretics prove their perfect agreement with scripture and antiquity in the same way. They show that scripture and antiquity contain all the doctrines they believe. This, of course, no one denies. What we assert is, that scripture and antiquity contain doctrines which they do not believe. And so with reference to the Liturgies. The Primitive Liturgies contain all that is contained in Protestant Prayer-books, *but they contain much more.* The "awful, unbloody, propitiatory sarifice," which is the very life and soul of all the Primitive Liturgies without exception, and to which everything in them is made subservient, is cut out of the Anglican. To look in the latter for any sacrifice except that of praise and thanksgiving, which any layman is qualified (nay bound) to offer, is like seeking for refreshing streams in "that dry and thirsty land where no water is."

The "Treatise on the Church," strange as it may appear, is neither more nor less than a castigated and Anglicanized version of such books as Tourneley, Bailly, and similar works, which evey Catholic student is obliged to have at his finger's ends before he is admitted to the priesthood. I think I might safely challenge Mr. Palmer to point out a single passage he has quoted from the Fathers, for which he is not indebted to *our own* theologians. No! if "Romanism" had really been "neglectful of antiquity," Mr Palmer's work would never have been written, or at latest would have been written in a very different manner, both as to matter and form.

In a note to page 69, we find a true and most important remark, which we think we are not in error in attributing to Dr. Wiseman.

In addition to the fact mentioned, in the former of these extracts, it may be observed, that sanctity of life, and the deepest views on *all* the great truths of Christianity, always go together. This is seen in the case of all the mediœval saints. St. Bernard for instance. In later times, again, we see that worldliness among Catholics produces a distaste for strong doctrine, on the worship of the Blessed Virgin, the authority of the Roman Pontiff, and other topics, whereas, sanctity of life and *particularly the devotion to the Passion of our Lord* produces "ultramontanes," and "Mariolaters." This is a matter of constant experience. The principal Gallican divines were worldly men; Fenelon was an "ultramontane" And now, among the Oxford Divines, those whose writings show them to have attained most experience in the spiritual life are precisely those who hold what are called extreme opinions.—*Tablet.*

MISCELLANEA.

FATHER MATHEW.

Colonel SIBTHORP, seeing the right hon. gentleman the Secretary for the Home Department in his place, said he was anxious to put a question to him in reference to a subject which was exciting very great attention in this country. He wished to know whether the right hon. baronet was aware of the recent importation into this country of an individual by name Father Mathew. ("Hear," and laughter.) He did not attribute motives to that individual, but it appeared to him singular that while there was a great outcry—whether right or wrong he would not say—in this House and elsewhere against Orange processions in Ireland, and the exhibition of party banners, it should be allowed in a Protestant country for Popish banners to be carried, and publicly displayed by Popish priests. He begged to know whether the right hon. baronet was aware of what was going on in reference to the so-called Temperance movement; and whether any steps would be taken to prevent its being the precursor of future proceedings for carrying out the objects of those who were now disturbing Ireland——Sir J. GRAHAM

replied that he was aware Father Mathew had visited this part of the United Kingdom, and that in several large cities the pledge of temperance had been taken by great numbers of the working classes; but that was a circumstance which had in no way excited his (Sir J Graham's) jealousy or alarm. ("Hear," and a laugh.) On the contrary, he thought that the observance of the pledge in every class of society would be of great advantage. Nothing could appear to him more harmless than the proceedings of Father Mathew, and in reference to these proceedings nothing had excited his attention except the report of the interchange of a salute in public between Father Mathew and Lord Stanhope. ("Hear," and loud laughter.)

FATHER MATHEW AND MRS. HOWARD.—On Tuesday, the 22d, the Rev. Theobald Mathew breakfasted with Mrs Howard, of Corby, and her son, at her house, in Lower Brook-street. Among the guests who met the rev. gentleman were, Lady Eleanor and Miss Lowther, Lord and Lady Dinorben, the Earl of Arundel and Surrey, Lady Bedingfeld, Mrs. John Barrett Lennard, the Earl of Effingham, Mrs. Edward Dawkins, Lady Stepney, Sir Henry Webb, Bart., the Hon Mrs. Douglas, Mr. and Mrs. William Beckford and Miss Beckford, Lady Murray, Miss Mary Blount, Lord and Lady Manners, Miss Agnes Strickland and her sister, Mrs. Morley, Mr. David Barclay, M. P., the Hon Miss Murray, Maid of Honour to the Queen, and Miss Franklin, Count Zamoyski, Lord Monteagle, and the Hon. Mrs. Arthur Dillon and Mrs. Jameson, the well-known author, Viscount Clements, and Sir James Flower, Bart., M. P., and Lord St. Vincent. Father Mathew afterwards went to administer the pledge at Deptford.

INVOLUNTARY EVIDENCE.—"At a meeting of the British Society for promoting the religious principles of the Reformation," held on Monday at Dover, the following unwilling testimony to the religious education of poor Catholics was borne by the Rev. Mr. Cumming, who did not appear to perceive the force of his own observations. He asserted that the strength or weakness of the empire reposed in the humble classes, and that the Romish church felt and acted on this. She sent forth her poorest members into the workshops and manufactories, thoroughly versed in the religious controversy; and the great efforts of the Reformation Society was to raise up well instructed operatives, who should be able to meet them.

JUSTICE AT OXFORD.—The *Dublin Evening Post*, commenting on the "Wynter" correspondence, says:—"There was, as they allege, an heretical sermon preached by a Dignitary of the Church of England, and a Professor of Hebrew in the University. They had (Dr. Wynter and his Assessors) that sermon before them. Well, then, did they point out, in any page or section of the sermon, a single heretical dogma? Was there any proposition set forth by Doctor Pusey on which they fastened? In the Catholic Church, when what is deemed a schismatical publication takes place, the highest authority in that Church—the Pope and the College of Cardinals—refer the publication to a committee to draw out distinct propositions from the context to which exception is taken—taking care to declare, at the foot of each proposition, the true Catholic doctrine on the points at issue. What has been Dr. Wynter's course? He does not condescend to lay his finger on a single sentence of the sermon, with the view of impugning the doctrine taught—nay, he does not venture to assert that there is any heresy at all in the sermon. But, standing with his assistants upon the *Sic Volo sic Jubeo* of a Roman Emperor, or a Caliph of Bagdad, he punishes and degrades a man of irreproachable life, without even affirming that he is guilty of any the least crime, canonical or otherwise If there were a Convocation now, the Church of England, like the Church of Scotland, would go to pieces on the rocks. But, avoiding this peril, who will ensure the safety of the Ark, in the boiling Charybdis in which she is now tossing about like a feather?

NOVA SCOTIA.

THE NEW CEMETERY.—The Right Rev. Dr. Walsh, the bishop who had lately returned to the colony, presided on the 23d ult. at St. Mary's Church, in Halifax, at a meeting preparatory to that of the 26th, when the Catholics assembled by thousands to enclose the new Catholic cemetery, the ground for which had been purchased by subscription, and placed at the bishop's devotion for that purpose. The six wards of the parish appointed each six representatives, so that all the body were divided into thirty-six companies, each presided over by its wandbearer, and the banners of the Irish and Temperance Societies were borne in the procession.

BRITISH GUIANA.

Sailed, on the 16th of August, from Southampton, per steamer Tweed, for Georgetown, county Demerary, the Right Rev. Dr. Clancy. In consequence of the death of several priests, in that most mephitic climate, and the abandonment of their missions by others, the vicariate is at present served by only *one ecclesiastic*. The Bishop of Oriens expects a supply of clergymen from Rome, and returns to the colony (though in bad health) for the purpose of rescuing from the hands of a few schismatical laymen eccelesiastical property, and transmitting it by legal conveyance to his canonical successors. The nuns, notwithstanding many spiritual privations, caused by the want of priests, enjoy good health and public confidence.

SOUTHERN AFRICA.

The Rev. George Gibson, late of St. Patrick's Liverpool, sailed from Portsmouth for his new mission, Fort Beaufort, in Southern Africa, on Sunday, August 20, in the ship True Briton.

CHINA.

HONG KONG.—A Correspondent of the *Derry Sentinel*, writes from Hong Kong, a description of the island:—"We have already three religious places of worship here; one a building allotted for the present to the Church of England until a more suitable one can be erected, one Baptist church, and one very chaste building belonging to the Church of Rome, several of whose missionaries have arrived here, and are very active; there is a kind of college, I believe, attached to the chapel. I suppose they hope to occupy their lost ground in the country, through which the disciples of Loyola once preached without hinderance, some of whom even held posts about the Imperial person.

THE PASSING BELL.—Our correspondent has given us great gratification by the information that the Rev. Dr. O'Connell has resolved to restore at the church of St. Michal and St. John, in Dublin, the ancient and edifying practice of the *passing* bell. It will toll on all occasions of death in the parish, without distinction of rank or station; and, while it announces the death of a parishioner, neighbour, or friend, will suggest the truly Catholic duty of a prayer for the passing soul—an act of charity extending beyond the grave. We are surprised to learn that this is the first revival in Catholic Ireland of this ancient and almost universal ceremony.

BERMUDA.

ROMAN CATHOLIC SOLDIERS.—A Roman Catholic inhabitant of Bermuda addresses the *Halifax Register* in the voice of complaint to that fearless advocate of Catholic interests in the British colonies, on the subject of the soldiery at Bermuda left without religious consolation, or the hope of it. Father M'Sweeney had visited them, and done much good; but though this excellent priest had crossed a stormy sea of 600 miles in the depth of a Nova Scotian winter, without a farthing's cost to the state, he was debarred by the authorities from visiting the Catholic convicts! In like manner, in the heat of a Bermuda summer, the Catholic soldiers are drawn up under the burning sky, while the Protestents of several persuasions are comfortably *seated* at prayers. For the honour of the army itself, for the protection of the Catholic soldiers, we proclaim to the British empire that in Bermuda, in this year of our Lord, 1843, *the Catholic soldier does not enjoy religious freedom, that his dearest rights of conscience are trifled with, in a word, that he is a spiritual slave.* The Catholic soldier is there forced to send his children to a military school, where they are taught the Protestant Catechism, the Protestant Scriptures, in a word, a religion in which their parents do not believe. Is not *this* interference with the rights of conscience? Is *this* British remuneration for Catholic fidelity? Do the souls of soldiers' children become the property of the officers, because their parents have the misfortune to be under their temporal command? By what right, law, or principle can any officer coerce a soldier to have his child taught a religion which he abhors, no matter what that religion may be? Where is the Act of Parliament, where the authority which confers this monstrous power? Again, as to the soldier himself, we know from the best authority, *and we defy contradiction*, that within the present month of July, 1843, *the Catholic soldiers have been kept outside barracks, under the rays of a burning sun, during the whole time the Protestant service was going on.* We have this from an eye witness who could not be deceived. The poor men thus drawn up were exposed to the jeers of their comrades, as well as to the fiery heat of the sun. We heard of some who were foolish enough to succumb, and to enter the Church—of others who were tempted by the alluring coolness to take refuge in the porch—of all, that they felt it as a cruel and degrading punishment, of which they feared to complain. We send this statement back to Bermuda on the wings of the press. We provoke an answer. We challenge contradiction. We assert that the above occurred at Ireland Island on Sunday, the 2nd of this present month of July.—*Halifax Register.*

ITALY.

Half an hour after noon, on the 3d inst., at Senegallia, died his Eminence Cardinal Fabrizio Sceberas Testaferrata, bishop of that see, who was born at Valetta in Malta on the 20th of April, 1758, and was promoted to the Purple by Pope Pius VII., of holy memory, on the 6th of April, 1818. This eminent ecclesiastic has left at Senegallia monuments of the intellect, the wisdom, and the charity that animated him. He opened a seminary for clerks, confided to religious ladies the education of the female children of his diocese, repaired all its collegiate edifices, instituted at his own expense a *Mont de Piete*; founded and endowed a new establishment for foundlings, called in the Sisters of Charity to the maintenance and education of female orphans, and the Brothers of the Christian Doctrine to the tutelage of orphan boys. His memory will never die in the hearts of his spiritual children, who, while he yet lived, had raised a statue to his honour.

IRELAND.

Miss Anne Collins and Miss Anne Murphy received the habit of religion at the convent in Blackrock on Friday, in the presence of fifty of the clergy, and a large number of the inhabitants of Cork, Catholic, Protestant, and Dissenting. The Right Rev. Dr. Murphy officiated, and the Rev. Dominic Murphy, of St. Patrick's, preached from the text "Every one that hath left house, or brethren, or sisters, or father or mother, or wife or children, or lands for my name's sake shall receive an hundred fold, and shall possess life everlasting."—Matt. xix chap., 29 verse. The grave Gregorian chant of the priests, so beautifully varying the instrumental and vocal performance of the convent choir, expressed to the mind and heart the sacred influence of the music; but the most thrilling part of the ceremony was that in which the postulants substituted for their white satin ball-dresses the sombre garb of the convent.

His Grace the Most Rev. Dr. Crolly, Archbishop of Armagh, and Primate of all Ireland, arrived in Drogheda on Friday, from the archiepiscopal city, in excellent health.

The Rev. Edward Gordon, Catholic pastor of the missions at Niagara, of the new diocese of Toronto, has arrived in Dublin, his native city, on a short visit, after an absence of nearly twenty years. The accounts of the progress of religion in his diocese are most gratifying to every lover of religion. The Rev. Mr. Gordon will return not only an admirer, but a pledged disciple of the Apostle of Temperance, of whom he speaks in the most unbounded terms of respect and admiration.

PORTUGAL.

The face of things in the peninsula is changed; Spain has reconquered the right and the power to return into a right way, and at the same moment the reconciliation of Portugal to the Holy See is perfected. The Patriarch of Lisbon has received the Cardinal's hat from the Queen, and at the same time the Bishop of Lisbon was consecrated. The administration of this rite to the Archbishop of Beagu, and the Bishops of Oporto, Beja, and the Algerias, was to follow within a few days.—*Univers.*

THE

BENGAL CATHOLIC HERALD.

'One body and one spirit—one Lord, one faith, one baptism.'

No. 20.] CALCUTTA: SATURDAY, NOVEMBER 11, 1843. [VOL. V.

MANGNALL'S HISTORICAL QUESTIONS.

We have already shown, that from the peaceful undisputed spiritual supremacy exercised by the successor of St. Peter in the sixth century, we are obliged to concede, that that supremacy must have been universally acknowledged in the 5th century, and also in the centuries which intervened between that period and the era when Christianity was first promulged. The justness of the reasoning we have advanced, will be more readily appreciated, if our readers reflect, that, if in the sixth, the fifth, or even the fourth century, the Roman Pontiff began for the first time to exercise such supremacy, then he must have found the minds of all orthodox Christians disposed to dispute the existence of that prerogative, and in reality as hostile to the recognition of such a principle, as any Protestant Christians of the present day are. Hence the assumption of the supremacy, at any of the periods just referred to, would have encountered an opposition similar to that, which Protestants would oppose to it in our time. In these circumstances, it is evident, that whatever success temporal power might have in establishing such a usurpation, as the Papacy would be, in the hypothesis under consideration, it could never prevent history from recording the epoch when it occurred, and the means employed to subdue the opposition, which it must have encountered. But we have already established, in the early part of this inquiry, when refuting the assertion that the assumption of unlimited temporal power by the Popes was one of the leading events of the sixth century, that in point of fact, the Popes of that period were often destitute even of the power necessary to save themselves from persecution unto death, and, therefore, very far from being in such a condition, as would have enabled them to coerce the Christi world by force of arms, or by any other d play of temporal resources, to acknowled their spiritual supremacy. We have, mo over, shown, that not only were the Popes the sixth century destitute of any tempo power adequate to the accomplishment of su an enterprize, but also that, whenever c cumstances made it necessary, the Roman Po tiffs openly declared, that the Emperors po sessed all power in temporal concerns, whilst themselves, the administration only of spi tual things belonged. It is easy to confir all that we have advanced, by adducing son of the testimonies which the early Fathe and Councils supply upon this subject.

From these it will appear, that long befo the sixth century, the spiritual headship c primacy of the chair of Peter was universall acknowledged by the Churches of the Ea and West. It is well, also, to remark, that th authorities we here appeal to, in support c the Apostolic primacy of the chair of Pete do not simply assert, that, in the age to whic they respectively belong, the supremacy o the Roman Pontiff was actually and de fact acknowledged. No, these authorities proce farther, and teach that doctrine as a familia well known truth, which like the other truth of Christianity, was established by Chr'st an transmitted faithfully to succeeding ages. W shall now quote the memorable words ad dressed to Pope Leo, by the Fathers assem bled in the general Council of Chalcedon i the year 451 :

"In the person of Peter, appointed our In terpreter, you preserved the chair of Faith, by the command of our Master descending to us. Wherefore using you as a guide, we have

nified the truth to the Faithful, not by *private interpretation*, but by one unanimous profession. If where two or three are gathered together in the name of Christ, he is there in the midst of them, how must he have been with 520 Ministers? over these, as the head over the members, You PRESIDED, by those who held your rank; we entreat you, therefore, to honour our decision by your decrees, and as we agreed with the Head, so let your Eminence complete what is proper for your children—besides this, Dioscorus carries his rage against him, to whom CHRIST ENTRUSTED THE CARE OF HIS VINEYARD, THAT IS AGAINST OUR APOSTOLIC HOLINESS." Referring to these words, Pope Leo in a letter addressed to a learned Bishop named Theoderet writes as follows: "We rejoice, that what truths had been first defined by our ministry, should be confirmed by the irrevocable consent of the brethren there (at Chalcedon) assembled, knowing that to be divine, which proceeding from THE FIRST OF ALL THE SEES, received the unction of the Christian world, and lest the assent thus given to that see, WHICH THE LORD OBTAINED TO PRESIDE OVER ALL OTHERS, shall appear the effect of flattery, or be otherwise suspiciously construed, it so happened, that our judgment was at first controverted by some. Truth shines more clearly and is more strongly retained, when what faith at first taught is confirmed by examination."

CHITTAGONG.

We are indebted to the kindness of our venerated Prelate for the use of the following highly interesting letter, addressed to His Grace by that zealous and indefatigable Missionary, the Rev. Mr. Barbe, Vicar of Chittagong:

MY LORD.—I have the honor to send to your Grace the sketch* of the Bandel Church of Chittagong. The Edifice measures 150 by 40. On the same ground stands the Church yard, Boys'-School, and the Parochial house; To the zeal and piety of my Predcessor, the Reverend A. Goiran, the Christians are indebted for the erecting of these buildings; the consecration deserves a great deal of credit for the manner in which they have seconded the views of this respectable Clergyman, as the expences incurred are not less than Ten Thousand Rs. The Christians are about 1600 in number it is true, but they are generally speaking poor. God to whom all belongs, creating in their hearts charitable feeling, has given them the means to raise to his name a place of worship! May the Saviour of our souls be praised by these people, who contributed their mite to erect a Church to their God.

Close to the Church-ground a large Bungalow was erected last year for the Girls' School, the spot was given by H. Randolph, Esquire, who also presented to the Church a Bell and a silver Ostensorum

The Christians are scattered in different villages, some living at 12, and 15 miles from town, to which is to be attributed their irregular attendance at Church; the number of Christians in town are about 600; *Jamalkhan*, which is about 2 miles from town, contains about 300 Christians, there are a Church and a burial ground attached to it. I have prayers there every second Sunday early in the morning.

Last year a Bungalow was built at Khatolliah (at the expence for the greater part of Mr. J. D. Freitas)—it is 4 miles distant from town, there I have prayers every second Sunday early in the morning, and I come back to town for High Mass, which begins at 10 o'clock. The Christians are in that village about 100 in number.

From the place where stands that small Church, might be seen the ruins of the house of the late learned Sir William Jones; the building was so strong, that a great part of the roof stands yet, notwithstanding the beams are all gone, the walls are entwined by roots of different creepers, the cornice and panels are inhabited by a great number of wild pigeons. The view from that hill is one of the most beautiful that I have ever seen. What a pity that such a building has fallen into the hands of a native.

The Portuguese settled in the coast of Chittagong in the year 1600, and entered as warriors in the service of the native Princes. The first Church was built by them at *Deang* which is at the mouth of the river, the spot may yet be traced, it is on an elevated ground, the building appears to have been about 80 feet in length, and 40 in breadth. 12 Christian families live close to that spot, and I was told by a Mosulman, who is about 100 years old, that he recollected the time when some of the villages close to that place were all inhabited by Christians, since that Epoch, some families are gone to Tipperah, some to Neacolly, and the remainder are in different places of the Chittagong district.

The Soobah of Bengal took Chittagong from the Arrucanese in 1666, and the Mogul Government retained it till it was ceded to the East India Company in 1760, by the Nabob Jaffer Alli Khan. As one of the predecessors of this ruler had granted to the Priest who was

* To Mr. Fernandez I am indebted for the pre[illegible] sketch. He has also made an oil pain[illegible]ing for the [illegible] representing the Crucifixion, measuring 8 [illegible] 5½ feet, is well executed,—this young [illegible] be patronized.

in charge of the Christians, 30 Rupees monthly, and also 165 Rupees for the repair of the Churches, it was stipulated at the cession of the Territory, that the Company should continue the grant, which has been done ever since.

Chittagong, which is comprised between the latitude 21 and 23 degrees, north, is bounded to the North by Tipperah, to the South by Arracan, to the East by a long ridge of high Hills, and to the West by the Sea and the adjacent Islands, Sundeep and Hattiah.

The population of the district is about 1,50,000, more than two thirds are Mosulmans,* some Mug Villages are to be found in parts of the District, and close to the Hills on the banks of the river are tribes of Arracanese extraction; the hills are inhabited by Kookies, Khyangs and other independent tribes about whom very little is known.

The land in the plains is all in cultivation, some parts give two crops a year. Mustard seed, linseed-oil, country hemp, (Gurshon) and Caster-oil grow well, on the foot of the hills grows a species of Cardamums which is very much like the Tenasserim pa-la. The Sylvestris Vinea is found on many parts of the Hills, the grapes are small and the fruits are a little acid, but I have no doubt it would be very easy to improve them. Tigers, Leopards, Gyals, and the wild Cows, as those in the Tenasserim Provinces, are to be found in the Hills, also a great variety of Monkies, amongst them is the great species of Gybon. Amongst the birds are two species of peacocks, pheasants, wild fowls, mangoe birds and king fishers. Green pigeons, of different sizes as also the imperial pigeons are very common. On the Hills the Tukan of the largest size is to be found also.

Chittagong has two species of fowls of very large breed, the first is called by the natives "Colow" and is so large that the cock measures 2 feet in height and is obliged to bend his knee to feed. The fishes are in great variety and some very good, the Mangoe and Mullet are to be had all the year round—the fruits and vegetables are inferior to those of Calcutta.

The soil is very rich and adapted for the culture of Sugar Cane, Coffee, Tea and Cocoa. I have in my garden two species of Sugar Cane, the largest, which is the Mauritius, grows about 14 feet high and is of very good thickness, but I doubt whether it contains so much Sacharine as the country ones, which are small indeed, but much sweeter. Coffee grows very well here. I have some in my garden planted about 2 years ago and the trees are loaded with berries. To A. Sconce, Esquire, who is a most zeaous gentleman for the improvement of the country, Chittagong is indebted for a Coffee Company, which promises to the Shareholders a good return,—that gentleman has in his garden a couple hundred of Trees of Assam Tea, from which he has this year made some Tea of good flavour. I have seen on one of the Hills a Cocoa tree loaded with fruits and in as good a condition as any that I have seen at Penang—formerly there was also some Nutmeg trees giving fruits, which were destroyed in the time of the Burmese War. I had this year in my garden some Gunja plants, cannabis, which was in as good a condition as those which grow in the South of France, so I have no doubt that if enterprizing persons would settle in this country they could turn to profit their Capital. The land is very cheap and workmen might be got for 2 Rupees 8 Annas monthly.

Chittagong is a very romantic place,—on the separated Hills which rise from 100 to 150 feet on the level of the Sea, are very fine houses where the respectable people of the place reside, from these may be seen the Island of Sundeep and the Sea on one side, and on the opposite side the Hills, the Plains and the different Rivers* serpentining in every direction and affording to the Ryots the facility to transport in boats the products of their lands. The water of Chittagong, which flows by small streams from these Hills, is very clear and of the most excellent quality. The houses in Chittagong are scattered in so many directions and at such distance from each other, that it is difficult to mark the limits of the town, but generally speaking the city extends from the Public Offices to the river, and the principal part is known by the name of Ferringee Bazar. There is only one good street which runs from the Hills to the Pier, where the Salt Golahs are small, the roads on the other parts of the town are scarcely passable during the rains. Few pucka houses are to be found in the town, the greatest part of them being built of bamboos and mud. In some places persons without name (femes sans nom) are confined in some of the streets, not being allowed to parade in the others and in the Burman country persons of that description are not allowed to reside in the town, they are in small houses out of it, but here those persons are to be found in all the streets, a great annoyance to the respectable people to see such neighbours close to their families.

The Civil Establishment consists of a Commissioner, a Judge, two Collectors and the Sub

* I say nothing about the character of the Inhabitants—the Natives here being, of the same disposition as in other Bengal districts—generally speaking their God is Mammon and for him they would sacrifice every thing.

* The rise of the Chittagong River is 13 feet.

Agent—the Doctor who is in charge of the three Companies stationed here belonging to the Regiment at Arracan.

Chittagong produces Rice enough for consumption but seldom for exportation. The *Toon*, which I believe is called *Penang Mahogany*, is very common, it is exported to Calcutta for furniture, but it does not last long, being destroyed very soon from dry rot. There is also another species of wood with beautiful veins of dark colour, very hard and lasting, called Chackerassy,—the Jarrol used for ship building is very common, and sold at a low price—in comparison with the teak, this wood is coarse, but under water it lasts as long as teak, but exposed to the sun it splits,—vessels built of Jarrol with teak decks are as good as if they were all teak built.

Formerly Chittagong was a great place for Ship building, some being of 7 or 800 Tons, but since the English have taken possession of Moulmein few vessels are built here,—the number of Sloops belonging to this port is about 400 in average, carrying from 2 to 6000 Maunds each, the expence for building these vessels are calculated at one Rupee per maund when completed, so for 6000 Rupees a person may have a new vessel ready to go to sea, carrying 6000 Maunds (3000 bags) here I speak of vessels built by natives, who are able to get carpenters cheaper and also don't trouble themselves much about the quality of the materials,—the number of Sloops built here every year is from 30 to 40. The sails of these Sloops are made of country canvas, well cleaned. Hemp is sold at the rate of 2 Rs. 4 Annas per maund unbleached, the piece measuring 35 yards, is sold for 4 to 5 Rupees, the sails of small Vessels are made of Cotton called Dosootty or Dungary, which cost 1 R. 12 as. a piece, measuring 35 cubits, they generally last 2 years. The Commanders of these Sloops receive from 30 to 40 Rupees per month, they, generally speaking, are Mussulmen, some of them know how to take observation; when Christians are in command, being reputed more clever, they have higher salary, these vessels being badly built and badly fitted up, never go to sea against the monsoon, they start in October or November and come back in April, they bring Salt from Arracan to Chittagong, and from hence carry it to Dacca,* some take paddy or rice from Arracan to Penang and they bring back Beetlenut, Cocoanuts, or touch at the Coromandel coast for salt, those that are too late at Penang and consequently unable to proceed to Madras, return to Chittagong touching at Arracan for Paddy.

Maldive Boats of the same description as those to be seen at Calcutta, are built in form of a Junk having only a mast, remarkable for their lightness as being generally built with Cocoa-nut trees,—they come here two or three every year in September and October, they bring Cocoanuts, Coir and Cowries and take back in January, Rice, Piece Goods and Curry Stuff, some of the largest carry about 5000 Maunds. Burman boats sometimes visit this place in November and December, bringing Teak, Cotton and Petrolem, they take back Tobacco and Beetlenut, but generally they proceed to Nu'chitty where they get Beetlenut much cheaper and they have no duty to pay.

The communication between this and Calcutta is closed for boats from May to September. As it is very dangerous in the South West Monsoon to cross Sundeep and Hattiah, any other part of the year Balams of different sizes proceed to Calcutta at each spring, these boats are not very nice to look at, but they are safe and the planks being sewed with rattans they are very light,—they take to Calcutta planks, Turkies,† Fowls, and fish-maws, this last article might be had here in great quantities in the cold season at the rate of 25 or 30 Rs. the maund,—they bring to Chittagong Iron, Tar, Oakum, Piece Goods and Provisions of different kinds,—their trip never exceeds more than a month.

Chittagong being very healthy, formerly many European residents of Calcutta resorted here for the benefit of their health, and I don't know why the station is declining, the living is cheap, there are many houses on the Hills inhabited, and in the cold season the place is very pleasant, the Thermometer never rising at that time above 65 in the middle of the day, and in May which is the hottest month in the year, it seldom rises above 87. The Monsoon begins in May and ends in September—the quantity of water which falls does not exceed 70 inches, when on the Tennaserim coast during the Monsoon, which begins and ends at the same time, 200 inches of water is the average. May and June are the most unhealthy months,—last year during that time many persons died of Cholera in different parts of the district, we lost 12 Christians of that dreadful disease, the prevalent sickness being fever, bowel complaint and spleen: to the last, many children are subject, on account I believe of the dampness of the place; this year has been very sickly, fever being very prevalent, but few persons have died. Here, as in many other places, when persons

* The monopoly of salt is in the hands of the East India Company, its cost including establishment, &c. to them per maund is about 1 Re. 8 as. and they sell the same at 4 Rs. 4 as. which yields about 30 lacks of Rupees clear, annually.

† A pair of Turkeys, is sold here for 2 Rs. 8 As.

get sick they use charms to be cured; when the disease increases, they take Medicine from the native quacks, changing every 2d or 3rd day Medical attendants, and in the last stage of the disease they call a Doctor, and if the person dies they blame him for it.

Chittagong could very well spare 10 or 12000 people, those labourers would perhaps have objection to proceed so far as Mauritius, but I dare say that many of them would be most happy to go to Moulmein if their expences were paid, and they were sure to gain a livelihood.

At 25 miles to the North-West of Chittagong is the Hill of Seethakoond, on the summit of which is built a place of worship esteemed sacred by Hindoos and Mugs. This Hill contains volcanic-focus which makes its appearance between the different beds of clay which compose the strata, as smoke or fire. There live certain number of Fuckeers, who under the appearance of penance and mortification enjoy all the luxuries of this life; four miles to the East of Seethakoond-Hill is another place called Báloóá-koond, esteemed very sacred by the people. On the Hill is a Pagoda built by other Fuckeers in which is a well 5 or 6 feet deep and about 15 in circumference, on the surface of the water is a gas continually lighted without any explosion or noise; but the continual agitation of the water occasioned by the column of air bubbles, bursting on their arrival on the surface the water renders it perfectly cold and tasteless.

Chittagong has two places of Protestant worship, one Episcopal and the other Ana-Baptist. The first is built in the Gothic style, and the Clergyman who resides at Dacca, spends here the cold season,—the congregation of the Ana-Baptist is composed of 25 or 30 persons, being chiefly their own families. The society keeps here two country-born preachers, one receives 200 rupees monthly and the other 150, they have also 2 or 3 native preachers, paid by the same society. If the blessing of God does not appear in their spiritual works, the same cannot be said respecting their family, as the two Reverend Gentlemen who are yet in the middle of their age, are blessed with 18 children. If they misunderstand certain texts of the Scripture, it cannot be said that they misunderstand the 15th Chapter of Genesis. The promises made to Abraham has it appears more charms for some persons, than have the counsels which St. Paul gives in his first Epistle to the Corinthians.

I am happy to inform your Grace that since my return from Tipperrah I baptized 5 Adults, amongst them were 2 Mug women, and 2 more are under instruction.

I have the honor to be my Lord,
Your Grace's most obedient and
Faithful servant,
Chittagong, Sep. 5, 1843. J. Barr.

Secunderabad.—At Secunderabad one hundred and fifty-eight persons have renounced the Schism and returned to the Church. At the same place a numerous Tea-party was held by the Members of the Temperance Society, the Rev. Mr. Murphy presiding.

Hyderabad.—We understand that a new Church is about to be founded at Hyderabad for the Catholic inhabitants.

TOTAL ABSTINENCE SOCIETY.

Fort William.

On Monday the 6th instant, a numerous meeting of the soldiers of the 10th, who had taken the Total Abstinence Pledge, was held in the Catholic Fort Chapel, with a view to form themselves into a regular society. Several of the gentlemen from St. Xavier's College attended, together with the Rev. R. Johnson, S. J. who was called upon to fill the chair. He opened the discussion with a warm and earnest address, in which he enlarged with much force on the signal advantages of temperance both as to this life and the next, and professed his readiness to do every thing in his power to support and promote the holy cause for which the meeting that evening had been convened. The resolutions, which had been drawn up by the soldiers themselves, were then proposed by Messrs. Cooper, McKenzie and Norton, by Color Sergt. Gwydir and others, each resolution enforced by a brief but eloquent speech, and after a short discussion they were carried unanimously. The meeting broke up at gun-fire, every person of it delighted with the unanimity and cordiality which had marked its proceedings. The resolutions passed, are as follows.

1*st Resolution*.—That being deeply convinced of the great evils of intemperance (the immediate cause of distress, disease, and crime) and viewing the success with which it has pleased Almighty God to bless the endeavours of Teetotalism at home and abroad, we feel it desirable to form a Society at Fort William with a view to check the evil of intemperance in the Regt.

2*nd Resolution*.—That it is the opinion of this meeting that total Abstinence from all intoxicating liquors will alone effect this desirable end.

3*rd Resolution*.—That a Total Abstinence Society be formed and called the Fort William

Total Abstinence Society and His Grace the Most Rev. Dr. Carew, Archbishop of Edessa and Vicar Apostolic of Bengal be solicited to become the President.

4th Resolution.—The pledge shall be to abstain from all intoxicating liquors, except for medicinal purposes and when prescribed by a medical man, and to discountenance the causes and practice of Intemperance.

5th Resolution.—That every person professing Christianity be invited to become a member of the Society.

6th Resolution.—That the Society do hold meetings once a fortnight and that nothing but Total Abstinence subjects be discussed.

7th Resolution.—That a committee of three members with power to add to their numbers, be appointed, whose duty shall be to solicit donations for the interest of the Society and to draw up and present to the society a code of rules for adoption.

8th Resolution.—That to carry out the intentions contained in the foregoing resolutions, it is the opinion of this meeting that it is necessary to form a committee of management of the following persons with power to add to their number if requisite viz.

Serjt. P. Brophy,	Corp. J. Carroll,
" E Higgins,	" P. J. M'Donnell,
" M. O'Donnell,	Ln. Corp. J. O'Connor.
	Pt. B. Supple.

9th Resolution.—That Color Serjeant Richard Gwydir act as Secretary.

10th. Resolution.—That each member on being enrolled do pay to the Treasurer the sum of eight Annas, to be entered in a Book kept for that purpose as well as a monthly subscription of four annas. The money so collected, after defraying all local expences, be disbursed according to the decision of the Committee.

Goa.—We learn from the *Bombay Gentleman's Gazette* of the 28th ultimo that His Grace the Archbishop of Goa, is expected to arrive at Bombay by one of the next Steamers fromSuez.

MADRAS.—The Right Rev. Dr. Fennelly V. A. of Madras, has we learn just opened another School in Chindatrapetta, in the house formerly occupied by Cather Saib, in order to give the Catholics of that village the benefit of an English Education at a very moderate charge, and the children of the indigent Catholics to be admitted gratis.

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about 30 lacks of

CONVERSIONS.

At St. Thomas' Mount, Madras, about the middle of October ten heathens were baptized by the Catholic clergy of that station, and on the 23d of the same month, seven Protestants were received into the Church.

VERY REV. MR. MORE.

To the Editor of the Catholic Herald.

SIR,—It is, I think, necessary in order to perpetuate the memory of the late Very Rev. Mr. Moré, whose zeal and kindness of heart and eminent success in this Mission, were so highly appreciated by every member of the Catholic Community, that a suitable Tablet be subscribed for, commemorative of the high estimation in which he was held by us, and of the degree of respect which we must yet necessarily feel for a character so much valued. I would therefore beg to suggest that a subscription be immediately opened, and I have not the least doubt justice will be done in so righteous a cause. It may perhaps be necessary to obtain the sanction of His Grace the Archbishop to this proposal, but I am certain that it will be readily given by the Venerated Prelate.

Should my anticipation, in this matter befulfilled, I would further suggest that, when the subscriptions amount to the sum required for the Tablet, a Meeting of the subscribers be convened with a view to resolve upon the inscription, location, &c. or perhaps it would be much more satisfactory to leave the whole matter to the judgment of His Grace and the Jesuit Fathers.

A. B.

We have to inform A. B. that a beautiful Tablet is in progress of erection at the expense of an attached Friend to the deceased.—ED.

The acting Orphan Committee return respectful thanks to W. G. for his donation of six dozen and a half of wine for the use of the Orphanage.

Sunday, November 19,—IV. Nov. (com. 6th Sunday after Epiph) St. Elizabeth Wed. d. com. &c.

Monday, 20,—St. Felix Valois C. d.

Tuesday, 21,—Present B. V. M. d. gr.

Wednesday, 22,—St. Cecilia V. M. d.

Thursday, 23,—St. Clement P. M. d. com. &c.

Friday, 24,—St. John of the Cross C. d. com. H. M.

Saturday, 25.—St. Catherine V. M. d.

FATHER MATHEW IN LONDON.

Last Saturday about 4,000 persons took the pledge in the Catholic Cemetery, Commercial-road; amongst the number were several police-men and Custom-house officers. During the day some speakers addressed the meeting on the peculiar hardships and temptations to which the coal-whippers, as a body, were exposed, on account of having their wages paid to them in public houses, the owners of which, in the majority of cases, had the power of giving or refusing employment. A petition in favour of the Coal Whippers' Bill, now under the consideration of the Legislature, was unanimously agreed to. Last Sunday, about one o'clock, the cemetery was crowded, and from that hour till half-past nine at night there was a constant flux and influx of visitors. A great number of Temperance societies with their banners were on the ground. It was calculated by several competent persons, that about 100,000 persons of both sexes had visited the spot. In one of Father Mathew's brief addresses, he stated that he had attended in order to administer the pledge to those who could not conveniently come upon working days, and that no one could be scandalized at such a deed which did not interfere in any way with the religious worship of any creed. A variety of speakers addressed the meeting, one of whom, Mr. Clewer, related the following anecdote:—A Scotch minister, who was a Teetotaller, once visited a man who was addicted to habits of intemperance, and began to denounce strong drink as the enemy of the human race. "Stop, sir," said the other, "are we not told to love our enemies, and am I not right therefore in the course I take?" For a moment or two this was a poser for the good minister; but he soon rejoined, "Aye, John, we *are* commanded to love our enemies, but tell me, John, in what part of the Scriptures are we ordered to *swallow them*?" During the day the boys belonging to the school of Mr. W. Doyle, New-street, Bishopsgate-street, took the pledge from the very rev. gentleman, who seemed greatly pleased with their demeanour and appearance. Towards the conclusion of the proceedings Mr. Teare (of Preston), summed up as it were the business of the week, and stated that more than 20,000 persons had taken the pledge since the commencement of Father Mathew's labours in that cemetery. About half-past nine the very rev. gentleman retired from the ground, after having announced that he would be on Kennington Common the next day.

The following address was presented on Sunday from the pupils under the superintendence of the Rev. J. Moore, Shadwell, Mr. Segrue, the master, and 160 of the boys, taking the pledge:—

"Rev. and Dear Father Mathew—We, the youth of Virginia-street, educated under the fostering hand of our beloved pastor, the Rev. John Moore, beg leave to address you with sentiments of filial love and undying attachment, and hail your arrival amongst us with sincere delight.

"We gladly avail ourselves of the present opportunity to congratulate you on the splendid and almost miraculous success which has hitherto attended your career of benevolence throughout the land, and the untiring zeal which you have evinced in the discharge of your heaven-born mission—viewing with unmingled delight the efforts which our parents, brothers, and sisters are making under your sacred guidance to sustain the spotless banner of Temperance.

"We, the children of Erin's exiled sons in a stranger land, deem it a duty to copy their bright example; and, though distant from our father land, we no less ardently and respectfully request, reverend dear father, to be enrolled as members of the Total Abstinence society, thereby linking us in the hallowed chain which binds our little brethren in the faith in the island of Saints.

"In conclusion, reverend dear father, we beseech our eternal Father in Heaven to crown all your exertions with success, and to hear the prayers which one hundred and sixty young hearts, in unison with millions of others, daily pour forth for your present and future happiness. "RICHARD HARDING."

Early on last Monday morning, the members of several Teetotal societies assembled in the vicinity of Hart's Temperance Hotel, Aldersgate-street, in order to escort their great and revered leader to Kennington-common. In front of the above-named hotel a capacious carriage, with six greys and three postilions, made its appearance about ten o'clock, and soon attracted a very large crowd, which enthusiastically cheered Father Mathew whenever he approached the drawing-room windows. Before he started, an American gentleman of great respectability took the pledge (previous to his departure for the Continent), in order, as he stated, to show a better example to his sons at home. Several ladies, too, took the pledge from Father Mathew in the drawing-room. The procession, accompanied by bands, having formed, the very rev. gentleman made his appearance at the door of the hotel, amidst repeated bursts of applause, and after some little delay, occasioned by the eager curiosity of the crowd to see him and shake hands with him, entered the carriage. He was accompanied by the Rev. John Moore, the Rev. Mr. Cotter, the Rev. Mr. Jauch, J. S. Buckingham, Esq., Mr. Tear, and Mr. Hart. Next came the carriage of Dr. Oxley, and other vehicles containing Mrs. Buckingham, Mr. Buckingham, jun., &c. &c. The procession then proceeded with very little interruption, through, Aldersgate-street, St. Martin's-le-grand, Skinners-street, Farringdon-street, and over Blackfriars-bridge into the London-road, whence it advanced to the Belgian Chapel, in front of which Father Mathew's carriage stopped for the purpose of taking up the Rev. Mr. Doyle, the head chaplain. About this time, and near the chapel, a gentleman (afterwards ascertained to be the son of a distiller, named Orme, of the Blackfriars-road), accompanied by a servant in livery, approached the procession at rather a rapid pace, and was asked by some persons, "in the name of God, not to drive over the people." He persisted, however, in getting forward, and attempted to pass under a banner, between the two men who carried it. This was resisted, and very fortunately too, for had he succeeded in his attempt, there must have ensued numerous accidents, probably loss of life, for the horse was a very spirited animal, and the procession in advance of the banner was crowded. Mr. Orme, or his servant, began striking about with a whip, and the result was that several individuals, about a dozen in number, inflicted personal chastisement upon him on the spot. One man, a mere casual spectator, and who was not a Teetotaller, having had his hat knocked off his head, stooped of pick it up, and at that moment received a stroke to

a whip across his head. Exasperated at this uncalled-for treatment, he sprang upon the back of Mr. Orme's chaise, and forcibly pulled that individual to the ground. The police came up at this juncture and took into custody the man who had pulled Mr. Orme down. The breeching and harness of the gig were rendered nearly useless during the *melée*, and the gig itself was damaged. This will probably be a lesson for any distiller, or distiller's son, who may wantonly take it into his head to drive a spirited horse through a dense procession, accompanied by thousands of respectable and orderly spectators.

An unprecedented number of vehicles of all descriptions were drawn up in front of the Elephant and Castle just at the time the procession passed; but only a few good humoured jokes escaped the lips of some of the drivers, no attempt to disturb the procession having been made. It was remarked that as Father Mathew's carriage passed the various bakers' shops in the route, the inmates heartily cheered him, and that no small curiosity to see him was exhibited in the public-houses on his way. The procession which, after being joined by the Stamford-street and the St. Patrick's auxiliaries, was about a mile in length, then advanced up High-street, Newington, to the Common, where thousands of people had already assembled, and where the utmost enthusiasm was manifested as soon as the carriage and six entered the grounds, and drew up in front of the platform. On and near the platform, banners, with the following inscriptions, were displayed:—"Walworth and Camberwell Total Abstinence Society for the Prevention of Intemperance. Come with us, and we will do thee good"—"Farringdon Branch of the Total Abstinence Association; J. S. Buckingham, Esq., President"—"Metropolitan Total Abstinence Association"—"National United Temperance Association, established Jan. 20, 1840"—"Southwark Total Abstinence Association, established 1840"—"Walworth and Camberwell Female Total Abstinence Association. 'All that drink water will have comfort in the nether parts of the earth.' Ezekiel xxxi. v. 16"—"Walworth and Camberwell Youths' Total Abstinence Society"—"British and Foreign Temperance Society"—"Females of England unite with us to stem the torrent of Intemperance"—"St. Mary's Moorfields, Auxiliary; President Rev. J. Jauch"—"Union is strength; Religion—hapiness, peace, virtue"—"N. C. T. T. S. Stamford-street, New-cut, True. Temperance Society, No. 1, established September 25, 1837. Come with us, and we will do good to thee. Freedom, health, commerce, industry, plenty."—"Metropolitan Roman Catholic Total Abstinence Association; founded by John Giles, 28th Jan., 1840; Rev. Dr. Magee, general President. On earth peace, to men good will. Pledge: I promise to abstain from all intoxicating drinks, &c., except used medicinally, and by order of a medical man, and to discountenance as much as possible drunkenness in others"—"Virginia-street Catholic Total Abstinence Society, of St. Mary and St. Michael; Rev. John Moore, President. *In hoc signo vinces.* Be sober, be vigilant"—"St. Patrick's Auxiliary to the Metropolitan Catholic Total Abstinence Association. Sober sons of St. Patrick"—"St. George's Catholic South London Society. St. George, pray for us." (A splendid banner.) In front of the Common, the beautiful white satin flag of the St. Boniface Society, bearing the inscription "Virtue," designated the place where the Temperance cards and medals were to be had. This banner, during the procession, was affixed to the rear of Father Mathew's carriage. A considerable number of the P and S divisions of police were present.

After a brief address from Mr. TEARE, urging all who were already Teetotallers to make room for those who wished to take the pledge,

The Rev. Mr. DOYLE, of the Belgian Chapel, advanced in front of the platform, and after some introductory remarks of a complimentary nature, read the following address:—

"THE ADDRESS OF THE SOUTH LONDON CATHOLIC TEMPERANCE SOCIETY TO THE VERY REVEREND THEOBALD MATHEW.

"VERY REVEREND SIR.—The members of the South London Catholic Temperance Society welcome the arrival of Father Mathew on this side of the Thames with every expression of affection and personal attachment. They regard him as their friend—and as the friend of mankind, without any exception of creed or country. In him they recognize one of the greatest benefactors to the human race that the world has witnessed; and briefly, yet earnestly, express their hopes, and indeed confident expectation, that his coming amongst them will prove a source of much and lasting good. In conclusion, they pray every blessing on his great untiring and benevolent exertions, and on himself.

"THOMAS DOYLE.

"President of the South London Catholic Temperance Society of St. George the Martyr, St. George's Fields."

Father MATHEW expressed his grateful thanks to his rev. friend and *confrères;* and, in the course of his reply, observed, that the only alloy to the delight he felt in giving the pledge, was the reflection that some persons might be losers by the movement; other channels, however, for the employ of capital were open, and he trusted that their future efforts, in another line of business, would be successful. He was glad to find that the mighty engine, the press, which might be said to direct public opinion, had approved of his labours. He was overjoyed also to see upon the platform, there and elsewhere, persons of all religious creeds and all political convictions. (Hear, hear, hear.) He sincerely trusted that charity and fraternal love would be the results of the Total Abstinence meetings. (Cheers.)

J S. BUCKINGHAM, Esq, next addressed the assembly. He had been, he said, a Total Abstainer during fourteen years, and he would positively assert that all intoxicating drinks, were not only useless, but injurious. He had been recently travelling in Ireland during three months, and he had only seen three persons drunk there during the whole time. Recollecting, as he did, the time when Intemperance stalked through the land, he could only attribute the change to an Almighty Providence. There were, unfortunately, some people who objected to the present Total Abstinence movement, because it was headed by a Catholic priest. Now, he (Mr. B.) was an Englishman and a Protestant, and he would be delighted to shake hands with any Catholic gentleman in the cause of Total Abstinence. Mr. Buckingham, after further remarks, which did not reach us, sat down loudly cheered.—*Tablet.*

To be continued.

THE LARGEST BELL EVER CAST IN ENGLAND.

This immense bell has just been shipped for Montreal, it being intended for the new Catholic Cathedral, where it is to be placed in a tower by itself, and to be used as a "bourdon," or alarum-bell. It is to be named "Maria," the cathedral being dedicated to the virgin.

It is the most extraordinary work of the kind ever executed in England, and was cast at the foundry of Messrs. Mears and Company, of White chapel. Some idea may be formed of the vast size of this bell, from its having required ten tons of fused metal to form the cast; and the time occupied in running the fused metal from the furnace into the mould was fifteen minutes. The diameter of the bell at the mouth is 7 feet 5 inches; its height is 7 feet; and its thickness at the sound bow is 6½ inches. Its weight is 7 tons 11 cwt. 2 qrs. 4 lbs.; its sound is very powerful and melodious. The weight of the clapper is upwards of 3 cwt. The bell will be rung by means of two wheels, one on each side of the stock or bearer, which with its iron-work and fittings, weighs about 2 tons 10 cwt. There will be four ropes used in the ringing, a man pulling at each side of the wheels. The bell itself is heavier than the great Tom of Lincoln by 32 cwt.; it bears some bas-reliefs of the cardinal virtues, which are finely cast. On one side is the following legend; "Negotiamini dum venio omnis spiritis laudet Dominum. Anno Domini, 1843. Fundatæ Marianapolis, 2018 Greg. P. P. 16. Pontificatus, 128. Regin. Victoriæ Britanniarum 6S." On the other side is inscribed, "Expissimo Mercatorum, Artificium, Agricolarumque, Marianapolitamensium Dono;" intimating that it has been paid for from a fund subscribed by the merchants, artificers, and agriculturists of Montreal. Its cost, including that of the works, is upward of £1200 On the rim is the maker's name, "Thomas Mears, Fecit, Londini, 1843."

There has also been a peal of ten bells already sent out, to be placed in the sister-tower of the cathedral at Montreal, a gothic structure, recently erected at the cost of £80,000. The shipment of the huge bell on board the Lady Seaton, bound for Montreal, and lying in the Brandy-quay, London Docks, was a labour of great difficulty; and a part of the deck of the vessel was of necessity, cut away to admit the bell into the hold of the vessel —*Illustrated London News, Aug.* 19.

RECENT CHARGES.

(Continued from page 252.)

This accusation of the Bishop of London's is but an old discovery of Mosheim's; yet Mosheim acknowledges that the ancient fathers faithfully represented the doctrines of the Gnostics, as well as the pagan historians of that day. Plotinus and St. Irenæus are agreed, he admits, upon this point. If, then, the ancient fathers faithfully represented their doctrines for the purpose of refuting them, and not only refuted them, but expelled their authors from the Church when they refused to renounce them, is it likely that they adopted them? or, what more do we require to establish the fact that there was no community of belief or feeling between them? What Mosheim failed to do, Dr. Bloomfield will not succeed in accomplishing; and neither one nor the other can identify one single opinion, much less a dogma, introduced into the Christian Church by this wild and extravagant development of the superstitious philosophy of the ancient heathens.

Each successive heresy, so far from making inroads into her doctrine, only compelled the Church to put forth her attributes with fresh energy, and to vindicate her own against the fictitious tenets of innovators and impostors, by a stricter definition of the sacred and imperishable truths entrusted to her keeping; and thus it is that they can be traced in a pure, continuous track, through the mists of error which have in vain endeavoured to obscure it.

Gnosticism, indeed, had but a short reign; it was too absurdly fanciful, and too extravagantly impious, to endure long in the face of the pure and bright truths of Christianity: and, by the middle of the third century, it resolved itself into a more modified, and, at least, a less ostensibly offensive form amongst the disciples of Manes. This superstition, also, was of eastern origin, and too unhappily resembled its predecessor in the romantic folly of its poetic imaginings, and in the very faint glimmerings of Christianity with which it was rather deformed than embellished. So far, in reality, did the doctrines of this new sect fall short of Christianity, that they also maintained a most ridiculous system of the transmigration of souls; paid Divine honours only to the Christ reigning in the sun and moon, and worshipped without temples, altars, or sacrifices.

On the other hand, is it neither matter of authentic history, or even of idle report, that any one of the Gnostic follies or superstitions was ever incorporated with the doctrines of Christianity? and we venture to ask with confidence for the proof that the Church of the fourth or fifth century was, in any shape whatever, infected with the remains of Gnostic superstition, or any other heresy. But while we defy the right reverend prelate to make good either one assertion or the other, "that it (the Church) was also infected with the inventions of enthusiastic or ambitious men," we must also beg leave to put a question to *him*, and to ask why it is that he deprecates "the attempt to remodel (the Church of England) upon the doctrine and discipline, not of the primitive Church, *but of the Church of the fourth or fifth century?*" Now, we are far from pretending to divine what may be passing in the mind of the right reverend prelate, but we cannot, in the honesty of our heart, conceal from him what is passing in our own. We suspect—we acknowledge it to be only a suspicion—that the right reverend prelate judges it more convenient to carry the question in debate, from a period in which the mass of evidence is crowded, positive, unequivocal, incontrovertible, and overwhelming, to one in which the lamp of faith is less discernible, emitting but fewer rays, and burning, not, in reality, with less vigour, or with less brightness, but with less of vivid distinctness through the more lengthened distance.

It brings him nearer—may he not argue thus?—to his own rule; to a period in which little else was written but the Scriptures, or, at least, little that has come down to us. May it not give the right reverend prelate an excuse for saying, "We have no other evidence but the plain and most certain warrant of holy Scripture;" we will search *that*, and decide for ourselves. But let us remind him that this was also the very argument of many of the Gnostics,—of all, indeed, who pretended to any

connexion with Christianity. They had for ever in their mouths those words of our Saviour, "Seek and you shall find." An appeal to the Church was answered by an appeal to the *Scriptures*; for they held that the Church had been *already* over-laid with errors and corruptions, even as early as the *second* century; indeed, many of them accused the apostles, nay Christ himself, of accommodating his doctrine to the prevailing prejudices and necessities of the times,—they *alone* were gifted with a plain and rightly-informed understanding for the investigation and discovery of spiritual truths, and for evidence of these truths, they confidently appealed to the Scriptures; continually complaining of the injustice done them by the Church, in driving them from her communion; for their design was to associate, if possible, their pestilent errors with the pure doctrines of Christianity. But in this they most signally failed, and the Catholic Church was no more infected with Gnosticism during the fourth or fifth centuries, than it is now with Puritanism or Quakerism*.

We have but one word more to say to the right reverend prelate,—to repeat our recommendation to him to study his history as well as his theology, before he again steps forward as a volunteer in the crusade against Catholicity,

"To be too busy is some danger;"

His discretion might have tutored him better, than to have sent him pell-mell into a fight, for which he seems to have been so little prepared. One solitary specimen will suffice of the right reverend prelate's profound knowledge, even of English ecclesiastical history; "It was a system of corruption and tyranny, which drove her (the Church of England) from communion with Rome." It was indeed the work of corruption and of tyranny, —of corruption amongst the nobles, and tyranny in the monarch,—a slavish subserviency amongst the governed, and an iron despotism on the part of the governor. But this is not exactly as the right reverend prelate means to apply his observation—Corruption of doctrine in the Church of Christ, the Catholic Church, and tyranny in her discipline. This is *his* assertion; but where has the commentator upon Æschylus studied his history of the reformation? Has he never heard of that singular fact that for eighteen years after the cessation of all communion with Rome, not one of the tenets of the Anglican Church was altered? On the contrary, were not the most severe, nay barbarous enactments passed to maintain them? It was a pure act of schism, and nothing more; and, as a consequence, the transfer of the papacy from Rome to Westminster. And as long as he lived, this new head of the Church was even a fiercer persecutor of the doctrines of bishop Bloomfield, than bishop Bloomfield is now of his; for the king, with the aid of Cranmer, burnt his heretics alive, and even forced one of his bishops, who had been himself condemned to death, but had saved himself by recantation, to preach an orthodox sermon to his victims at the stake.

Is all this new to the right reverend prelate? and is it not an acknowledged historical fact, that it was the brightness of Boleyn's eyes, and not the corruptions or tyranny of Rome, which drove England from communion with her? Even for the first five years of Edward's reign, no DOCTRINAL *reformation* took place,—for Cranmer's first liturgy only touched the rubrics and ceremonies. It was *a form of prayer and administration of the sacraments*, declared by him agreeable to the most sincere and pure Christian religion taught by the Scriptures, and the usages of the primitive Church; and it was not till his second illumination (having also been directed in the first, as he expressed it, and as we have already observed by the aid of the Holy Ghost), that he discovered the errors of his former doctrines, and was now instructed to promulgate others in direct opposition to them; though he still declared those same former doctrines to be *a very godly order, set forth by authority, agreeable to the word of God and the primitive Church*†! Yes, this was the theologian who, after a term of eighteen years of simple schism, first invaded the doctrines of Rome, and who is so eulogized by the right reverend prelate for so doing. Much, however, as Protestantism is indebted to Cranmer, we must own we never could exactly discern his right to the admiration which we are expected to entertain towards him. We never could hold in reverence a man who, at his consecration, made a secret protest against the public oath which he was about to take; who degraded the episcopal character by declaring that a prince might make a priest as well as a bishop, for that neither priest nor bishop needeth consecration†; who lowered the episcopal office to that of a mere officer of state, holding it only at the will and pleasure of the sovereign; who, though he had bound himself by the most sacred and solemn engagement to observe a life of celibacy, was privately married to a niece of Osiander, whom he secretly introduced into this country, and smuggled about from one palace to another; who was ever guilty of the most accommodating tergiversations under the fearful frown of Henry, in matters of opinion; while, in matters of fact, he carried his subserviency so far as to divorce that scrupulous and exemplary monarch from no less than three wives,— in one case, deliberately playing off a studied and hypocritical drama, under a wretched attempt to save appearances, by deceiving the world with a feigned course of decency and order; in another, solemnly confirming, and soon afterwards as solemnly annulling, his own decision; and in the third, exhibiting a

* St. Hippolytus, who flourished early in the third century, gives us the following relation of the expulsion of Noetus from the Church, which may be taken as a specimen of the method adopted upon such occasions.

Hearing that Noetus was disseminating his pernicious doctrines, the clergy required his attendance, and examined him in presence of the authorities of the Church. He disavowed the errors which were imputed to him, but soon attempted to propagate them by stealth. Finding others of the same opinions as himself, he openly broached his heresy. He was then summoned a second time before the authorities of the Church: but now, instead of the feigned humility with which he had submitted to their remonstrances upon the former occasion, he exhibited his true character, comported himself with an obstinate haughtiness, and asked what harm he was doing. Finding their efforts to reclaim him ineffectual, they expelled him from the communion of the faithful.—*See Ceillier*, vol. ii. p. 342, &c.

See the history of these sects at large in the writings of St. Irenæus, Tertullian, and others, as analyzed by Ceillier; also a shorter account of them in Döllinger's History of the Church. *London*, 1840. Consult also Bergier's Dict de Theologie, and the various biographical notices of ancient heresiarchs.

* See Cranmer's First and Second Liturgies.

† See these declarations in Burnet. Record xxi. vol. ii. 8vo. ed. 1820.

most edifying display of the basest obsequiousness to the will of him with the gratification of whose pleasure his own interests were now so completely identified; who, ever swimming with the stream when he could not stem it, and—upon this principle it is presumed—thinking it right and lawful to execute Catholics and burn Protestants under one master, and Protestants of another shade under a second, for not trimming their religious opinions by his; while at last he came most unhappily to the same fate himself as a traitor and a heretic, still, however, recanting all his heterodox opinions in favour of his original Catholic tenets, in compliance with his old habits, and in hopes of escaping the punishment he had so cruelly inflicted upon others, but recanting his recantation when he found his accustomed duplicity no longer available to his purpose* !

Is this the man who deserves the honours of a martyr, or a temple to be erected to his fame? or does he merit to be lauded at the expense of Hildebrand and Becket, whom the right reverend prelate is pleased to style the "authors and abettors of evil, the firebrands of discord, and the subverters of civil government!" We cannot but think the right reverend prelate might still read history to some advantage, and display a sounder judgment both in his praises and his censures†.

With the frequent warnings of the bishop to his weaker brethren, against being seduced by the attractive guise of Catholicity, we have nothing particular to do. Those to whom they are addressed will, we trust, know how to appreciate them, and not be so easily deterred from prosecuting their inquiries after truth. Truth and unity;—these are the essential attributes of Christianity; and till they have attained to these, they should never rest. The great St. Augustine, bishop of Hippo, speaking of his feelings before his conversion—before his heart had been fully enlightened to the whole truth of Christianity, thus beautifully expresses himself "While in virtue I saw a beloved peace; in vice I beheld a hateful discord. In the one, I observed unity; in the other, division. *And in this unity I placed the seat of reason, the essence of truth, and the sovereign good;* in division and discord sat the spirit of every ill*." He proceeds to consider the dangers which beset an ill-directed mind, and a perverse spirit,—learning without wisdom, and knowledge without docility,—and he thus accounts for the unprofitable acquirements of those whose pride and presumption cast a maze over their eyes. "They speak most learnedly," he observes, "on the creation, but they seek not with sincerity the truths of the Creator: and for this reason they find them not. Or if they find them they soon lose them again in the variety of their own conceits, and with blind perversity charge their own falsehoods upon the God of truth†."

God grant that they who are seeking for the light, and perhaps approaching it little by little, may profit by these wise sentiments of one who was once precisely in their condition‡ —*Dublin Review, February*, 1843.

AMERICA.

PUSEYISM IN NEW YORK.—Mr. Arthur Carey, a candidate for ordination in the Protestant Episcopal Church, having been suspected of holding doctrines which exceeded the orthodox latitude, his clergyman, the Rev. Hugh Smith, D. D., Rector of St. Peter's Church, Chelsea, refused to give him the certificate required; whereupon the Bishop (Onderdonk) instituted a special commission for the purpose of examining Mr. Carey, and ascertaining his opinions. The commission was constituted of the Bishop, Drs. Berrian, M'Vickar, Seabury, Anthon, and Smith; Rev. Messrs. Haight, Higbee, and Price; and also Mr. Carey, of course. The examination having been concluded, Drs. Smith and Anthon alone

* In 1538, Cranmer summoned Lambert into his archiepiscopal court for broaching errors against the real presence; when his prisoner appealed to the king, as supreme head of the Church, Cranmer, in the presence of the royal pontiff, disputed with the heretic in favour of *transubstantiation* (being then embodied in one of the six articles), but failing in his powers of persuasion, abandoned his unfortunate victim to the sentence pronounced upon him by Cromwell, as vicar-general to the supreme head—that he should die at the stake! Two years afterwards, Cranmer argued, both in the house and in convocation, *against* this same doctrine, but had the discretion at last to own himself confounded by the "goodlie learning" of the king; (see Burnet, vol. i. p. 270, and Lingard, pp. 277 and 287, vol. iv. 4to. ed.) while in 1549, he put forth "a form of prayer and administration of the sacraments;" which telling neither one thing nor the other, as to the manner of the presence, may be *presumed* to have been intended for the foreign reformed tenet of consubstantiation, which both Burnet and Strype conceive him to have held, even when he conspired to the death of Lambert, for professing opinions towards which he himself was verging at the time, and which he openly avowed in 1552; when all *corporeal* presence of Christ in the Eucharist was absolutely renounced. In 1562, this portion of the article was omitted, and a purely "*heavenly and spiritual*" presence, depending upon the faith of the recipient, declared to be the orthodox definition of this mysterious doctrine. Each alteration, be it remembered, was announced by competent authority, and for the express and avowed purpose of "avoiding diversities of opinions." (See the 29th of the Forty-two Articles of 1552, and the 28th of the Thirty-nine of 1562.)

† The reader will recollect that Cranmer, after dissolving the marriage between Henry and Catherine, "officially declared (after the farce of a solemn investigation at Lambeth) that Henry and Anne (Boleyn) were, and had been joined in lawful matrimony: that their marriage was, and had been public and manifest; and that he moreover confirms it by his judicial and pastoral authority," yet—two days after the condemnation of the Queen (Anne Boleyn) by the Peers, Cranmer, "*having previously invoked the name of Christ, and having God* ALONE *before his eyes*, pronounced definitely that the marriage formerly contracted, solemnized, and consummated between Henry and Anne Boleyn was, and always had been null and void." Henry dressed himself in white on the day of her execution, and was married to Jane Seymour the following morning. (Jane died in childbed.) But Cranmer's ingenuity in discovering the means of gratifying the unruly desires of an unrelenting and tyrannical master, who, as Heylin too truly affirms, "never spared woman in his lust, nor man in his anger," (Lingard) was still to be favoured with another opportunity of displaying itself in these same delicate emergencies. Ann of Cleves was lawfully married to Henry, but, not happening to suit the monarch's taste, the Convocation, headed by Cranmer, and taking up the chord from him, quickly and graciously pronounced this marriage also as null and void, as either of the two from which they had already relieved him! Upon which Burnet most magnanimously observes, "and here this matter ended, to the great reproach of that body that went so hastily and so unanimously into that scandalous decision."—p. 217, vol. v.

* Confessions, c. iii. b. 5.

† Confessions, c. xv. b. 4.

‡ When we began our article, we fully expected to have comprised within it some short notice at least of each of the charges which compose our heading; but our space would not permit us: so that we may perhaps have occasion to return to the subject.

expressed themselves unfavourable to Mr. Carey's ordination. Two days afterwards, at the ordination, the Bishop having concluded to ordain the candidate, a scene took place of which the following is an outline:—At an early stage of the ceremonies, Drs. Smith and Anthon rose, one after the other, and read each a written protest against the ordination of Mr. Carey. The Bishop, nevertheless, proceeded; when the rev. doctors shook the dust from their feet against the whole proceeding by rising and leaving the church together, amid the wonderment, and we doubt not, to the very great scandal, of the congregation. The following Saturday (July 8) the *Churchman* of this city contained a leader of beyond three columns, written with the well-known power of the editor (Dr. Seabury), and marked by all that intense suppressed bitterness in which he excels. The rev. doctors caught up the cartel of battle flung down by their reverend "brother" of the *Churchman*, and in a card the same evening announced their "reluctant" determination to come out with a "full disclosure," in a pamphlet of forty-six pages octavo.

We now come to the account of the examination, furnished jointly by Drs. Smith and Anthon. Throughout they bore the principal part, and, to do them justice, they questioned and cross-questioned Mr. Carey with an ingenuity and perseverance which would be invaluable to a court of sessions lawyer. Our worthy contemporary, Dr. Seabury, appears to have acted as counsel for the pris——we mean the candidate—and he too displayed a scientific adroitness in guiding his client, and baffling the reverend cross examiners, hardly to be expected in any one but a veteran practitioner at the bar. After some preliminary sparring between the two doctors, and their six "brethren," as to the propriety of taking down in writing the questions and answers, the examination commenced by Dr. Anthon's asking the following question of Mr. Carey:—

Q. 1. Supposing entrance into the ministry of the Protestant Episcopal Church in this country were not open to you, would you, or would you not, have recourse, in such case, to the ministry of the Church of Rome?

To this searching and well-considered question Drs. M'Vicker and Seabury, and Mr. Haight, immediately objected, and with some show of reason, as "hypothetical in its character;" and Dr. Seabury, in his capacity of counsel for the defence, advised Mr. Carey not to answer. Mr. Carey, however, expressed his willingness to answer, and did so in the following words:—

A. Possibly I might, after due deliberation, but think that I should more likely remain in our own communion, as I have no special leaning towards the joining of theirs at present?

Dr. Smith proposed the second question:—

Q 2. Do you hold to and receive the decrees of the Council of Trent?

A. I do not deny them; I would not positively affirm them. (p. 18.)

The examination then proceeded as follows; that is, so far as the bare questions and answers are concerned, for our space will not permit us to record all and singular the interruptions—adjurations from Dr. Smith, and objections from Dr. Seabury—which in the pamphlet form a strange sort of by-play to the main plot.

Q. 3. Do you, or do you not deem the differences between the Protestant Episcopal Church and the Church of Rome to be such as embrace points of faith?

To this Mr. Carey was understood to reply, If these differences be understood to be matters of doctrine they would embrace points of faith, but if, as is believed, they are matters of opinion, they would not.

Q. 4. Do you, or do you not, believe the doctrine of transubstantiation to be repugnant to Scripture, subversive of the nature of a sacrament, and giving occasion to superstition? If you do not, how can you *ex animo* subscribe the twenty-eighth article of our Standards?

A. I would answer, in general language, that I do not hold that doctrine of transubstantiation which I suppose our Article condemns, but that, at the same time, I conceive myself at liberty to confess ignorance on the mode of the Presence.

Q. 5. Do you, or do you not, regard the denial of the cup to the laity an unwarrantable change in a sacrament of Christ's own institution, or as to be regarded as a mere matter of discipline?

A. (taken down by Dr. Smith)—I consider it an *unwarrantable* act of discipline; Mr. Carey subsequently preferring to substitute the word *severe* instead of unwarrantable.

Q. 6 On which Church do you believe the sin of schism rests in consequence of the English Reformation?—the Church of England, and, by consequence, the Protestant Episcopal Church of this country, or upon the Church of Rome?

Dr. Seabury objected to this question being put on the ground that it was an historical question, Mr. Carey, under advisement, answered. "It is an historical question."

Dr Smith here appealed to the Bishop against this evasion of the question, and the Bishop having decided that the question ought to be answered, Mr. Carey, in substance, replied that in some respects schism rests on both sides. He considered both churches in communion with the Church of Christ.

Q 7. Is the Romish doctrine of Purgatory in any respects maintained by our standards?

"Here," says the pamphlet, "the bishop asked Dr. Anthon what view he entertained on the doctrine of Purgatory as held by the Church of Rome; to which Dr. Anthon replied, 'that, with due respect to the chair, he was not under examination.'" (p. 20). We are forced to admire the doctor's presence of mind in prudently declining to answer on so knotty a "point."

The question being again addressed to Mr Carey, he answered.—

A. I consider our standards as condemning the doctrine popularly held to be the Roman doctrine.

Q. 8. Is there any countenance given in the doctrinal standards of our Church for the idea that the departed can be benefited by the prayers of the faithful, or by the administration of the Holy Communion? And is not that idea condemned by Article 31 of our Church?

As far as Mr. Carey's answer could be ascertained it was to this effect:—"That he supposed that idea was not condemned in that Article; his opinion being, that the language of the Article was popular language, pointed at a popular opinion which was held against the Church of Rome."

Q. 9. Do you, or do you not, fault the Church of Rome in pronouncing, as she does, the Books Apocrypal Holy Scripture?

A. I do not, either to myself or any one else, attempt to prove a doctrine out of the Apocrypha. The Holy Spirit may have spoken by the Apocrypha, and the Homily asserts the same thing. I would not fault the Church of Rome for reading the Apocrypha for proof of doctrine.

Q. 10. By Dr. Smith. Can there be a doubt that, in separating from the Church of Rome, the Church of England embraced more pure and scriptural views of doctrine? And is not the Protestant Episcopal Church in this country, at present, more pure in doctrine than the Church of Rome?

A. There can be a doubt, on the ground that the Church of England retained doctrinal errors, viz., the doctrines of Puritanism. In some points, the Roman missal was preferable to our liturgy.

Q 11. What construction do you put upon the promise of conformity to the doctrines, discipline, and worship of the Protestant Episcopal Church?

A. He did not consider (as we understood Mr. Carey to say) the articles as binding our consciences in points of faith, and read a passage from "White's Memoirs of the Church" (Convention of 1801), which he considered as maintaining the same opinion.

He does not feel himself obliged to give his *ex animo* assent to the thirty-nine Articles, as the assent is given in the English Church.

Previous to our putting to Mr. Carey our twelfth question, the following questions were put by us to him:—

Q. Can you subscribe to the 22nd Article.*

A. I could subscribe to it considering it as referring to the popular doctrine of the Romish Church.

Touching the doctrine of the invocation of saints, mentioned in this article, the question was asked by Dr. Smith "whether that doctrine had any warrant in Scripture." He replied that it had not. The question was further put by Dr. S, "whether it were right to introduce or observe the practice without any warranty from Scripture;" to which it was replied, "that it was not forbidden." The examination was farther prosecuted by the bishop, when the candidate, in reply to a question touching the lawfulness of the practice, was understood to say that "he did not fault the Church of Rome, provided the invocation was confined to the '*ora pro nobis*.' or intercessory form."

Q. 2. How do you understand the last clause of the 19th article, viz., "As the Church of Hierusalem, &c., have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith?" The answer was substantially this:—"I understand the article in an historical sense—as referring to the past, and not to the present state of the Church of Rome." The last section of the article he considered "as directed against the abiding infallibility of the Church of Rome, as a particular branch of the Church universal." The question was then pressed in another form, viz: "Do you consider the Church of Rome now to be in error in matters of faith?"

A. It is a difficult question, which I do not know how to answer; but I refer to my answer on the other question, touching my opinion of the decrees of the Council of Trent.

* Art. 22, concerning Purgatory, Pardons, Worshipping, and Adoration, &c.

Q. 3. Do you, or do you not, receive the articles of the Creed of Pius IV.

A. So far as they are the repetitions of the decrees of the Council of Trent, I receive them. (p. 23.)

From this examination they sum up Mr. Carey's belief as follows.—

"He deemed the difference between us and Rome such as embraced no points of faith—doubted whether the Church of Rome or the Anglican Church were the more pure—considered the Reformation from Rome unjustifiable, and followed by grievous and lamentable results, though not without others of an opposite character—faulted not the Church of Rome for reading the Apocrypha for proof of doctrine—did not consider that we were bound to receive the Thirty-nine Articles of our Church in any close and rigid construction of the same—declared that he knew not how to answer the question, which had been repeatedly asked, 'Whether he considered the Church of Rome to be now in error in matters of faith?'—was not prepared to pronounce the doctrine of transubstantiation an absurd or impossible doctrine; and regarded it, as taught within the last hundred years, as possibly meaning no more than we mean by the doctrine of the real Presence—did not object to the Romish doctrine of Purgatory, as defined by the Council of Trent. Thus far for the NEGATIVES; now for the AFFIRMATIVES. He believed that the state of the soul, after death, was one in which it could be benefited by the prayers of the faithful and the sacrifice of the altar—regarded the denial of the cup to the laity as a severe act of discipline only—justified the invocation of saints—in one instance declared that he did not deny, but would not positively affirm, the decrees of the Council of Trent; in another, that he received the articles of the Creed of Pius IV., so far as they were repetitions of the decrees of that council!" (p. 27.)

The examination having closed and the candidate having withdrawn, the bishop proceeded to ask the opinions of the "Presbyters." Six of them, viz., Drs. Berrian, M'Vicar, and Seabury, and Messrs. Haight, Higbee, and Price, expressed their satisfaction with Mr. Carey's answering; Dr. Seabury clenching his opinion with the decided remark, that "he should esteem it a privilege to present the candidate for orders, as he had sustained the ordeal most nobly;" and Mr. Price also observing that "though generally opposed to presenting the graduating class for orders, yet he now felt free to express his willingness to present Mr. Carey." On the other hand, Drs. Smith and Anthon expressed the strongest dissatisfaction both with the manner in which the examination had been conducted, and with Mr. Carey's answers.

One thing should not be passed over. Dr. Smith having asked Mr. Carey "how, with his present views, he could defend the Church, if attacked by the Romanists," he replied "that he supposed he would, in that case, dwell upon the less pure parts of Rome, in contrast with the more pure points of our Church." (p. 31.) This is certainly an ingenious confession of a most disingenious intention, though perfectly characteristic of the mode in which too many Protestant controversialists attempt to sustain themselves in their assaults upon the Catholic Church.

We need hardly say that our statement of facts, as far as it purports to come from the pamphlet, is

necessarily one-sided. Except in the columns of the *Churchman* we have not had any authorized statements from the other side, and the following card from that paper of last Saturday makes us fear that we are to continue so :—

"TO THE CHURCH.

"The undersigned members of the examining committee in the recent case of Mr. Arthur Carey, candidate for orders, in conjunction with the Rev. Drs. Smith and Anthon, feel themselves called upon by the published statement of the two latter gentlemen, thus far to reply :

"First—In justice to themselves, to decline definitively any defence of any act on their part of purely canonical discretion.

"Secondly—In justice to Mr. Carey, solemnly to declare that the answers of the candidate, as given in the above pamphlet, do not convey the full and fair impression produced on their minds by his examination; and that, in their judgment, such statement is calculated to mislead the public mind, and to do injustice to all parties concerned in his examination and subsequent ordination.

"With this summary notice of the statement above alluded to, the undersigned hold their own duty to the Church touching this matter to be fully and finally absolved.

"WILLIAM BERRIAN, JOHN M'VICAR,
SAMUEL SEABURY, JOSEPH H. PRICE,
EDWARD Y. HIGBEE BENJAMIN I. HAIGHT.

"New York, July 19, 1843."

One of the gentlemen whose names are signed above, seems to have thought, with us, that that portion of the community most particularly interested will not like so summary a mode of getting rid of the subject, for we notice an advertisement in the morning papers of Wednesday, to the effect that "shortly will be published a Letter to a Parishioner relative to the ordination of Mr. Arthur Carey, by the Rev. Benjamin Haight, rector of All Saints' Church."

It is hard for us to describe the excitement which this matter has caused in New York. It is still harder to account for it, unless by the meddling disposition of our community. A difference occurs between some Episcopalian clergymen; it gets into print, and incontinently the whole good-natured public becomes profoundly interested, and hasten with all the alacrity of schoolboys in a scuffle to take sides immediately; the newspapers catch the contagion and follow the example.

The *Courier and Enquirer* says :—"Puseyism [in America] is confined exclusively to three bishops and a few of the clergy. The laity as yet are to a man Protestants. * * The poison, as yet, is confined to bishops and priests. They, and they only, are to be benefited by a return to the bosom of the Church of Rome; and now, while the people are uncontaminated, and neither bishop nor priest has made a convert among them—now is the time to lop off this dangerous excrescence, and restore the Protestant Episcopal Church to its purity."

We have intimated that we do not attach any great importance to this controversy, nor do we; certainly not to that exaggerated kind which it has already assumed in the eyes of many both in and out of the Protestant Episcopal sect. The creed of that sect is far too elastic, far too yielding, far too loose and ill-defined for us to suppose that it will not be found capacious enough (at least for the present) to retain within it every partizan, as well he who verges upon stark-staring Calvinism as he who goes to the uttermost limits of Puseyism. Besides this, the Episcopal Church in the United States cannot afford to let the controversy gain head. It must be hushed up at all risks. In England, where Episcopalianism is the "monarch of all she surveys," as well of the souls of men as "of the fowl and the brute"—that is, her tithes—where she has the strong arm of the law to uphold her against all opposition—her clergy can afford to quarrel among themselves about High Church and Low Church, Oxford and Evangelical Protestantism. Here it is far otherwise. The pressure from without compels her to be united—to make any compromise rather than suffer dissensions in her bosom Therefore either the present dispute will be allowed to die out by mutual consent, or one party will give way. Which of these two alternatives will take place time alone can show. We incline to think the former.—From the *New York Freeman's Journal* of the 29th July.

MISCELLANEA.

CENTRAL AMERICA.

SANTA THOMAS, OF GUATIMALO.—The Belgian colony, which left Antwerp on the 19th March, reached St. Thomas on the 20th May. On the 22d, the Rev. Father Walle left thence for Guatimalo, according to his instructions. Father Genon alone remained charged with the spiritual functions. Many Caribs and Indians attended mass, and presented their children for baptism, on the 7th and 9th of June; the other vessels which had the colonists and their property on board arrived. The chief engineer, M. Simon, had died on the voyage, but his favourite pupil and friend, M. Delwarde, immediately commenced the erection of the church. The colony was healthy, and it promised to be prosperous

LONDON.

MR. EVERITT'S DIGREE.—It is said that Mr Marriott and Mr. Sewell, with other Tractarians are determined, if possible, to have the degree of Mr. Everett, the American ambassador, rescinded. They have been induced to do this from the opinion expressed by Mr. Hope, of the Chancery bar that the proceeding at the commemoration, as far as relates to Mr. Everett, was null and void. Mr. Hope was counsel for Mr. M'Mullén (Tractarian). *v.* Dr. Hampden, and is identified with the Puseyite party.

COCHIN CHINA.

M. Langlois (says the *Univers* of the 18th), superior of the congregation of foreign missions, has written to M. Miche, Curé de Fraize in the department of the Vosges, that five French missionaries among whom was his brother, have been delivered from the captivity in which the Cochin-Chinese authorities in the Empire of Annam had detained them. A simple demonstration on the part of a French corvette, *Heroine*, sufficed to accomplish their liberation. The missionaries were landed at Singapore, after having been snatched from a death which they believed to be inevitable, and restored to a liberty for which they had ceased to entertain a hope.—*Tablet.*

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 21.] CALCUTTA: SATURDAY, NOVEMBER 18, 1843. [VOL. V.

MANGNALL'S HISTORICAL QUESTIONS.

Having submitted to the reader's notice, in our preceding number, the strong perspicuous testimony, borne by the Fathers of Chalcedon in the fifth century, to the Apostolic Supremacy of the Holy See, we shall now show, that, the very same principles, which the Eastern Church then professed in the celebrated Ecumenical Council just named, were also maintained and cherished with the same reverence, even in the remotest portion of the Western world. It is impossible to contemplate the unanimous testimonies, supplied by the ancient ecclesiastical histories of countries, far, very far removed from each other, on such a question as that now under consideration, and not feel it to be due to truth to acknowledge, that the doctrine sustained by such a cloud of witnesses, must be of Apostolic origin. With many this observation will have more effect, when we remind them, that Ireland, to whose Church annals we propose at present to refer, never was subjected to the imperial or civil power of Rome, but, on the contrary, always remained exempt from the political or temporal influence of the Roman Empire. Yet, although thus removed from that influence, it may be asserted with truth, that in the early records of no other Church are there contained more splendid evidences of the perpetual recognition of the Supremacy of the Chair of Peter, than are to be found in those of Ireland. To the preservation of " the Unity of spirit in the bond of peace" the early pastors of the Irish Church directed their most earnest solicitude. Taught by experience, they knew, that " after their departure, perverse men would arise" whose obstinate attachment to their own conceits would disturb the religious peace of their brethren. With becoming wisdom, they therefore resolved to remedy the evil, which they feared they could not wholly prevent, and in conformity to the usage of every other portion of the Catholic Church, they ordained, that all questions of importance should be referred to the Apostolic See. Cummian in his celebrated Paschal, Epistle written in the seventh century, affirms, that this discipline had been established in a Synod by the early Pastors of the Irish Church. And in effect, among the Canons ascribed to St. Patrick, by the Protestant writers, Usher and Ware, there is one which ordains, that any controversies which might arise should be referred to the Apostolic See." In the sixth century, the illustrious Irish Abbot, St. Columbanus founded, first, the Monastery of Luxeu in France, and afterwards that of Bobbio in Italy. In an appeal which that learned and holy Abbot made to the Roman Pontiff, he styles the Pope "The Most Illustrious Head of all the Churches of all Europe..... " Most exalted Prelate and Pastor."

Speaking of the Church of Ireland, the Saint thus glories in the orthodoxy of his fellow-countrymen. " For," says he, "among the Irish, there is no Jew, no heretic, no schismatic, but the Catholic faith, such as it was delivered by the predecessors of your Holiness, continues unshaken among them. For we are bound to the chair of Peter; it is that chair, which renders Rome, otherwise, indeed, great, eminent and illustrious with us. By the Apostles, Peter and Paul, you are become almost celestial, and Rome is the head of the universe and of all Churches."

VICAR APOSTOLIC OF MAURITIUS.

We learn that the Right Rev. Dr. Collier Bishop of Milevum and Vicar Apostolic of Mauritius, has taken his passage on board the Steamer *Atalanta* for Suez on the 1st instant. We copy the following account of his Lordship's departure from the Island of Mauritius from the *Cerneen* of the 29th September last:

THE BISHOP OF MILEVE.—On Monday last, at half past four P. M. the Bishop of Mileve, attended by the clergy, church wardens, and members of the Fabric, went on board the ship *Mertoun*, in which vessel he had taken his passage to Bombay, and shortly afterwards took leave of our shores. Every proof of the sympathy and respect so highly merited by the Bishop of Mileve was displayed on the occasion of his departure. For many days past, the dwelling of the venerable chief of the Roman Catholic Clergy was thronged with visitors of all ranks, classes, and ages, eager to convey to him the expression of their regret and remembrance, and to receive in exchange a promise of a speedy return. These moving testimonials of gratitude and affection were calculated to awaken in the Bishop of Mileve feelings of a most pleasurable nature, and the affecting address delivered by him, on Sunday, to his parishioners, when taking leave of them, was expressive of the most heartfelt regret and attachment.

VICAR APOSTOLIC OF CEYLON.

We borrow the following account of the return and reception of the Bishop of Usula and Vicar Apostolic of Ceylon, from the *Colombo Observer*, of the 16th October last.

Early yesterday evening the Wharf of Colombo was immensely crowded by people of all descriptions at the sight of the vessel which brought to us in safety our venerated and much beloved Bishop, the *Right Rev. Dr. Antonio*, from Pondicherry, whither His Lordship went for consecration—His Lordship with the Rev. Messrs. *Caitano* and *Casimir* left Pondicherry, after receiving consecration, on the 26th ultimo and arrived in this port yesterday evening about 4 o'clock.

Soon after the vessel was anchored the ringing of the Chapel bells in the town began to give the joyful intelligence of the long looked for event of the return of the Bishop—From the moment the sound of the bells was heard until after ½ past 6 or 7 o'clock in the evening, the streets were a scene of confusion and bustle—in every direction people, both male and female were seen either hastening to the Church of St. Lucia or running towards the beach—while some were busily engaged in hanging young cocoanut leaves along the sides of the streets and others hastening with flowers and leaves to decorate the fronts of their silent abodes in token of their participation in the general rejoicing.

It was indeed truly touching to behold the aged females, the widows and the fatherless, who have been the objects of our good Bishop's chief care, and whose tears of suffering have been many a time wiped off by the compassionate hand of his Lordship, while moving slowly along the streets in their homely dress, look back and ask every passer by "If the *Bishop* is come" and "if they could see him to-day."

While the streets, lanes and the neighbourhood of St. Lucia's were in this state of anxious expectation, the landing place in the Fort and the Wharf were thronged to suffocation—here too Arches were previously erected by the natives, one over the jetty and the other near the Master Attendant's Office. Similar arches were placed, beautifully decorated, near St. Antony's Church in Sea Street, at the turn to New Chetty Street down the marble rock at Cothanchina and in front of St. Lucia's Church—which last were joined together by a pandal of cloth.

The Rev. Messrs Dias, Noranha, Alberts, and Jose Pedro waited to meet the Bishop at the landing place till 5 o'clock, when His Lordship came on shore; and was received by his dear Clergy and the overjoyed people with an affection and veneration quite indescribable—and the Bishop also was observed expressing to his flock with his usual fatherly tenderness his gladness at seeing them all in good health.

His Lordship was no sooner come to land than white cloths were spread on the ground for him to walk upon and a canopy was held over him as far as the Master Attendant's Office, where a carriage was in readiness, and immediately he was seated in it the horse was removed and some of the most respectable of the Natives drew the carriage from thence to St. Antony's Church—a distance of about 1 ½ mile, amidst loud and deafening cheers and the firing of guns &c. and accompanied by the dense crowd. In this manner the procession moved, preceded by flag and Cross bearers, till it came to St. Antony's when the people who pulled the carriage were kindly asked by the Clergy to let the Bishop get into his palanquin, which they allowed him to do but reluctantly—From there our good Bishop rode in his palanquin followed by his Clergy in their respective carriages, and palanquins to the main gate of St. Lucia's, where His Lordship was joyfully and very affectionately received by three Clergymen, the Rev. Messrs. Mendoza, Rozario and who waited there in their white *stoles*.—The Bishop came out of the Palanquin and entered the Church with great difficulty in consequence of the people who thronged him, some to kiss his garments and others to have a sight of him, and others again to shed tears of joy—Every countenance was depicted with a hue of sprightliness and every breast filled with feelings of gratitude to the GREAT BISHOP of souls for the restoration to them of their beloved Bishop after a short but a very painful separation—The Bishop and Clergy forced their way thro' the crowd with the assistance of the Church servants and kneeling in the platform before the High Altar sang the TE DEUM—the Rev. Antony Franciscus conducting the Organ with great credit. The *Te Deum* being over the Bishop took his seat on the hitherto mourning but now smiling Episcopal chair, and the Rev. Caitano Rozario approaching the High Altar read the beautiful prayer "*Omnipotens Sempiterne Deus*" from the Missal, at the conclusion of which the Bishop repaired to the High Altar in full robes and after reading the prayer "*Equudi nos*" gave his Apostolical Benediction.—This being done, the Bishop returned to His Chair where both the Clergy and the Laity kissed his hand and thus ended this very interesting ceremony. Such, indeed was the state of St. Lucia's on the occasion that every one present thought that he was transported into some enchanted ground or was placed in the Elysian fields themselves, God Save the Bishop.

CONFIRMATION AT CHINSURAH.

On Wednesday last the Archbishop administered the Holy Sacrament of Confirmation to eighteen persons at Chinsurah, chiefly Recruits of H. M. Regiments en route to the Upper Provinces. For two days the zealous Pastor of Chinsurah, Rev. Mr. Boulogne, was occupied in hearing the confessions of several of these edifying young men, who eagerly profited of his sacred ministry to prepare themselves like good Catholics for the dangers to which they are exposed by their profession, as well as by the climate and also the long journey they are about to enter on. We have heard with joy, that the Recruits at Dum-Dum occupied the last few days in the same holy exercises and for the same reasons, they too being under orders to proceed to some distant stations. We trust that these examples of true Catholic piety on the part of the children of St. Patrick will stimulate the tepid amongst us to increased attention and fervor in frequenting the Sacraments and the public offices of religion.

GRATITUDE.

—" Be ye thankful,"* says St. Paul to the Colossians. Gratitude is indeed worthy of this high recommendation; for it implies a number of great qualities which do honour to the soul of man. There are different kinds of obligations; some can be repaid, such as loans and gifts; there are others which the heart alone can discharge, for if a friend has saved our honour, or our life, it is evident that no adequate return can be made for such a benefit.

As for pecuniary obligations, a man of delicate feeling never contracts them with those he does not esteem. Grecinus Julius was about to exhibit some plays to the Roman people, and permitted his friends to contribute thereto, in order to augment their splendour. Fabius Persicus, a man of wealth and dignity, but of infamous morals, having sent him a large sum, he refused to accept of it One of his friends was present on the occasion, and remonstrated with him on this excess of delicacy. " How," asked Julius, " have you the face to ask me to be under any obligation to a wretch whom I would blush to recognize in public?" When the consul Rubilus, who was of equal infamy with Persicus, sent a still larger sum for the same purpose, and urged him to accept of it, he answered,—" Pray excuse me; I have already refused Persicus!"

There is no greater heart-break for a man of honour, says Seneca, than to accept a favour from those he does not esteem.

There are two species of gratitude; the one which returns, and the one which wishes to return, but for want of means, endeavours to discharge the debt it has contracted by affection and good will. If it does not do good for good, this is not the result of thanklessness but of poverty; it is as grateful as it is possible for it to be. A painter who would not have money to buy colours, canvas, or pencil, would still be a good painter, although unable to give proof of his genius.

Next to gratitude to God, there is none more sacred than what we owe to our parents. The Scripture is full of terrific menaces against ungrateful children: " The eye that mocketh at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it."*

It is only low minds and vulgar souls that consider the intrinsic value of a favour; it is by the disposition with which it is given, and not by the amount of benefit conferred, that gratitude must be measured. If a friend bestows on me a small present with great affection; if, to relieve me from momentary distress, he closes his eyes on his own wants; if he has conferred kindness on me, without any prospect or hope of receiving compensation; —if he has not permitted the occasion to pass by without employing himself for me, even at the sacrifice of his own interests —I should indeed be ungrateful, were I not as thankful to him as to the monarch who would exhaust his treasures to enrich me.

No vice is more generally stigmatised than ingratitude; the ungrateful are loud in their condemnation of it. How is it, then, that this vice is so common? Why does every one do what every one blames?

Enter into a peasant's hut, and you will perhaps see that the spindles are all abandoned, that the labours of the evening are temporarily suspended, and all heads are inclined in the attitude of profound attention. The good people of the cabin are so absorbed in what occupies their thoughts, that they do not hear the tempest that howls without, and even forget to throw some fuel on the expiring fire. The pastor of the parish is, perhaps, the object of detraction. What?—the pastor who divides his homely fare with all the indigent of the hamlet,—who often walks long distances, by night, through rain and storm, to console them on their death-bed,—who visits the sick, instructs the ignorant, consoles the afflicted, maintains the harmony, and protects the honour of families! The evangelical benevolence of the pastor does not protect

Col. iii. 15.

* Prov. xxx. 17.

him against the calumnies of his flock. The minister of Jesus Christ is made to answer for the morality of his church-wardens, the sobriety of his bell-ringer, and the caprice of his old servant!

What bring these men in red caps and *carmagnoles** to the church of Chantilly, built by the Condés? Have they come to protect the remains of these brave and generous princes to whom their village owes its existence?—for, without the munificence of this family, at once so illustrious and so unfortunate, there would be no Chantilly. See, they dig the earth:—what are they looking for? Their axe has touched a box of massive silver. They open it, and eagerly look at the seven hearts of the Condés it contains! They laugh with hellish derision—and then throw these relics of the illustrious dead to the crows of the neighbouring forest; while they patriotically steal the silver case which contained them! What infamy! what ingratitude!

Sometimes ingratitude becomes ridiculous. Cneus Lentulus, from a state which bordered on poverty, was enabled, by the liberality of Augustus, to maintain the dignity of his ancestors. When he was thus made one of the most opulent men in Rome, he lamented that Augustus had made him quit his studies, and said that all he had received from the emperor, was little compared with what he had been prevented from acquiring, by being taken from his profession of a lawyer; "and this was so far from being the fact," says a Latin writer, "that he had no greater obligation to Augustus than this; for although he was needy in the greatest degree, it was easier to get money from him than words, so destitute was he of the qualifications of an orator."

He who refuses to acknowledge a favour he has received, is ungrateful; as he also is who neglects to return it when the occasion presents itself: but the worst ingratitude is that of the monster who dishonours those who have done him kindness; who repays generosity with hate; who endeavours to crush the hand that succoured him in his distress; and who longs for the destruction of his benefactors, with the hope of raising the superstructure of his fortune on their ruins. It is of such men, or rather, such monsters, that the Scripture says, with sublime conciseness:—"The hope of the unthankful shall melt away like the winter's ice, and shall run off as unprofitable water."†

Such men,—and, unfortunately, there are many such in the world,—ought to be marked on the forehead with a hot iron, like the soldier of Philip. Society, to which they communicate their own selfishness, ought to reject them as the sea throws on shore the carcasses that corrupt its waters; and lazaretti ought to preserve nations from this worst of all contagions.

ABBÉ ORSINI.

* A species of surtout, brought into use during the French Revolution.

† Wisdom, vxi. 29.

FOR THE ORPHANAGE AT CHANDERNAGORE.

From a Friend through the Rev. Mr. D'Mello, ... 10 0 0

From the Non-commissioned Officers and Privates of H. M. 50th, through His Grace the Archbishop,.... 70 0 0

FESTIVALS.

Sunday, November 26,—XXIV. After Pent. 5th Sunday of Nov. office of the day: sem. com. &c.

Monday, 27,—St. Virgilus. B. C. d. (J. S.)

Tuesday, 28,—St. Livinus. B. M. d. (J. S. 12 Nov.)

Wednesday, 29,—St. Martin. P. M. sem. (12 Nov.) com Vig & H. M.

Thursday, 30,—St. Andrew. Ap. d. 2 cl.

Friday, Dec. 1,—St. Hugh B. c. d. (E. S. 17 Nov.)

Saturday, 2,—St. Bibiana V. M. sem.

Selections.

THE CHRISTIAN ADVOCATE'S LAMENTATION.

PROGRESS OF POPERY.—Of the advance the Papists have lately been making amongst us we have before informed our readers,—they still continue to advance, some days back we heard that they had purchased spacious premises in Intally for the purpose of founding a monastery. A school for girls as a stepping stone to the Nunnery is, we learn also in contemplation in the neighbourhood of Rev. G. Pearce's Institution. A letter we have received from a friend at Agra informs us that they have been making progress there also—they have set up a school which is drawing the children of many nominal Protestants, who care little for the spiritual welfare of their children.—*Christian Advocate, Nov* 4.

MADRAS.

Passengers per Hindostan.—Amongst the Passengers left by the *Hindostan* at Madras on the 14th instant, we are informed were 3 clergymen of the Roman Catholic Church—2 Students and three Lay Brothers of the Order of the Oblats. These last are to instruct the children of the Catholic Orphan Asylums in some useful trades. We have often wished for something of this sort for the youth of this country. We have wished to see them practice some useful trade by which they could gain a livelihood, instead of hanging about the public offices or serving as volunteers, in the hope of getting a situation after some two, three or four years of anxious expectation.

To become independent the East Indian community must aspire to something else than to be writers in a public office, and for this, among other reasons which might be assigned; the offices at this Presidency cannot afford employment to one fifth of the

pplicants, and in a few years more they cannot find om for one tenth. What them is to be done? /e are sorry to observe that the youth of this untry think it derogatory to labour in those arts, which Englishmen with four times the amount of operty would bring up their children, but we hope is feeling will soon wear away; all cannot be riters, and yet they cannot live idle, what then ust be done? Let every one encourage the plan lopted by Dr. Fennelly, of bringing out, from urope, men who can properly instruct the rising neration in useful trades, and let others who ve also to provide for Orphan Children give them means of procuring their livelihood hereafter.—*Examiner, October* 23.

Religious Toleration in the Army.

We perceive by the *Moulmein Chronicle* that Catholic Clergyman has been prohibited from terring the Barracks of H M 84th Regiment ationed at Moulmein, which is certainly one of ne most extraordinary things we have heard of for long time.—We have seen it stated in the *Madras Expositor* some time ago, that the officer commanding H. M. 84th Regiment refused to allow some f his men to become Catholics, on their desire to do o being communicated to him, and on the matter eing referred to the Brigadier he at once admitted hat the men could not be refused permission if hey wished to withdraw from the Protestant and oin the Catholic communion, but recommended hat they should first present themselves to the ninister to see if he could not remove their doubts, nd offering to make the rule general.

Now we cannot discover for the life of us, from whence or from whom the Brigadier has obtained he authority to make such a rule—if etiquette would oblige a soldier to ask permission, we would say that no officer should refuse him the privilege of serving God in any religion he may think best. —Our maxim is "to do to another as you would wish to be done by;" and we are inclined to think hat no officer would like to be interferred with, under a wish to change his religion. A man's conscientious scruples are matters entirely between his God and himself, and to exercise a right of interference would be an act of the greatest tyranny. But we certainly could not suppose that any Commanding Officer would presume to forbid a Catholic Clergyman from visiting his flock in the Barracks—the case under notice is the only one we have heard of for some years and it is to be hoped it will be the last. We are credibly informed that the Catholics compose, at least, one half of the soldiers of H. M. 84th Regiment, and we know that the Army regulation guarantee religious freedom to the Catholic Soldiers. Why then, in the name of all that is just is their clergyman refused admittance to them? are they so far removed from all protection that they should be thus treated, or is it because the Catholic Clergy of the place are Italians and are unacquainted with the forms to be observed in seeking redress? We think this is a case in which the Commander in Chief, in the legitimiate exercise of his authority, should interfere.—A Court of Enquiry ought at once to be ordered to investigate the matter, and should things be found to be as stated, that such measures be taken as would prevent a recurrence of such unwarranted interference.

There is nothing which could possibly tend more to create discontent amongst soldiers—no matter what their creeed, or the particular Church to which they may belong than any interference with the rights of conscience, and such being the case, we hesitate not to pronounce the reported proceedings at Moulmein noticed above as most unwise and imprudent, and calculated to work much mischief.—*Ibid, Oct.* 30.

MISSION OF SIAM.

Extract from a Letter of Rev. M. Grandjean, *Missionary Apostolic to* Rev. M. Gerard, *Professor in the College of Saint Diez.*

Bangkok, July 2, 1840.

"My very dear Friend,

"I have heard it said that the Protestant missionaries boast that they do not labour without success in the kingdom of Siam: allow me to cite some facts, of which I guarantee the correctness, and which will enable you to appreciate in their true value the results of the biblical propagandism.

"They count at Bangkok eleven or twelve Protestant missionaries; of this number, four live at half a league's distance from my house, and they seem to reserve themselves for the conversion of the Chinese; I do not know them sufficiently to give you any exact information concerning them. As to the eight others, who are nearer neighbours, I see them every day, and can assure you that, except Dr. Bradley, they all enjoy a constant inactivity; their temples would be deserted, if the family of the missionary—the servants particularly, who are obliged by their situation, and under the penalty of being dismissed, to assist at the evening prayer and Sunday preaching—did not come to trouble the silence of this deep solitude. And yet you have heard Dr. Bradley, the head of this little army of shepherds without flocks, publish in some Protestant annals, that he saw continually assembled around his pulpit from a hundred to a hundred and sixty converts, Siamese, Peguans, Laocians, and Chinese. In Europe they may believe such exaggerations; but we, who are on the spot, must declare that this auditory, if it ever existed, has completely vanished.

"Formerly, Dr. Bradley, who is a physician, and who gave his prescriptions only to those who had previously listened to his sermons, might believe himself to be surrounded by his disciples, because he saw himself consulted by a certain number of sick persons, who asked of him, not to baptize them but to cure them. At present the minister and physician have got into equal discredit; so that his shop, as well as his temple, is nearly always closed.

"Mr. Bradley is, in consequence, like his colleagues, reduced to scatter bibles and pamphlets. The Siamese, who will not listen to his words, sometimes accept his books, but without being more disposed, on this account, to become Christians: some do not read them; others, after having perused them for amusement, say, with much simplicity, to the minister, that if the Gospel was the word of the Lord of heaven, he would value it sufficiently not to give it without distinction to every sort of persons. Contempt for the religion of Jesus is the only fruit that Protestantism has produced in the kingdom of Siam, and Dr. Bradley is still at this day *without a single proselyte*, as he was when he arrived six years ago.

"Your most devoted friend,

"J. B. Grandjean, *Missionary-Apostolic.*"

THE MONTH OF MARY.

"O MARY, CONCEIVED WITHOUT SIN, PRAY FOR ME, WHO HAVE RECOURSE TO YOU."

IT was a fine evening in the month of May, and after wandering long among the tombs of Père la Chaise, I was about to depart from thence, when a murmur of voices fell on my ear, and turning round I beheld a sight which never shall, and which never can be obliterated from my memory. It was a funeral procession—but one which told less of death than of life everlasting, less of grief, than of gladness, that a pure spirit had been removed from the contagion of earth to joy in the purity of its heavenly sisters. Beside the coffin walked a pair of mourners, whose looks of misery told their tale; they were the parents of the departed;-perhaps they had lost their only child, the joy of their younger days, the hope and staff of their approaching age. Neither of them were old; the creature over whom they wept could have barely passed the first years of childhood; and the hat-bands of the mourners, and the pall that covered the coffin, were of the spotless hue that denotes the virgin.

The coffin was preceded by a troop of young girls all clad in white, and bearing wreathes of white roses in their hands. Their eyes were cast modestly down, and amid looks of deep recollection and prayer, I thought I could trace on many a fair young brow a mingled expression of sadness for the loss of a friend, and of most sweet assurance of her present bliss. I knew at once that this young troop of mourners belonged to the Society of the Month of Mary, and that they were about to consign a companion of their pious association to an early grave.

The Month of Mary has always appeared to me one of the most beautiful, as it certainly is one of the most poetical, of the devotions of the Catholic Church. By this holy practice, the month of May, the fairest of the months of Spring, is dedicated to Mary, who was the first and fairest among the daughters of men, and whose days beamed upon this unhappy world like a beautiful Spring, making it fair by her virtues and bright by the promise of that spiritual summer which was to visit its children in the person of her Son.

But I must return to Père la Chaise. The pure child of this most pure devotion, was consigned to earth; her sisters in piety and love had knelt round her grave, mingling their prayers with tears, half of sorrow for her death, half of sympathy in her present bliss; then each flung her white garland on it, until it became a trophy of white blossoms, and so they all departed in prayer and religious resignation. The bereaved parents alone remained on the spot where their all of earthly joy was buried. Long and fervently that mother prayed! Now she cast her eyes to Heaven, as if there she could trace the flight of her child to bliss! And now she cast them to the earth, as nature would have its way, and her heart was wrung with sad thoughts of the coffin and the worm, and all that makes death horrible to the mind of man. What a contrast those mourners made, each weeping over an object apparently equally dear to both. It was religion and its absence—frenzied sorrow, and silent resignation—the madness of proud despair and the tranquility of humble hope. The mother's heart was torn with anguish, but supported by an innate sense of religion, which whispered sweet thoughts of the happiness of her child, and hopes of a future union with her. But the father, his face was of despair, earthly despair—the despair of having lost one most dear, without the chance of ever beholding her again. For him there was no hope in GOD, no belief in the immortality of the soul,—annihilation was written on his brow; and too surely did he seem to think, that all yet remaining of the bright child of his household was mingling for ever in the dust at his feet. The Cross was before him, and he turned not to it for consolation or for prayer; Heaven was above him; he raised not his wistful glances thither; but with the strong grasp of despair he clutched some fading flowers from the grave, and gazed upon it with a fixed and downward look, as if he still sought to pierce through its awful gloom, and there, and there alone, had thought or hoped to behold his child. For this man religion existed not, and GOD Himself was as nothing in his eyes. The thought made me shudder and I turned aside. A slight shriek woke me from my reverie; I turned again, I beheld him with frantic eagerness trying to tear aside the earth that veiled his child from his sight. The woman had been roused by this action of madness, and with tears entreated him to desist from his purpose. He heeded her not, and was actually making some progress in his mad design, when she saw me and besought me to assist in calming him. I did what I could: it would have been idle to talk to this man of religion, or of its consolations, but I kept my eye upon him and talked for a long time, quietly endeavouring to lead his mind from the subject that engrossed it; and when he seemed calmer, I advised him to retire, adding that he could return later when there would be fewer spectators of his sorrow.

"Yes, yes!" sobbed the poor woman, "In the calm evening, dear Pierre; that was the hour our Marie loved."

These words seemed to strike him; he rose, and suffered us, for he was utterly exhausted by the violence of his grief, to lead him to his home. Once there, he retired to an inner chamber; his wife would have followed him, but I advised her to suffer his solitary indulgence of his sorrow. She complied, and gently thanked me for my kindness.

"But for your kindness," she said, in a tone of deep feeling, "he would have succeeded in——" The idea was too horrible, and she broke off suddenly.—"Oh, Marie! Marie!" she sobbed, in an under tone. "Ah, Madam! did you know the creature we have lost, you would not wonder at his sorrow—nor at his despair," she added, after a moment's pause, "for he is an infidel, without religion—without a GOD. He does not believe he has a soul, or that we shall ever behold our child again."

The poor woman looked upon me now as a friend—as a benefactor who had saved the remains of her child from profanation; and, by degrees, she told me the little history of her Marie. I cannot give it better than in her own words, as I heard it partly then, and partly at different visits I paid her afterwards.

"I have told you," she began, "that my husband is an infidel; he is also a man of most violent temper. His conversation is enough to contaminate the strongest Christian! you may believe it might destroy the right principles of a child. My poor Marie! My life was passed in seeking to efface the impressions which her soul received, and to undo the harm that bad example and profane conversa-

tions were perpetually doing. For a time I hoped I had succeeded; but it pleased God to visit me with sickness which confined me to my bed for years. When I rose from it, I no longer recognized my child; the evil doctrine had entered her soul, it had taken root, and flourished there. Shall I ever forget the anguish of my heart, when first from the lips of my child I heard the blasphemous doctrines she had learned from her father? It was, indeed, too true. While I was helpless on the bed of pain, that father who should have shielded his child from the very shadow of sin, had instilled into her's the poisonous creed of his own unhappy soul. She laughed in scorn at the name of God, scoffed at religion, mocked at the priests, and never went to church, excepting to meet the gay companions of her folly. She was now surrounded by people well calculated to allure her into vice; she was beautiful, and endowed with a genius, which, if trained in a right direction, had been the pride and glory of her mother; but, perverted as it was, I declare to you I would have gladly renounced it to behold her a gibbering idiot at my feet, so that with the change, had come the unstained innocence of an idiot soul. Marie had now attained her fourteenth year; in vain I raised my warning voice. I was a bigot in the eyes of my child, and at last I became passive, content to implore the Mother of God, to whom I had devoted Marie at her birth, that the sins of the father might not be visited on the head of the child. My prayer was in mercy heard, and gladly do I pass over her youthful errors, to tell you of her prompt repentance and heroic virtues. She conceived a strong desire to go on the stage; this awoke her father from his dream of security. Both were of vehement temper, and I will not describe the scenes that followed. While this contest was at its height, we went to a village fête; it was the first of May, and, with the exception of my child, all the girls of the fête belonged to the Association of the Month of Mary. They had been to Communion that morning, and they came to the fête full of innocent and religious joy. Their Lord was reposing in their hearts;—alas! the passions of this world were in the breast of my child: the contrast wrung my soul with anguish. They looked like the brides of Heaven, in their white robes, and whiter wreaths; a little picture of their heavenly mother hung round their necks. Marie, alone, was in the garb of the worldling, was divested of her spotless robe, and, far worse, her baptismal innocence was no longer on her soul. She herself perceived and felt the difference; I saw it in her face that she did. Her companions gathered round her, and sportively besought her to join their society. She hesitated; I felt as if her salvation depended on her answer. (Oh, Mother! how I besought your aid in that hour!) A sense of guilt seemed to steal over her soul, and something she muttered about being unworthy. They over-ruled her objections, and made a circle round her. One of them took off her own wreath and picture; they knelt, and recited the prayer of the Association. Marie, at first, remained standing, then she hid her face in her hands, and before the prayer was concluded, she had sunk on her knees. Thus she received the wreath and picture; I had not seen her in that attitude since the days of her childhood.

"I know not what she thought, or what she felt, but I can imagine; for she suddenly started from her knees, and rushed through the smiling sympathising crowd. Finding, after some time, that she came back no more, I also retired home; and opening the door of her little chambor, beheld her prostrate on her knees; the wreath and picture were placed before her, and the poor child was weeping bitterly. I would have retired, but she heard me, and springing up, she first flung herself into my arms, and then fell prostrate at my feet, imploring my pardon for the past sins of her life. From that hour she was an altered being; the books of poetry and of song, the pictures of actors, and of worldly heroes, by which she had loved to decorate her room, were there no longer; and pious books, and pious pictures, usurped their place. A crucifix was against the wall, and beneath it the withered garland ever retained its place. The picture she always wore upon her bosom. Both have been buried with her. In all ways she sought to repair the past scandal of her life. She publicly implored pardon of her young companions for the example she had given. She would ever walk last in processions as the most unworthy; the first and the last she was ever in the Church; her whole life was divided between prayer and good works. She instructed the ignorant, attended the sick, and more than one poor wretch has owned in his dying hour, that, under God, he owed his hopes of salvation to her charity and zeal. This sudden change of life, at first astonished her father, and then made him furious. He thought she intended to enter a convent, and he was furious at the idea. He overwhelmed her with abuse, with curses, aye, and often, very often, with blows, likewise. She bore all in patience; she who could never before endure an impatient word, now sat like an angel, smiling through her tears. And when the storm was over, and his passion had exhausted itself into silence, she would steal to his side and kiss the hand that had been raised against her, and implore his pardon for having given him offence. Her devotion to the Mother of God was wonderful. Her face would brighten at the very name of Mary, and she would often speak to her young friends of her Heavenly Mother with a fervour and holy joy, that failed not to draw from every eye those tears the very mention of that sweet name could bring into her own. Most of all, she wished to die in that fair month which is devoted to Mary,—and her wish was in mercy granted. For months I perceived a change in her appearance, which made me tremble lest I should lose my child at the very moment she became worthy of my love. Consumption took possession of her delicate frame; her colour became deeper and more lovely; her eyes seemed to grow larger and more brilliant; the blue veins of her forehead were more distinctly visible through the transparent brilliancy of her skin. She wasted away, withering like a flower that fades in the sun; and last week she died. Oh! had you seen as I did, the expression of that angel face, when, for the last time, she placed the Cross to her lips, the withered wreath to her beating heart; had you seen the bright smile with which she gave her soul to her Creator, you would have believed, as firmly as I do, that it winged its way straight to the habitation of the blessed. Before she died she made a moving exhortation to her father; I trust it will take effect at a future time, at present he is in despair."

The sound of a footstep in the next room made her pause in her story, she opened the door, but her

husband was no longer there; terror was depicted on the poor woman's face.

"He is not here," she cried "he will go mad on her grave. Oh! if ever you hope for the mercies of God, come with me and seek him there."

We hurried to the cemetery; the sun was just setting, and the last rays of its glory were shining on the grave. The wretched father was on his knees, prostrate among heaps of withering flowers. At that instant a swell of music floated on the air, and the young girls of the Month of Mary, dressed in white, and singing a hymn to the Mother of God, approached the grave, scattering fresh white flowers upon it. We fell upon our knees; the father also appeared to listen. He raised his head; the soft sounds seemed to soothe him, and recall his scattered senses. Gradually his tears began to flow, and he turned towards the Cross on the grave. The wife saw it, she rushed through the crowd, and tearing the Cross from her bosom, cried out with frantic eagerness—

"Oh, Pierre! I knew it would be so. You believe that our child is happy; you believe in the God who died on this Cross!"

The man sprang from his knees and stared wildly around him. For a moment, doubt, pride, and shame appeared to shake his soul; then truth and religion triumphed: he caught the Cross, and falling on his knees, he kissed it most devoutly.

"I knew it, I knew it!" cried the wife, flinging her arms tightly round him, "and the prayer of our child is heard already."

The man made no reply, his head sank upon her shoulder, and he burst into a flood of hysterical tears, such as I had never before seen from the eyes of a man. With true natural good feeling, the crowd dispersed; none remaining with us but the Curé, who had accidentally been passing by, and remained to give what assistance was in his power. He spoke long, and seriously, with the man, and Pierre submissively promised all the good priest demanded of him; and we left the couple, broken-hearted, yet happy, by the grave of their child.

"And will a conversion, so sudden, be also lasting?" I asked of the good priest, as we left the cemetery.

"Few conversions are really sudden, though, I admit, there have been wonderful instances of the kind. But this one is not sudden. Atheists seldom really succeed in believing their own doctrine, though pride induces them to call it such. There is almost always an innate conviction of its folly: infidelity is, in some, the pride of philosophy,—in others, the cowardice of guilt. Some fancy atheism the proof of a mind soaring above the superstitions of the vulgar, but many more seek to disbelieve, only because they are afraid to believe. Eternity and a just Judge are fearful things to those, who act as if such things were not. But the opinions of this poor Pierre must have long been changing. The conversion of his child, and her happy death, cannot have failed in making an impression, not seen or felt at once, but gradually leading him to reflection and (which is the same thing) to conviction;—for who ever seriously reflected and remained obstinate in unbelief? All his hopes are now directed to meeting his child in heaven; and he will never relapse into infidelity while he believes that she is an Angel there!"

Here we parted, as our roads lay in different directions; and I returned home weaving sweet fancies on the name of Mary.

How sweet, I thought, is the name of Mary! How well does Saint Bernard speak our thoughts, when he says, "Oh, Mary! you cannot be named without inflaming the heart of him, who pronounces your name and loves you." Why is this name ever given to common mortals? It should rather be enshrined in every heart,—it should never be named but with a feeling of reverence,—it should never be heard but with an interior motion of respect and love for her who bore it once, and who has thus made it a name holy to every Christian's ear. How venerable is the name of Mary,—how full of fragrance and of beauty! Truly it is an inspiration to all pious thoughts, sweet as the odours of the cedars of Lebanon, fair as the lily, lovely as the rose, meek and gentle as the lowly violet, bright as the stars that encircle her brow. All virtues, and all memories of virtues, are entwined around it. Chastity, poverty, humility, obedience, charity,—these are the bright attributes of Mary, and these are the memories that encircle her name. The name of Mary has also a mystic signification—meaning, "Star of the Sea." She was indeed the Sea-star, the star of hope, which rose over the troubled waters of bitterness and crime, and soothed their billows to a sudden calm.

All the nations of the earth were pagans, and the bright days of the religion of Juda had vanished for ever. The days of the patriarchs, of the judges, of the kings, of the prophets, had passed away. The glory was about to depart from Jerusalem, the sceptre of her power had already been wrested from the princes of her people. The Roman cohorts were in her streets, the Roman eagles flew over her towers, a Roman delegate was on her throne, and Roman power controlled her councils. The forms of religion were still preserved; but the spirit—the spirit was there no longer. The priests still lay prostrate before the holy of holies, the temples still echoed to Jehovah's name, but the heart slept on in cold indifference; the body was bent in prayer, but the spirit was bowed yet lower, and grovelled in the very dust in the sordid interests of human nature debased and fallen. Such was the world when Mary came,—the morning star which was to usher in the true sun of the spiritual world. As the storm-beaten mariners of ancient days hailed, with shouts of delight, the rising of that star which was their only guide over the waste of waters, so may we hail the name of Mary, as the true beacon to our haven of safety at the foot of the Cross. Oh! let it sink deeply into our souls! let it linger in our hearts, and about our lips! let us call upon it when we rejoice, as when we mourn—in the sunshine of security as in the gloom of distress and danger. It will be to us as most sweet refreshment in the hour of need, as a light in the darkness of this world, as a certain assurance of safety and rest, as a shield around our hearts, and an armour of proof against the attacks of our foe. We will think on Mary! and the virtues amid which that name is enshrined, will crowd to our memories and perhaps bloom in our hearts. We will speak of Mary, and the devil shall fly from before our footsteps. We will pray to Mary, and our prayer shall be heard at the throne of her Son! She, on earth, denied him nothing,—neither, in Heaven, will he refuse her

aught. On earth, He called her "Mother,"—his head was pillowed on that sinless heart, his nourishment was derived from that most sinless breast. Will he deny the wish of that heart—the sighs of that bosom? Her tears often fell upon his infant brow, her lips were often pressed upon his infant cheek. Will he refuse the prayer of those lips?—Those lips which belonged to her, who shared in all his thoughts, and wept with more than a mother's love over all his woes. Where is the child who would refuse aught to his parent? Where is the son who would deny aught to his mother? And Father of Heaven! That mother, Mary,—that Son, the Saviour of the world.

Feast of St. Scholastica. M. C. A.

Catholic Magazine, May 1843.]

FATHER MATHEW IN LONDON.

(Concluded from page 274.*)*

Mr. BUCKINGHAM, jun., observed that the present assembly had come together, not to speak only, not to hear speeches only, but to *act*. What did he and the other advocates of Temperance ask them to do? Simply to give up the habit of voluntarily extinguishing that reason—those reasoning powers, and the great gift of free will, which had been bestowed on them by a beneficent Providence for the wisest and best of purposes. (Hear, hear.) Intemperance reduced its victims not only to the level of the brute, but even below that mark. There were numerous social inducements for persons to embrace Total Abstinence. There were also other and higher considerations. Man lived not for the things of this world alone, but for his fellow-creatures; and those who asserted that they had sufficient strengh to resist intemperance at all times—and such an assertion was generally a fallacy—were bound not to eat or drink anything which might cause a brother to fall—in fact, they were bound to give up the use of strong drinks as long as any human being was found to be deficient in that strength of mind and that firmness of resolution of which they (the moderate drinkers) so complacently boasted. (Cheers.) We call on you all (continued the young and able speaker) without any distinction of class, creed, or politics—for that which interests our common humanity is apart from all such divisions—to come forward in the noble cause of Temperance. If you are young, then adopt that course which will keep you from ills innumerable, and enable you to gain an honourable competency and an honourable reputation; if you are old, then nobly resolve to make the sacrifice for the sake of giving a good example to the young; if you are poor, become Total Abstainers, and we will show you how to devote both for the benefit of body and mind, those sums of money which you spend in intoxicating liquors; if you are rich, we will teach you how to employ your money worthily, and how to make yourselves truly happy. In fine, we call on you all to give up the use of that which is a mere selfish gratification. Mr. Buckingham retired amidst general cheers.

Father MATHEW, after a brief address, in which he complimented the last speaker, administered the pledge to the first batch, about 300 strong. Speech after speech, batch after batch followed; one of the batches consisting chiefly of the boys and girls of the "Juvenile Rechabite tent of Westminster," as announced by the banner displayed amongst them, viz., a crimson one with a lamp bearing a flag. Several members of the Society of Friends were also in this batch of recipients of the pledge. After addresses from Dr. M. Syder, and from Messrs. Briscombe and Green (who observed, that he was bound to ecome a Total Abstainer, because he could do more good to others in that capacity than as a moderate drinker).

Mr. SMITH pronounced a warm eulogium on Father Mathew, and remarked, that England, his (Mr. Smith's) native country, was once considered the first nation in the world in many respects, but he must confess that Ireland was now the first in the glorious cause of Temperance. England, therefore, fully expected that every one of her sons would do his duty. It is useless for any person, said Mr. Smith, to exclaim, "Oh, what can one man do?" Suppose that Father Mathew, when applied to, had quietly folded his arms across his bosom, and asked, "Why do you come and urge me to preach up Temperance—what can *one* do?" Suppose our esteemed friend had so expressed himself, and acted accordingly, what would have been the consequence? Why, millions at this very day would still be the victims of intoxicating drinks. (Loud and general cries of "Hear, hear.") Suppose we applied to a charitable and wealthy person to subscribe to the funds of a school or an hospital, and he were to say, as an excuse for non-subscribing, that he did not want to be taught reading and writing, or that he had no fractured limb—would he not be considered a very selfish creature? Well, the man who says he will not be a Total Abstainer because he does not need such a system, is equally careless of his fellow-beings, millions of whom are still requiring such a salutary medium of regeneration. (Cheers.)

Messrs. WYATT and MITCHELL (secretary to the Vauxhall Teetotal branch) were the next speakers—the latter stating, that a wise Irishman once addressed his last glass of whiskey in the following terms. "Now, have I not toiled for you day and night? Have I not sacrificed for you all the comforts of home and the hapiness of my family; Have I not, on your account, been obliged to seek employment in other lands, and what have you done for me in return? I need not tell you for you know right well, you thief of the world, and so I'll now get rid of you for ever." (Laughter and cheers.)

Earl STANHOPE, who, on entering the Common was immediately recognized, and escorted to the platform, addressed the meeting during a quarter of an hour; but, in consequence of another individual, with a stentorian voice, speaking *at the same time*, at the rear of the van, his lordship's speech could only be heard distinctly by those who were in front of him. He passed a warm eulogium on Father Mathew, testified his delight at the success of the rev. gentleman's mission to England, and stated that he (Lord Stanhope) had, although he was ever a temperate man, taken the pledge from his illustrious friend. Lord Stanhope concluded by calling for three cheers for Father Mathew, which were cordially given. The noble earl was followed by Mr. Whitaker, the Rev. Mr. Nolan, of Nova Scotia, and by Mr. Booth, the last stating that he knew a public-house, near the Mint, where about forty boys, from seventeen to eighteen years of age, assembled every night.

The Rev. JABEZ BURNS said that their respected friend, Father Mathew, after procuring five millions of Total Abstainers in Ireland, had kindly come over to England in order to rescue the people of that country from the vice of intemperance. He looked upon that rev. gentleman as the father of the human species; and as a prophet, resembling the one who was sent to Nineveh. He (Mr. Burns) had been a Total Abstainer during six years, but he had taken the pledge again from Father Mathew, although he (Mr. Burns) was a Baptist minister. (Loud cheers.) The Rev. Mr. Moore had got the start of him, but he (Mr. Burns) had been the second to take the pledge publicly from Father Mathew. (Renewed cheers.)

The Rev. JOHN MOORE here most cordially shook hands with the rev. gentleman, exclaiming, "Let no one say for the future that a Catholic priest cannot love and respect Protestant clergymen" (Cheers)

The Rev. J. BURNS (in continuation): Some persons objected to taking the pledge from Father Mathew, because he was a Catholic priest; but he (Mr. Burns) considered that that rev. gentleman occupied a higher and a prouder position than any other man in the world. Father Mathew was—it was true—a Catholic priest, but he was a priest who would shine like a star for all eternity in Heaven. (Enthusiastic and prolonged applause.) The rev. gentleman, after calling for, and obtaining, three hearty cheers for the "great Apostle of Temperance," retired amidst unequivocal demonstrations of respect and esteem.

About 100,000 persons visited the Common during the day, 5,000 of whom took the pledge. On the next day (Tuesday) Father Mathew arrived about twelve o'clock, and was enthusiastically received. An additional platform and a strong barrier in front of it had been erected at an early hour. During the day Father Mathew was visited by Sir R. Throckmorton, the Hon. S. Jerningham, P. H. Howard, Esq., M.P., M. Milnes, Esq., M.P., and a number of respectable ladies and gentlemen. After administering the pledge to several batches, Father Mathew received the following address:—

THE ADDRESS OF THE CATHOLIC TOTAL ABSTINENCE PHILANTHROPIC SOCIETY.

Very Reverend and Respected Sir—We, the members of the Philanthropic Society do most sincerely and heartily welcome you to London. We are entirely at a loss to find language to convey to you the real feelings of our hearts, at seeing you amongst us; but we humbly approach you with humility, reverence, and respect, to offer you our everlasting gratitude for the many blessings which, by Divine assistance and your example, have fallen upon us and our families since we embraced the principle of Total Abstinence. Very reverend and respected Sir, your action in regenerating our native country is beyond eulogy or censure—praise you need not, and slander cannot take a single laurel from your brow; for your mighty powers are beyond the sphere of human comprehension, and without further preface we hail you the Great Apostle of Temperance. Very reverend and respected Sir, we have instituted this society to relieve distressed Tee-totallers without distinction, well knowing by experience that temptations to a vast extent have been held out to those who are poor to violate their pledge; and any person making application, proving distress, are immediately relieved from this charitable institution, after due enquiries as to the legality of the applicant. Very reverend and respected Sir, the object of this society is to relieve distress, and prevent intemperance—to feed the hungry, and to clothe the naked—to harbour the harbourless, to visit the sick, and to endeavour the utmost in their power to decently bury their dead. This, with Divine assistance, they have done, and intend to continue so to do. Very reverend and respected Sir, the members of this society are humble working men, unassisted by any but their own united efforts in carrying out those charitable works; but your appearance amongst them will cheer them on in the good work they have begun, and they, true to the pledge they have taken, will preserve unsullied until they appear before their great Maker, where in conjunction with millions of souls that you have saved from a drunkard's grave, will stand up before the throne of our heavenly Father, and in one simultaneous voice will there declare the good you have done.

(Signed on behalf the Society)
" EDWARD CANTWELL, Chairman.
" JOHN RIORDAN, Treasurer.
" D. L RAYAL, Secretary."

Mr. M'CARTHY, in the course of an effective and humorous address, remarked that there certainly were great changes almost every day in society. Fifty-three years ago seventeen persons were hung in chains near the very spot where that platform was then erected. The Legislature had humanely interposed on behalf of poor dumb animals, but did nothing to rescue men from the mire of intemperance. The rich lady who took "a drop" in the morning because she had a "spasmodic" complaint, would rail at the poor fishwoman who took a larger quantity of the same stuff, and who became intoxicated—and perhaps, after all, the latter took it to cure the spasms. It was said that alcohol was the good creature of God, but did it not transport to penal colonies 74,000 persons in the time of George the III.; and did it not cause 8,000 persons to be hanged in that reign? Mr. M'Carthy, after observing that Tee-totallers had very little need of medical men, asserted that there were 800 doctors attached to poor houses in England and Wales who had never passed through an examination. (?)

Mr. CUTTON (a member of the Society of Friends) next followed, and was succeeded by

Mr. TEARE, who said that during ten years he had been denouncing moderate drinking as much as drunkenness. He then gave an interesting account of Father Mathew's labours in Yorkshire and Lancashire, stating that in Manchester 80,000, in a population of 270,000, took the pledge in four days; and that in Liverpool, 64,000, in a population of 270,000, did the same. In fact, the people of the North of England seemed determined to carry everything before them, and to set that part of the country on fire with cold-water. (Laughter and cheers.)

" THE PROTESTANT MEMBERS OF THE SOUTH LONDON TEMPERANCE SOCIETY, TO THE REVEREND THEOBALD MATHEW.

" REVEREND SIR.—It is with great pleasure and with devout thankfulness to Almighty God that we have the opportunity of welcoming you in your labour of love, to the southern portion of this great metropolis,

"Divine Providence having preserved your valuable life and permitted you to visit our native shores, we have, with gratitude, watched your successful progress, in the northern parts of the kingdom, and earnestly desiring to share with you in the triumphs of this glorious Temperance Reformation, our prayers are directed to our Heavenly Father, that he may be pleased to pour down upon your efforts in this locality the abundance of his blessing.

"It may, Sir, be interesting to you to know that Temperance societies began to exist in this district in the year 1836. A few zealous friends of Temperance commenced the first at the Borough-road School.

"They laboured hard amidst many difficulties, but watched over by the eye of Omniscience, they have succeeded beyond their most sanguine expectations. Twenty-four societies (hundreds of whose members being reclaimed from Intemperance) are the fruits of their early and continued exertions, one of which, viz., 'The South-London Catholic Society,' presented an address to you on Monday.

"In conclusion, it will be the subject of our frequent and earnest petitions at the throne of grace that the Most High may continue to bless your exertions for the welfare of the human race, and that it may be among the designs of Divine Providence, to allow you to labour in England, until Intemperance shall be banished from the land.

"(Signed on behalf of the Society)

"J. MEREDITH."

"Founder of the original society,"

Father MATHEW, in reply, expressed his warm gratitude to those who drew up and presented that address; but begged respectfully to state that he wished the Total Abstinence Societies would not take the distinctive titles of Catholic or Protestant. ("Hear, hear," and cheers.) Who ever heard of a Yorkshire Catholic or Protestant Agricultural Association? In Cork there were forty Total Abstinence societies, which were named after their various localities.

The gentleman who presented the address stated that it had been drawn up in its present shape in order to show that Protestants, as well as Catholics, were warmly engaged in the Total Abstinence cause. However, in obedience to the wish of Father Mathew, he would, in the name of his brethren, expunge the word "Protestant." (Cheers.)

The Rev. Mr. RUSSELL, a minister in the neighbourhood, said he was not a Tee-totaller, but he could not help expressing his admiration of the liberal sentiments of the great Apostle of Temperance.

Mr. HART, of the Temperance Hotel (who conjointly with Mr. Teare, Mr. Duff, Mr. Keiley and others, have been actively engaged in facilitating, during the past week, the labors of Father Mathew), next addressed the meeting, and animadverted in very severe terms upon the conduct of Mr. Orme in attempting to drive through the procession on Monday; and also denounced as partial and incorrect the report of the transaction which appeared in the *Times* newspaper of the following day. Mr. Hart concluded by calling for three cheers for the police, in return for their valuable services on that day, and the preceding one. The call was immediately responded to.

Mr. EMANUEL LEMBERG, a German Jew, from Breslau, was the next speaker. In the course of a brief, but very appropriate address, he stated, that he had knelt down to receive the pledge from Father Mathew, and had kissed his hand as a token of respect. (Cheers.) If he (Mr. Lemberg) had received an appointment from the King of Prussia, he would, according to etiquette, have to kneel and kiss his Majesty's hand. Why, then, should not he (Mr. Lemberg) show the same respect towards the illustrious individual who had conferred upon him a great blessing by enrolling him in the honourable ranks of Tee-totalism? (Loud cheers).

Father MATHEW, after warmly shaking hands with Mr. Lemberg, presented that gentleman with a silver medal.

A gentleman connected with one of the morning papers took the pledge during the day, and was presented with a silver medal by Father Mathew. Mr. Teare then procured three cheers for the London Press. Eloquent addresses were delivered by Dr. Mingaye Syder and Mr. Clewer. About 2,500 persons took the pledge.

On Wednesday morning, Father Mathew, after celebrating mass at the convent at Hammersmith, proceeded in the company of the Rev. John Moore, the Rev. Mr. Cotter, Mr. Teare, &c., to the Catholic Orphan Asylum, Lamb's-buildings, Bunhill-row, in order to administer the pledge to the boys and girls of the establishment. The visit was intended to be partly a private one, but the news soon transpired, and when the carriage in which he was seated drew up to the door of the building, a crowd of persons pressed forward to see him. On alighting, he kindly gratified the eager wishes of all by shaking hands with them. He was received at the hall door by Mr. A W. Harrison, the general secretary of the Associated Catholic Charities, by Mr. Leek, the hon. sec. of the Moorfields school, by Mr. Youens, of Ludgate-hill, and by other ladies and gentlemen. The boys, who were ranged around the playground, were neat in dress and orderly in demeanour. As soon as the very rev. father made his appearance in the yard he was greeted with three hearty cheers by the boys, who soon afterwards knelt down to receive the pledge. The Apostle, after stating that he did not administer the pledge to children without the consent of their parents, but that he was convinced that the excellent superintendents of the school had obtained such consent, delivered a short exhortation to the children, impressing upon them the necessity of faithfully adhering to their pledge during the remainder of their lives. He then said aloud the words of the pledge, which were repeated by about eighty or ninety boys, to every one of whom he gave medals and cards gratuitously. He next administered the pledge to about twenty female scholars, to all of whom he ordered cards and medals to be given gratuitously. It may be here remarked that the number of medals distributed gratis by the benevolent gentleman to soldiers, sailors, policemen, railway guards, and school boys or girls is very considerable, and—without taking into consideration the many silver medals which he presents to the distinguished advocates of Total Abstinence who assist him in his labours—is a very great drain indeed upon his slender resources. It must be stated also, that all the expenses of hiring rooms for administering the pledge, and carriages for processions; of erecting platforms, engaging placard-bearers, &c.,

are defrayed by him. After leaving the school, the very rev. gentleman, in order to have a slight and brief relaxation from his almost incessant and onerous labours, proceeded in the company of several friends to the Chinese Exhibition, to view which he had been most courteously and respectfully invited by the spirited proprietor, who before he left presented him with an elegantly bound volume, containing descriptions and engravings of the articles exhibited. The Earl of Stanhope and family, and several other distinguished individuals, had assembled in the magnificient room to meet the illustrious visitor. From the Chinese Exhibition Father Mathew proceeded to Kennington Common, which he reached about two o'clock, accompanied by the Rev. Messrs. Moore, Cotter, &c. After a brief address, he administered the pledge to the first batch, about eighty, men, women, and children, amongst whom were a private in the Scots Fusilliers and a private in the Grenadier Guards.

Mr. M'Kenna, one of Father Mathew's secretaries, stated that the people of Ireland had now four millions of money in the bank, at 3½ per cent. interest.

Mr. Chout, from Sheffield, a member of the Society of Friends, vindicated Father Mathew from the silly charge that he would not give the pledge to any person who did not pay one shilling.

Mr. J. Conner, a stone-sawyer, said that he had worked under the best masters, but had frequently been turned away on account of inebriety. The master masons had reduced the wages of their men, but he felt convinced that if his fellow-workmen would become Total Abstainers for twelve months, they would defeat their employers. He had been addicted to drink during twenty-four years, and had never during that time enjoyed a happy day. He had to thank J. Meredith, Esq., for being brought into the ranks of Teetotalism. (Cheers.)

Father Mathew stated that it was not originally his intention to have attended there that day, but he had resolved last night to do so, as he saw numbers who were anxious to take the pledge from him. He was delighted to find so many children coming forward. (Hear, hear.) He did not substitute Total Abstinence for religion; neither did he expect that when a man became a Total Abstainer he would become also a paragon of virtue. All he asked was, that Total Abstainers should be weighed in the balance with other men. When any Tee-totaller was brought into a court of justice, people exclaimed, "Oh, he is a Tee-totaller!" However, Tee totallers seldom appeared at the bar of justice; out of five millions of Irish Tee-totallers, not one had been convicted of any gross violation of the laws. (Cheers.) A circumstance had occurred on last Monday which had been made the subject of many comments. He deeply regretted the occurrence, but the individual who had been taken into custody was not a Tee-totaller. He had, however, taken the pledge yesterday—so good sometimes comes out of evil. ("Hear," and cheers.)

Mr. Mesbar said he had at first joined a "Temperance," society, but soon found that he became more intemperate than before. He then became a Total Abstainer, and then discovered that he had at last found out the right way to sobriety.

Mr. Teare, in justly severe terms, denounced the gross imposition practised by some persons on the ground, who were selling spurious medals as those of Father Mathew. It was also, he said, a cruel imposition, because it sported with the feelings of the poor Tee-totallers, who wished to have the real medals as mementoes of their solemn pledge.

After an address from Mr. Gower, Mr. Bailey stated that he had once made a dog drunk, and that ever afterwards the animal would make himself scarce whenever he saw a pint-pot. His (Mr. Bailey's) wife often told him, when he was in his drunken fits, that he was worse than John Godfry's dog, for that animal only got drunk by compulsion. That observation made him (Mr. Bailey) reflect within himself, and finally to become a Tee-totaller. (Cheers.)

The Rev. Mr. Fahy (a Catholic clergyman, from Ireland), in the course of an eloquent address, stated that he had seen more drunkards in London during the three weeks that he had resided there than during the last three years in Ireland. The rev. gentleman strongly urged all present to take the pledge, and prayed that God would grant them grace to do so, and to persevere in it until the latest moment of their lives.

Mr. Silversides, a private in the Grenadier Guards, was the next speaker. He spoke with considerable fluency and ability, and concluded amidst loud cheers.

In one of the batches a drunken woman presented herself, but was at first refused by some of the assistants. The amiable Apostle and philanthropist, however, approached her with a look of pity, and after giving her the pledge, shook hands with the poor creature, bidding her be of good heart and remember her pledge, and stating that many had taken it when intoxicated, who had never become drunk again. The woman was deeply affected by the condescending manners and words of the rev. father, and shed tears in abundance. About 1,800 took the pledge during the day.

On Thursday, the indefatigable champion of Temperance visited Parson's Green, near Fulham, about four miles from London. Some opposition was manifested in the early part of the proceedings, and a sort of counter-meeting was got up by a brewer. Other attempts at disturbance were also made; the police, however, interfered, under the directions of Inspector Bicknell, who *should have given his orders with less delay*. Some ruffians also tried to deface or destroy the carriage in which the distinguished gentlemen had arrived. These insults were the first that Father Mathew (according to his own statement) ever witnessed during the whole of his life. His mission, however, to Parson's Green was completely successful, not less than 1,000 persons having taken the pledge at his hands A great number of the most respectable and wealthy inhabitants of the vicinity were present, and were most courteous in their demeanour towards their celebrated visitor. The speakers during the day were Dr. Syder, J. Meridith, Esq., Messrs. Holden, J. M'Carthy, W. Green, Hart, Hall, J. A. Smith, O'Leary, and Teare. The rev. J, Moore, Kelly, Conway, and Hodson, and Brother Herbert were present during the day. Father Mathew left about half-past eight o'clock. He stated that he would attend on Friday and Saturday in the riding-school, Albany-street, Regent's Park, and on Sunday at Cumberland market, in the same locality.—*Tablet, Augt.* 12.

MISCELLANEA.

WEST INDIES.

Died, of yellow fever, on the 25th of May, after five days' illness, the Rev. John Malley, in Georgetown, county Demerara. This amiable young priest had been ordained by his Grace the Most Rev. Dr. Murray, and was the first ecclesiastic sent by the College of All Hallows, near Dublin, to the foreign missions. He was appointed curate to the Right Rev. Dr. Clancy, and chaplain to the convent, and after eleven weeks of pious and efficient service, expired in the apartments of the vicar apostolic, a martyr to religion and ecclesiastical discipline, notwithstanding the unremitting attention of two of the most eminent medical practitioners in the colony. In addition to the above calamity, the Rev. Wm. Yates, who acted, during the absence of the bishop, as vicar-general, died in New-Amsterdam, county of Barbice, after an illness of a few days, in the month of June, according to letters, just received by the packet of the 1st of July.

Requiescat in pace ! ! !

BELGIUM.

THE JESUITS COLLEGE AT NAMUR.—We noticed, last week, the sojourn of the King and Queen of the Belgians at Namur, where the royal pair were present at the opening of the railroad, and where their presence was greeted with so many signs of loyalty and festival. An incident of this period will be found in another part of this paper, and we have now to notice the royal visit to the college of the Society of Jesus.

(*From our own Correspondent.*)

Namur—College Notre Dame de la Paix, August 5, 1843.—Sir,—I send you by this night's post, last Tuesday's number of the *Ami de l'Ordre*, which contains a report of the visit with which their Majesties the King and Queen of the Belgians honoured this establishment the preceding day. You are perhaps, aware that this is one of the principle, indeed I believe I may say *the* principal college of the Jesuits in this country, and that in which most young Belgians of family are educated. An abstract of such parts of the report as you may be able to find room for in the TABLET, would, I have no doubt, tend in some degree to the promotion of good—especially the King's reply to the addresses. Such words from a monarch, and that monarch a Protestant—you will not, I am sure, consider unworthy of attention, or devoid of importance. The calm, earnest sincerity with which his Majesty delivered those sentiments added much to their impressiveness. I have been told that in the course of the morning, when he received the bishop and clergy of the diocese, his Majesty conversed for nearly an hour in the same strain.

After the King's reply, their Majesties walked round the hall, accompanied by the rector and some others of the Fathers, and attended by their suite, conversing most affably with many of the scholars. In going through the house, the Queen, whose exemplary piety is generally known, and whose every feature religion has impressed with meekness and benignity, was observed, on entering a domestic chapel where the blessed sacrament is reserved, to say to his Majesty, "It is for me to choose the time we remain here, you have chosen everywhere else;" and kneeling down for some minutes she edified everybody that saw her by the earnest and humble devotion she manifested. When their Majesties reached the church, the *Domine Salvum fac Regem* was chaunted, the Queen kneeling on the altar steps with her head reverently bowed down, while the King stood in a respectful attitude on her left.

(*From L'Ami de l'Ordre.*)

On the 31st July their Majesties the King and Queen of the Belgians visited the college of "Our Lady of Peace," directed by the Rev. Fathers of the Society of Jesus. On the previous evening, as soon as the intended visit of their Majesties to this establishment was officially made known, a movement of interest and curiosity were manifest in the town; towards noon the Apostolic Nuncio, the Count de Beauffort, the Baron d'Hoogvorst, and about twenty no less distinguished persons, assembled in the saloon prepared for the reception of royalty. The inner court of the college was tastefully decorated. Laurels and orange trees, banners and national flags, escutcheons, &c., relieved expressively the beautiful regularity of the buildings. The interior of the saloons was carefully fitted up. The two theatres, or halls of study, with the hall of recreation, were thrown into one immense apartment, of which the upper or dais extremity was occupied by a throne-royal, from which the eye rested on a statue (at the opposite extremity) of "Our Lady of Peace." In the intervals were many inscriptions, in various languages—Greek, Latin, French, Flemish, German, Spanish, Italian, and English (according to the tongues natural or acquired of the students). At two o'clock all the pupils assembled in the outer court, with a band of music. A detachment of the guard of honour announced the arrival of their Majesties. When they appeared the cries of enthusiasm drowned the voice of the music. The royal pair were accompanied by the Ministers of Public Works and of Justice, by the Count d'Aerschot, &c. Having taken their places surrounded by their brillant *cortège*, and by some 250 pupils, their Majesties were addressed by the rev. father, the rector of the college, in a very brief and most expressive speech, and he was followed by a student in rhetoric, M. Celestin Martini, of Brussels, in a complimentary oration; a compliment in German, by the young Anatole d'Aerschot, and one in English by the young Leopold de Beauffort, were recited with remarkable propriety of accent (which the king noticed), and Messrs. Florimond de Namur d'Elzee and Victor Vaudenteen presented to the King and Queen, with the accustomed ceremonial, two copies of the "Souvenirs Academiques du College de La Paix." Then the King, who was listened to with a religious silence, delivered, in grave and solemn accents, which excited a lively emotion in all who heard him, the following words:—

"Gentlemen—I am delighted to find myself among you. I am well aware that your studies are wisely and well directed. Labour sedulously; youth has much need of good principles; nothing is more important, especially in these days in which we live, when men labour hard in the propagation of the evil principle among our youth,

and strive emulously to excite their evil passions. There is now going on in all society a struggle between good and evil doctrines. We should strive—yes, gentlemen, we should fight zealously against this spirit of disorder, which tends to the overthrow of states. If it be not opposed now in its spring we shall have to dread the days of storm that threaten. If, on the contrary, we overcome the evil spirit, a happy fortune smiles on Belgium. Belgium occupies a position in Europe so beautiful—so happy! and on herself only does it depend to preserve and render it still more felicitous. Preserving the good principle she will be respected, deserving of respect; and, gentlemen (added his Majesty, turning to the professors), what chiefly charms me in your establishments is the *truly national* education that you give to youth. Continue thus to train up the young in the way they should go, continue your labours in this spirit, and they will be the support of the country."

At length their Majesties, having visited all the establishment, and left the alumni in an enthusiasm very difficult to describe, returned by the college chapel, where the students chaunted in chorus the *Domine Salvum fac*.

The same paper gives a brief account of the visit of their Majesties to the Penitentiary, where they were addressed by M. de Hauregard, President of the Confraternity of Consolation, and the King drew attention to the influence of religion on the penitents in solitary confinement. At the inauguration of the Iron Railway, which was the principal end of these *fêtes* and visitations, the cathedral of St. Aubain was filled to suffocation; the bishop celebrated the mass at the high altar, and it was said that there was not one in that immense crowd that was not edified by the touching piety of the virtuous Queen.

The bishop and clergy were received by the King and Queen on Monday, the 31st July, and the King, in reply to an affecting address from the bishop, said that his conviction had always been that religion is the only true basis on which the social system should be founded, and that he had never ceased to proclaim that truth. That there is nothing more promotes the love of order, and obedience to the law, than the teaching of the clergy. He complimented the bishop on the character of the people in his diocese, and said it was in some measure due to his personal influence among them, and to the love his clergy bore him.

THE CHILDREN OF CHINA.—A final meeting took place, on Friday evening, at St. Gudule, in Brussels, under the auspices of M. Fordis Janson, the Bishop of Nancy, for the definitive establishment of the "Œuvre de la Sainte Enfance"—the saving and civilizing of the doomed children of China: many ladies were present. The venerable prelate, in a familiar and very lengthened discourse, explained the unpromising commencement and initiatory difficulties of a work of piety, to which a vast extension appears now to be secured. He felicitated himself on the ready co-operation of the Belgic bishops and clergy, on the devotion of the ladies of Brussels to the Lord's work, on the zeal which the "little folks" and the Christian schools had exhibited to prosper a work of civilization inspired by charity, by the true spirit of the Gospel. It was already established at Louvain, at Hal, at Ostend, at Tournay, and other towns as well as in the country. "Belgium (said the prelate) possesses all that is akin to goodness. She is distinguished above all lands for her eagerness to assist in the maintenance of every enterprize that can be useful to religion and humanity." Every motive that could act upon the heart of man was in turn invoked by the eloquent bishop—the blessings of heaven, the prosperity of religion, the future good of society. He read a letter, admirable for its simplicity, on the subject of the "Holy Infancy," written by a child of eight years old to its uncle, now in China. It was previously known that twice a month a mass is celebrated in all the principal seats of Chistianity for the co-operators in this good work. The prelate stated that he had prevailed on the central council to establish with a similar intention, a mass at the Church of Notre Dame of Hal. Persons interested in the work will meet hereafter to organize the association on a stable basis. There is no question that its success will respond to the desire of the venerable prelate to whom the world owes the original plan of the institution of the "Holy Infancy," and who spares neither pains nor labour to propagate it in all parts of the Christian world. —*Journal de Bruxelles.*

CANADA.

Of 25,000 Roman Catholics in Quebec, 5,000 are Irish. The Rev. Mr. Dillard, of Quebec, has been consecrated R. C. Bishop of Fredericton.

SPAIN.

RELIGIOUS REJOICINGS.—At Plasencia, in Estremadura, on the 13th ult., was concluded the Novena of the glorious St. Anthony of Padua, celebrated in the parishes of St. Stephen, the proto-martyr, and of St. Peter, Chief of the Apostles. On the 23rd commenced the Novena of the Sacred Heart of Jesus, in the Monastery of the discalced Carmelites; and during its performance the bells of St. Stephen rung out for another solemn observance, founded by an individual. The solemnity of Corpus Christi was observed in the cathedral with all possible magnificence. The people however, murmured because the processions were not so splendid as in the old days, when the Church had her own wealth in her own hands. The junta of Santiago, in Galicia, abolished at once the horrible order of the *Ayacucho* Government, which made it necessary for a priest, who desired to walk beyond certain limits, or to pay a visit beyond the fixed bounds of his residence, to apply for a passport to the political chief! Such was the care taken of the Church in Espartero's days.—*Tablet.*

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THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 22.] CALCUTTA: SATURDAY, NOVEMBER 25, 1843. [VOL. V.

MANGNALL'S HISTORICAL QUESTIONS.

The appeal of St. Columbanus to the Apostolic See, and the testimony that illustrious Saint gives of the hereditary reverence and obedience of the Church of Ireland to the chair of Peter, satisfactorily prove, that the doctrine of the Supremacy of the Roman Pontiff was unanimously received, not only by the Irish but also by the Gallican Church in the sixth century. For, from the very fact of St. Columbanus appealing to the Pope, to interpose his authority and order the French Bishops to extend to him the indulgence he required, it is obvious, that it must have been notorious to Columbanus and his disciples, that the Gallican Prelates, equally with himself, recognised the superior prerogatives of the tribunal, to which a reference was made by him. To appeal to an incompetent unacknowledged tribunal would only provoke still more the hostility of his adversaries, and instead of serving, on the contrary, greatly prejudice his cause.

The history of the English Church in the seventh century supplies among other instances one remarkable illustration of the truth of what we have stated, namely, that the doctrine of the Roman Pontiff's Supremacy was then inculcated throughout Christendom, as a truth of ancient Apostolic origin, derived from the commission confided to St. Peter by the founder of the Christian Church.

The kingdom of Northumbria owed the conversion of its inhabitants to the zeal of Aidan, an Irish Monk, who had gone thither from the monastery founded by St. Columba at the isle of Hy. With the knowledge of the Gospel, the Northumbrians received also the peculiar usage which their Apostle observed, in the computation of the time, at which the Easter solemnity should be celebrated. This usage differed somewhat from that followed by the Abbot Wilfrid, who, at the period now referred to, was the preceptor of Alchfred, the heir to the sceptre of Northumbria. In order to correct the discrepancy thus occasioned in the determination of the precise day on which Easter should be celebrated, Oswin the reigning monarch of Northumbria ordered a conference to be held on the subject at issue, in the Monastery of Whitby.

On the appointed day (A. D 664) Colman, a Monk of the Irish Monastery at Hy, and the Abbot Wilfrid appeared before the King, in order to vindicate their respective usages. The King, in person, opened the conference by remarking, that, united together as they all were in the service of the same God, and expecting as they did, hereafter, the enjoyment of the same Heaven, they ought to follow the same observances. When the King had ceased to speak, Colman arose and explained the reasons, which induced him to adhere to the system of determining the Easter festival which he had embraced. To these, Wilfrid opposed the practice of Rome, "where Peter and Paul taught the doctrine of the Gospel, and sealed their testimony with their blood."....That wisdom, continued Wilfrid deserves to be contemned, which would prefer the opinion of a few, confined to a corner of the earth, however illustrious these might be for sanctity, to the practice of the universal Church. "Could," he asked, "Columba (the founder of Hy) be preferred to the most blessed Prince of the Apostles, to whom the Lord had said: "Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it, and I will give unto thee the keys of the kingdom of Heaven." Here the king interrupted Wilfrid, and demanded of Colman, if the Lord had spoken this to Peter,

Dolman admitted that he had. "You are then" continued the king, "both agreed, that this has been said principally to Peter, and that the Lord has given to him the keys of the Kingdom of Heaven." Undoubtedly, was the universal reply. "Then, I tell you," concluded Oswin, "that this is the Gate-keeper whom I will not contradict, lest on my arrival at the gate of the Kingdom of Heaven, there should be no one to open it for me, as he who holds the keys would be against me." The cause of Wilfrid was pronounced victorious, and the controversy thus finally determined. To examine the accurracy of Wilfrid's reasoning would be of no moment in the present inquiry. For, it belongs to us only, to establish THE FACT, that the early pastors of the English and Irish Churches admitted unanimously the supremacy of St. Peter's chair. Of that fact, the narrative now recited supplies convincing evidence.

PROPAGATION OF THE FAITH.—The total amount of the sums collected and accounted for to the Treasurer of the Society for the Propagation of the Faith, from the 30th September 1842, to the 29th October 1843, is Rupees 1413, or in English Money, one hundred and forty-one pounds six shillings.

CONVERSION,—Within the last few days two Protestants in the Bengal Vicariate embraced the Catholic Faith. The child of one of the Converts being lately in danger of death received private baptism, the other three children are now under instruction, preparing to receive the Holy Sacrament of Regeneration.

CHITTAGONG.

It gives us great pleasure to announce that through the zealous exertions of the Rev. Mr. Barbe of Chittagong, and of the good Catholics under his pastoral care, a new Chapel has been erected at Noakhalee. The Christians of that district have through their respected Pastor earnestly besought the Archbishop V. A. B. to send a Priest to remain permanently among them. The Archbishop in reply has promised to do all in his power to meet their pious views, as soon as possible.

ORPHANAGE AND SCHOOLS AT CHITTAGONG.

The splendid donation of seven hundred Rupees has been given by Mr. Courjon of Tipperah to the above mentioned excellent Institutions. Rev. Mr. Barbe states that the School roll contains now the names of eighty Boys and twenty three Girls, nine of whom are supported in the Orphanage.

PERSECUTION OF SLANDER—EDINBURGH REVIEW: BORROW'S BIBLE IN SPAIN.

The almost universal existence even among professedly liberal and in other respects well informed Protestants of a strong under current of hostile feeling to the Catholic religion, is a fact which cannot have escaped the notice of even the least observant of Catholics. The Protestant may defer to the superior knowledge and judgment of his Catholic friend in all other matters, but in that of religion he deems himself as much his superior as light is to darkness. He unhesitatingly reprobates the religion of the great majority of the Christian world, as a tissue of impious falsehood and gross superstition, although he actually knows nothing of it beyond what he has gathered from the overflowing prejudices of others. But so confident is he in the truth of his own opinions on the subject that he would consider enquiry as an act of supererogation.

This will however cease to excite surprize when we reflect that from the nursery onwards through the whole course of his education, the most revolting notions of Catholicism have been assiduously impressed upon the Protestant's mind. The stock of prejudice thus early laid is preserved and augmented by the current literature of the age, which is, with hardly an exception, bitterly and insidiously Anti-Catholic. To ensure an extensive sale for their works, authors find it necessary to write up to the prevalent prejudices and these prejudices are perpetuated by such writings. Thus cause and effect mutually act and react upon each other.

On this subject we beg to lay before our readers the following extracts from an article in the *Dublin Review* entitled "*Persecution of Slander.—Edinburgh Review: Borrow's Bible in Spain.*"

"The form of persecution is altered,—the spirit remains the same. Those who heretofore would have used the dagger, or the knife of the assassin, employ now only the tongue, or the pen of the calumniator; and instead of murdering bodies, exhaust their energies in assassinating reputation. Calumny has been substituted for murder, and the faction which has so long rioted in Irish [Catholic] blood, consoles its virulent and malignant passion, by indulging in ever varying, never-dying falsehood, and truculent slander."*

Never did the illustrious writer of this paragraph utter a more incontestable truth. The war of slander against the Catholic Church has not, it is true, *begun* in latter

* O'Connell's Ireland, p. 43.

times: it has existed from the beginning. In the days of our fathers, it was backed by persecution—that is, persecution of the body: in ours, shame and fear, but principally fear, have stayed the arm of persecution; and they in whom the old sanguinary spirit still resides, are unwilling to avow, or unable to gratify their propensity. The demon of slander having thus lost the protection of her old ally, has strengthened her hands the more, and, being thrown upon her own resources, has become crafty in proportion as she has been left unaided, and has assumed a garb she was not hitherto accustomed to wear, because she did not require it.

It is time, it is more than time, that something should be done to arouse the attention of the Catholic public to the pestilent state of our literature, in all its departments, especially as regards Catholicity in Ireland. Anti-Catholic views are circulated every where around us, not always, as of old, in their own naked, palpable shapes, which men could see with their eyes, and shudder at, and fly from; no longer bearing their proper titles legibly upon them. Their dress is changed, but nothing else. Like the devils that tempted St. Anthony, they assume a thousand different forms, the sublime, the beautiful, the ludicrous, the fairly proportioned, the distorted: their essence unchanged, the evil spirit in all. The press in London, in Dublin, in Edinburgh, every where, is teeming with publications of the class we allude to; whose avowed object is to instruct, to amuse, and, not unfrequently, to "conciliate;" but whose real, though disguised, object is to injure the Catholic priesthood and the doctrines and practices of the Catholic religion, by ridicule, by sarcasm, by an affectation of impartiality, by the 'damning of faint praise,' by a systematic use of the *suppressio veri* and the *suggestio falsi*. No place is too sacred for them to penetrate. Like the gods of paganism, there is no shape they will not assume to win worshippers. They are to be met with in the bookseller's shop, in the circulating library, in the reading-room, and, alas! too often in the "parlour windows" of respectable Catholic families; in cheap monthly issues of popular works; in the rich engraving, in the neatly executed woodcut; in quarto, in duodecimo; in thick volumes, and in thin pamphlets; in embossed cloth, in purple morocco, in shining gold.

The evil has gone on increasing from year to year; it has progressed with the advancing desire for information, or taste for mere literature, and the consequent increase in the circulation of books. Young students for the legal and medical professions, the sons of shopkeepers, and of respectable farmers, and of country gentlemen, tradesmen, young boys at seminaries and public schools; all these (and how large the number comprised under so many denominations taken together!) all these are now in the habit of reading new productions, popular histories, biographies, tales, travels, magazines, reviews and the like. Facilities for gratifying, for glutting this general rage are enlarged. The multiplication of circulating libraries; the new system now so popular, of publishing in monthly parts, at the price of a shilling each, or less, large and expensive works, which would be sure to deter many a purchaser, if offered only at the price of the entire made up in volumes; the equally popular system of publishing "people's editions;" these and other causes, which it is needless to enumerate, have contributed to make books of every kind, especially worthless and bad books, as easily to be procured as the *Catholic Piety* or *Think well on't*. Whoever has a shilling to spare may purchase a reprint of Hall's Libel upon Maynooth College,* or a number of the new edition of Carleton's libels on the Irish priesthood and people, under the softer title of *Traits and Stories of the Irish Peasantry*, with its beastly slanders, and its pictured caricatures, representing the persons and things most revered by the Irish people so as to provoke the laughter of the scoffer and the infidel, but to kindle the indignation of any man who has a single spark of Irish feeling—of Catholic Irish (*quis separabit?*) feeling in his bosom. We are quite sure that such books have not *yet* effected any *general* mischief in Ireland, —thanks to the burning and unconquerable devotion of her children to the faith of their fathers, and their own heroic priesthood. But that these books are beginning to be very widely circulated among the classes above mentioned, and that they have wrought some evil, and injured the moral and religious feeling of some, we know for certain, both from our own personal observation, and from the most competent testimony."

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* Reprinted from "Ireland, its Scenery, Character, &c.," by Mr. and Mrs. C. Hall; an interesting and most insidious, and, therefore, most dangerous work to which we mean soon to direct our readers' attention, perhaps in our next number. As a sample of the *objectionable* parts, we may here mention that, in one of the notes subjoined to the account of Maynooth College, there are no less than *five* gross and calumnious falsehoods, in matters of plain *fact*, in the short space of *four* lines! In another note, on the same subject, these are *three*, still grosser and more calumnious falsehoods, in matters of *notorious* fact, in the space of *three* lines!!! Truly this is the age of reckless slander.

ARRIVAL OF PROFESSORS FOR THE COLLEGES OF ST. XAVIER AND SEAL.

The *Bentinck* Steamer, which arrived on Thursday last, has, we are happy to announce, brought out the seven gentlemen from Stonyhurst College mentioned in our issue of the 21st October, namely, the Rev. Messrs R. Raby and C. Havers, Messrs. G. and H. Thompson, Jos. and John Bond and Jos. Brady. We have now to congratulate the Professors of St. Xavier's and Seal's Colleges, on the relief they will in some measure experience, by the present reinforcement, from the incessant labor and anxiety they must have been subjected to, during some months past.

DR. BACKHAUS.—We accidentally omitted to announce in our last, the departure of the Rev. Dr. Backhaus for Europe, on the Steamer *Hindoostan*. We doubt not but that the temporary loss of the services of the Reverend gentleman, will be fully compensated by his well known zeal in procuring willing co-operators in the cause of religion here.

MONTH'S MIND.

THE LATE VERY REV. MR. MORÉ.

On Tuesday the 28th Inst. at 7 o'clock, a solemn Requiem will be performed in St. Thomas' Church for the repose of the soul of the Rector of St. Xavier's College. The Orchestra will be led by Mr. P. Delmar—Mr. Linton will preside at the organ. Among the vocalists and performers are Mrs. Valadares and Mrs. Howe, Mr. Valadares, Signor Apparutti, Signor Agnios, Mr. Howe and besides several amateurs whose powers are well known in Calcutta. A select portion of the band of H. M. 10th will be in attendance. The handsome manner in which the musical force of Calcutta has gratuitously come forward to honor the memory of the Rev. H. Moré is equally creditable to themselves and gratifying to his friends, who will not easily forget their kindness.

AFFABILITY.

Affability is not often considered in a moral point of view: it is generally regarded as one of the lesser social perfections, which are the result of a good education, illustrious descent, or intercourse with the fashionable world. It is of a noble stock, and does not often show itself in the houses of those who have grown great beyond their deserts; it is not frequently found in the learned, who love seclusion, and never crosses the threshold of the foolish and presuming.

Affability is not gentleness; but, like the perfumed earth of oriental poetry, it preserves some of its odour, because it dwells nigh to its abode: when united with beneficence, it renders benefits sweet to the eye as a ripe fruit plucked with its blossom yet in bloom.

There are some functionaries of so singular a character, that they might be thought to be avaricious of hate: they are as rough to handle as the bark of the cork tree; and their repulsive and intimidating address drives away the poor man, embarrasses the suitor, and terrifies the stranger. The words of these unamiable beings do not descend like dew-drops on the soul. An irrepressible sentiment of alarm seizes on us when we approach such men, and we seldom quit them without a feeling of indignation. I can never forget the affecting reply of a poor woman to one of these officials, who, although not destitute of compassion for the miserable, was affable only by caprice. She advanced with timid step to meet him, and regarded him steadfastly, to see if his countenance indicated a favorable mood of mind: hunger was visible in her pale and emaciated figure. "What do you want?" said the man of office, with his accustomed abruptness. She stopped, hung down her head, and then advancing a few steps, said to him with tears in her eyes, and an inexpressible sadness of countenance—"Sir, your salutation drives me back; but my indigence impels me on." An alms obtained in such circumstances resembles a wild rose, which cannot be plucked without wounding the hand by the thorns that surround it. The relief it affords is sooner forgotten than the pain and humiliation at which it was purchased. Every act of liberality which is done with a sour countenance, insulting language, and rough manners, is a fruitful seed of ingratitude. Instead of a friend, such favours procure enemies; and those who confer them, may be adored in appearance, but are hated in reality.

If good offices must necessarily be accompanied by sweet and courteous manners, it is needless to say that refusals should be doubly so. In such cases, affability assumes a nobler attitude, and puts on the appearance of humanity. It is impossible for a man in power to grant all the favours that are sought at his hands; but if he cannot confer the kindness that is expected, he may, at least, render his refusal palatable, by touching with honey the cup of wormwood which he offers to the disappointed expectant.

La Bruyère makes affability the touch-stone of true greatness: "False greatness," says he, "is repulsive and inaccessible; as it is conscious of its weakness, it conceals itself, or at least appears only as much as is necessary

to show that it is real littleness. True greatness is free, mild, familiar and affable. It stoops to its inferiors through natural goodness, and regains its wonted dignity without effort: its noble and easy character inspires respect and confidence, and causes greatness to appear really such, without reminding us of our inferiority."

Affability with the great is sometimes only a refinement of pride, devised for the purpose of keeping inferiors at a distance; it is a barrier of polished steel which forbids all familiarity, and which does not suppose either virtue, or mildness, or benevolence,—all which are necessary elements of the quality of which we are treating. A man of the world may conceal under the most courteous manners, duplicity of heart, baseness of soul, and the extreme of moral degradation. Such affability is like japan on an earthen vessel; it is the offspring of mere politeness, and has no connexion whatever with morality.

Affability naturally flows from the heart, it is the most captivating expression of goodness. It renders greatness accessible, eloquence persuasive, piety amiable, and charity consoling. Virtue, accompanied by affability, is charming by its gracefulness; and devotion, when robed in its vesture, is beautiful as the broad and tranquil deep.

Abbè Orsini.

BENGAL CATHOLIC ORPHANAGE.

Surgeon Palsgrave,	Rs.	50	0 0
W. G. through Mrs. Dr. McClelland,		10	0 0
J. G.		2	0 0
A Catholic,		4	0 0
Collected from his Comrades in H. M. 62nd Regt. by Private Hobin,		65	0 0

FOR THE ORPHANAGE AT CHANDERNAGORE.

Through Mr N. O'Brien.

John McFarlan,	2	0	0
S. F. Gomes,	1	0	0
R. Jacob,	1	0	0
E. D. R.	1	0	0
J. W. Y.	2	0	0
A. C.	2	0	0
J. B.	1	0	0
P. Collie,	1	0	0
F. G.	1	0	0
J. R.	1	0	0
J. Wall,	1	0	0
Wm. Trotter,	2	0	0
A. H. Pereira,	1	0	0
G. Clarke,	2	0	0
Geo. Bartlett,	2	0	0
C. Method,	2	0	0
G. Gill,	4	0	0
W. R. Baillie,	2	0	0
George Smith,	5	0	0
A. Friend R. W.,	4	0	0
R. Ross,	5	0	0

The Acting Committee return their best thanks to A Convert for the donation of twenty pieces of American Drill for the Male Orphanage and of 12 dozen of knives and forks for the Orphanage and School of the Bengal Vicariate.

PROPAGATION OF THE FAITH.

Mr. J. Piaggio and Associates for the Months of September and October,	5	0	0

FESTIVALS.

Sunday, 3,—First of Advent office of the Sunday Sem.
Monday, 4,—St. Chrysologus B. C. D. d.
Tuesday, 5,—St Birinns B. E. d. com. H. ab. (E. S)
Wednesday, 6,—St. Nicholas, B. C. d.
Thursday, 7,—St. Ambrose B. C. D. d.
Friday, 8,—Conception, B. V. M. d. 1. cl. with octavi
Saturday, 9,—St. Francis Xavier Ap of India. d. (3 Inst). com. oct.

Selections.

MISSION OF SIAM.

Extract from a Letter of a Missionary Apostolic of Siam.

Bangkok, April, 16, 1841.

"I should have desired, according to my custom, to write to you at the beginning of the year; but I was prevented from doing so in consequence of a journey I had to make, and of which I am going to give you a brief description.

"On the day after the Epiphany I gave up the care of my flock to a zealous colleague, Mr. Vernet, and I embarked for Khonajok, which is situated at three or four days' journey from Bangkok, my usual residence. In the middle of the narrow boat there was constructed a small covering of leaves to guard me against the sun during the day and the dew of the night. The roof was scarcely two feet and a half high; so that from morning till evening I was obliged to remain lying, or to sit as the tailors do. I was accompanied by two rowers and a child of thirteen years of age.

"As the king does not allow us to leave Bangkok, and as two years before I had been refused a passport to go to Jonquailan, I set out this time without permission, and in the evening, at ten o'clock, I passed in sight of a post of the customs, whence they shouted to us, *Khaman?* that is, 'Who goes there?' Thanks to the privilege of paying no tax, that our neophytes enjoy, because they are almost all soldiers, physicians, or interpreters, in the service of the prince, one of the rowers cried out, *Rau farang*; 'It is a bark of Christians,' and we were allowed to pass on.

"Although during the half of the voyage no habitation is to be met with, and sailing in so frail a boat exposed us to many dangers, as well from the crocodiles that infest the river, as from the wild elephants that cover the neighbouring plains and come down every night to the banks of the river; we nevertheless, arrived without any accident.

"My first visit was to the governor: I offered him some tea-cups, a bottle of eau-de-Cologne, and a pair of scissors—singular presents for such a personage! He appeared, however, satisfied with them, and received me with distinction, inviting me to sit upon a wooden bed, whilst he himself had no other seat than the floor. After having frankly declared to him what was the object of my journey, I withdrew to announce without delay the Gospel to the inhabitants of the country. I went every day into four or five houses, and when I had assembled around me a certain number of auditors, attracted for the most part by curiosity, I announced to them the good news for an hour together. Early in the morning I used to quit my boat to attend to my ministry, and I did not return until the evening, when I came back suffering from excessive thirst; for those poor people having no tea to offer me, I preferred to pass the entire day without drinking, to exposing myself to take the fever by quenching my thirst with cool water.

"More than once I challenged the Talopoins to public conferences: I even went to meet them in their pagodas, and offered to discuss with them the articles and proofs of our faith; but they declined all controversy, under the pretext that they were without education, and that I should have too great an advantage over their ignorance. There was even one of them, the oracle of the province, who admitted the truth of all I preached; he acknowledged that I had the argument against the Talapoins, against their idols, and their absurd reveries; in a word, he confessed before every one that there is but one God and but one true religion. The strict consequences that I drew from these admissions appeared to him equally just. Alas! this was all I obtained from him. When I pressed him to yield to his convictions, and to pass from the admiration of Christianity to the practice of the duties that it imposes, I found him even more obstinate than his colleagues. I have since learned that vices of his own attached him to the altars of his gods.

"In the neighbourhood of Khonajok there were encamped about three thousand Laocians, whom I had reason to think were better disposed than the Siamese to embrace the gospel. I went amongst them, and I was immediately surrounded by an immense crowd of auditors, who paid the greatest attention to my words. Encouraged by this beginning, I expressed a desire to confer with the priests of the country; and I was instantly conducted to a pagoda. What a temple, and what an auditory for a minister of Jesus Christ! I had before my eyes three monstrous idols, beside me from twenty-five to thirty Talapoins and the most important of the people, impatient to hear the doctrines that I had come to announce. This sight gave me courage; I preached for two hours without being interrupted, except by the applauses of the auditors, by the questions addressed to me upon abstract points, somewhat difficult to be understood. When I had finished speaking, a number of voices cried out, 'What is this baptism that purifies our souls? Give us this grace that we may go to heaven! And must we,' said the Talapoins, 'quit our pagodas to be baptized?'—'Undoubtedly; this is the price of your salvation.'—'Well, we will leave them; only remain some time with us to instruct us.'—I willingly consent, provided that the great mandarin allows me.'—'Yes, yes,' he will permit you; all the people desire it.'

"I went, in consequence, to the mandarin, to whom I presented some trifles by way of gifts. He willingly acquiesced in the desire of the Laocians, and authorised me to continue, as long as I might wish, my sojourn amongst them. 'Hereafter,' he added, 'I shall have a dwelling built for you; but at present it cannot be done, because the labours of the fields are not yet finished.' During the eight days that I passed at Khonajok, our prayers were copied with great emulation. 'Let us make haste to learn them,' said my disciples to each other, 'that we may the sooner receive the great grace of baptism.'

"My journey lasted only a month. The people were so engaged with the cultivation of their fields, that I had to adjourn to a more favourable time the project of instructing them in the principles of the faith. I hear it said now that the Laocians call loudly for me. In order the better to ascertain their dispositions, I have just sent my catechist amongst them: if he brings me back an assurance of the truth of what I have heard, I shall immediately set out again for Khonajok, notwithstanding the rainy season.

"I attach the more value to the conversion of this interesting tribe, as their frank and generous character would be a guarantee of their perseverance. I have under my eyes a remarkable instance of the attachment of the neophytes of Laos to the faith which they have received with baptism. Some time since it was announced to me that a converted prince from Laos was at Bangkok. I invited him to come to see me, and was very much edified by his conversation: he knew perfectly well the prayers that the missionaries teach their disciples, and he repeats them without fail every day. His history is shortly as follows:—This young prince, twenty years of age, and brother of the king of Muang-Lo (to the north of Tong-King), was travelling with a grand suite of about a hundred elephants, and five or six hundred guards. Whilst he was paying a visit to the king, Muang-Luang-Pho-Bang, his relative, the Siamese surprised them, plundered the country, and carried the princes into captivity, each loaded with five chains. When our young Laocian was presented to the king of Siam, his Majesty ordered his chains to be taken off, consoled him for his misfortunes, gave him gold and silver cloth to dress himself in, and confided him to the care of an old mandarin, with directions to rear him as his adopted son. At first he was allowed to go out but little. During nearly three years he abstained from eating meat, lest he might eat it without his knowledge on fast days. At length he met a young Christian girl, who had a crucifix suspended from her neck; he made inquiries of her, and discovered that he had at Bangkok brethren in Jesus Christ; he had himself conducted to our Annamite priests, and since that time he frequents our churches with much edification."—*Annals of the Propagation of the Faith.*

VICARIATE-APOSTOLIC OF LEAO-TONG AND OF MANCHOURA.

Letter of DR. VEROLLES, *Bishop of Colombia, and Vicar-Apostolic of Manchoura, to* REV. M. LANGLOIS, *P. P., Argences.*

Sy-Ouan, in Mongolia, March 12, 1841.

"My very dear Friend,

"I have already answered the letters you wrote to me in 1839. I was then in Su-Tchuen, engaged with the preparations for my departure; I am now in Tartary, and shall give you some details on my new position.*

"I quitted my ancient post in the beginning of last September. The rains and inundations, which were excessive last year, had destroyed all the roads, and we had to take long circuits, and sometimes to stop several days in the same place; the journey was, in consequence, very long. In China every thing is done slowly.

"At length, on the 29th of October, I arrived at the house of his lordship the Vicar-Apostolic of Chansi. He resides at fifteen leagues' distance from the capital, *Tay-yuen-Fou*, and almost on the high-road. This good old man, who is more than seventy years of age, received me with a truly paternal cordiality. His age and infirmities disable him from walking: this painful situation is, however, glorious for him, because, on his entering China, about the year 1800 I believe, he was recognised in the province of Canton, and thrown into confinement; the dampness of the prison paralysed his limbs. He is of the order of St. Francis, as is, likewise, his coadjutor.†

"On the 8th of November I received episcopal consecration; the holy oil flowed upon my head! 'Receive the Holy Ghost' was said to me, and I found myself associated to the order of pontiffs of the new alliance. I was then invested with the insignia of my new dignity: a precious ring was placed on my finger; a mitre, rich with jewels, circled my brow; and, with the pastoral staff in my hand, I was made to bless the people. What do you say, my dear friend—what would my mother have said, if she found me there? Would she have recognised her son—her poor Emanuel? Would she not think she was dreaming? Yes, indeed; I myself thought it was a dream. 'Alas!' said I, when I prostrated myself on the floor of the temple, at the foot of the holy altar upon which I was to consummate my sacrifice, 'humble priest, return to the earth whence thou hast come, rather than consent to new honours!' But God has willed it: a refusal, on my part, would cause to fall at once this new Vicariate, which a thousand obstacles seemed prepared to destroy. My dear friend, pray for me—for your old curate, whose first steps in the pastoral ministry you have directed—that it may never happen with me to repeat with the prophet, '*You have raised me up in your anger and indignation, only to cast me down from a greater height!*' But what consoles me is, that, having become a bishop, I am always poor, and now poorer than ever. From henceforward I shall have to wander often over vast deserts, more frozen than the deserts of Muscovy, and to lodge in caverns, without any other food than oat-flour steeped in hot water.

"Three days after my consecration I quitted our worthy Italians; I hired a wretched Chinese calash, and I set out for Tartary. I had still four hundred leagues of a journey to make. Having arrived at the frontiers of the great empire, I stopped for some days at *Huen-hoa-Fou*, amongst the Christians, who gave me an affectionate welcome. The cold was growing excessive; already we could pass over frozen rivers. I and my people had to wrap ourselves up in all kinds of furs.* My regulation-hat was a fox's skin, rolled into the shape of a turban, after the Tartar fashion; I had for my night-cap a rat's skin; for cravat, the skin of a *huc-licou*—(I don't know the name in your language); my sleeves were of other skins: the sheep, cats, and wolves contributed their share in my accoutrement. In China, they make dress of everything, without any consideration for human respect.

"The Christians of Tartary came to meet me; accompanied by them, I made my entry into my mission. I was mounted on a miserable horse, which, shortly after having passed the *great wall* of China, sank under me, and rolled upon my leg. It was in this manner that I took possession of my Vicariate—at the first step a fall. When I speak of that *great wall*, I mean only to speak of the place where it, perhaps, formerly stood; for I perceived no vestige of a wall within the horizon. In the places where it does exist those who have seen it acknowledge that it is but little above the ground. But enough of this subject, which is very unimportant; those wonders of China are only wonderful from afar.

"I shall not dwell on the countries I have traversed; the description would be as tiresome as they are monotonous. From the capital of Su-Tchuen to that of Chansi there are only mountains to be met with, more or less steep, but always bare and quite barren; formerly they were covered with extensive and fine forests. The Chinese, who only know how to devastate, have destroyed all. Beyond these mountains immense plains spread themselves, in which, here and there, are some fields of wheat and millet; and rocks which might be taken for great blocks of clay, they are so bare, interrupt, without embellishing, the sameness of the landscape. Besides, there are no hedges, few trees, and a great number of large villages, surrounded with walls. Although the population is immense here, I do not think it is so considerable as in Su-Tchuen. The inhabitants of this northern province are more rude and unfeeling than those of the south of China; but they are also less disposed to robbery, less quarrelsome, and less given to cheat.

"To-morrow I send back my Canton couriers, and I will pursue my journey towards Manchoura; I

* In 1839, the Holy See detached from the diocese of Pekin the province of China called Leao-Tong, as well as Manchoura and Mongolia, two provinces of Tartary, and formed of them two Vicariates-Apostolic; the one, composed of Leao-Tong and Manchoura, is confided to the congregation of the Foreign Missions; the other, which embraces all Mongolia, is under the care of the French Lazarists. The first Vicar-Apostolic of Leao-Tong is Dr. Verolles, previously missionary in Su-Tchuen. He has with him only one priest (Mr. Ferreol), who will assist him until he can enter Corea, where his destination calls him. Within a short time two other missionaries were to go from Macoa to Manchoura.

† The Vicar-Apostolic is Dr. Salvetti, Bishop of Euria, and his Coadjutor is Dr. Alphonsus Donato, Bishop of Cardica.

* "The cold of Tartary is extreme; the earth freezes to seven or eight feet deep, and the thermometer generally descends to 30 degrees below zero."—*Extract of another letter from the same Bishop.*

hope to pass the Easter a hundred and forty leagues to the North of Sy-Oüan. The following information on the country which I have still to travel over has been supplied to me by Father Ferreol, this intrepid missionary, whom the church of Corea will soon number amongst its apostles:

"'In crossing Mongolia, we travelled sometimes for whole days without meeting a single habitation. The uncultivated mountains and plains are covered with herds of oxen, horses, and dromedaries. In these regions I could figure to myself the idea of what is called a wandering people. The Mongul, in general, does not cultivate the earth; he feeds his flocks, eats their flesh, and dresses himself with their skin and fleece; he sets up his tent in the place where he finds the pasture abundant, and when it is consumed he encamps elsewhere. We entered one day into one of their tents to take refreshment; it was of a circular form, and terminated in a dome. All around was ranged the family furniture, the oven of the kitchen in the middle; under our feet were skins covered with their fur; and, at the entrance, a large heap of cow and horse-dung, which is the only fuel that the inhabitant of the desert has to cook his food. We seated ourselves on the floor, around the domestic hearth; our hosts served us with tea and mare's milk, and, after having lighted our pipes at the fire, we set off. What a country for a European traveller! In place of high-roads, there are numberless paths, which are able to lead astray the most practised; more than once my guides have mistaken them. Rivers are often met with; but no boat, no bridges. If you have to pass them, take off your clothes, or else mount your beast, if you have one; and if the water be too deep, wait until it sinks, or that it freezes during winter. We were obliged to pass the same river more than thirty times; one of my guides was twice carried away, together with his mules, into the middle of a muddy water; my baggage was completely soaked. When the passage was most dangerous, two men held my horse by the bridle; the current used to carry us all with it. The most favourable time for travelling here is the winter: then every thing is frozen; in summer it is only mud and water.'

"These obstacles obliged me to make long circuits; I shall take the way through the desert, as the surest, although the longest. When shall I be in the midst of my five thousand Christians of Leao-Tong? Alas! they have not, for the most part, been visited for the last five years. I hasten to fly to their aid. But I am alone!....I shall immediately devote myself to the studying of the Manchou-Tartar language, for I must preach the Gospel in the centre and north of my Vicariate, which do not contain a single Christian. From Kalmoukia to the frozen rivers of Soungari, more than seven hundred leagues, the good news of salvation has not as as yet been announced. What a heart-rending thought for whoever has zeal for the salvation of souls!

"My dear friend, you ask my benediction for your flock. In giving it to you a few words of edification would not be ill-placed. What, then, shall I say to my old friends the worthy inhabitants of Argences? Would they be insensible to the sound of a well-known voice, that cries out to them from the other end of the world, Save yourselves!—time is nothing; eternity is all!

"And you, my venerable and dear friend, pray for me and for my desolate mission.

"Yours, in J. C.

"+ EMMANUEL, *Vicar-Apostolic of Eastern Tartary.*"

We have before us another letter from Dr. Verolles, addressed to his mother; it bears nearly the same date, and mentions the same facts. "On the 9th of June," writes the new Vicar-Apostolic, "I had quitted my mountains of Thibet. I had at length to tear myself from this pleasing solitude, and to leave my dear pupils. They and I could only weep: the separation was to last for ever."

Those dear pupils of Dr. Verolles are young levites, whom he was preparing for the priesthood. Mr. Delamare, Missionary-Apostolic, who visited them in 1839, has given a description full of interest of the country they inhabit.

"I am in the college for a month back," he wrote to one of his colleagues: "this establishment is situated out of the territory of the Celestial Empire upon the high mountains of Lower Thibet. To come here from Su-Tchuen one has to pass over several chains of mountains, both lofty and steep. To the extraordinary elevation of the soil must be attributed the coolness of the climate, although placed in a latitude so near to the equator. The grape does not ripen here; the cultivation of rice would be labour lost: the products are generally maize, buckwheat, wheat, barley, oats, rye, and colza. In the month of May our hills are covered with excellent strawberries. In the finest days the clouds seldom rise above the tops of the mountains. The rain in summer and the snow in winter are most abundant.

"When I came into this country, in the month of December, it appeared to me as if I entered a new world. A mild temperature existed on the plain; according as I ascended, the cold became more sharp; the ways were impassable without the assistance of frostnails on the shoes; and I imagined I was crossing the famous Mount St. Bernard. The illusion is very allowable: we were proceeding by a path of ice, extremely steep, bordered by precipices, which the foilage of the trees, covered with snow, concealed from our sight. We took three hours to go from the foot of the mountain to the top, and during all this time we did not find a single habitation. On the other side we met a panther; it might have been unfortunate for us, for we were without defence against its claws and teeth. It happily retired into the forest, and we pursued our way. I at length arrived, not at the monastery of the generous hospitallers of the Alps, but at our little college of *Mo-Pin*, where I received the most cordial welcome from our excellent colleague, the dear Mr. Verrolles.

"These mountains are covered with immense forests, which supply Su-Tchuen with timber. They are also inhabited by all kinds of wild animals: the buffaloes feed in flocks; the monkeys, squirrels, and lynxes are the most numerous; the fox is also to be found, but less common, as likewise the stag, pheasant, every species of pig, the musk-deer, resembling a young stag without horns; its skin is prettily spotted, like that of a tiger; the panther, that comes to carry off the dogs from our poultry yards; the bear, still more dreaded, that ravages the maize plantations of the poor natives; many a mountaineer knows by experience the weight of the paw of this terrible neighbour. The country

abounds in mines of gold and silver, which the avaricious Chinese explore with profit: I have procured some samples of the ore, which I forward to you for the amateurs and learned in Europe.

"The prince who reigns here is an absolute master: but although he does not depend on the emperor like the king of Corea,* the proximity of his states and the small extent of his power expose him to many a humiliation from the mandarins, the pest of human nature in our half civilized countries. It is, however, only by tolerance that the Chinese are suffered in Thibet: they may be colonists, but not proprietors; and if our petty king was not obliged to sacrifice his interest and wishes to fear, he would long since have cleared his states from these troublesome visitors.

"As for the natives, they are neither given to fraud nor covetous, proud, and vain, like the Chinese, who, however, despise them as barbarians. They have a national language, which is rendered difficult by as many dialects as there are valleys. Every one here knows that there are Europeans in the college; we make no secret of our presence, for the Thibetians like us, and the pagan Chinese do not think about us at all. There could be nothing to fear, except in the case of persecution; under such circumstances the mandarins would, perhaps, knowing our residence, then demand the surrender of our missionaries; but we have reason to hope, that being apprised beforehand by the native chiefs, who are devoted to us, we should have the time to betake ourselves to the mountains, and defeat all pursuit. Why do we not count as many Christians as we do friends amongst this poor people! They know our religion very well; they acknowledge even that it is the true one; yet different considerations retain them in their idolatry. If the prince was converted, the whole nation would throw itself into the arms of the Church."—*Ibid.*

HISTORY OF THE BRITISH DOMINATION IN IRELAND.

We publish the first of a series of articles, by a correspondent upon a subject of great present interest. They profess to contain an impartial examination of the history of British domination in Ireland. We publish them as curious for their historical research, and in the course of their publication shall perhaps take occasion to comment upon them:—

On the State of Ireland, its Causes and probable Consequences

"It is an old saying that:—'The pride of France, the perfidy of England and the war in Ireland will be without an end,' that saying, in what refers to Ireland, will ever remain true, unless God teaches men some remedy hitherto unknown."

The above words are to be found in the second volume of State papers recently published in England under the superintendence of a government committee, and which papers relate to the reign of Henry VIII. He who wrote these words had been charged to make a report to the King on the state of Ireland, and to propose plans of reform with the view of securing the peaceable domination of England over that country. It is obvious that even at that time he saw no chance or means of coming to the wished for result, and since that period three centuries have elapsed without giving to the English power in Ireland more of real strength and security.

It is not that the remedy *cannot be found.* Far from this; but England *will not* find it, or rather cannot make use of it without shaking to the very basis the whole social, religious and political organization, from which, according to Sir James Graham (1), depends all the future preponderance of England amongst nations. That impossibility, which government pretends to exist, of rendering to Ireland that justice which she claims as a prescriptive right, is precisely what gives to the actual question a character of peculiar gravity, and brings it on a level with the most considerable and important events which will mark the middle of this century. Such a question however is not one that a few months can settle. Under several different forms it has been moved and agitated for some hundred years, and perhaps will for a long period remain still undecided. It may be therefore attentively studied, from its origin, through all its numerous phrases without much chance that a sudden termination of the existing state of things will deprive that study of its actual and present interest

The origin of British domination in Ireland is not the least curious and singular circumstance in its eventful history: Catholic Ireland, upon which Anglican Protestantism has weighed so heavily and so long, and whence so many efforts were made in conformity with the atrocious maxim of James I., to eradicate papistry, was forsaken and marked as a prey to the ambition of English kings by a pope! At the time when Roman Pontiffs could still dispose of nations and of crowns, in 1156, Henry II, son of Geoffry Plantagenet, desired to signalize his accession to the crown of England by a master-stroke of policy calculated to show him in as bright a light as had appeared his maternal great-grandfather, William the Norman. He thought of conquering Ireland; but before he would begin hostilities, he sent a deputation to Rome in order to obtain from the Pope the consecration of his aggressive project.

The pontifical throne happened to be then occupied by an Englishman of obscure origin, Adrian IV. (2) He had at an early age of life left his native place and sought fortune first of all in France, afterwards in Italy, where in a short space of time he was made successively Abbot, Bishop, and at last became the Head of Christianity! Adrian welcomed Henry's message, and gave him power to invade Ireland by a Bull wherein the following words occur:

"Granting to thy laudable and pious design the favour it deserves, we have and hold for agreeable that in order to enlarge the limits of the Holy Church, to propagate religion, to amend morals and implant virtue, thou shouldst enter that island and therein execute, according to thy prudence, all that thou mayest think proper to do for the glory of God and the salvation of souls.

"May the people of that country receive and honour thee as their lord and master, saving the right of Churches which should ever be maintained

* He is obliged to send every year an imposing embassy to China, to offer to the emperor rich presents.

(1) Parliamentary reports, July, 1818.

(2 His family name was Brakespere.

untouched, as also the annual rent of the *penny* (3) due by every house to the beatified Saint Peter."

The bishops of Ireland came to meet the invaders, applying the following verse of the Gospel to the bearer of the Papal Bull: "Blessed be he who comes in the name of Lord!" They did more indeed, for they handed to the conqueror letters signed and sealed in the form of an authentic character by which they all declared having "constituted *of their own will and assent*, as King and Lord of Ireland, the glorious Henry the son of the empress, and his heirs for ever." And as the people of Ireland, thus transferred in the mass to a new Lord upon an order from Rome, would not submit to it, Adrian's successors fulminated against them Bulls of excommunication!

It was in this manner that English domination was introduced into Ireland. Is not such a beginning one of the most curious anomalies of history, when we think of the frightful persecutions that afterwards pressed upon the people, whose principal guilt in the eyes of England is their attachment to the Roman faith? Might it not be said to be an act of providential justice that England, put in possession of Ireland through Catholicism, should incessantly be threatened with loss of her conquest for having lost sight of the conditions on which it was granted? For Adrian added in this Bull. "Shouldst thou therefore execute what thou hast conceived, be it thy peculiar care to teach that people good morals and habits; that the church in that country be adorned through thy exertions with a new lustre; that the true religion of Christ be there progressing; in a word that every thing connected with the glory of God and the salvation of souls be, through thy prudence, ordered in such manner as thou mayest become worthy of obtaining in heaven eternal recompence, and upon this earth an illustrious and glorious name in all ages."

Henry II. accepted the conditions imposed upon him; but how were they fulfilled?—Davies (4) writes as follows:

"A few weeks after Henry's invasion, the whole country of Ireland was divided into Cantons and shared between *ten Englishmen by birth*; and notwithstanding they had not been put in possession of even one third of the Island, they however were declared, *by right*, proprietors and lords of the whole, in such manner that nothing was left to the indigenous people."

This first act of the English was characteristic. They had hardly touched the soil of Ireland when its people are declared unworthy and incapable of possessing that soil: what is still worse they were proclaimed enemies to England and therefore it was lawful to kill them. The last quoted historian has it so in so many words.

At a later period, in special charters Henry conceded the right of property to FIVE FAMILIES of his country, and thence the following expression so frequently met with injudicial documents of that period; "none of the five blood," *nemo de quinque sanguinibus*. Every body not belonging to those *five families*, to "five bloods," was outlawed; all and any violence or outrage against him was by law unpunishable.

Such were the beginnings of that power which to this day finds itself so much perplexed in governing possessions obtained in so questionable a manner.

The sequel is worthy such a commencement and shall be set forth hereafter.—*Calcutta Star.*

(3) Derrarius.
(4) Historical Report.

Article II.

The history of English Domination in Ireland may be divided into five periods. The *first*, from 1172 to 1612, comprehending the divers phases of the invasion and conquest which could not be achieved in less than four hundred years.

The *second*, from 1612 to 1692, or down to the treaty of Limerick.

The *third*, from 1692 to 1778, to the time when the emancipation of the British North American colonies alarmed the despotism of England, and brought some alleviation to the effects of its most atrocious regime, by means of concessions dropped unwillingly from a trembling and reluctant hand.

The *fourth*, from 1778 to 1800, or to the abolition of the last shadow of legislative independence, and to the forced fusion of Irish Nationality into the unity of Anglican supremacy.

The *fifth*, from 1800 to our own days, up to that position of affairs against which the now existing commotions in Ireland are raised and directed.

These five periods must be rapidly analyzed as it is important the reader should completely conceive, through the diversity of times and passions, that immutable intention of oppression which never ceased to animate the English nation against Ireland.

The study of history shows often enough that hazard or violence, more often than sympathies, than natural tendencies of affinities, have caused the association of certain people or nations; but at no time, in no country, was ever this monstrous anomaly so manifest as in the case of the union between England and Ireland. Physically the two countries are separated by the narrow channel of St. George only; but morally there is betwixt them a wider depth than that of Ocean itself. They have always most heartily detested each other. England seems to have had no other policy respecting Ireland than to abuse its victim, either violently or with subtle refinements, to persecute without cause under the slightest pretence, for the mere sake of persecuting, as if it had sprung on her part from one of those laws of fatality which humanity bends under without the possibility of resisting them.

On its side, Ireland, guided by an instinct of hostility prevailing over all other sentiments, has constantly taken a part in the cause most injurious to England. Ireland is perhaps so fervently Catholic now for no other reason than that England stands out the most active and zealous champion of the reformed Church. During the intestine wars, the Irish colours were those against which marched England: even the banner of the Stuarts, of those kings who, when in power, had been so cruel and violent against Ireland, was adopted by its armies, when those princes resolved to subdue England having revolted against their authority.

This deep rooted antipathy can alone account for a struggle that has survived all cotemporary events as well as resisted all the attempts of bringing it to amend; it alone can acount for the animosity that

the English at large still entertain against the Irish; and it cannot be denied that a vote for an efficient and armed repression of what now takes place in Ireland would meet with popular approbation.

Sir R. Peel, the indispensable man of the Tory party, the head and heart of the British government, will sink perhaps for not having yielded to the popular motions we allude to; his relative moderation is qualified *treason* by a great number of his friends, and some newspapers that two months ago idolized him, now put his name in the pillory of public opinion. Indeed at all times, the most celebrated statesmen in England have been those who proved to be most hostile and relentless against Ireland. To oppress Ireland mercilessly mercy has often been one of the means of government, or an extenuating circumstance in the eyes of parliament having to try certain princes or ministers.

The above reflections will now be elucidated by authentic documents. It will escape no reader that our quotations are and will be from the less to be suspected authorities, from writers or public men some of whom were most sincerely devoted to the persecuting power.

1st period (1172—1612.)

The long period we have to examine was but a long series of murders, pillage, destruction, famines purposely occasioned. Morrison, a protestant, describes the epoch in a few lamentable words: "One of the most frequent occurrences is to find in the ditch of cities, specially where the country had been recently ravaged, numbers of poor Irish having died on the spot, their mouth still green from the nettle and other grass they have browsed to satiate their hunger."

The legislative acts of those times elucidate more strongly the resolved policy of extermination followed by England.

No legal marriage (1) could take place between English and Irish persons. Under Edward IV. count Desmond, one of the highest Anglo-Norman barons, was sentenced to death for having married a woman of Irish blood.

Union, the same union as in our days the English wish to maintain by all possible means, was then forbidden with the greatest rigour.

The famous statute of Kilkenny (2) has for its direct and avowed object to prohibit any mingling of the English race with the Irish; and prejudice was then carried so far that Edward declared "incapable of being or of becoming proprietor in Ireland any Englishman *born in that country*." All the property such persons might have acquired was confiscated, and granted to Englishmen, new-settlers in Ireland.

Every Englishman having *the misfortune of resembling an Irishman*, by his external appearance or his costume, either from allowing his beard to grow over his upper lips, either from his wearing a dress of different colours, or *making use of Irish words*, was immediately dispossessed of his property and thrown into a prison. (3).

For an Englishman to have and keep an Irish nurse was a crime punished by law as severely as any recorded crime. (4.)

To purchase from or to sell to an Irishman any merchandise whatsoever, was declared a crime punished by confiscation; half of the property of the offender was granted to his denunciator, the other half belonging to the king. (5)

The murder or assassination of Irishman or woman (6) was authorized, far from being reckoned a crime. When such man or woman could not obtain to give bail or security *from a faithful subject of good name and* DRESSED IN THE ENGLISH CUSTUME, the killing them was even a deserving action. "It shall be lawful (7) to have them (Irish) apprehended, killed, *and their head cut off*, without it being allowed to the king himself, our lord, his heirs, his officers, ministers or any one, to prevent it,"—and moreover:

"It will be lawful for the bearer *of such head or heads*, and for those who will have assisted him in the deed, to levy a tax, which they will collect themselves, of two pence over every man possessing in full some arable land in the neighbourhood, of one penny over any man possessing the half only of some portion of arable land, and of half-a penny over any man holding a house or portion of land of the value of forty shillings."

Surely this is indeed carrying the spirit of persecution to its greatest extent: the king delegating a part of the sovereign power, that of levying taxes, to whomever would or might commit a murder!!!

From the above specimen of English legislation (respecting Ireland), one may judge of what morals, actions, habits, could have been, at a time when barbarism prevailed to such a degree in the written law.

The following document of the middle of the 14th century (8) sums up the state of public spirit in Ireland at the period (9).

"To John, pope, Donald O'Neyl, king of Ulster, also the inferior kings of this territory, and the whole population of Irish blood (10).

"Most holy Father,

"We address you with some true and sincere details upon the state of our nation and the injustices which we suffer and which our ancestors have suffered from the part of the kings of England, from their agents and the English barons born in Ireland (11); after having expelled us violently out of our commodious houses, our fields, our paternal abodes, after having compelled us, that we might keep our lives safe, to run to the mountains, to the marshes, the woods or to caverns into the rocks, they still pursue us incessantly in those miserable refuges, in order to appropriate to themselves the whole of our country, (12) Thence between them and us an implacable enmity has arisen, and it is one of your predecessors who has put us in this deplorable

(1) MacGeoghan, T II p 192.
(2) Edward III. 1366.
(3) J Lelandi antiq. derebus, &c.; J Gordon, Plowden, Hanmer's chron, &c.
(4) Stat. of 1389.

(5) Act of the 13th Henry VI.
(6) Act of the 5th of Edward IV.
(7) Ibid.
(8) 1340.
(9) Aug. Thierry, IV.
(10) Johanni XXII. Donaldus O'Neyl, rex ultoniæ.. necnon et ejusdem terræ reguli et magnates ac populus tribbrnianus..(Joh. de Fordum,)Scotichorn &c p 908, ed Hearne.
(11) Per baromoes anglicos in Hibernia notes, (ibid p 909.)
(12) Ejectis nobis violenter..despaciosis habitacionibus nost is..montania, silvestra ac paluposa loca..et omnem locum nostræ habitacionis sibi..usurpare (ibid, p 911.)

predicament (13). They had promised to that Pope they would show to the people of Ireland example of good morals, and to grant us good laws while they have annihilated all the written laws which for so long had been our rule (14), indeed they have left us without laws or, in the view of our complete ruin, they have promulgated some detestable ones, the following to wit (15).

"It is a rule in the courts of justice, such as they have established in Ireland by the kings of England that every man who is not an Irish by birth can prosecute an Irishman for any cause whatsoever; but the same right is denied to Irishmen, be they clerks or laymen. Should an Englishman commit a murder, and this is too often the case, upon the body of an Irishman, be this latter one of the clergy or of the laity, the murderer is not to suffer any bodily punishment for his crime, nay even sentence to any fine. On the contrary, the more the murdered enjoyed consideration amongst us, the more his murderer is honoured for the crime he has committed, recompensed by those of his party, even by men in religion and by bishops (16). No Irishman at his death-bed can dispose of his property, and the English take possession of it (17.) Every religious order established in Ireland is precluded to admit amongst them men of Irish origin (18).

"The Englishmen who have for many years resided amongst us, and which are called *men of mixed blood*, are not less cruel than the others (19).

"Sometimes they invite to their table men of the first rank in our nation, and treacherously they put them to death in the middle of a repast or while they are asleep (20). It was thus that Thomas of Clare having called in his house Brien the Ruddy of Thomond, his brother-in-law put him to death by surprise, although they had received the sacrament together from with the same host consecrated specially for themselves and divided into two parts (21). Such crimes seem to them to be honourable and worthy of praise, and it is the belief of all laymen amongst them, and of most of their priests, that it is not a greater sin to kill an Irishman than to kill a dog (22). Their monks pretended that after having killed a man of our nation, and this is too often the case, they will not for such a deed consider themselves obliged to abstain from celebrating the mass, even for one day (23). In proof of this, the religious of the order of Citeaux, established at Grandard, in the diocese of Armagh, and those of the same order who reside at Ynes in Ulster, daily attack with open arms, wound and kill Irishmen and still continue celebrating the holy mass (24) Frater Simon, of the order of the minors, a relation of the bishop of Coventry, has publicly preached that there is no guilt whatever in killing or robbing an Irishman (25). In a word all Englishmen assert that it is lawful for them to deprive us, if they can, of our land and property, and that their conscience should not be troubled for such deeds even at their last moments (26).

"Such grievances, added to the difference of language and habits, that exists betwixt them and us, render it impossible that we may expect to ever enjoy peace or truce in this life, so great on their part is the eagerness of domination, so strong on our part is the legitimate and natural desire to free ourselves from an intolerable servitude, and to recover the heritage of our ancestors (27).

"We nourish in the bottom of our hearts against our enemies an inveterate hatred, caused by our long sufferings, by the murder of our fathers, of our brothers, of our relations, and which hatred shall have no end either in our age or in that of our sons. (28). Therefore, without regret or remorse, we will fight against them in defence of our rights, and will not cease fighting and doing them harm till the day that, for want of power, they will have ceased to be harmful to us, and when the Supreme Judge will have drawn vengeance of their crimes, which one day or other must happen. And so we hope most fervently (29). Till then we will fight to death to recover our independence, which is our natural right, compelled as we are besides to do so by necessity itself and preferring to encounter peril like brave-hearted men than to languish amidst injuries of all sorts." (30).

This oath of war even to death (31), made more than four hundred years ago, is not forgotten yet, and the hour when these divisions will be put an end to belongs to a time to come which it is somewhat impossible to foretell. Notwithstanding the intermixture of races and the transactions of all sorts brought about by the succession of ages, the hatred against the English government subsists as a *native* passion, in the heart of the Irish population. Ever since the day of the invasion, that race of men have wished for what their conquerors would not, detested what they liked, liked what they detested. This untameable pertinacity in opinion, this power of preserving through centuries of misery the recollection of an old long lost liberty, of not despairing of an ever-defeated cause, is perhaps unique in history, and one of the greatest examples a nation ever gave.

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(13) Unde inter nos et illos implacabiles inimicicias.. miserabili in quo romanus pontifex statu nos posuit, (ibid p 912)

(14) Legibus..Scriptis..privarunt, (ibid, p. 914.

(15) Pro gentis nostræ exterminacione leges passimus statuentes, (ibid, p. 914.)

(16) Quanto melior est occisus....et majorem inter suos obtinet locum, tanto plus occidens honoratur et præmiatur ab anglicis, (ibid, p. 914)

(17) Appropiant sibi ipsis, (ibid p. 915.)

(18) Quod in habitatur omnibus religiosis, (ibid.)

(19) Anglici nostrum inhabitantes terram, qui si, vocant medios, nacionis..(ibid, p. 916.)

(20) Inter ipsas epulas vel dormicionis tempore, (ibid p. 917.)

(21) Eadem hostia consecrata in duas divisa partes (ibid, p. 918.)

(22) Non magis est peccatum interficere hominem hibernicum quam unum canem, (ibid.)

(23) Ob hoc non desisterent a calobracione eciam uno [illegible]a, (ibid.)

(24) Et nic hilominus suas celeb rant missas, (ibid, p. 919.,

(25) Quod non est peecatum, &c (ibid, p. 920.)

(26) Nullam super hoc, eciam, in articulo mortis, sibi conscientiam facientes, (ibid.)

(27) Cumque in condici on ibus et linguâ sunt nobis.. dissimiles..tantusque excuciendi eorum importabile servitutis jugum, recuperandi hereditatum nostrum..debitus et naturalis affectus, (ibid. p 92 .)

(28) Nostro ac filiorum nostrorum ævo, (ibid, p. 921.)

(29) Ideoque omni absque conscientiæ remorsu, quamdiu vida aderit, ipses impugnabimus, pro nostri juvis defensione,..(ibid, p 923.)

(30) Mortalem guerram habere cogimur cum prædictis, præ-eligentes, necessitate coacti,..discrimini bellico viriliter nos opponare, quam, &c. (ibid, p. 924.)

(31) Aug. Thierry, vol. IV.

And yet even the abominable acts we have cited have been aggravated. This we will expose hereafter.—*Calcutta Star.*

FATHER MATHEW IN LONDON.

Father Mathew made his appearance on Friday, the 11th inst., as previously announced, in Hall's Riding Academy, Albany-street, and addressed the numerous assembly from the gallery. During the day he was visited by Sir A. Capell de Broke, Bart, Count de Lisle, the Hon Mr. Browne (brother of the Earl of Kenmare), Captain Mathew, &c. &c. The two last-named are relatives of the very rev. gentleman. The Rev. Mr. Doyle, of Chatham, was also present, and was successful in eliciting a promise, from the Rev. Father that he would visit his (Mr. Doyle's) locality as soon as possible. In the course of one of his addresses, Father Mathew complained in a gentle manner of the *Times'* reports of his meetings, which put into his mouth words and sentences which he never used. He had been made to say, that Total Abstinence was not recommended as an *evangelical* virtue, by the members of the church to which he belonged. Now he always considered it to be an evangelical virtue, but not a scriptural precept. He quite coincided with the opinion expressed by the Bishop of Dromore, that Temperance was a gospel command, that perfection was also inculcated by the gospel, and that Total Abstinence was the perfection of Temperance. He had been made to say also, that he had received communications from Sir R. Peel and Sir J. Graham; but his statement was that some friends of his had received letters from those distinguished individuals expressing their approbation of his (Father Mathew's) labours. Something also had been said in the *Times* about superstition. Now, he (Father Mather) did not ask any one to kneel down to receive the pledge, who objected to that posture; it was done by some persons through reverence for the name of God, which was invoked, but not through any superstitious motive. In another brief address, the very rev. gentleman said that a correspondent of another morning paper had asked who Father Mathew was, and had answered the question by stating that he was a Popish friar. Now, the ancestors of the writer of the paragraph, if English, were not so squeamish, for they received the light of Christianity from a Popish friar. (Cheers.) The writer also perhaps boasted of his Protestantism; now, his forefather also received his Protestant doctrine from a certain Popish friar named Martin Luther. (Great cheering.) Why, then, should any one refuse to receive the boon of Temperance from the hands of another Popish friar? (Prolonged applause.) When one admired a beautiful picture or piece of sculpture, he did not ask what kind of a brush or chisel had been employed. (Hear.) The meeting was addressed by J. S. Buckingham, Esq., the Rev. Mr. J Burns, Mr. Teare, Mr C. Harry, Mr. Hart, Dr. Hicks, Mr. M'Carthy, Mr. Briscombe, the Rev. J. Moore, and numerous other speakers. The following address was presented by a youth named Power, one of the pupils of the Catholic School, Marylebone, under the direction of Mr. Tracey.

TO THE GREAT APOSTLE OF TEMPERANCE, THE VERY REV. THEOBALD MATHEW.

"VERY REV. FATHER.—We, the pupils of the Marylebone Total Abstinence School, most humbly beg leave to hail your presence with unfeigned joy, and most unaffected pleasure and delight, trusting you will accept of our humble address with the same good feeling as if it came from the pen of a Homer or a Newton; but no pen could truly describe the warm sentiments of our hearts to you, rev. father.

"You are, very rev. father, welcome to our shores—yes, rev. father, a thousand times welcome to this great metropolis; and we do most earnestly pray that your heavenly mission will have the desired effect. We are in hopes that your presence will bring to the homes of our parents, peace, comfort, happiness, and content.

"And we do most earnestly pray that the *great God of Heaven* will bless and assist you in your great, glorious, and heavenly mission.

"JOHN POWER."

"To the Apostle of Temperance, &c. &c."

The reader of the address was presented with a silver medal by Father Mathew, who promised to visit the school.

On last Saturday the very reverend gentleman was again at his post in Albany-street. In the course of his introductory address he denied that he reaped any profit from the sale of Temperance medals: on the contrary, he had exhausted all his own pecuniary resources. Indeed, he should be obliged to write to his relations at home for money. It was true that he need not apply to them unless he wished to do so, for numbers of his Teetotal friends had offered him large sums of money, and the Society of Friends alone would raise for him, if he required it, the sum of 50,000*l.* (Loud cheers.)

After one or two batches had come forward to take the pledge, 180 boys belonging to the St. Patrick's School, Tudor-place, Tottenham Court-road, knelt down and repeated the words in English and Irish. One of their number then read the following address to Father Mathew:—

"TO THE VERY REV. THEOBALD MATHEW.

"VERY REVEREND AND MOST VENERABLE FATHER—We, the boys of St. Patrick's School, who have the great and inestimable happiness of being under the care of the Christian Brothers, beg to offer you our young and ardent congratulations on your arrival amongst us. Looking upon you as the great regenerator of our common country, we cannot but hail with gratitude and delight that kindness of disposition and goodness of heart which induced you to cross the seas in order to bring to us the blessing and regeneration of our common country. To you, next to God, Very Reverend and Venerable Father, our dear and beloved country is indebted for the high moral position which it now occupies among the nations of the earth. Superior to many, and inferior to none, it may boldly challenge the most enlightened country of Europe to produce another instance of such devoted zeal in the cause of virtue and morality, which the Irish nation at this moment exhibits, under the auspicious banner of good Father Mathew.

"We humbly pray God that your labours amongst us may be crowned with success; that we and our fathers may not be found unworthy of our affinity to that people whom you, Very Reverend Sir, have raised to so high a moral elevation among the nations of the earth; we feel it an honor and a most sincere pleasure to join our young corps to the vast multitude who look to you as their guide and father, and beg you to believe that amongst the

millions who love and venerate you, none do so more than the boys of St. Patrick's.

"In conclusion, Very Reverend and Most Venerable Father, we again tender you our gratitude and our love.

"May the benediction of Heaven crown your labours with success— entire and complete success— and this within your own days; that thus you may have the happiness of seeing, as the fruit of your toils, our lovely island, after centuries of oppression, risen in moral greatness, as majestic as her hills, as impregnable as her shores, and her learning and public virtue ascendant among the nations of the earth!

"With sentiments of the most profound respect, we remain, Very Reverend and Venerable Father, your sincerely devoted, BOYS OF ST. PATRICK'S SCHOOL."

Father MATHEW returned thanks, in affectionate terms. After the Catholic female scholars of the Warwick-street District had taken the pledge, Mr. J. W. Green presented the following address to Father Mathew from the Metropolitan Total Abstinence Association, signed by Mr J. S. Buckingham, President:—

"TO THE VERY REVEREND THEOBALD MATHEW.

"REVEREND SIR,—We, the officers and committee of the Metropolitan Total Abstinence Association, desire most cordially to welcome you to our metropolis, and to acknowledge the obligation under which you have laid us, by consenting, for a period, to absent yourself from the accustomed field of your labours.

"We unite in ascriptions of grateful praise to Divine Providence, who has made you the honoured instrument of abundant good to your own country. To you, Reverend Sir, it has been given to check in its progress the master vice which had long been the prolific source of physical, moral, and social misery of thousands in Ireland; and to you has been granted, also, the rich reward of witnessing the rapid progress of a principle and practice by which thousands have already been improved in condition and character, and which bids fair, under the continued blessing of Almighty God, to raise Ireland to a state of moral greatness and prosperity such as she has not enjoyed for ages.

"We rejoice, Reverend Sir, to know, that however eminently successful your warfare has been, you have employed no 'carnal weapon,' no merely human policy. We have seen you disclaiming alike the aids of political partizanship, and of sectarian zeal. On your spotless banner has been pourtrayed the CROSS, the sacred emblem of peace and salvation. Your motto has been the song of the cherubic legions who proclaimed the advent of the Prince of Peace, 'Glory to God in the highest, and on earth peace, good will towards men.' Your weapons have been sound truth, calm persuasion, and Christian charity. Thus, Reverend Sir, you have 'put to silence the ignorance of foolish men;' you have secured the suffrages of the wise and good; and your operations have proved 'mighty, through God, to the pulling down of strongholds.'

"It is our confident hope, Reverend Sir, that your visit to our metropolis may be productive of the most beneficial results to our Irish brethren and to the population generally. We trust that it will increase the zeal, and concentrate the energies of those who are already members of our Society, towards uniting in the promotion of the great cause; and that it may, also, awaken the attention of others, and induce them to abandon habits by which they have but too long been enslaved and degraded.

"We conclude, Reverend Sir, this brief and imperfect expression of our feelings with sincere and earnest prayer, that your useful life may long be spared, that you may proceed with increasing success in your benevolent career—that you may enjoy to the latest moment the approbation of your Great Master, in whose favour is life—and that you may at length hear pronounced by Him in Heaven the unspeakably glorious commendation—'Well done, thou good and faithful servant, enter thou into the joy of thy Lord!' (Signed, in behalf of the committee,)

"J. S BUCKINGHAM, President.
"M. B. HART, Treasurer.
"J. W. GREEN, Secretary."

Mr. GREEN stated that the address emanated from fifty Protestant societies in London.

Father MATHEW, in reply, said it was extremely gratifying to him to receive such a testimonial from so many Protestant societies. All his life he had avoided all manifestations of bigotry, and he was delighted to find such liberality in England as was manifested by the address just read. He had also learned with delight that the chief magistrate of London, the Lord Mayor, had approved of his (Father Mathew's) labours. The usual proceedings —speeches and batches of postulants—characterized the meeting during the day. About 30,000 persons visited the place during Friday and Saturday; and about 3,000 took the pledge. In the evening Father Mathew and a few friends were hospitably entertained at the residence of the Revs. J. B. and E. Hearne in Norton-street, Fitzroy-square.

The following Catholic clergymen have taken the pledge from Father Mathew: the Rev. Messrs. J. Hearne, J. B. Hearne, E. Hearne, J. Moore, Jauch, Cotter, Kelly, and Hodgson.

The Rev John Moore, who is almost constantly by the side of Father Mathew, and whose labours in the cause of Temperance are highly successful, has had an interview with the Lord Mayor, in order to obtain the Guildhall for the great Apostle of Temperance. His Lordship kindly promised to interest himself in the case.

On last Sunday, about one o'clock, the very rev. gentleman, who had celebrated mass and preached in the Catholic Chapel, Virginia-street, made his appearance in Cumberland-market, in one part of which a kind of hustings had been erected. The appearance on the platform of the large and splendid banner of the Somers-town Roman Catholic Total Abstinence Association, called forth some disapprobation, on account, it is supposed, of having a portrait of St. Aloysious on the reverse, the other portraits on it of St. Patrick and Father Mathew not being deemed inappropriate. After some friendly and gentle, but useless remonstrance and explanation on the part of the worthy members of that thriving auxiliary, and after some few words *in private* (and, therefore, unwarrantably reported in one or two of the morning papers), between Father Mathew, and the Rev. J. Moore, the banner, at the request of the former was quietly removed— the members of the Somers-town auxiliary readily complying with the wishes of their illustrious leader. —*Tablet.*

To be continued.

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'.

No. 23.] CALCUTTA: SATURDAY, DECEMBER 2, 1843. [VOL. V.

PASTORAL ADDRESS.

TO THE CATHOLICS OF CALCUTTA AND ITS IMMEDIATE VICINITY,

PATRICK JOSEPH, *By the grace of God and the favor of the Holy Apostolic See, Archbisho of Edessa and Vicar Apostolic of Bengal, wishes Health and Benediction.*

BELOVED BRETHREN IN JESUS CHRIST,

Our Pastoral solicitude for your spiritual welfare has long made us anxious to distribute Calcutta and its suburban vicinity into parishes or districts, of such an extent, as would enable the Clergy and faithful of each division, to discharge conveniently their respective religious obligations. Hitherto, various difficulties existed which, as they now begin to be partially removed, permit us to adopt in part an arrangement, that with the Divine blessing, we hope soon to see fully and satisfactorily completed.

We have been anxious for the proposed arrangement, because, it will connect more closely with their Pastors the Faithful of each parochial district, and assist, on the one hand, the Priest in knowing the number and the wants of that portion of the Flock, immediately entrusted to him, and, on the other, bring religion and its consolations within the reach, especially of the poor and the ignorant, that is, of those who stand most in need of the compassion and good offices of the sacred Ministry.

In effect, the want of such an arrangement, as that now described, in this immense City and its Suburbs, over both of which the Catholic population is dispersed in every direction, must occasion many, particularly when any dangerous epidemic prevails, to be deprived at the hour of death, of the benefit of the Sacraments, and of the other spiritual helps, which at that awful hour, the Church provides for the consolation of her children.

Moreover, not to mention other cases, where the Clergyman, to discharge his obligations properly, should inform himself satisfactorily of the character and family connections of parties, who have recourse to his Ministry the important duty of administering the Sacrament of Matrimony makes it necessary, for the welfare of society and religion, that, before that irrevocable engagement be sanctioned by him, he should often feel it right to make many inquiries—a duty, which in the present state of things, can seldom be satisfactorily fulfilled, and which is always found to be attended with much trouble and inconvenience.

Besides, the daily encreasing numbers of the Catholic Community, and the corresponding strength and stability thus given to the Church of Bengal, make it desirable, that according as circumstances permit, ecclesiastical arrangements should be introduced, which would prepare the way for the establishment of a regular Hierarchy, whenever the Holy See might sanction such a measure, in order thus to assimilate the Church of India to other Churches,—the Church of America, for example, and the still more recently founded Church of Australia. The Venerable Successor of St Peter has already, on many occasions, evinced his paternal solicitude for this portion of the Universal Church, and his eagerness to honor in a distinguished manner its people and its pastors. We cannot therefore doubt, Beloved Brethren, that, when, by our united exertions, Religion is placed here on such a footing, as to warrant the Sovereign Pontiff to establish among us a fixed Hierarchy, His Holiness will with joy, give us in this way also, new proof of his benevolence towards the Church, rendered so illustrious as that of In

a is, by its two glorious founders, St. Thoas, and St. Francis Xavier.

We look forward with becoming solicitude the honor of the Church, with which Dine Providence has connected us in so sacred manner, to the period, when your children, eloved Brethren, through the exertions of the lergy and Religious, who together with us our for their advancement in piety and arning, will show forth such happy evidences their proficiency in both, as will convince e Father of the Faithful, that, from among em, may be chosen holy and enlightened relates and Pastors to govern the Church of dia.

It is time, that the Church of India should roduce such fruits as these, worthy of the ord of the vineyard—Churches of more re nt foundation than that of India, and destute of many of the blessings, which we eny, have their sanctuaries already adorned ith Pastors, the natives of the respective untries in which these Churches exist. This ould stimulate you, Beloved Brethren, to ocure, by your pious care of the little ones trusted to you as Parents, an honor for your urch, like that, which other more recent urches enjoy, and rescue Christianity here m being open to the reproach, that religion obliged to seek in other countries for Pasrs and Guardians, to watch over and protect from the indifference and tepidity of its own ildren, and the hostility of its adversaries.

To assist, as far as such a measure can do so, giving maturity to our ecclesiastical arrangeents, and to assimilate them, as fas as circumnces permit, to those of other Churches, have, in virtue of the authority vested in by the Holy See, ordained that, until it all seem good to ourselves or our successors arrange otherwise, the city of Calcutta d its vicinity shall be divided into four disicts, specified in the annexed Schedule, the astoral care of which and of the Churches ppointed in them by us for the use of the aithful, until we shall ordain otherwise, e confide, in subordination to ourselves and ccessors, to the Reverend Clergy named also the subjoined Schedule.

The faithful of these districts are therefore structed, to have recourse to the Clergymen whose care the Church and district they ng to, are confided, for all the offices of ligion, but more especially for the administation of Baptism, the Paschal Communion, latrimony, the last Sacraments, &c. We rnestly hope, that they will cordially coperate with our solicitude, to provide as far in our power lies, for all their religious neps, and evince towards the Pastors placed them, the reverence and affection, to which their zeal and piety so justly entitle them. We look forward anxiously to the period, and, we trust in God, that it is not distant, when we shall be able to assign to the faithful in Durrumtollah and the Bow-bazar, holy pastors, men full of the Spirit of God and mindful only of heavenly things. Until that happy period shall arrive, we charge the Clergy of our Cathedral with the pastoral care of the faithful of those districts, and we are confident, that, on this, as on every other occasion, the Clergy of our Cathedral will cheerfully co-operate with our paternal anxiety. The peace and blessing of our Lord Jesus Christ be with you, Brethren. Amen.

Given at the Cathedral House, Calcutta, on the 29th day of November, 1843,

+ PATRICK JOSEPH,
Archbishop of Edessa,
and V. A. of Bengal.

J. X. MASCARENHAS.
Secretary, to His Grace the Most Rev. the Archbishop of Edsessa, and Vicar Apostolic of Bengal.

SCHEDULE.

ST. THOMAS' CHURCH AND DISTRICT.

NORTH,—Jaun Bazar Street extending from Wellesley Street East to River side West.

SOUTH.—Lower Circular Road and its continuation from Bhawanipore Road to Cally Ghaut and extending from Circular Road East to Militia Lines West.

EAST—Wellesley Street, Wood Street extending from Jaun Bazar Street north to Lower Circular Road and Cally Ghaut South.

WEST.—River side extending from Jaun Bazar Street line North to Cally Ghaut line South

ST JOHN'S CHURCH, (AT THE BURIAL GROUND) AND DISTRICT.

NORTH.—Raja Ramlochun's Road on a line with Machooa Bazar Road extending from Circular Road West to Eastward.

SOUTH.—Ballygunge extending from Cally Ghaut West to Eastward.

EAST.—Salt water Lake.

WEST.—Circular Road.

ST. PATRICK'S CHURCH AND DISTRICT.

All Dum-Dum and Cossipore included.

THE CATHOLIC CATHEDRAL AND DISTRICT

The Clergy of the Cathedral are charged for the present with the pastoral care of all the other parts of Calcutta and its suburbs not designated in the preceding schedule.

SCHEDULE of the Clergy, to whom under the chief Pastoral care of the Archbishop Vicar Apostolic, the above mentioned Churches and districts are confided—viz.

The Very Rev. the Superior of St. Xavier's College and the Priests of the Society of Jesus under his authority, are charged with the care of St Thomas' Church and district.

N. B. This arrangement is made provisionally until the sanction of the venerable Father General of the Society of Jesus be obtained.

The very Rev. The Superior of St. John's College and the Clergy who may be appointed to assist him are charged with the care of the Church, Burial Ground, and district of St. John's.

The Archbishop, Vicar Apostolic during the absence of the Right Rev. Doctor Olliffe, assumes charge of the Church of St. Patrick's at Dum-Dum and of the district annexed to it.

The Archbishop, Vicar Apostolic assisted by the Curates of the Cathedral takes charge of the Churches and districts in and about Calcutta not designated or assigned to other pastors in the premised Schedule.

The Archbishop, Vicar Apostolic reserves to himself and Successors the right, saving always the authority of the Holy See, to decide definitively on any doubts or difficulties that may arise respecting the limits or bounds, fixed in the preceding Schedule for the districts or parishes of Calcutta and its vicinity.

The preceding Pastoral is to be read at the public or parochial Mass on the first Sunday of Advent, in the several public Churches named in the first Schedule, and the Schedules, which designate the Churches, Districts and Clergy of Calcutta and its vicinity are to be affixed to one of the doors of each of the aforesaid Churches.

By Order of the Archbishop, Vicar Apostolic of Bengal,

J. X. MASCARENHAS,
Secretary.

ST. JOHN'S COLLEGE.

INTALLY.

TO OPEN ON THE FIRST OF JANUARY, 1844.

THE VERY REV. DR. KENNEDY,
Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate, all demand, that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order, to multiply the number of labourers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate.

The Archbishop, Vicar Apostolic, although for a long time, deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes, were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if through a singular manifestation of the Divine Goodness, a House and Demesne had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 100,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes, can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an Institution, which, with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Heralds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by concursus, or according to merit to be ascertained by examination. For the present, young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object, for which the Seminary is established, and to give time to the Anglo Indian Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin languages and Mathematics, as will qualify them to compete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced, before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and

finally, in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Bourder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the use of the Globes, Logic, Mathematics Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payment to be made quarterly in advance, and a month when once entered upon to be charged for in full. No extra charge for pupils who remain during the vacation, and no allowance made for absence during that period. An extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bedroom furniture.

Reference for further information to be made to the Principal of the College.

A PIOUS REQUEST.

We give publicity to the following most edifying letter from a lady to his Grace the Archbishop, with the view of soliciting the clergy and the faithful of Bengal to unite charitably together in prayer for the attainment of the holy object which the pious writer has so cordially in view.

My Lord Archbishop,—I know not how to apologise for intruding myself thus on your Lordship's precious time, and doing so, in the character of a beggar, that is of spiritual alms, but the fact is, that my husband and myself having determined on making a Novena in honor of the Immaculate Conception of our Blessed Lady, for the purpose of obtaining more especial assistance and grace to advance in virtue and holiness, and having written home to request our friends to assist us in every way that they can, having also written to good Dr. Fennelly at Madras, and Mgr. Bonnand at Pondichery, we cannot resist the desire of begging your Lordship to join us; and add your prayers to so many others for our spiritual welfare. I am astonished at my own boldness, but the deep sense I have of my infirmities, sloth, tepidity, &c. urges me on to implore the charitable supplications of all our friends to pray to God for us. We expect to be joined by many members of the convent of Trappists, Jesuits, Benedictines, of the perpetual adoration of another convent of Benedictines where I have a sister and a niece, of the Nuns, also, of another convent of Sepulchrine Nuns near London, and besides of numberless priests and pious people in England, and also in Ireland, where in two convents, there will be holy souls praying for us. Dr. Fennelly will use his influence with the good Nuns at Madras, and some other pious people to pray for us, and Monseigneur Bonnand at Pondichery, Dr. Fennelly has also had the great charity, to forward a few lines of supplication which I had the boldness to write, to the Hon'ble and Rev. Walter Clifford, entreating him and some few of the charitable Jesuits at Madura to join the Novena, to pray for two Catholics who were in great difficulties, not being able to obtain opportunities of frequenting the sacraments, &c. and if we obtain all these prayers, surely, God will take compassion on our weakness. I again entreat your Lordship to join us,—the Novena commences on the 30th inst. St. Andrew's day, and ends on the 8th December the Feast of the Immaculate Conception: the prayers are very short the "Memorare O piissima" of St. Bernard, and the collect of the third Sunday after Pentecost, "O Deus protector." We are now on the point of leaving —— to proceed to —— where my husband has been appointed ——. There is a Catholic Church there, but it is served by a schismatical Goanese priest, with whom we cannot communicate in spiritual matters. We had no idea at the time of first undertaking this Novena that we should be ordered there, but now that such is to be the case, how much more necessary to us are these prayers, in which I beg your Lordship to join us and all the holy people in England and Ireland who will be praying at the same time. I once more crave pardon for my boldness, and remain,

Your Lordship's obedient servant,
H. L.

——, *November* 6, 1843.

CAPE OF GOOD HOPE.

We have been requested by His Grace the Archbishop to publish the following letter of acknowledgment from the Vicar Apostolic of the Cape of Good Hope, for the information of the contributors towards the erection of a Catholic Church in that town.

My Dear Lord, *per Bentinck.*

Yesterday the "Olivia" arrived and I received from Captain Roome your kind favour of 10th July, with a volume of the *Bengal Catholic Herald*, and an Order for 406 Rs. (£38, 18. 0.) towards the Building of our Church in this Town.

I know not how to express my thanks for he generous interest your Grace has taken this poor Mission, and for the liberal contribution that followed thereupon. Though I have experienced the powers of my friend Captain Roome in begging money for our Church, yet I hail his success in the present instance as the consequence of the kind cooperation of your Grace.

To the other munificent contributors, I beg you will have the kindness to express my most grateful acknowledgments, and to assure them of my earnest prayers that they may have always the means so to assist the works of religion, charity and piety at home and abroad.

If your Grace think it necessary and prudent you will also oblige me by having inserted in the *Bengal Catholic Herald* this my acknowledgment of the receipt of the sum abovementioned per Captain Roome, with my most fervent thanks. Contributions such as these will enable us to proceed slowly but securely, and without *Debt*, in a work which is exhausting our own little resources, aided only by the small sums we can allot to it, out of the grants of the "*Œuvre de la Propagation de la Foi*," which are principally expended in the support of our other four Missions in this colony, and the charitable institutions attached to them. Without a *decent* Church however in Cape Town (and more than decent I cannot expect it to be), our Mission cannot be said to be firmly established here.

To the gentleman who with his subscription sent me a volume of the *Herald*, I feel deeply indebted. As I think it has your Grace's sanction, I wish to become an annual subscriber to the work. Some one, long ago, used kindly to send me a number, but I have never had one since it changed its name, till Captain Roome brought me the 25 numbers of this year.

Permit me now, my dear Lord, to congratulate you upon your new title of Archbishop and the promotion it involves, and I do so the more cheerfully as I believe both to be well merited. I hope the day is not far distant when your Archiepiscopal Title shall be derived from the See of Bengal instead of Edessa.

I hope to be able to send this letter by the new and gallant little band now here on their way to aid in your noble conquests for the Church. I grieve that the poverty of my circumstances has prevented me from seeing more of them than a transient glance could afford.

I am but slowly recovering from a relapse nto the illness of which I complained in my ast, so that your Grace will please to excuse this hasty scrawl, while I have the happiness to remain,

My very dear Lord, your Grace's
Most obliged and grateful
Brother in Christ
✠ P. R. Griffith.

Cape of Good Hope,
Cape Town, Oct. 17, 1843.

VICAR APOSTOLIC OF AGRA.

The Right Rev. Dr. J. A. Borghi, Bishop of Bethsaida and Vicar Apostolic of Agra and Hindoostan, arrived here in the afternoon of Friday the 24th ultimo, and immediately proceeded to the Cathedral, where he was received by his Grace the Archbishop and the Clergymen attached to the Cathedral. We rejoice to say his Lordship is in the enjoyment of good health. On the Sunday following the Bishop said a Pontifical Mass at the Cathedral, assisted by the Rev. Messrs. D'Mello and Storck and performed the Vespers at St. Thomas, Church on the same evening. We understand that the Bishop has taken his passage on board the *Bentinck* Steamer for Suez *en route* to the "Eternal City."

PROPAGATION OF THE FAITH.

On Sunday the 3d December, a Pontifical High Mass will be celebrated by the Right Rev. Bishop Borghi, at the usual hour, at the Cathedral, for the members of the Society for the Propagation of the Faith. The Very Rev. Dr. Kennedy will preach on the occasion.

St. THOMAS' CHURCH.

On Sunday the 3d instant there will be High Mass at 8 o'clock. The Rev. R. Sumner will preach.

Reception.—On Friday the 8th instant the solemnity of admitting two ladies to the reception of the religious habit will take place at 7 o'clock A. M. at St. Thomas' Church. The Right Rev. Bishop Borghi will celebrate mass and officiate at the solemnity. After the Sermon, a collection will be made for the Bengal Catholic Orphanage.

Conversion.—In the course of the preceding week a young Man, an English Protestant, was received by Rev. Mr. Storck into the Catholic Church.

The Right Rev. Dr. Olliffe.—The Catholics of Bengal will rejoice to learn that the consecration of the Right Rev. Doctor Olliffe was appointed to take place at Cork in the early part of October. His Lordship was received with marked attention at the grand National College of Maynooth, and also at the Episcopal Colleges of Kilkenny and Car-

low. He hopes to bring out with him from these Institutions for this Mission a few pious and learned Ecclesiastics. Four choir Nuns, two of them already professed, and six Lay Sisters have also generously offered their services for the convents already established in Bengal, or for any new similar Institution, which may be founded in the Bengal Vicariate. It gives us sincere pleasure to add, that Bishop Olliffe proposes to bring out with him a few pious Tradesmen, who as Lay Brothers, will devote themselves to teach their respective trades to the Orphan Boys, and also give their services to such of our other Institutions as may require them.

The following is a copy of the letter which accompanied the Bulls for the Right Rev. Dr. Olliffe's consecration :—

My Lord,—As you have already learned from private sources, so I now have to confirm the communication with the liveliest pleasure, that the Sacred Congregation in the meeting of the 7th ultimo having proposed to His Holiness your election as coadjutor to the Archbishop Vicar Apostolic of Bengal, the Holy Father confirmed the choice with particular pleasure, by promoting you to the Episcopal dignity with a title "in partibus" (Milene) as you will learn from the annexed Pontifical Briefs, which I delay not in despatching to you for your consecration. The sacred congregation cannot doubt, and the Holy Father is likewise fully persuaded, that you will correspond in every respect to this new token of benevolence and of perfect confidence, which is offered to you for the greater good of the mission, to which you have already rendered important services, and which ought now to be so much the more dear to you, the more sacred and close are the ties which bind you to it.

Renewing my sentiments of especial attachment, and praying the Lord to preserve and prosper you for many years,

I remain,

Your most affectionate Brother,

J. P. Cardinal Fransoni.

J, Brunnelli, *Secretary*,

Propaganda, Rome, Sept. 5th 1843.

The late Rev. Mr. Kearney.—We lately noticed in our Journal the demise of Rev. Mr. Kearney, Parish Priest of Clane, in the diocese of Kildare in Ireland. Out of his private property, this lamented Clergyman bequeathed £8000 sterling or 80,000 Rupees, for the education of candidates for the Priesthood who should offer to serve on foreign Missions.

The Right Rev. Doctor Healy, the Bishop of Kildare, the trustee of the above mentioned noble legacy, has most kindly promised Bishop Olliffe to educate from this fund two students for the Bengal Mission. We profit of this occasion to tender for ourselves and our fellow Catholics to the venerated Bishop of Kildare the tribute of most grateful and respectful thanks for the important benefit, his Lordship has thus, conferred upon us.

THE PERSECUTION OF SLANDER—EDINBURGH REVIEW : BORROW'S BIBLE IN SPAIN.

We resume our notice of the Article in the *Dublin Review.*

The *Reviewer* after calling upon the honest and truly patriotic portion of the Press to aid in exposing the base and dishonest system of polluting every branch of literature with the views of Anti-Catholic bigotry, proceeds to illustrate the fact:

"We commence with the *Edinburgh Review.* We place it first on our list not because we think it the very *very* worst of its class; but because its high literary character, its advocacy of certain liberal views, and the general ignorance that prevails of the reckless bigotry which so often marks its language regarding the Catholic *religion*, render it one of the most dangerous.*

We have no wish to speak lightly of the literary merits of the *Edinburgh Review*, although we think they have been not a little overrated. It is, indeed, to us, anything but grateful to denounce a periodical so long the steady friend of Catholic Emancipation; whose pages have been so often illuminated by the wit and eloquence of some of the wittiest and most eloquent men of the age; to denounce it too for qualities which sink it far lower, as an advocate of truth, or justice, or truly liberal opinions, than the occasional contributions we have referred to, raise it in other respects. This is indeed a labour we would rather avoid, and which we were beginning to flatter ourselves it would not be necessary for us to undertake: for we thought we had perceived of late years, among not a few of the bitterest fruits of by-gone prejudice and ignorance, the growth of better feelings and juster notions in

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* We think it right to say, moreover, that it is owing to the dissertation on "Borrow's Bible," that this series of popers is commenced in our present number. The writer of this article had indeed resolved a considerable time back to enter on this task. He wished nevertheless to wait a little longer, until the pressure of engrossing and unavoidable occupations should be relaxed, and leisure thus afforded him of doing all the justice to his subject which its importance demands, and his own slender abilities would enable him to accomplish. But, on the one hand, he had no prospect of soon enjoying the wished for leisure, and, on the other, he thought it better that the good work should be attempted by an inferior artist or with means, than not attempted at all: "Ab alio portiusquam a me, a me portiusquam a nemine." —Ed. D. R.

the *Edinburgh Review*, But an article in the February number, on "Borrow's Bible in Spain," has dashed our too fond hopes, and has exhibited once more the demon of slander, of mocking and malignant Calvinistic slander, grinning out from the pages of this periodical.

Some of our Catholic readers, who know the *Edinburgh Review* only through its more moderate articles, may be startled at these strong words of ours, and others—*e g* the Catholic lawyers, who eat meat on Fridays—may be offended at them. Let such readers, if any such there shall happen to be, suspend their judgment, for the present; and, when they shall have read the extracts we are about to give, say whether the spirit of a work, of which these are but specimens, would not justy language even stronger than we have used.

The reviewer, in the first paragraph of his dissertation, tells us of Mr. Borrow, that he is "if at times serious even unto sadness, never churlish or ascetic—never morose or misanthropic; the milk of human kindness flows in his veins; his disposition is cheerful, such as becomes the bearer of tidings of peace—solemness becomes their vital import. His every feeling is an inlet of joy; his pages, true exponents of the man, are studded with heartfelt admiration of the beauties of nature, &c.—(p. 105.)

Truly these are magnificent eulogiums, and scattered with no sparing hand; such as might befit some shadowy being of the poet's dream, some being who wanted but "the adornment of bright wings," to look like an inhabitant of a higher sphere—an angel of peace, whose feet are beautiful on the mountains, whose glance is sunshine, whose voice is music. Well, we read the extracts from Mr. Borrow's book in the *Edinburgh Review*, and then we sent for the book itself, and read attentively. Alas! what a change came over the lovely vision of human perfection which the reviewer had conjured up before our too easy imagination. This serious, and sweet, and cheerful creature, with the "inlets of joy," and the "studded pages," this new evangelist, this wingless cherub stood revealed before us, in his own reality—a gloomy bigot, and furious fanatic; petulant, frivollous, cynical, vulgar, pedantic; tasteless, arrogant, abusive. We speak of him only as he has pictured himself in his own book, as he exists there: who George Borrow is, or rather what he is, we know not, except as far as his book and his reviewer tell us. His book is a clumsy, ill-written, disgusting libel upon Catholicity; and, but for the virulent anti-Catholic phrenzy that pervades it, we can hardly conceive it possible that it would have found a dozen readers, or a single panegyrist. Frantic antipathy to the Pope, and to every thing Catholic, not only forms the burden of these three (for there are *three*) volumes, but it is the whole, their alpha and omega, their body and spirit: take this way, and you do not leave even a gibbering skeleton behind. In reading them through, we felt as one in a night-mare, with all the goblins dancing on him; as one in pitchy darkness with a troop of devils yelling in his ears."

We annex a few of the extracts which are given from "Borrow's Book" in proof of the Anti-Catholic animus which must have influenced the *Edinburgh Review* in bestowing such high commendations on so low false and scurrilous a production.

"The following is the strain in which he addresses the Pope:—"Undeceive yourself, Batuscha *(Daddy)*....Amongst the peasantry of Spain I found my sturdiest supporters; and yet, the holy father supposes, that the Spanish labourers are friends and lovers of his. Undeceive yourself, Batuscha."—(*Ib.* xvii. xx)

"The pope is an arch deceiver, and the head minister of Satan here on earth," &c.—(i. 51.)

The *Edinburgh Review* tells us that "Mr. Borrow never spares the pope; he treats him with defiance and sarcasm."

He calls the Virgin Mother of our Lord, whom the archangel pronounced "blessed among women," and who was to be called blessed among all generations—he calls her jibingly—how can we write the words?—the Goddess of Rome, Maria Santissima."—(*Ibid.* xix.)

"I, therefore, when they" [some two hundren children at Evora, in Portugal, who, *as Borrow says*, had not seen the Bible] "told me they were Christians, *denied the possibility of their being so, as they were ignorant of Christ and his commandments* [not having seen the Bible!] and placed their hope of salvation on outward forms and observances, which were the *invention of Satan*, who wished to keep them in darkness, that at last they might tumble into the pit which he had dug for them. I said repeatedly that the pope, whom they revered, was *an arch deceiver and the head minister of Satan here on earth*, and that the monks and friars, whose absence they so deplored, and to whom they had been accustomed to confess themselves, were *his subordinate agents*. When called upon for proofs, I invariably cited the ignorance of my auditor respecting the Scriptures, &c....Since this occurred, I have been frequently surprised, that I experienced no insult and illtreatment from the people, whose superstitions I was

thus attacking; but I really experienced none," &c.—(i. 50.)

Need we tell our readers to mark the forbearance and meekness of these poor Portuguese Catholics, in hearing the brutal and atrocious language in which the head of the Church, and their beloved and proscribed fathers are assailed. It brings the tears to our eyes to think of these little children—two hundred Portuguese Catholic children—deploring the loss of the spiritual fathers to whom they had been accustomed to confess themselves, and, in the simplicity of their hearts, obliged to listen to the howlings of this ravenous wolf.*

Akin to this gratuitous assertion (that the monks fabricated charms and sold them to the people) is another which he makes, in describing the execution of a criminal at which he was present, in Madrid. He tells us that "Two priests led the animal [on which the culprit sat] by the bridle: two others walked on either side chaunting litanies, amongst which I distinguished the words of heavenly peace and tranquillity, for the culprit had been reconciled to the Church, had confessed and received absolution, and had been promised admission in heaven [of course, on condition of his sincere repentance]....One of the priests then in a loud voice commenced saying the belief [creed,] and the culprit repeated the words after him....As the screw went around, the priest began to shout "*pax et misericordia et tranquillitas*," and still as he shouted, his voice became louder and louder, until the lofty walls of Madrid rang with it: then stooping down, he placed his mouth close to the culprit's ear, still shouting just as if he would pursue the spirit through its course to eternity, cheering it on its way. The effect was tremendous. I myself was so excited, that I involuntarily shouted *misericordia*, and and so did many others." Now, leaving out the light and sneering tone of the narrative, in what regards the priest, we would naturally suppose that such a scene, even as witnessed with Mr. Borrow's eyes, would have suggested peaceful and becalming reflections; and that if he added anything, it would be to say that, after all, there was something to be admired and loved in Catholicity, which thus strengthens and cheers the departing spirit, and lifts the soul even of the dying malefactor, on the wings of faith and hope and charity. But no—even the virtues which a pagan would admire, are, in this fellow's eyes, vices, when they exist in a Catholic priest. Hear his blasphemous revilings!—"God was not *thought* of; Christ was not *thought* of [how under heaven could he know this?]; *only* the priest was thought of, for he seemed at that moment to be the first being in existence, &c..... A striking instance of the successful working of the popish system *whose grand aim has ever been to keep people's minds as far as possible from God*," &c.—(i. 249.)

The writer goes on to show that the spirit of the *Edinburgh Review* is not only Anti-Catholic but infidel and cites the recorded opinions of Archbishop Whately to that effect. We can however only insert the following passage which will show our Catholic readers to what eminent danger their faith is exposed from the fashionable literature and infidelity of the day.

"We do not give any further extracts, for the purpose of more fully substantiating this charge of rationalism; chiefly because, for this purpose, we should quote, not, as we have done, isolated sentences, but whole and continuous paragraphs. The Edinburgh reviewers care little for the religious feelings of their Catholic readers, who are comparatively few; and, therefore, they have no concern to soften down or half-conceal their Anti-Catholic prejudices. But rationalist principles could not be so safely advanced in round terms. Whoever, possessed of ordinary sagacity, has read much of the writings of the Scotch philosophers, must plainly see that the great mass of them (including such men as Sir J. Mackintosh) are utterly destitute of anything that, among Catholics or even High Church Protestants, could deserve the name of *faith*. The Redeemer, the apostles, the great doctrines of Christianity, its progress and perpetuity, and influence upon the minds and condition of men, are all as so many topics for theorizing about, so many facts to be studied, for clearing up difficulties in the history of the human race, like the invention of gunpowder and the discovery of America—and nothing more. Christianity is to them but the finest of the fine arts, and sometimes even not so much. These are, in truth, but the natural results of the principles of Calvinism worked out into shape. Nevertheless the multitude, even those who have imbibed the spirit, without having learned the language of this philosophy or forgotten the symbols of their old heresy, with its ferocious league and covenant, are not yet altogether ripe for the reception of naked and unmitigated Deism. And hence the principles of infidelity must be, if put forward at all, mingled only as grains with the mass, concealed under a heap of phrases, popular and orthodox, or as the most certain means of gaining currency, joined with a hearty invective against the Catholic Church. This has

* An epithet which B. applies to one of the civil functionaries at Madrid, who endeavoured to stop his incendiary operations. (ii. 10.)

been, as every scholar knows, the practice of heretics, and especially of infidels, in all ages: as long as they formed the weaker party, they neither preached their doctrines openly, nor avowed their intentions; and hence the difficulty of exposing the principles that lie, not on the surface, but at the bottom of their writings."

REQUIESCAT IN PACE.

MAY HE REST IN PEACE.

To the Editor of the Catholic Herald.

SIR,—The notice which your issue of the 25th instant contained of a "Month's Mind" to be celebrated for the late Very Rev. Mr. Moré, induced me to attend at St. Thomas's on Tuesday morning last, to witness the solemnities of the Church on such occasions, and that mournful but affecting commemoration suggested reflections which I hope I shall not soon forget.

Since it is decreed for man to die once, and after death to be judged, what a consolation is it not, I said, to die in the embraces *of the tenderest of mothers*, who, though destined not to die, conducts her departed children through the shades of death, and in her prayers accompanies them to judgment. If in our unhappy days, Faith can hardly be found on the earth, and if amidst the contagion of a corrupting world, the charity of many be grown cold, the love of the Catholic Church for her children is still as strong as death and stronger. When the mystery of love was consummated in the Incarnation and birth of the Son of God, the angels sang—*Glory to God on high, and on earth peace to men of good will;* after his resurrection from the dead, "*my peace be to you*" was the expression of love towards his disciples, and, "*may he rest in peace*" is the tender recommendation to mercy with which the Church dismisses her children out of life and commemorates their departure. I am more disposed to enjoy in peace the consolation which I feel in being recognised as one of her children by a mother so venerable and loving, than to vindicate by disputation the value of her prayers for the dead; but if I were asked a reason for the hope that is in me relative to this practice, I would answer briefly, that it has been from the beginning *a custom in the Church of God.*

Give me, said a Protestant once to a Catholic acquaintance, the text of scripture which obliges us to abstain from flesh meat on Fridays, and he heard to his confusion—"*We have no such custom nor the Church of God.*" If the negative reasoning of St. Paul be just and convincing when he says—"*If any man wish to be contentious, we have no such custom nor the Church of God,*" how undeniable is the positive argument to be deduced in favour of prayers for the dead, from the constant and immemorial usage in the Church of commending her departed children to peace and rest. Perhaps I may be told, that supposing it lawful to pray for the dead, still the practice is useless But no, *it is a good and wholesome thought to pray for the dead that they may be loosed from their sins,* and if the prayer of the just man availeth much, the prayers of the Church cannot be disregarded. She is *the assembly of the just* and the kingdom of God on earth where alone his will is done as it is in heaven. She is the spouse of Christ, cleansed in the laver of regeneration in word of life, without spot or wrinkle or any such thing. She binds and unbinds on earth and the operations of her ministry have their effect in heaven. She asks mercy for her children and they receive it through her prayers. She invokes upon them the peace of God and they sleep in Christ. She knocks in their behalf at the gates of heaven, and they are opened to them

Will it be said after all that the Church prays in vain for her departed children? Or can it be affirmed that her prayers are capable of rescuing from angry justice the souls of all who die in her communion?

Neither one nor the other is true. "*The sacrifices and prayers of the Church for the souls departed,* says St. Augustine (De Cura pro Mortuis Gerenda) *are a thanksgiving for the very virtuous, a propitiation for those whose lives were not very sinful, and if they are useless to those who died in their wickedness, they are some consolation to their surviving friends.*" Thus spoke a learned and holy Doctor of the Church nearly 1500 years ago, and I will add from my experience of last Tuesday that the affecting and solemn spectacle which religion exhibits while these sacrifices and prayers are offered up to propitiate the great Judge of the living and the dead, speaks to the heart of the vanity of the world, the terrors of judgment and the value of a pure conscience, like the sounds of the last trumpet. O yes, death shall come upon us like an armed man and despoil us of all our earthly possessions; at its approach the grandeur of the world will vanish and its look shall blast all that is beautiful or charming in nature, our nearest friends will deposit our mortal remains in the earth and forget us, but though the carnal mother should forget the child of her womb, the Church of God will not forget her children, and while the link between us and all that is earthly is severed in death, our relations of union and sympathy with our holy mother the Church become then more manifest and more tender. Come, ye inquirers after truth, take up like another Solomon the sword of discernment and judge of the claims of our Holy Church to be

the mother of the children of God from the sincerity and constancy of her affection towards them. The pretended mother will consent to have the child divided provided she may be allowed to retain a lifeless half, but the true and real mother claims both soul and body, united in life and separated in death, and while she sanctifies the latter and guards it from profanation until the day of resurrection, she ceases not to supplcate for the former the rest of peace and for both a glorious immortality.

I am, my dear Mr. Editor, your's truly,

A SPECTATOR.

FOR THE ORPHANAGE AT CHANDERNAGORE.

THROUGH MR. N. O'BRIEN.

Constable Sherlock,..... ..... 5 0 0

BENGAL CATHOLIC ORPHANAGE.

Serjt. Major Martin Byrne, Dinapore. 6 0 0

PROPAGATION OF THE FAITH.

From Mr. M. Simeon and his associates..... ..... 7 8 0

FESTIVALS.

Sunday, December 3,—Advent, 1. cl. office of the day. Sem.

Monday, 4,—St. Peter Chrysol B. C. D. d.

Tuesday, 5,—St. Birinus, B. C. d. com. H. Ab. (E. S)

Wednesday, 6,—Nicholas. B. C. d.

Thursday, 7,—St. Ambrose. B. C. D. d.

Friday, 8,—Conception, B. V. M. d. 2. cl. with octave.

Saturday, 9,—St. Francis Xavier Apostle of India, d. (3. Dec.) com. octave.

Selections.

SOLEMN COMMEMORATION TO THE MEMORY OF THE LATE RECTOR OF ST. XAVIER'S—(*From a Correspondent of the Hurkaru.*)—The Loretto House was yesterday morning, the scene of a solemn commemoration, to the memory of the late Rector of St Xavier's. The ceremony opened a few minutes after 7; and the solemnity of the occasion was heightened by the harmony of a very able Choir, under the conduct of a professional gentleman of no small note in Calcutta. What pleased us most was, the gratitude that the Catholic community of Calcutta testified in joining with such willingness, for the purpose of offering their prayers for the eternal rest of one who for a period of 7 years left untried no endeavours for their future welfare, and who, perhaps, regarded his charge over his flock more than the health of his constitution, which was too delicate to withstand any longer the inclemency of an Eastern climate. The return, we repeat, was very pleasing to the friends of the late Principal, whose like, we fear, we shall not soon see again.—*November* 28, 1843.

GLEANINGS FROM THE OVERLAND MAIL.

The Rev. S. Fennelly and a party of eleven Nuns and Clergymen have taken their passage on the *Lady Flora*, which sailed on the 24th September last, bound to Madras.

Three students from the South Presentation Monastery have left Cork for Madras, to be accompanied by four Nuns from the Presentation Convent, Dublin, and three young Clergymen who have just received ordination in that diocese, with eighteen Ecclesiastical students. They are all destined for the Mission of India.

The Roman Catholics have in India, China, and the rest of Asia, sixty-nine Bishops, twenty Coadjutors, one thousand eight hundred and fifty six priests, and two millions, two hundred and eleven thousand members.

W Lockhart, Esq B. A. of Exeter College, Oxford, and for the last twelve months an inmate of Mr Newman's house at Littlemore, has become a convert to Roman Catholicism.

In the year 1749, the grand jury of the city of Cork, made the following presentment "We find and present Charles Wesley (the brother of John, the founder of Wesleyan Methodists,) to be a person of ill-fame, vagabond, and a common disturber of his Majesty's peace, and we pray that he may be transported."

The Right Rev. Dr. Bruke, Roman Catholic Bishop of Elphin, died at Turlough near Ballymore.

A correspondent of the *Times*, dated Lisbon 25th September mentions that the confirmation of the Archbishop of Goa, and the Bishop of Macao by the Roman See has been officially announced, and little more remains to be done to the completion of the Concordat.

MADRAS.

THE LATE REV. MR. SHIEL.

It escaped us to notice in our last issue, the death of a most amiable and promising Ecclesiastic of the Catholic Communion—the Rev. *Eugene Shiel*, at the early age of 25 Years and 7 Months.—This amiable and talented young person brought with him to this country the seeds of the complaint of which he died:—his career in India had been but short, though hopes were entertained at one time it would be otherwise; but short as it was it had been sufficiently marked to secure for him the love and esteem of many, as was evidenced on the evening his mortal remains were committed to the silent grave, in the number of persons in attendance at the Cathedral to witness that solemn service of the Church.—*Madras Examiner.*

A Military Grievance with the Roman Catholic Soldiers.—We have given a place in our present issue to the communication of "*A Catholic*," and we have done so under a firm conviction that should it meet the eye of the most Noble the Commander in-Chief, or his attention be drawn to it, he will not hesitate to grant the relief sought; inasmuch as the regulations of the service authorise it and it inflicts no additional duty upon others—it will be a consideration the Catholic soldiers will duly appreciate and keep in kindly remembrance.—*Ibid.*

Father Mathew in London.—This great moral regenerator of Ireland has visited London, and

thousands have listened to his paternal admonition and enrolled themselves under the banners of Total Abstinence. The papers which came to hand per "*Hindoostan*," are full of the particulars of this important movement. Nothing could exceed the enthusiasm with which this illustrious Apostle of Temperance was everywhere received. Persons of every class of life and of every Religious denomination united in paying him homage and respect, and enrolling themselves under his standard. We find the most kindly feelings every where prevailing; Catholic and Protestant Clergy and Laity shaking hands together, and at the same time vieing with each other in zeal for the promotion of the great and good cause. Several addresses were presented to Father Mathew, by the different Total Abstinence Societies previously established in London. They were all most gratefully and warmly acknowledged by the gifted individual in whose honor they were composed.

On one of these occasions Father M. availed himself of the opportunity to state, that he wished the Total Abstinence Societies would not take the distinctive titles of *Catholic* or *Protestants*. In obedience to this suggestion and in the name of his Brethren the gentleman who presented the address from "the Protestant Members of the South London Temperance Society," expunged therefrom the word "Protestant." On another occasion the Rev John Moore (a Catholic Priest) shook hands publicly and most cordially with the Revd. Jabez Burns (a Baptist Minister) exclaiming, "Let no one say for the future that a Catholic Priest cannot love and respect Protestant Clergymen."

With these facts in view, let us now turn to ourselves. Father Mathew's spirit is at work in this city. Total Abstinence Societies, branches of the great one of which he is the head, have been established here by the Right Rev Dr. Fennelly and his Clergy; and we are proud to bear testimony to the great moral change effected thereby since his Lordship's arrival. The same disinterested zeal for the moral regeneration of man which marks the conduct of the champion of Temperance distinguishes also his followers in India: and, like him, they know not difference of creed, or caste, or colour, in the prosecution of the good work. We are, however given to understand, that with very few exceptions Catholics alone have taken Father M 's pledge. Heaven has evidently given to this Rev. Gentleman's labours a very peculiar blessing, not bestowed on other Societies—and it is for this reason we would wish to see all Temperance men united under his banners. The leaders of the movement here are, it is true, Catholic Priests; but surely what is no objection in Father M. cannot reasonably be an objection in them. If they united with the pledge of Temperance anything of a Sectarian nature, then indeed we would view them with distrust, but this they never even dreamt of. We are aware that there is another Temperance movement in Madras patronized by the Protestant Missionaries—but we incline to an opinion that it is too exclusively Protestant to be generally useful; and as we long to see the day when religious dissensions will cease amongst us, we cannot but earnestly recommend to all the plan pursued by Father Mathew and his followers of every Religious denomination. Without abandoning a single principle or sacrificing a single conscientious conviction, those worthy men are of one mind and of one heart in the great cause to which they are pledged: let us but imitate their example, and India, like Ireland, will soon become a regenerated land.—*Ibid.*

To the Editor of the Examiner.

SIR,—I will feel obliged by your informing me whether Catholic Soldiers can refuse to form a portion of the firing party at the funeral of a Protestant? The Army regulations declare, that, no Commanding Officer can compel his men, being Catholics, to attend the Protestant Service, and yet when Catholics belong to the firing party at the funeral of a Protestant, they are obliged to be present whilst the burial service of the Church of England is reading, which is contrary to the discipline of their Church and to their own wishes. It may be urged that they are not obliged to repeat the responses. Neither would they if they were marched into St. Mary's Church in the Fort, and yet what Commanding Officer dare order his men to march thither on Sundays? Why then are not Protestants selected for the firing party at the funerals of Protestants, and Catholics for the firing party at Catholic funerals? This arrangement would not be very difficult to put in practice, and it would put an end to one of the chief grievances of the Catholic Soldiers.

The Catholic Church does not prevent her children from accompanying the remains of a departed friend to their last resting place, but she never can tolerate anything like joining in prayer with those whom she believes to be in error. I am certain that if this grievance were brought to the notice of the Most Noble the Commander in Chief, he would immediately give directions to adopt some means of remedying the evil. You will much oblige not only myself by answering my question, but also the Catholic Soldiers as a body, and hoping that you will offer a few remarks which may meet the eye of the Noble Marquis at the head of the Army,

I remain, Sir,
Yours Sincerely,
A CATHOLIC.

MADRAS,
24*th October* 1843.

FATHER MATHEW AND BISHOP OF NORWICH.

Father Mathew has returned to Ireland. At Norwich he was rather uncourteously treated, but Dr. Stanley, the Bishop of the Diocese, addressed the rev gentleman thus at a public meeting:—"And now, reverend sir (turning to Father Mathew, who rose from his seat) you, my friend, from another island, I meet not here as a priest of the Roman Catholic church; for I will candidly say I am hostile to it. But I meet you here in a nobler and more comprehensive character than that of the priest; I meet you here, like myself, a Christian brother; I meet you upon neutral ground, where Christians of all denominations meet and delight to visit and congregate together. Sir, I have watched your proceedings for many and many a year. You may remember many years ago that I censured you in public—nay, more, may I not add, abused you? I believed those public reports that were spread concerning you; and I scarcely know how to allude to them in their malignity, falsehood, and misrepresentation; nevertheless I believed in them. Yet I thought it but fair, as a candid man, to appeal to you as a gentleman, a christian, and a man of ho-

nour, and to tell you how the case stood. Sir, you answered me in a manner which did you credit, and I turned over a new leaf; I abused you no more, and I am now your friend. I am not one of those who will not believe a Catholic upon his oath. I act more cautiously. I believe you upon your candid and honest affirmation, and I am satisfied that you did not deceive me." Father Mathew said, "I cannot command words to give expression to what I feel,—thankfulness to the Great Bestower of all good for the scene witnessed to-night, and then joy and pleasure at hearing the great cause in which all the feelings of my heart are concentrated, so ably and nobly vindicated by the illustrious bishop. I grieve that he has suffered so much on my account, and on account of this great cause; but in spite of suffering still greater obloquy, high influences compel him—his own conscience—his benevolent heart, and that great and good God who will bestow on him a reward far superior to all human approbation. He had already conferred upon me a heavy weight of obligation; he had extended over me his protecting shield at a time when I was nearly oppressed by prejudice and malevolence. But I may not presume to praise the learned, eloquent, good, and pious Lord Bishop of Norwich. It would be presumptuous in me to say that he thanks you for the kindness with which you have received me. That would, perhaps, be arrogating an honour, not intended for me, but for the great work which the Lord has blessed so wonderfully; for in all sincerity I say, that I consider myself worthey of nothing. In my most sanguine moments, in my wildest dreams of the success of this great cause, I never anticipated what my eyes have seen and my ears have heard this night. I consider myself but as an unworthy instrument in the hands of the Almighty, who selects what instruments he pleases, and who declares that he chooses the foolish things of the world to confound the wise, and the weak things thereof to correct the proud."—A correspondent of the *Standard* supplies some particulars of the family of the Rev. Theobald Mathew, whose mission in the Metropolis has made him an object of special interest. The genealogist states that the family carry back their pedigree to the Welsh Gwaythvoed, King of Cardigan, through Sir David Mathew, standard-bearer to Edward the Fourth. Adm. Thomas Mathew was descended from the same knight. A lineal descendant of Sir David went from Llandaff to Ireland about the year 1610, and married the widow of Lord Thurles, mother of the great Duke of Ormond—the first of many alliances between the Butler and Mathew families. Eventually, the possessor of the estates became Earl of Llandaff but at the death of the last Earl, the title expired, and the property went to his sister, Lady Elisha Mathew; who, dying in 1842, left them to the Viscount de Chabot, a French nobleman with extensive connexions in Ireland, brother-in-law to the Duke of Leinster, but not at all related to the Mathew family. The executors to Lady Elisha's will were the Duke and her relative Father Mathew; but Mr. Mathew refused to act. Nor does he interfere in the litigation of which the will is still the subject.

LES DAMES DU SACRE CŒUR.

Some time since we announced the expected arrival of a filiation from the mother house at Paris of the Ladies of the Sacred Heart, in this country Since that time they have arrived, and are now established in the old mansion of Berymeade Priory, near Acton, in the vicinity of the metropolis. At that time we expressed our satisfaction at the prospect of having such a conventual establishment amongst us; we can now only renew our satisfaction, on finding that all difficulties in the way have been overcome, and admire the devotion of those good ladies, who have, as it were, rendered us independent of France while, by so doing, they establish an unquestionable claim, not only on our good wishes, but also on the support and encouragement of the Catholic body in England. Of the merit of the parent establishment as a school for the higher classes of young ladies, it is unnecessary for us to speak; its popularity and high character are sufficient proofs of the estimation in which it is held not only in France, but also in this country, by that no small class, who are anxious to combine the advantages of a foreign education, with sound religion, which they are assured must be the case when it is directed by ladies of birth and family, who devote themselves to that pursuit through the highest motive,—namely, that, of love to GOD.

Now, with the exception of the dull and uninteresting journey between any point of the coast and the metropolis of France, we cannot see that a whit greater advantage can be derived from sending young ladies to Paris for their education, than is to be found at the affiliated house of Berrymeade Priory,—where the same exercises, discipline, and customs are as strictly French as at the mother house; for within its walls it will be found as completely Parisian, as if the atmosphere which, in this instance, is the only difference, were identical; but combined with this great advantage, that, in cases of illness, the parents may have the satisfaction of being immediately present with their children, to say nothing of having it in their power to exercise that parental superintendence over them, which, however much neglected, is so strictly incumbent on all parents, whether it be in the progress of their studies, or in the care of the health of their offspring.—These most desirable points can be attained with as much facility at Berrymeade Priory as at a secular school, and, therefore, without making invidious distinctions, we cordially bring before the notice of our readers, an establishment which we are persuaded requires but to be known, to induce many to take advantage of. Nor do we suppose that these ladies will interfere with other establishments whether religious or secular. The Catholic body being continually on the increase, there is ample room for all; but, we earnestly hope that that their claim will not be overlooked by such parents as may have taken the resolution of sending their children to Paris, or elsewhere abroad, for the attainment of an object which can now be procured as well, if not far better, at home.—*Catholic Magazine.*

SOUTH AMERICA.—The Rev. A. D. Fahy, O.S.D., is to leave Dublin this week, for the important mission of Buenos Ayres, in South America. This zealous, pious, and learned Irish ecclesiastic, will, we fondly trust, be the means of promoting religion and solid piety in this distant mission.—*Tablet, Sept* 30.

SITUATION OF IRELAND.

Article III.

Second period—Religious wars - Treaty of Limerick.

With the time of Henry VIII,'s schism, begins in Ireland an era of most cruel persecutions. It would be however too long to detail every point of this lamentable history, and, said to say, we have to choose but among crimes, victims and excutioners. The period we have reached was one of unmitigated horrors and abominations. Both reigns, that of the second of the Tudors and of Edward VI,, we will then pass over, in order to come to him who, most relentlessly tyranised over Ireland.

Elizabeth, James I. Charles I., and above all, Cromwell, are those whose memory is most sullied and execrated, those who, either of their own will or by their slackness in repressing the evil passions of their times, either as acting themselves or as permitting their lieutenants to act, have sowed in Ireland that deep rooted hatred against the Englishmen which, from generation, to generation is re-produced with inexhaustible fecundity.

J Gordon, the historian, an authority not to be suspected, says that the persecutions ordered by Elizabeth were so dreadful that "it caused the destruction of the whole Irish population and changed their country into a mournful desert."

Holingshed, a cotemporary writer, says: "The country which formerly was rich, fertile, very populous, most abundant in harvests, pasture, and cattle is now waste and sterile. Fruits are no more produced, no corn, no cattle in the fields; in a word heaven's malediction is so severe against Ireland that whoever would visit it from one extremity to the other could hardly meet with an Irish man, woman or child (1)."

Such a description requires no amplification; but it is necessary we should sum up the legislative acts of these times in those parts relating to Ireland. Those recorded acts will be found to say more than the mere general facts of history, as these latter may often be considered exceptions, casualties occasioned if not justified by an ardent struggle or the personal passions of certain chiefs.

Laws, on the other hand, prepared in cold blood, long meditated, debated with all the maturity, of a protracted discussion, laws, we say, afford the truest and most irrefragable expression of the sentiments of an epoch. Those who propose laws and those who vote them, are conscious that they work not only for the present time but also for times to come. They sit as for posterity in all the studied gravity of attitude, and demeanour as they would wish to be seen by future generations, and such is their opinion of the work which they elaborate as to justify them in binding for ever by these their acts those very generations.

They presume to ordain for eternity, as if in the accomplishment of their solemn avocations they were illumined by supreme intelligence. Thus cotemporary legislation will best elucidate the atrocities revealed to us by historians.

A Bill passed at the accession of Elizabeth to the throne enacts as follows: the Queen is declared the supreme chief of the church. Any person maintaining the spiritual supremacy of the pope, as heretofore was the case, shall be proscribed, together with hisaccomplices; he shall be deprived of all Property, SHALL SUFFER DEATH and other punishments, also confiscations *as in cases of high treason.*"

And such as acknowledged another religious supremacy than that of Queen Elizabeth, were not the only persons that incurred the penalties of high treason; but whoever refused to acknowledge Her supremacy, although he adhered not to any other hierarchy, and declined to take the oath, *was to be punished by death* (2).

Whoever attempted to bring any one out of the adopted faith over to the Roman church, *was to be punished by death* (3).

Whoever assisted in the above attempt, *was to be punished by death* (4).

Any priest or Seminarist continuing to reside in or visiting the Kingdom, for more than forty days, *was to be punished by death* (5).

To receive to protect or assist such persons was *felony* (6).

The act of conveying any pecuniary assistance to such persons *out of England* was to be punished by a *præmunire*, which involved loss of property and transportation (7)

Two thirds of the land or other property of any person refusing to visit the new established church was to be confiscated to the Queen's use (8).

Any priest charged with being a priest, and denying his profession, was to be incarcerated (9)

Any individual above 16 years of age refusing to go to church or verbally impugning the ecclesiastical authority of the Queen, or persuading others to avoid going to church, was to be incarcerated till he consented to attend divine service as established by law (10).

Any person pertinaciously objecting to submit to the above laws was ordered to leave the kingdom, his refusal to do so was declared felony (11).

The landed or other property of such persons, so obliged to leave the kingdom, was to be confiscated in favour of the chief of the established Church, the Sovereign (12).

We need quote no further from this systematic code of persecution towards the Catholic: from the above specimens the rest may be guessed at. How fearful an age was this sixteenth century in all that concerned religious creeds and formulas! For it is right to observe that both churches were then vieing with each other in intolerance and cruelty. While Elizabeth was proscribing on one side of the channel all such of her subjects as had remained faithful to the Roman creed, frightful decrees were fulminated in France against the sectarians of the reformed church in 1539. Henry II. of France issued his edict (13) pronouncing sentence of death, against all Lutherans, prohibiting judges to modify the punishment, as sometimes had been done (14). The year after, 1560, the edict of Romorantin vested bishops with the cognizance of the crime of heresy which was denied to the parliaments, suspected for its moderation.

In 1567, letters patent of Charles IX excluded every Protestant from all judicial offices, till at last

(1) Holingshed, p. 460. (2) Act of 1563, (3) Act of 1581. (4) Ibid. (5) Ibid. (6) Act of 1585. (7) Ibid. (8) Act of 1387 (9) Act of 1593. (10) Ibid. (11) Ibid. (12) Ibid. (13) At Ecouen.

(14) Some members of the parliament of Paris having expressed an opinion that the edict was too severe, the king came in person to the house then sitting at the Augustines and ordered five of those members to be imprisoned, (Memoirs of Castelnau, Book 1st, chap, 3.)

arrived that day of awful memory, the Saint Bartholomew (15.) In those times of ardent passions, intolerance was always combined with fervent zeal between Protestants and Catholics, the question was how to decimate each other fastest. But yet it may be truly said that intolerance was nowhere more persistent and cruel than in the country that had proclaimed as its religious chief such a man as Henry VIII. There, for a very long period, executions were the normal regime of the dissidents; it was a Saint Bartholomew with years of duration instead of being confined to the space of an orgie, and, in this respect, so imperative was the public spirit then prevailing, that James I., was forced to yield and to become a persecutor against his own will. The Irish, on his accession, expected he would acknowledge liberty of conscience as a right, but their expectation soon proved illusive.

In the very first day of his reign James I. issued a proclamation which disabused the Irish, and proved to them all the *folly* (16) of their supposition. Whole provinces were confiscated in virtue of a royal decree, and the Irish-born were dragged to the scaffold. Some few bands of them were driven to the most inaccessible parts of mountains and marshes. Their lands were granted, partly to some Scotch *adventurers*, partly to a company of capitalists that had been formed in London to execute, upon a a large scale, a plan of Protestant colonization. Thus was established in the vicinity of Derry, a colony which at a latter period became a manufacturing city under the name of Londonderry, the origin of which belongs to one of the most violent usurpations of that time, and the name of which is the title of nobility of one of the most virulent Tories sitting now in the House of Lords.

Charles I. followed meritoriously the steps of James. The form of expression and of spoliation was altered, but the results were the same; the iniquity of legislative enactments replaced or rather aggravated, armed barbarity, Charles claimed as his property the whole of three provinces of Ireland and appointed a committee charged to adjudge them to him with all the forms of justice. Several jurymen, members of that committee, refused to incur the odium of such a mission; but Strafford, the Lord Lieutenant in Ireland, found means to put an end to their scruples. Those means are officially transcribed in the records of the House of Commons. "The jurymen who gave their verdict *according to their conscience*, were censured in the hall of the castle and fined; some sent to pillory WITH LOSS OF EARS AND THEIR TONGUE PIERCED; some were BRANDED ON THE FOREHEAD WITH A RED HOT IRON; some suffered other ABOMINABLE MUTILATIONS." (17).

Strafford's correspondence with the King is no less curious. He writes to His Majesty to give an account of the measures he took in order to teach the judges the line of conduct they were to follow. "We have sentenced the Sheriff to a fine of one thousand pounds sterling for having ill chosen the members of the jury, and these latter were compelled to enter the hall of the castle where we have thought proper to punish them for their obstinacy *with a just severity*." (18).

Leland (19) tells us in what consisted that *just severity*. "Some jurymen were sentenced to a fine of £4,000 Sterling, their lands seized, and their person committed to prison, till the fine was paid up, after which they had to solicit pardon upon their knees in presence of the court"

One citation more to depict this reign.

The following is the text of the order issued by the Lords-Justices to Count D'Ormond and communicated to him under the form of a decree.

'It is resolved that it is convenient and proper his Lordship should make, with H. M.'s soldiers' assistance, all *possible efforts to strike, kill, slaughter and destroy all the rebels, their adherents and those who assist them; to burn, plunder, pillage, ruin, sack, raze to the ground all places, cities and houses where the rebels have been assisted and lodged, and also the fields of corn and of hay; finally to destroy all the inhabitants capable of bearing arms.*"

Given in Dublin Castle, the 23d February, 1641 Signed ROB. DILLON; T. ROTHERHAM; A LOFTUS; F. WILLOUGHBY; J. TEMPLE; R MEREDITH'

All the above citations are taken from official English documents, the authors and subscribers of which cannot surely incur the suspicion of having been willing to calumniate themselves: the whole is abominable, certainly.——And yet Cromwell *improved* upon all that!—But he must have an article apart.—*Cal. Star Oct* 10.

MISCELLANEA.

CONVERSION.—We can state it as a fact that the Rev. Daniel Parson, Curate of Marden, Wilts, long known as a Tractarian, has seceded to the Church of Rome. Private reason will for the present prevent his becoming a priest, but he is to assume, as we are informed, the office of teacher in some *Popish* establishment.—*Record*

PROFESSION OF FAITH.—The Rev. Dr O'Carroll, of St Andrew's Westland-row, made a solemn profession of faith on Sunday last, on the occasion of receiving from the Roman College a diploma of Doctor of Divinity. This learned gentleman, while a student of the Irish College at Rome, went through the prescribed examinations at the university, and was proclaimed worthy to receive the honourable distinction of Doctor of Divinity. The Superiors of the College having lately been informed that this distinguished ecclesiastic left Rome without applying for the authentification of his promotion, immediately dispatched his diploma to the Rev. Mr. Ferguson, of Gardiner street, a member of the splendid order which presides over the Roman College, with instructions to present it to the Rev. Dr. O'Carroll, after having received his solemn profession of faith, according to the form prescribed by his Holiness Pope Pius VI. This ceremony took place at the Parochial House, Westland-row, in presence of the Very Rev. the Dean, and of many others of the clergy of the city.

GERMANY.—Prince Hohenlohe is reported to have performed, by prayer, a new miracle at Inspruck. The daughter of a counsellor of the Court of Appeal of the Tyrol, after an illness of three years, and a woman of fifty-five, who had for seven years suffered from paralysis, have owed their recovery to the Prince's prayers.

(15) 24th August, 1572.
(16) &c.
(17) Commons' Journal, vol. I. p. 307.
(18) Strafford, letter I. p. 451.
(19) Op. Cit. Book IV. ch. I.

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

No. 24.] CALCUTTA: SATURDAY, DECEMBER 9, 1843. [VOL. V.

FEAST OF ST. FRANCIS XAVIER.

From a Correspondent.

The anniversary of St. Xavier, which fell on Sunday last, was solemnized in St. Thomas' Church. Since the Catholic College at Calcutta, which has adopted St. Xavier for its patron was founded, the festivity of the Apostle of the East has invariably been commemorated, and flocks of Catholics have thronged to the solemnities in acknowledgment of the Apostle's blessed agency and in admiration of his heroic virtues in the cause of religion. The congregation at St. Thomas' Church on the present occasion, was not, however, so numerous as we have often had the pleasure of seeing; but the comparative scantiness may be satisfactorily accounted for when we consider another attraction at the Catholic Cathedral on the same day. Everything was in keeping with the nature of the ceremony;—the weather was delightful, the choir, as a matter of course. very creditable, and to crown all these concords, we had a very graphic panegyric of the Apostle, whose memory was being celebrated, from one of our best preachers. After the Gospel the Rev. Mr. Sumner ascended the pulpit and first read the Pastoral Address which the last number of the *Catholic Herald* laid before its readers. The Rev. Gentleman chose for his text the 11th verse of St. Paul's Epistle to the Romans, and began by proposing the eminence of St. Xavier from the merits of his achievements. The singular record in the Sacred Scriptures of the meekness of Moses, the patience of Job, the penance of David or the faith of Abraham proves, not an exclusive gift in each of these personages, (for there were others not devoid of these endowments,) but an excellence of each in his respective virtue. The Catholic Church on the strength of the power vested in her, canonizes the individuals whom she knows as deserving the meed; but in the exercise of this privilege she allows that quantum of dignity to each which his dues can claim. The traces that the footsteps of Xavier have left behind them, join, to show the magnitude of his deserts, and his acts and performances in this life have gained for him dignity even among Saints. How fraught with difficulties does the very project of undertaking the conversion of uncultivated millions from a life of luxury and voluptuousness to strict christian discipline appear to our eyes; what hopeless difficulties, what appalling dangers does the route to that end present to us! The perils of the sea, despite the discoveries of art, the tedium of a voyage notwithstanding the conveniences of life, render the secular reluctant to entrust himself in a frail barque to the mercies of the ocean even for the attainment of some other object less encumbered with difficulties and labour. But mark the zealous Apostle of the Indies renouncing his title and possessions! See him tearing himself from the embraces of a disconsolate parent, and running with cheerfulness to meet mortifications and dangers! Already he is embarked; his vessel weighs anchor, and Xavier bids a last adieu to his mother-land. His vessel skims along, and after some days touches different shores, and then sets out for the goal of Xavier's desires. With longing solicitude the ardent Apostle waits for the cry of the seamen aloft, and while the others prayed for a rest from their toil, St. Francis Xavier implored for the beginning of his! "The land! the land" at length greets his anxious ears, and now he comes in sight of Goa! Now from a sea of comparative calm, he enters into another of afflictions, perils and mortifications, sufficient to qualify many for the palm of martyrdom! Oh God! assist thy devoted minister to slake

his thirst in thy cause! Unaided and unabetted, he has ventured in dreary lands, where self will has no curb, and where ignorance has benighted the hearts of the inhabitants! Enlighten their understandings, soften their callous hearts, and guide thy Xavier through these unknown lands! The effects of his zeal were wonderful. The palaces and dwellings of the great, inaccessible to many others of more wordly conspicuity, were entered by the humble Apostle, and though ignorant of the dialect of the country, he has been known to be suddenly inspired with the requisite knowledge, and to have gained over to the faith of Christ millions by his preachings. No less than five kings and several queens, those haughty personages of uncivilized lands, have been by Xavier persuaded to abandon a life of luxury and sin and bend to the yoke of Christ. But who shall enumerate the perils of this faithful minister of God? Who shall attempt to pourtray the nature of the dangers his insurmountable zeal so often exposed him to? The hostility of the fishing coast, the dangers of the plains of Travancore, the raging storms and hurricanes of the Japanese islands, were all fearlessly encountered, and oh! most wonderful, overcome. For three days clinging to a remnant of his wrecked vessel, has he been tossed on the billows of an angry sea. The conversion of another's soul was as precious to him as the safety of his own, and did he but hear of a soul in danger, be the obstacles never so formidable, he would think a conquest feasible, and risk his life in imminent danger in an attempt. How many and how oft have his labours and successes raised dreadful enemies against him, secret assassins, more daring murderers, and deliberate foes. Those very ones whom he so fondly loved, have planned and determined upon his destruction! But yet did Xavier cherish them with a more than father's love, and yet did he brood over them with parental care; yet did he raise his emaciated hands to heaven and say "Oh India, what a land art thou! Though blest with the riches and comforts of life, thou hast not had a friend to guide thee into better paths, no hand to stay thee, no monitor to check thy deviations! But be happy. The unworthy Xavier has been deputed to your shores! Yes! come, and he will hug thee in his arms and pray, he yet might prove thy father and thy friend!" In expiation of his former errors Xavier subjected himself to tortures and mortifications that seemed beyond the power of man to suffer. As penances for his [illegible], he lowered himself beneath the [illegible] and he, that was of such gentle con[illegible] whose worldly expectations might [illegible]ve been unworthy a prince, engaged himself in services the most lowly, travelled 100,000 miles afoot without convenience or reasonable intermission, tended on the sick, begged by the way, suffered with patience and resignation the scoffs and taunts of the deriding mob, sucked the very ulcers of the patients; in short, submitted himself to every humiliation a mortal could devise or offer. These and many others were the afflictions no doubt that made the Cross in his mother's sanctuary weep tears of blood, to show to all Europe the conspicuousness of Xavier's virtues. It would be too much for the limits of the *Herald* to give a more detailed account of St. Xavier's life as dilated by the Rev. Mr. Sumner; but suffice it to say, that maugre the impediments that obstructed the Saint's way and the sicknesses to which his method of living subjected him, he accomplished the wonderful conversion of the East *in ten years*, and was proceeding to work new wonders in China when he sunk under an accumulation of sufferings, a martyr to his Faith and Religion. 'Go,' concluded the Rev. Preacher, to whom we have not done justice in this meagre outline of his sermon, "Go! and when you are asked in what space of time this grand work of conversion was achieved, answer in ten years, and by one single man, who coped with difficulties, endured labours and wrought miracles such as would entitle many to the rank of Saints, Martyrs and Apostles.

DURRUMTOLLAH CHURCH.

It is with heartfelt pleasure we announce that a Pontifical High Mass will be celebrated on next Sunday the 10th inst. at the Church of the Sacred Heart, by the Right Rev. Bishop Borghi and a Sermon preached on the same occasion by the Most Rev. the Archbishop Vicar Apostolic of Bengal. The service will open at 8 o'clock A. M. with the "Te Deum," to return thanks to God for the ample benediction his mercy has thus bestowed not only on the Church in Calcutta but on religion throughout Bengal.

PROPAGATION OF THE FAITH.

The Right Rev. Dr. Borghi performed a Pontifical Mass at the Cathedral on Sunday last for the members of the Society of the Propagation of the Faith in honor of the anniversary of its Patron Saint, St. Francis Xavier. His Lordship was assisted by the Rev. Messrs Mascarenhas and D'Mello as Deacon and Sub-Deacon. The Very Rev D. Kennedy preached on the occasion, taking the text from the gospel of the day, *Luke XXI. 25 to 38.* He concluded his very edifying discourse by remarking that he was sorry to say that the Society had not the same degree

support in Calcutta as in other places, but he was certain that it was not from any want of charity among the Catholics of this city but owing to a want of proper organization of its Members, especially as the conditions required from each Member were so simple: viz. The trifling monthly subscription of *six pice* and the recital daily of one *Pater* and one *Ave* with the versicle, '*St. Francis Xavier, pray for us.*' He was sure that if these conditions were more generally known, all Catholics would cheerfully join in promoting the good work. He exhorted his hearers, and particularly the charitably disposed, to take up the subject and form themselves into decades of ten, one of whom to collect the subscriptions and hand the Monthly collection to the Treasurer of the Society: by such organization a larger number would join, and thereby further the usefulness of this Society which has for its object the Propagation of the Faith to distant places which are still in darkness and in the shadow of death.

We think it the bounden duty of every good Catholic to come forward and support this laudable institute, more particularly as the Society has afforded pecuniary aid to the Mission of Bengal from its funds.

FEAST OF THE CONCEPTION OF THE BLESSED VIRGIN MARY.

Reception of Nuns.

Yesterday, being the Feast of the Conception of the B. V M., a solemn High Mass was celebrated at St. Thomas' Church by his Lordship Bishop Borghi: and as it was a fit opportunity for a holy purpose, the solemnity of the service was heightened by the interesting ceremony of two ladies taking the Religious Habit. We were gratified to observe so good an attendance on this occasion. It is as it should be, that the Catholics of this country not only join in the celebration of these solemnities, but together participate in the joy thereby imparted to all who feel deeply for the well-being and spread of our holy religion. We have indeed much reason, at every moment, to pour forth our humble gratitude to Almighty God for the many blessings which, within a very short period, He has been pleased to vouchsafe to us;—and the establishment of a colony of Nuns, which is now yearly increasing in number, is one of the most prominent boons that call for our most heartfelt thanks.

The spiritual field of India, for the improvement of which the Almighty has in His mercy sent us such faithful labourers, does thus show its richness in the grace of God, by beginning to yield the fair blossoms and fruit we now see springing around us. It required only the care and zeal it now obtains, the watering and culture it experiences, to show forth the beauty and power of Catholicity here. May the Almighty spare and increase the number of the zealous labourers in this our vineyard, and grant us the grace to be grateful for His mercies and kindness in thus securing to us the means for our spiritual welfare.

After a most eloquent and appropriate sermon by the Most Rev. the Archbishop, which we are sorry we are unable for want of time, to give any detail—a collection was made for the benefit of the Catholic Orphanage.

PERSECUTION OF SLANDER—EDINBURGH REVIEW: BORROW'S BIBLE IN SPAIN.

We shall now conclude our extracts from the article entitled Persecution of Slander &c. in the *Dublin Review*.

"Mr. Borrow boasts of the extensive reading and knowledge of the Bible, and the fruits thereof in England: nor is he the first who has so boasted. Indeed so often and so confidently has this assertion been made, and so commonly admitted, that one is disposed to think it must be true, *because* it is so common. But what is the fact? that Bibles without number are printed, that the Bible is very much talked about, that countless copies of it are distributed, and that it is read from different motives, and for various objects, by very many—all this we willingly admit. But that the people of England are in the smallest degree more remarkable for their *knowledge* of the Bible than any other nation in Europe, this we utterly deny. For, in the *first* place, it is a fact admitted by those who are most interested in denying it, that England is *far* behind the continental nations in the knowledge of Biblical literature; and that even the small knowledge existing in England is taken second-hand, and badly taken, from the works of the scholars of Italy, Germany, &c. We have not space to go into much detail, but let us take a few instances. *Horne's Introduction* is admitted to be, or at least to have been until very recently, the most learned work of its kind in English. Truly the recommendations of it given by most respectable authorities, would, if printed together, line half the trunks of Fishamble-street. Now, Horne's work is about one of the most stupid, inaccurate, ill-written, ill-digested books we have ever read upon any subject. The writer shews throughout an ignorance of history, languages, Theology, Scripture; his style is as good as that of Lord Castlereagh's speeches, his reasonings as just as Tom Paine's, his opinions as sound as Lord Brougham's, his facts as true as Borrow's, his decorum of language equal to that of an Orange newspaper. Even Davidson, who evidently loves the *man*, admits this much of the *work*: "He [Horne]

cannot be said to have written a well-digested, well reasoned, ably written book—In fact the more I read of this work, the greater dissatisfaction I felt, and the more inaccuracies, as they appeared to me, did I meet with. However much, therefore, this Introduction has been held up to the public as 'a complete,' 'invaluable,' 'unrivalled,' &c. &c.,* it will be unsatisfactory to the patient inquirer." Crednor (quoted *ibid.*) says 'that *Horne's Introduction* is the most approved work of this kind in England; but to German theologians it is of no consequence." The inferiority of Marsh, Bloomfield, and the rest of the English Biblical scholars to those of the continent, is equally undeniable. Even such compendiums as those of Glaire (*Paris*, 1839-41), or Moralia (*Rome*, 1828-9), or Jahn (*Vienna*, v. y.), though the last named is rash and heterodox on several points, shew more real scholarship, and yield more solid information, than a whole ship-load of such English Protestant writers as we have been speaking of. As to the commentators, expounders of the sacred text itself, how dwarfish and feeble even the mightiest of English writers appear beside such men as Cornelius à Lapide, Estius, Calmet, N. Alexander, Maldonatus, and a host of others. Bloomfield's annotations, when compared even with the very condensed comments of Menochius, or Pequiguy, remind us of nothing so much as the croakings of old ****, or the eternal pal-lal of the idiot boy in *Blackwood's Magazine*.

"In the *second* place, with regard to the general knowledge of the Scriptures in England, and still more the fruits of Bible-reading in that country, we cannot conceive folly more reckless than in appealing to such a test. We have seen in our own days—not to go further back—fruits indeed of Bible reading, but not such as Mr. Borrow would be likely to boast of. We have seen swarm after swarm of the most hideous monsters of superstition and infidelity, springing up from the very bosom of Protestant England, and spreading far and wide, and drawing away thousands and tens of thousands of willing worshippers. Hardly a year passes away without giving birth to some new sect, each surpassing its predecessor in blasphemy; until at last atheism, open and avowed atheism, is professed, preached, published, circulated by Socialists and other such denominations, whose very names make our ears tingle to hear. Who has not heard of [redacted]na Southcott, with her long train of followers and favourers,—among whom were numbered at least one of the English Protestant Bishops, several ministers, and many wealthy and highly respectable persons (one of whom left her an estate of £250 per annum), and for the revival and extension of whose sect, all that was required, according to the *Edinburgh Review* itself, was that some active and eloquent preacher, like Whitfield or Wesley, should arise to trumpet it forth. Yet Johanna was a diligent reader of the Scriptures, from her earliest years, so were her followers; so were the followers of others like her, before and after her time,—Thom and the rest,—the mere catalogue of whose names would fill several pages of our journal.

"But facts have, within the last year, come to light upon the clearest testimony, which show how foolish it is in Mr. Borrow to hold forth England as an example of the influence of Protestantism and Bible reading, in forming the religious principles, and strengthening the virtuous dispositions of the people. We need but refer to the extracts given in our last number from the evidence on the condition of the working classes. The very fundamental articles of the Christian faith,—the Trinity, the Incarnation, the Atonement, nay, the very existence of the Redeemer, utterly unknown among large masses of the lower orders in England! the most degrading vices raging among them, as a pestilence; covering them as with the deep sea of iniquity! How our souls burned within us, as we read the heart-rending details of the havoc which impiety has made among so many thousands of those who boast to be the most enlightened,—who boast to be, and who are, the most powerful people in the world! If, in the bitterness of our hearts, we invoked some scourge upon the children of that nation, which inflicted so many ages of wrong upon our native land, what greater calamity could we desire than this? But God forbid—O! God forbid, that, in feeling as Irishmen, we should cease to feel as Christians—as Catholics. God forbid that the first and ruling sentiments of our hearts should be any other than those of pity and compassion for the appalling condition of these wretched people, upon whose heads the pride, and the lust, and the rapacity of the powerful and wicked men, who severed England from the centre of Catholic unity, has brought down this most terrible of maledictions,—to be delivered up to darkness of mind, and hardness of heart. God forbid that we should not mourn over the misery of the poor children, sixteen and eighteen years old, who said, in their examination, that they had never heard of Jesus Christ, that they never prayed,—that they knew no prayer,—that they

* Davidson, "Lectures on Biblical Criticism," p. 382. See also Wright's translation of "Seiler's Biblical Hermeneutics," where the gross ignorance manifested in some of Horne's remarks on the Latin Vulgate is exposed, note, p. 404.

were never taught to pray.* But what shall we say of those who, born in this wilderness of living death, dwelling in the seat of these abominations, go out thence into foreign climes to sow there the seeds of the same pestilence, which has desolated their native land; who point, for a proof of the knowledge and fruits of indiscriminate Bible reading, to the very country where by such multitudes God is unworshipped, and the name of Jesus hardly known, and where the very existence of the Deity is practically denied by thousands. Out upon this audacious hypocrisy! Stay at home, ye vagabond slanderers, and try to convert your own brethren to a simple knowledge of the existence of God, before you venture abroad to teach Christ crucified to nations that know him with a knowledge, and love him with a love, infinitely beyond what you possess, or can understand. Stay at home, and ere you venture to pull down the altars of God's own temple, first demolish the hideous idol that is worshipped among yourselves, and by yourselves; first teach the daughters of your land,—who become mothers by the thousands, ere they have well ceased to be little children,—teach them that the fornicator and the adulterer shall not see the glory of God. O, there *was* a time—before the period of Henry's murders and Cranmer's perjuries—when such a lesson would not so need to be taught. "Qui ergo alium doces, teipsum non doces: qui prædicas non furandum, furaris: qui dicis non mœchandum, mecharis: qui abominaris idola, sacrilegium facis." Take the beam out of your own eyes, ere you examine the mote in your neighbours': shew that the indiscriminate reading of the Bible has improved yourselves, before you force it as a boon upon others: break your own chains, ere you go forth as apostles of freedom to break the chains of those who are already free."

In alluding to the evidence afforded by Mr. Borrow's own narrative of the complete failure of his attempts to propagate protestantism, the *Reviewer* exclaims:—

„ O, Protestantism!—Protestantism! the curse of barrenness is on thee. Thou dwellest in the fortress of the most powerful nation in the world; the swords of invincible armies flame around thee in thy defence; the gold of many conquered tribes, and of many plundered shrines is flung into thy lap; the ways of the earth are made clear before thee, wherever the "white-winged commerce" of England shines; and courage and wisdom and eloquence and learning wait upon thee. For three centuries have thine heralds trumpeted thee forth in the ears of men; and thou hast smitten with thy sceptre of power those who stood against thee, and broken their earthly might into pieces; and those thou couldst not strike, thou hast tried to bribe with thy gold; and those thou couldst not bribe, thou hast tried to debauch with the 'wine of thy fornications.' And there thou art, like her,* who chiefly made thee what thou art, withered and withering, wooing, but never winning, with none, out of thy narrow dwelling-place, who truly love thee; none who yield thee the homage of the heart.†"

* See our last number, p. 154, &c.—Ed. D. R.

BURRISAL CATHOLIC MISSION.

To the Most Rev. Dr. Carew,
Archbishop of Edessa and
Vicar Apostolic of Bengal.

My Dear Lord,—The only apology which I can offer for troubling your Grace with the subject of this letter, is that *necessity has no law*; and that when all other resources fail me, I must have recourse to your Grace at last in all my missionary wants. I hope your Grace will not be frightened when I say that I want 2,400 Rs. to meet a most urgent necessity, or at least your Grace's permission to appeal to the charity and generous zeal of the Catholics of Calcutta by laying before them the wants of religion in Burrisal and the neighbouring district.

A congregation of about 1,000 Catholics in this locality are quite unprovided with a suitable place of worship, and the means of a useful and religious education for their children, and while they deeply lament their spiritual wants, they feel that the utmost exertion on their part if left to themselves, would fail to supply an adequate remedy.

The Civil Judge of the district, Mr. Loughnan, to whom too much praise cannot be given for the lively interest he takes in the welfare of our holy religion and in the advancement of every good undertaking, has generously contributed the sum of 700 Rs. towards the building of a Church and School Rooms, and the subjoined list of contributions will prove that the Catholics in general are neither indifferent to their spiritual wants nor unwilling to cooperate with their pastor in removing them to the extent of their very slender means. The list contains the names of several Protestants, and while this circumstance cannot fail to awaken our grateful admiration of their goodness and liberality, I trust it will show to the Catholics of Calcutta more satisfactorily than any thing

* Elizabeth.

† "We think it a most remarkable fact that no Christian nation, which did not adopt the principles of the Reformation before the end of the sixteenth century, should ever have adopted them. Catholic communities have, since that time, become infidel and become Catholic again; but none has become Protestant."—*Edinburgh Review*, No. cxiv. p. 253.

I could say, how much sympathy the spiritual destitution of my poor people is capable of exciting, if fully understood.

On the lowest calculation 4,000 Rs. will be necessary to erect a convenient Church, competent School Rooms, and a small residence for the clergyman. Of this sum 1,600 Rs. have been already realized on paper from the congregation and our good Protestant neighbours, and for the remaining 2,400 I will knock, with your Grace's permission, at the door of charity in Calcutta.

I am fully aware of all that the Catholics of Calcutta have lately done and still continue to do to alleviate the wants of religion and poverty among themselves, and I feel that nothing less than the peculiarly distressing case of their fellow Catholics in Burrisal could justify me in coming before them with an appeal of this ure. I assure your Grace that it has cost me an *effort to plead the cause of religion and education* on this occasion, and that, knowing how charity and zeal and generosity are already taxed in behalf of the widow and the orphan as well as of religion and science, I could not prevail on myself to solicit contributions in Calcutta, even for objects so holy, without your Grace's previous consent and approbation; and I would not ask your Grace's consent to do so, if I thought it would injure in any way the charitable Institutions more immediately under your Grace's pastoral and fatherly superintendence.

I remain, my Dear Lord,
Your Grace's most obedient servant,
AUGUSTUS GOIRAN.
Missionary Apostolic.

Calcutta, Dec. 6, 1843.

TO THE REV. AUGUSTUS GOIRAN.

REV. DEAR SIR,—It gives me great pleasure to sanction your zealous undertaking and contribute my mite of fifty rupees towards its success. I feel deeply grateful to the Protestants and Catholics of your district, and very particularly to Mr. Loughnan and Mr. Sturt for the kind encouragement and attention they have shown to you and to your Rev. Colleague on this and on every other occasion in which you or Mr. Zubibarne stood in need of their patronage. Praying that God may bless your pious labours,

I remain, Rev. dear Sir,
Yours Faithfully in Christ,
+ P. J. CAREW.

Calcutta, Catholic Cathedral House, Dec. 7, 1843.

CIRCULAR.

The Catholic inhabitants of the station must lain utter destitution of the means of practising, and obtaining instruction in their religion, and to supply these necessities it is proposed to raise by subscription sufficient funds to provide a Church, a residence for a Clergyman, and a school room, which being done every hope may be entertained that His Grace the Archbishop, Vicar Apostolic of the Bengal Mission, who has every wish to do so, may be shortly able to appoint a Priest, to be maintained by the Mission, to the station.

It is estimated that the sum of 3000 or 4000 Rupees would be sufficient to erect or procure buildings commensurate to the present extent of the Catholic Community. Its members are therefore earnestly solicited to cooperate in an undertaking so much to their advantage by subscribing to the extent of their means; as however they are for the most part not in a condition to effect this object by their own unaided efforts, the more wealthy residents friendly to the cause of morality and religious instruction are respectfully requested to contribute.

NAMES OF SUBSCRIBERS.

R. J. Loughnan, ... Rs.	700 0
R. R. Sturt, ...	150 0
T. Young, ...	50 0
G. B. Lewis,*	15 0
J. J. Brown, ...	50 0
Catherine D'Rozario, ...	50 0
E. S. Brown, ...	50 0
J. Pereira, ...	20 0
J. F. Pereira, ...	5 0
M. Pereira, ...	3 0
D M. D'Silva,*	100 0
A. M. D'Silva,*	100 0
P. D'Silva,*	100 0
D. D'Silva,*	50 0
L. D'Silva,*	25 0
J. Conlan, ...	10 0
A. J. S. Jordon, ...	16 0
J. A Coimbra, ...	50 0
D. Mendes,*	10 0
D M. D'Souza,*	10 0
G. J. Jordon, ...	5 0
C. Mosore, ...	5 0
C. B. Peters, ...	2 0
Anna Maria Peters, ...	5 0
B. F. Peters, ...	5 0
Anna Maria Fernandes, ...	10 0

* Inhabitants of Seebpoor.

FESTIVALS.

Sunday, Dec. 10,—II. Advent at 2 cl. office of Sunday com. Oct. and S. Mart.
Monday, 11,—St. Dama, P. I. sem.
Tuesday, 12,—Office of Oct sem. com. S.
Wednesday, 13,—S. Lucy, V. day.
Thursday, 14,—Office of Oct. sem.
Friday, 15,—Oct. concep. B. V. cl.
Saturday, 16,—Eusebius, B. M. sem.

THE MOST REV. DR. POLDING.

ARCHBISHOP OF SYDNEY.

His Grace the Most Reverend Doctor Polding gave audience, on Thursday last, to the Very Rev. E. P. Geoghegan, Vicar Foran of Australia Felix, for the purpose of receiving an address from the Roman Catholic inhabitants of that district. There were present on the occasion the Very Reverend F. Murphy, Vicar General; Rev. John M'Encroe, Dr. Gregory, Secretary to the Archbishop; Rev. Dan Gavoni, Rev. Mr. Bourgeois, President of St. Mary's Seminary; Rev. Messrs. Fitzpatrick, Slattery, Magrath, Farrelly, and several other of the gentlemen attached to the establishment. The address was presented by the Very Rev. P. H. Geoghegan, and had appended to it the *real* signatures of 579 male adults, an agreeable fact, as showing the immense Catholic population of the southern district, and their advanced state of educational acquirements:—

THE DUTIFUL AND CONGRATULATORY ADDRESS *Of the Clergy and Catholics of Australia Felix, to His Grace the Most Reverend Father in God, John Bede, Lord Archbishop of Sydney and Metropolitan.*

MAY IT PLEASE YOUR GRACE,

We the Clergy and Catholics of Australia Felix, affectionately congratulate your Grace on your safe return to the charge of your extensive spiritual jurisdiction. Long and earnestly did we unite our prayers with the rest of your devoted people for the consummation of this happy event, and not less joyfully were our acts of thanksgiving to Heaven commingled with *theirs*, in gratitude for your Grace's auspicious arrival, and especially on the occasion of your Grace's solemn assumption of your Archiepiscopal functions at the Holy Altar of your Metropolitan Cathedral.

Hitherto we have deferred the public expression of our feelings, in the almost certain prospect of being able to address your Grace in your own welcome presence; but having at length learned that the claims of the yet unopened and more urgent mission of the aborigines demanded your immediate attention, and that your visitation to this district must thereby be postponed, *we* could delay no longer to tender to your Grace the heartfelt tribute of our reverence for your high authority, of *our* filial attachment to your person, and of our veneration for your many virtues and dignified acquirements.

During your Grace's protracted absence, which no portion of your flock felt more sensibly than ourselves, we were frequently consoled with the notice of your Grace's untiring and successful efforts for the advancement of this part, equal to the greatest and most rank of the well-ordered nations of the other hemisphere. But in this first address we cannot longer suppress the enthusiastic and pious gratifications experienced by us all, when intelligence reached us, that the Sovereign Pontiff, struck with your apostolic zeal and labours, and deeply sympathising in the spiritual destitution of your wide spread charge, conferred the pallium on our beloved prelate, elevated your former Vicariate into a Metropolitan See, and ordained, that your Grace should be assisted and comforted by three Prelates of the Province of Australia Felix, and in general the Church [illegible] that vast territory.

Grateful [illegible] to this decree, and to the [illegible] our allegiance to the Chair of the Prince of the Apostles; these exalted charities, with which your Grace has been invested, would bind us in love and endearing ties as they are indissoluble to the Holy See. Already have they enshrined the present Venerable Father of all the Faithful in the purest affections of our hearts, nor can they fail to treasure up the name of Gregory XVI. through many a generation, like that of his Ancient and Sainted Predecessor, in gratitude for the tenderness of his pastoral solicitude, and in testimony of the *Augustine*, who at his mandate generously abandoned country, kindred and all, and bearing the Apostolic Commission over perilous seas, from one extremity of the globe to the other, founded the first See of the One, Holy, Apostolic, Catholic Church in the land of the Australians.

With the progress of Catholicity in this section of the Arch. Diocess, we respectfully prefer your Grace would become acquainted by your own personal investigation, when in a few months we anxiously expect to welcome your arrival in Australia Felix. For the present we are content to make an agreeable reference to Saint Francis' Church. In the place where only four years since was discoverable nothing but the neglected produce of ages; or the rude impress of the Children of the Wild, the Cross now raises its mystic form over a spacious, though unfinished edifice, in which a thousand at a time bend to the Sacred Mysteries of the Altar; where thousands have had the Gospel preached to them, and where the faithful are refreshed daily with the Sacraments of the Catholic Church.

The distressing depression of the times has not caused the zeal of the flock to abate. Few, it is true, if any, can now contribute largely; nevertheless, generous offerings from many, and more particularly from the limited substance of the laborious and the poor, have already accumulated a handsome sum, which encourages us to resume the building forthwith, and to hope, that the period is by no means distant when the completion of the Sacred Structure will enable us to solicit its consecration at your Grace's hands.

In conclusion, we renew our congratulations and our welcomes, and the sincere pledges of our reverence and affection for your Grace. Your great love for our spiritual welfare sufficiently assures us that we shall be often included in your prayers. *Ours* shall not cease to implore the Divine Giver of all good, that your Grace may live long to preside on the Archiepiscopal Throne—that your life may be as rich in Apostolic virtues as in sacred dignity and years, and that all your solicitude and labours may extend the Faith, daily smooth your future way, increase the joy of Heaven, and complete the consolation of your own mind.

We remain, &c.

[illegible]

REPLY.

His Grace, whose reply was extemporaneous, said that he felt the greatest satisfaction in receiving this congratulatory and most affectionate address of the Clergy and Catholics of Australia Felix. He had [illegible] been greeted with such sentiments of joy, and [illegible] which he had already given the rest of the flock, [illegible]

his heart so reciprocated all their feelings of affectionate attachment. Remote as Australia Felix was from his own residence, he had ever regarded that mission with the greatest anxiety. What then must have been his gratification, after his long and distant absence, to find it in its present prosperous condition! Under Providence, who disposes all things, that province had received a life by which its bounties with which nature has so highly favoured it, are truly designated; but far more truly and happily have his beloved children enhanced the beautiful land of their adoption by the monuments which their generous zeal has reised up to their holy religion. The sacred edifice which their pious liberality had constructed on so handsome a scale, would be a most gratifying sight to him when (as he purposed at an early period) he visited their district; it was not, however, the material but the invisible temple—the progress of their religious improvement—from which he expected the greatest consolation of heart. Often did he contemplate with delight the Christian charity which distinguished all denominations of the people of Australia Felix, and deeply pained was he to learn the interruption which that happy state of things experienced on a recent occasion—but he willingly believed the evil effects of that interruption would be but transitory—as clouds passing over the bright sky—that all traces of rancour would soon disappear, and give place to those blessings of Charity and forbearance which there had been so long and so happily enjoyed—blessings which he earnestly encouraged the Clergy and Catholics of Australia Felix with their utmost exertions to restore and extend. He could not acknowledge with too many thanks the attachment and gratitude expressed towards the Holy See for the high privileges which had been conferred on this extensive mission. He assured them that the distance which separated them from the Sovereign Pontiff who so gloriously rules over the Church of God, tended to increase the more intensely his paternal gratitude in their behalf, and they did not overrate the late arrangements of his Holiness for the Church of Australasia, in regarding them as lasting proofs of the tender interest with which he has provided for its wants and advancement.

In conclusion, he must express his sincere approval of the piety, prudence and zeal of the First Pastor, to whose care he entrusted the important mission of the Port Phillip district, and he hoped Providence would continue him in the long enjoyment of every blessing that the good will of his people, the parental affection of his superior, and, above all, the grace of our Redeemer, the primate of pastors, could confer.—*Australasian Chronicle, July 16th.*

SITUATION OF IRELAND.

LVIII. ARTICLE.

Continuation of the second period—CROMWELL.

Leland, whom we have had before occasion to cite, a Protestant clergyman, exposes, in the following terms, the object of the cruelties committed at the time we are treating of:—

"The main design of this most severe and unrelenting government was the ENTIRE EXTIRPATION of all the Catholic inhabitants of Ireland. For this purpose it was before-hand designed to be the business of the sectors in order that their opponents should be sowed, and also their posterity to avoid the impending ruin. (1)

"The parliamentary party (2) had vested its power and strength upon grounds that excluded the possibility of entertaining any feeling of toleration towards the Roman Catholic religion, or sympathy or even humanity towards the Irish nation, and more especially towards the Irish of pure extraction. The said party had formed a determination of THE WHOLE RACE of these men."

Warner has written in the same terms as Leland and Clarendon.

This plan of extermination was adopted and followed punctually. Modes of torture were so ingeniously and marvellously combined that nothing remains to be invented in that horrible line. In order to render executions more easy and expeditious, the inhabitants of whole villages were enclosed within the limits of their places of residence or in heaths; fire was afterwards lighted in several places, and, to prevent the possibility of any poor fellow escaping, regiments, formed round those immense funeral piles a line or cordon of guards: whosoever attempted to overpass was killed or driven back to the flames.

In other places, near the sea shore, the Irish prisoners were attached by couples, back to back, and in this manner launched into the sea.

Sad it is to remark that, when two centuries and a half after this time, a monster of the name of Carrier tortured his victims at Nantes in the same dreadful manner, which then was called *a republican marriage*, this wretch was but a *plagiary!* But Carrier was brought and tried at the bar of the National Convention for the *Noyades* he had ordered while in England, those cruel deeds were judged quite differently. A Captain Swanley, who had a considerable number of Irish people thrown into the sea, *and their only crime was to be born Irish*, was brought before the House of Commons and "THANKS were voted to him *for his good and loyal services*, and a present made to him of a gold chain worth £200 Stg. (3).

But to Cromwell and his memorable exploits in Ireland.

When he entered Wexford, the gates of which place were thrown open before him by order of the mayoralty; his first act was to order a general slaughter of the inhabitants. Dr. Lingard, from public and authentic documents he was in possession of, quoted the following account: "*Three hundred women* had fled for refuge to the foot of a large cross standing in the principal square of the city. There, upon their knees, they cried for mercy, but all were put to the edge of the sword." Cromwell, in his report to the House of Commons, says that *two hundred* were the number of inhabitants that perished by the sword, some writers carry it to five hundred — let us admit Cromwell's number, and shall we not call this a frightful butchery?

At Drogheda.—A few weeks ago, one of O'Connell's meetings took place at Drogheda and the same day Cromwell having been master of the place, the papers tell us that a dreadful slaughter ensued amongst the enemy. The new inhabitants of that place will surely [illegible]

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(1) Ch. Ch. B. V. ch. 4.

(2) Cromwell.

(3) Commons' Journal, Vol. III. p. 617.

...tion has taught them of the exception of Cromwell.)

At Drogheda then, Cromwell, as hypocritical as he was violent, had offered to spare the life of every party, excepting the plane whose capitulation was signed, and Cromwell delivered *after for two whole days* the defenceless city to the fury of his soldiers. All the garrison who killed, man after man, and after them every defenceless inhabitant. Thousands were murdered *en masse*, in churches where they had sought for an asylum (4).

"And this was executed, not by New Zealand savages, but by the English, by Christians, by the enlightened of the time; by men of an excessive piety and with the reputation of Protestant sanctity, holding the Bible in one hand and the sword in the other;—by men who incessantly quoted from the Holy Scriptures;—by men passionately fond of delivering and hearing long sermons, who made long prayers, who united in their persons the most rigid principles as sectics and as Anglican Christians (5)."

The following quotations refer to the despatch which, after these exploits, Cromwell addressed to the chairman of the House of Commons. These documents will elucidate much more than any other, probably all, that can be said of the wild fanaticism of that period.

"Sir,—It has pleased God to bless our efforts at Drogheda (Here follows the description of the attack then of the slaughter, and he adds coldly.)

"I believe we have just put to the sword the whole of its defenders.....I at any rate doubt that *thirty* out of them may have escaped and those even now are kept in a safe place whence they shall be transported to the Barbadoes.....It has been a marvellous act of the DIVINE MERCY. I wish and hope all the honest hearts will ATTRIBUTE THE GLORY OF IT TO GOD ALONE, to whom indeed our *thanks for these boons* should be addressed.

"O. CROMWELL."

The next piece is an extract from the Common's journal.

1649, 2d October.—"The house has this day received dispatches from the Lord Lieutenant Cromwell dated 17th September, accounting for the taking of Drogheda. For this important success of the parliamentary army, the house has voted that one day *of thanksgiving* should be designed, and resolved it shall be celebrated on the 1st November *in all the country*; a letter of *thanks* was also voted to the Lord Lieutenant, in which letter it will be remarked that the house accord THEIR APPROBATION TO THE EXECUTION COMMANDED AT DROGHEDA, as having been an act *of justice* to some, and one *of mercy* to others, to whom it will be *a warning for* the future (6)."

Such a *mercy* could not fail to *pacify* Ireland at once. Resistance stifled under torrents of blood became powerless, and Cromwell could for a short time flatter himself he had brought the war to an end, but were this did not appear like. There still existed some Irish families in the Southern provinces. They were pursued, and 50,000 were transported to the West Indies. *Eighty thousand!*

Plunder and spoliation soon followed massacre and transportation.

By order of the English Parliament (7), a general survey of Ireland was executed and the greater part of the land was shared amongst the soldiers of Cromwell (8). Cromwell did not forget himself, but reserved to himself the whole province of Tipperary. The highest lords of Ireland, *among the Protestants*, had no other title to their lands, originally in that country than that many, many years of the conquest. Their ancestors were numbered amongst the conquerors, and they have inherited the profit of the spoliations then committed. We therefore should not be surprised if the old Irish race, that which has survived the horrors of civil wars and proscriptions, look indignantly upon those immense fortunes, the origin of which awakens in their mind such melancholy recollections. Nor should we be surprised if the Lords in possession of the country dislike residing in their vast dominions. Between them and the indigenous population there are elements of aversion which to our days have retained all the primitive energy, and this is the real and chief cause of the *absenteeism*, one of the principal calamities of Ireland, one which for many, many years to come will prevent those relations necessary between proprietors and tenants from being there established upon cases consistent with equity.

We will say very little of the legislation of this period. All the iniquities of the time of Elizabeth were again put in force and rendered more severe by new penal enactments. All the refinements of barbarity were recurred to. The same price was set upon the head of a Catholic priest as upon that of *a wolf*, (£5 stg.)—when a priest could be arrested, he was, for the sole fact of his being a priest, sentenced to be hanged by the neck, *till he was half dead*; then to have *his head cut off* and *the body torn in pieces* by four horses after the *entrails had been pulled out*, and finally *the head was to be fixed upon a staff* in some public place (9).

The following is an extract of a pamphlet published in London at that period, and will give an idea of what were then the feelings that prevailed amongst the English people.

"The Irish are the scum of men, the rabble, the disgrace of Christianity, the rogue that steps upon the tail of the beast. Cursed be he who will show indifference in the work of God; cursed be he that will not plunge his sword into blood; cursed be he that WILL NOT HAVE HIS SWORD REDDENED DEEPLY WITH IRISH BLOOD!"

At the time of the restoration, the English and the Scotch royalists were reinstated in their estates and property, but it was not deemed to acknowledge the rights of the Irish who had so nobly shed their blood for the restored dynasty. The spoliations committed by Cromwell's soldiers were therefore sanctioned for ever, and a short time after, James II. took for himself without any scruple all that had escaped the avidity of his predecessors.

(4) All the inhabitants were put to the sword, one in ten only excepted, who were ordered to be transported to the Barbadoes. [illegible] sentenced to be hanged, and [illegible] of the army [illegible] a good Irish-

(5) O'Connor, Hist. of Ireland, vol. iii. p. 1824.

(6) Parliamentary History, vol. [illegible]

(7) [illegible]

(8) [illegible] Down survey, [illegible] the number and [illegible] of the [illegible] in the [illegible]

(9) [illegible]

Yet this ingratitude did not detach Ireland from James's cause. When expelled from the throne of his fathers, he sought a refuge in Ireland and the Irish once more devoted themselves to him.

The battle of the Boyne decided the fate of this monarch, but the Irish were not vanquished with him, since one year after, the 3d October, 1691, they obtained from William of Orange the capitulation of Limerick, which stipulated the conditions of their submission to the British crown. By this treaty, they were to be equally protected like the other subjects of the kingdom, and particularly they were to enjoy perfect liberties as regards the exercise of their religion. The crown of England was engaged by honor to guarantee the execution of the clauses of this treaty.

How these engagements were kept shall be explored in the next article.—*Calcutta Star, Oct.* 19.

FATHER MATHEW IN LONDON.

(Concluded from page 308.*)*

In addition to the 180 boys of the St. Patrick's School who took the pledge at the Riding Academy, twenty-seven more of their body, in the company of their parents, received it during the day. Their exemplary and respected head master, Mr. Kelly (of the Christian Brothers) was on the platform, and appeared (as he did on the preceding day), highly gratified with the interesting spectacle. About thirty boys and girls belonging to Mr. (generally called *Boatswain*) Smith's "Sailor's Orphan Union," also took the pledge from Father Mathew. These children previously to the arrival of Father Mathew, were stationed in a cart near the market, and sung several hymns in chorus, lead by Mr. Smith. Amongst the speakers during the day were the Rev. J. Moore, Dr. Oxley, Mr. Buckingham, Jun., Mr. Buckley, Mr. Linoberg, and Mr. Boatswain Smith. The very rev. gentleman retired about half-past six o'clock. At one time of the day not less than 20,000 persons were present, and the flux and influx of visitors were unprecedented. More than 3,000 persons of both sexes, all ages and all creeds, took the pledge. One batch, about 350 strong, was called the Rev. Mr. Hearne's, of Somers-town. The greatest order prevailed, although there were scarcely any policemen present.

On Monday the noble champion of Temperance proceeded in a carriage and six, accompanied by the Rev. Mr. M'Avile, Mr. Teare, Mr. Linoberg, &c., to the Britannia-fields, Islington, where he was enthusiastically received. Attached to the capacious and well-arranged platform were several flags with the following inscriptions:—"Finsbury and Hoxton Temperance Society. Union is strength."—"Islington Temperance Society."—"St. Luke's Total Abstinence Society. Prove all things; hold fast that which is good. 1st Thess., chap. v, 21." After an introductory address from Father Mathew,

The Rev. Mr. M'Avile, the respected pastor of the new Catholic Church, Islington, came forward to the front of the hustings amidst loud cheers. In the course of an appropriate address, he said that many present had ardently desired to behold the distinguished Apostle of Temperance, and to take the pledge at his hands. Their desire had been at length granted, and the glorious opportunity for which they had long sighed was at last afforded them. He was happy to be able to state that already [illegible] Total Abstinence had been manifested in his district. The temple of God was more numerously attended on the Sabbath, and the streets were not so full of idle and dissipated persons as they were formerly. It would be scarcely possible to point out all the evils of intemperance—that vice which crowded the jails, the infirmaries, and the lunatic asylums of the vast metropolis. He had during some time endeavoured to promote the cause of Total Abstinence in Islington, and he had partly succeeded in his object; still, he thought that he was bound to set his congregation an unequivocal example of self-denial, in order to encourage them; and he had, therefore, determined to take the pledge that day from Father Mathew. The rev. gentleman, after depicting in glowing terms the miseries of the drunkard's home, and the domestic comforts of the sober man; and after descanting on the pecuniary, moral, social, and religious advantages of Total Abstinence, sat down amidst general cheers.

After several batches had taken the pledge, and several speeches been made, Mr. Gawthorpe delivered a long address, and stated that Alexander the Great, although he had vanquished so many nations, could not conquer himself, for he died a drunkard.

Mr. Teare read a paragraph from a Liverpool paper, stating that a publican who on a certain day of the week, was in the habit of selling large quantities of brewed and distilled liquors, had sold 36*l.* worth less on the corresponding day, last week. He (Mr. Teare) would therefore propose three cheers for Father Mathew. The call was unanimously responded to.

Mr. Emanuel Linoberg (incorrectly written Lemberg in our last number), one of the vice-presidents of the Lincoln's Inn-fields Total Abstinence Society, was the next speaker. He stated that he had been a Total Abstainer during three years. He had been once nearly severely injured by a drunken man. One night he (Mr. Linoberg), whilst travelling in Brandenberg, reached a town in which all the inns were full. Not being able to get proper accommodation, he was glad to accept the offer of a tavern keeper to allow him to sleep in some straw in a corner of the public room. After he had laid down, a drunken man came in, and on being told that he (Mr. Linoberg) was a cap seller (that being his trade at the time), vowed vengeance against him, because some other cap maker had sold him (the drunken man) a cap with a paper peak which was passed off for a leathern one. The intoxicated person seized hold of the snuffers, the only article within his reach, and began assaulting Linoberg, who was obliged to effect a hasty escape. The speaker then proceeded to state, that if Joseph of old so justly received honour from the people of Egypt because he had removed famine from the land, surely the illustrious Apostle of Temperance, he who had so greatly improved the condition of millions of human beings, most justly merited all the respect which could be manifested towards him.

After an eloquent address from Mr. Hunt, of the Temperance Hotel, Aldersgate-street,

Mr. M'Carthy came forward to the front of the platform. He observed, that there appeared in the daily papers an account of London's Total Abstinence than in any other quarter of the globe, [illegible] Manchester, whilst so many thousands were coming forward to take the pledge, he cared

little for the interested opposition of certain individuals. The speaker, in humorous terms, explained the various ways in which publicans, sought to attract people to their houses. Music was one of the attractions; that is to say, the cat-gut scraping of some blind fiddler, or the screeching tones of some old piper. Now, the music which he (Mr. M'Carthy) liked was real Irish music—the roar of a pig with its throat cut. It was said that music charmed the savage *breast*, but such music as that he had referred to charmed the savage *stomach*. (Laughter, and cheers.) The working classes were bought and sold by publicans. In Liverpool, the proprietor of a public house near a large foundry refused 500*l*., and demanded 700*l*. for his house, because it was near the Clarence foundry, where 7,000 men worked. Mr. M'Carthy next explained the adulterations employed in brewed and distilled liquors; and stated that in 1822 a publican named Nolan was fined 200*l*. for making "port" wine from a mare's flesh.

Mr. SMITH here stated that a gentleman of the University of Oxford had introduced several Protestant friends to Father Mathew, in order to enable them to take the pledge from him. The very rev. gentleman then repeated the words to several highly-respectable ladies and gentlemen on the platform.

Father MATHEW next introduced to the meeting, as a specimen of the good results of Total Abstinence, a respectable mechanic, from Cork, who had been a Total Abstainer during five years, and whose healthy and robust appearance spoke well for the system.

After the Apostle had administered the pledge to the next batch, a person in the crowd, who appeared to be a publican, cried out, "Come, tell us Father Mathew, how much you have got by that batch?"

Mr. BRISCOMBE then came forward, and said, "If the gentleman who has just put that question will come on the platform, we will publicly answer him to his satisfaction, and to that of the meeting." The person in question, however, declined to do so, amidst laughter and ironical cheers. Mr. Briscombe then proceeded to say, that whilst the men of the north of England had become Total Abstainers, the natives of London, who were not so laboriously employed, and who were not half so large as those men, kept aloof from the glorious movement.

On Tuesday Father MATHEW, after celebrating mass and delivering a brief exhortation in the new Catholic Church of Islington, proceeded to the Britannia-fields, and ascended the platform about a quarter past twelve o'clock, amidst enthusiastic applause. Previously to his arrival, the meeting was addressed by Captain PILKINGTON, the peace advocate. After a brief introductory address, the very reverend gentleman administered the pledge to the first batch, about 100 persons.

J. MEREDITH, Esq., in the course of his address observed that no one could tell by Father Mathew's language or conduct, to what class of Christians he belonged. He was no doubt a good Catholic priest, but if he continued doing so much good in the country, he would be considered with as much respect as any Protestant clergyman. (Cheers.) The principles of Total Abstinence were first taken up by respectable tradesmen in Preston, and were afterwards adopted by the working classes, who had reaped the benefit. Drunkenness, however, was not confined to the lower orders, for there were amongst the higher classes, in proportion to numbers, as many drunkards as amongst the other orders of the community. On account of the position which he held as secretary of the British and Foreign Temperance Society, he often had received letters from various places, consulting him as to the best remedies for intemperance, and he had invariably prescribed Total Abstinence. Amongst other letters was one which he would read to the meeting. It was written by the wife of a respectable professional man. Mr. Meredith then read as follows:—"I have been informed that you are benevolently interested for a class of persons who have reduced themselves to a pitiable state of degradation by surrendering both body and mind to the domination and baneful habits of intemperance. Even for such a character I am deeply interested—for one whose talents and position in society qualified him to be an ornament to the circle in which he moved; but who, alas! has fallen by degrees until at length he has become identified with almost the lowest grade. About nineteen years have rolled over my head since I was congratulated as the happiest of women. I was very young at the time, and the sun of temporal prosperity threw a flattering lustre over the long vista of futurity. Mr ———— was, I believed, a Christian, and a member of some Christian Church, and I ardently hoped that we should walk in life and out of life in the hope of a blessed immortality. But how quickly was the scene reversed! Not one year had passed away before I could discover a gathering and threatening cloud hovering over me. His society was solicited by the gay and vicious, and was not solicited in vain." The letter pourtrayed the misery, loss of character, &c. which ensued. Mr. Meredith then proceeded to say that he saw the unhappy man—discovered still in him some remnants of the gentleman and the scholar, but found that his constitution had been completely undermined by intoxicating liquors. Mr. Meredith concluded by expressing a hope that there would be a Total Abstinence meeting in Exeter Hall, or in the Honover-square Rooms, so that the higher classes might have the opportunity of taking the pledge.

Mr. LARNER was the next speaker. In order to illustrate his argument, that it was morally impossible to prevent drunkenness as long as moderate drinking existed amongst certain classes, he narrated an anecdote of Dean Swift and his servant. The latter, at the request of his eccentric master, agreed to drink the sea dry, at a certain time and a certain place. The promised feat was publicly announced, and thousands of persons assembled at the appointed spot near the coast. The servant being urged by the dean to fulfil his promise, replied—"I am quite ready to fulfil my engagement; but, master, although I have promised to *drink* the sea dry, I have not said that I would drink all the *fresh-water rivers* that flow into it. Do you then, or any of the gentlemen around you, stop up those rivers, and, on my honour, I shall be as good as my word." (Laughter and cheers). Now, said Mr. Larner, we may do all we can to empty the sea of drunkenness, but long as the rivers of moderate drinking flow into it, we shall never wholly succeed in our undertaking. (Cheers.)

Eloquent addresses were delivered by Mr. Edgar and Mr. Webster. The latter gentleman stated, that he was once present at a meeting of clergymen,

at which one of that body observed, that the sole object Father Mathew had in view was to undermine the church in England. The Bishop of Norwich, who was present, interrupted the rev. speaker and observed that he was convinced that Father Mathew was actuated by the purest, the most benevolent, and the most disinterested motives. (Loud cheers.)

About this period the following letter was handed to Father Mathew:—

"Reverend Sir—It is with great sorrow I am now about taking the pledge from you to abstain from all fermented liquors, finding they are destroying my bodily health; and on account of the awful consequences which have happened to my nearest relatives through it. My only brother George, fifteen years ago, fell into Earl Grosvenor's canal, at Pimlico, drunk, and was found drowned next morning; leaving a widow and ten children. His eldest son, six years after, was seen drunk in a boat near the same canal, and found drowned. My eldest son, Thomas, was found drowned at London-bridge; he belonged to the police, and was drunk when he went on duty: hoping for the benefit of your prayers, I am, Sir, your obedient servant,

"Thos. Bond.

"Hatter at Mr. Anderson's,
Edward-street, Blackfriars-road."

The very rev. gentleman expatiated on the heart-rending contents of that document, and in the course of an effective address observed, that had the working classes saved the millions of money which they had expended during fifty years on intoxicating liquors, they could purchase the whole fee simple of England.

Two policemen took the pledge on the platform, and offered to pay one shilling each for cards and medals, but the very rev. gentleman told them that he always presented every Teetotal policeman with a shilling to purchase a medal and card. For his part he never spoke in severe terms of distillers and publicans; those classes of persons were not to be so much blamed as people in wealthy circumstances, who were not obliged for a livelihood to sell intoxicating drinks, but who gave them away for the sake, as it was called, of hospitality.

Able addresses were delivered by Messrs. Hart, Donald, Crump, Teare, Buckingham, Jun., Green, and the Rev. Mr. Moore.

The Rev. Mr. M'Avila stated that 2,360 had taken the pledge during the two days, and that he expected his district would be greatly improved in a moral point of view.

During the day there were several slight attempts at disturbances, but they were repressed by the police, under Superintendent Johnson, whom Father Mathew, at the close of the proceedings, warmly thanked. The proprietor of the Eagle Tavern drove around the ground, and was greeted by his partizans with cries of "Bravo Rouse!" Father Mathew was visited during the day by several Protestant clergymen, including the Rev. Mr. Burnett, of Camberwell, and the Rev. Mr. Blackburn, of Islington.

On Wednesday the scene of the very rev. gentleman's labours was shifted to Paddington, near the Railway Hotel of the Great Western. Previously to his arrival the distinguished gentleman breakfasted at the Hon. Stafford Jerningham's, where he met Lord Brougham, Lord Glenelg, Lord Petre, the Hon. E. Petre, the Hon. Mrs. Petre, Mr. P. H. Howard, M. P., Mr. Milnes, M. P., &c. &c. On the platform before the rev. gentleman's arrival, we perceived the Hon. S Jerningham, Lady Dawson Damer, the Hon. Mrs. Petre, &c. &c.

Mr. Hart, in order to keep the people on the ground until Father Mathew arrived, addressed the meeting at some length, and expressed, in humorous but good-natured terms, a hope that Lord Brougham, who had met Father Mathew that morning at breakfast, would yet take the pledge from him.

Mr. Hart was followed by Mr. Teare; at the conclusion of whose speech Father Mathew arrived. He was received with general cheers, although there were apparently numbers present who were opposed to Total Abstinence principles. The procession which escorted him to the place was headed by a number of females, dressed in white, one of whom bore a flag, with the inscription, "Welcome Father Mathew to Paddington." A large flag was also displayed amidst the procession, thus inscribed: "Lisson Grove and Paddington Auxiliary." As soon as the females in white reached the platform they sang "God save the Queen." After an introductory speech from Father Mathew, he proceeded to administer the pledge. An address was read to him by J. Dunlop, Esq. Several addresses were delivered by various speakers.

Amongst other gentlemen who visited Father Mathew on the platform during the day, were the Rev. Messrs. O'Neal. Sisk, Sullivan, Moore and Furlong, Catholic priests; and the Rev. Jabez Burns, Baptist minister. Some slight attempts at disturbance were made, but were easily repressed. It is but fair, however, to add, that to Father Mathew personally all possible respect was universally shown. About 1,000 took the pledge.

On Thursday, Father Mathew resumed his labours in Mr. Monroe's fields, Enfield, where the ardently expected gentleman arrived about half-past twelve o'clock. A highly-respectable, though not very numerous company, had assembled to meet him; who on his arrival, made the air resound with enthusiastic applause.

The very rev. gentleman, after some prefatory observations, said that he had read in the *Times* of that morning some observations which were reported to have been made by one of the speakers at Paddington the other day, in reference to a distinguished nobleman—distinguished by his talents and reputation—Lord Brougham. Indeed he (Father Mathew) had scarcely recovered from the anxiety and uneasiness which he had felt after reading those remarks.

An address during the day was presented to Father Mathew by Mr. Loudon. Speeches were delivered by Mr. Teare (the indefatigable advocate of Total Abstinence), Mr. M'Carthy (a very humorous speaker), Mr. Hart (who denied the correctness of the report of his speech in the *Times* of that morning), Dr Oxley, Mr. Loudon, Mr. Green, &c. &c. The visitors during the day included Lady Elizabeth Pulk, Lady Eleanor Lowther, Dr. Greenfield, rector of Enfield, Mrs. Nash, of Edmonton, E. Williams, and E. G. Williams, Esq., local magistrates, besides several members of the Society of Friends, &c. Several tents for the accommodation of the spectators were pitched on the grounds, and were well furnished with provisions of all kinds. The very rev. gentleman, accompanied by the Rev. Mr. Moore and other gentlemen, left the grounds at

about a quarter to eight o'clock, amidst enthusiastic cheers. About 400 persons took the pledge during the day. It was stated that on the next day (Friday), and on the following Saturday and Sunday he would attend St. Giles's. He is to say nine o'clock mass to-morrow (Sunday), at the Catholic Chapel, Chelsea, and is to be at Blackheath on next Monday. He is to be near the Penitentiary, Millbank, on Wednesday and Thursday, and in Bermondsey on Friday and Saturday.—*Tablet.*

NOTICES OF BOOKS.

A Search made into Matters of Religion. By Francis Walsingham, Deacon of the Protestant Church, before his change to the Catholic. A new Edition. London: Dolman, 1843.

THIS is the first of a series of volumes under the name of the ENGLISH CATHOLIC LIBRARY, being reprints of some extremely scarce and valuable works, from the pens of our earlier and ablest controversialists, and for which we are indebted to the enterprising zeal of Mr. Dolman. The design of the ENGLISH CATHOLIC LIBRARY, is thus stated in the publisher's advertisement.

"When it is recollected that, at the present time, the most unceasing attacks are made upon our holy religion through the medium of the press, and that a society (the Parker) has been formed, which is now in active operation, for the avowed purpose of republishing the writings of FRITH, TINDAL, CRANMER, LATIMER, RIDLEY, JEWELL, RAINOLDS, PARKER, FULKE, FOX, and many other of the English sectaries,—it becomes an imperative duty upon Catholics, to meet these attacks in the most effectual manner, by reproducing the masterly and triumphant replies of SIR THOMAS MORE, BISHOPS FISHER, GARDINER, CARDINAL ALLEN, HARDING, STAPLETON, SANDERS, BRISTOW, PERSONS, WALSINGHAM and others, written in defence of our holy religion, and most admirably calculated to counteract the evil effects which the dissemination of sectarian writings is likely to produce."

This new edition of the "SEARCH" is reprinted from the second edition, printed in 1615, with no other change than the substitution of the modern orthography, and the correction of mere typographical errors. The edition in the second to the text of the first edition, is printed within brackets, and the omissions in the second edition are reproduced at the foot of the page—by which judicious arrangement, we have the two early editions of 1609 and 1615 entire. The editor also informs us, in his excellent preface, that on almost every point of importance, the author's quotations have been confronted with the writers, to whom he appeals, and that the examination has furnished very satisfactory evidence of his habitual carefulness and accuracy.

Of the merits of the work, we are enabled from experience to speak very highly, for it has been our companion for many years; and we think that the Editor has been peculiarly happy in selecting it as the opening volume of the ENGLISH CATHOLIC LIBRARY. We cordially join the learned Editor in

"The expression of a hope that the present work (and those that are to follow it) will revive in the minds of British Catholics, just feelings of veneration and gratitude, towards the great men who fought the great fight of faith, under disadvantages, which we in our present position, can but inadequately estimate, and bequeathed unto after-times such a rich store of saving knowledge, that it will induce our separate brethren to reconsider the grounds of their estrangement from the inheritors of the old faith which these men taught, and for which several of them bled; in fine, that these good books may serve to advance that desirable consummation for which we pray—our all coming into one, and being perfected in the same mind and same understanding."

Among the works which we have observed are shortly to be published, is the Monasticon Scoticanum, by W. B. B. D. Turnbull, Esq. It is a matter of great surprise to us, that in a country like Scotland, which once possessed so many splendid monasteries, and which has so many memorials of this happy state of society, there should have been no work of this kind. This may, perhaps, have been owing to the bigotted prejudice against anything Catholic (or Popish as it was called) which we hope is now becoming obsolete, and giving place to a purer taste and more correct feeling. We wish Mr. Turnbull every success in his undertaking, and confidently recommend his work to our readers.

We have received from M. de St. Priest a prospectus of the *Encyclopædia of the Nineteenth Century*,—a universal compendium of science, literature, and art, with a biography of celebrated men. From the specimens which we have seen of this work, and from the known character of its projectors, we can with confidence introduce it to the notice of our Catholic countrymen. The "Encyclopædia of the Nineteenth Century" will possess advantages which are not to be found in any other. In the department of biography, the encyclopædias of the present day are very defective, particularly on the subjects which are most interesting to Catholics. It has many times happened to us that we have been unable to find any account of some illustrious writer of the early Church; while in turning over the pages of encyclopædias, we continually find much space devoted to the account of some obscure Protestant divine, whose history elsewhere is already involved in the obscurity it deserves. It is also no small annoyance, to say the least, to find the most indifferent articles converted into pegs on which to hang sly sneers and would be witty jibes about Popish ignorance and superstition, dark ages, &c. &c. We could forgive this, did we not frequently also find gross misstatements of facts relating to religious matters, which are calculated seriously to mislead the public. We would not be understood in these remarks to point at any particular work. They will apply, more or less, to most of those in use, and will show the advantage of having one compiled by Catholics. The general diffusion of the French language will render this work nearly as useful to us, as if it were written in our own. We must not omit to mention what is no doubt a very important consideration also,—viz. that the price for the fifty-two volumes is very moderate.—*Catholic Magazine.*

MISSION TO THE INDIANS.—The Rev. Messrs. Olscamp and Payement have returned from their mission to the Indians of St. Maurice, having baptized twenty adults and six infants, admitted twenty-six adults to their first communion, and celebrated three marriages. They advanced to Kekenduche of the Bullet-headed Indians, all the natives were delighted with the advent of their apostles, and grieved at their departure; the missionaries were gratified with the progress in religion of their aboriginal *eleven.*

MISCELLANEA.

THE NEW PEEL OF JOY-BELLS FOR THE CHURCH OF ST. PAUL'S—A splendid peal of joy-bells, the first complete set that has been cast in Ireland since the time of the *Deformation*, has just been manufactured in Mr. Sheridan's Eagle Foundry, Church-street, for the use of the new Catholic Church of St. Paul, on Arran-quay. Five of the bells were manufactured in the course of the last fortnight, and the sixth, which completes the set, was cast at eight o'clock on Saturday evening last. The vicar-general of the diocese, with several other clergymen, and many of the resident Catholic gentry of the parish, were present to witness the process of manufacture, and appeared to derive much gratification from the sight. The following words will be inscribed upon the globe of the bell:—"This Bell was presented by the Ladies to the Church of St. Paul, Arran-quay, Dublin. The Very Rev. Dr. Yore, V.G., P.P. James Sheridan, maker, 1843.." The process of manufacture being concluded, the five bells, which are already completed, chimed a merry peal to the iron mallets of the smiths, and the company of visitors retired evidently highly gratified.—*Freeman.*

The Superioress of the House of Mercy in Baggot-street, Dublin, with seven other religious ladies of that convent, sailed from Kingstown, on Monday evening last, in order to take possession of the new establishment in Liverpool. The Superioress, it is expected, will return to the parent house after having laid the foundation of all things connected with the new and interesting branch, which it is expected will be fruitful of lasting benefits to religion and charity.

Died, on the 26th instant, in the 54th year of his age, the Rev. John Carter, who, for upwards of eighteen years, was parish priest of Donoughmore, near this town. The chapel of Bar was built through his exertions, and in that churchyard he was buried on Monday last. *Requiescat in Pace*

It is proposed to raise a monument in Cork, his native city, to the memory of the illustrious John England, the late beloved Bishop of Charleston.

TORONTO.—Some Jesuits had arrived in New York to establish themselves at Sandwich, in this diocese. The Brothers of the Christian Doctrine who accompanied them are still at Montreal.

PUSEYISM IN MALTA.—The feeling in society is gradually becoming strengthened that Puseyism is to be imposed upon the Malta Protestants under the auspices of the new bishopric.—*Malta Times.*

SPAIN.—A letter from Seville states that Baron Tylor has delivered over to the ecclesiastical chapter of that city, as presents from Louis Philippe, a magnificent portrait of Christopher Columbus, and two other remarkably fine works of art.

AMERICA.

HARLEM.—Mr. Bayley, formerly minister of the Episcopal church in Harlem. N. Y., has recently been to Oxford and Rome. The Evangelist says that he has been so smitten with the beauties of Romanism, that he will come back to this country a Popish priest; and that a certain Congregational minister has also gone to Oxford, and will probably follow Mr. Bayley's track clear round. The sooner the better.—*Presbyterian.* Undoubtedly.—*Catholic Herald of Philadelphia,* Aug. 10.

ANGLICAN DOCTRINE.—Bishop Doane and the *Banner of the Cross* insist that Dr. Pusey has not gone beyond the limits of Anglican doctrine on the Eucharist, which is, likewise, that of genuine Episcopalians in America. Unfortunately he has not advanced far enough for us to claim him as our own.—*Ibid.*

LINES TO A YOUNG NUN.

And I will tread the virtuous peaceful paths
Of her who trod the subtle serpent's head,
And wears the *silverie crescent* on her own.

Say, what enjoyment dost thou find
In thy retreat so sadly lone,
To make thee ever leave behind
Thy father's house, thy native home?
What made thy heart so soon despise
The dance, the banquet, and the song,
Those pastimes that the world so prize,
Vain baubles of the idle throng?

It was religion's holier charm
That could alone true peace impart;
Yes! in thine eyes we view the calm
Wherewith it fills the virgin heart!
'Twas *Mary's* pure angelic life,
Which thou to follow well did strive;
That when all earth with doubt was rife,
Kept thy devotion's lamp alive.

Her holy life's a light that guides
Her young disciples on their way—
A star whose purer glittering hides
The fainter radiance of the day.
Go tell thy wondering friends that pause,
Astonished at thy lonely cell,
How dear to thee the sacred laws
That made thee bid the world farewell:

Tell them the holy joy thou felt'st
When first forc'd from its ties to part,
That solemn morning when thou knelt'st
To make the offering of thy heart:
When first all chains to earth were broken,
Each link to every worldly thing;
And thou accepted, as a token,
The vestal veil, the beads, the ring!

Yes! tell the crowd profanely light,
How fully thou hast been repaid,
What safe and undisturbed delight
Follow the sacrifice then made.
How calmly now pass on thy hours—
E'en death has lost its wonted gloom;
Thou seem'st to view the freshest flowers
Adorn the pathway to the tomb.

'Twas for a solitude secure
Thou early fled the flippant crowd;
And now thy heart, unstained and pure,
Fears not the pall, the bier, the shroud!
Behold the Bridegroom cometh now,
How sweet his words will be to thee:
I come to recompense thy woe,
And make thy happy spirit free!

Australasian Chronicle.]

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THE

BENGAL

CATHOLIC HERALD.

'One body and one spirit—one Lord, one faith, one baptism.'

No. 25.] CALCUTTA: SATURDAY, DECEMBER 16, 1843. [VOL. V.

LORETTO HOUSE—RECEPTION OF NUNS.

When we last went to press we had to regret our inability to do more than allude to the interesting ceremony which we witnessed at St. Thomas' Church on the 8th instant, and congratulate our fellow Catholics on the consolation which, in a land like this, such a solemnity must impart to every one interested in the prosperity of our holy religion.

The two ladies admitted to the white veil on the occasion, were Mademoiselle Bontel and Mrs. Kelly, the Widow of the late Ensign Kelly of H. M. 50th Regt The attendance was rather more numerous than the church could conveniently admit, many being obliged to stand during the entire ceremony. Among other highly respectable personages present, we noticed General Avitabile, late Governor of Peshawur, who seemed to partake in the solemn and tender feelings which the occasion was so well calculated to inspire. We beg to be excused from entering into particulars about the music which seemed to us to be very impressive and appropriate, if not enrapturing. The sweet Italian voice of the Right Rev. Dr. Borghi, who sang the Mass and officiated on the occasion, is too well known to the Catholics of Calcutta to require any observation from us in a passing notice like this. We will not dwell on the rich dresses in which the pious Postulants presented themselves at the altar to be interrogated on the subject of their vocation to the Conventual life, nor on the heavenly appearance *of the little ones* who supported their trains in the sanctuary, in the smiling but respectful attitude of angels employed before the throne of God, in the ministrations of love. We will not even attempt to describe the sensation which the exchange of a magnificent wordly dress by the Postulants for the demure and penitential habit of religion, appeared to cause in every one who beheld it. We wish merely to make one observation before we proceed to give a scanty outline of the Sermon delivered on the occasion by our beloved and venerated Archbishop, whose language served as a key to the picture which the ceremony presented.

We would ask our Protestant friends;—we would ask even an infidel who has not lost the feelings which the benevolence of humanity inspires, could a more consoling and affecting spectacle be witnessed than a young lady generously and cheerfully (because it was her choice) consecrating herself body and soul for life to the service of the God who made her, for her own sanctification and for the spiritual advantage of her neighbour without distinction of persons? No one could read the history of Leonidas without weeping in tender approbation of his patriotism; who could read the history of a Pagan going into voluntary exile for the sake of an ungrateful country, and be unmoved by such heroic disinterestedness; and can we hear without emotion, or see with dry eyes, a young female in the flower of youth, putting off the garb of vanity, assuming the costume of religion, and declaring in the sight of men and Angels, her ardent desire to leave the world for the sake of those who live in the world, as well as in obedience to the call of her Creator, who invites her into solitude that he may speak to her heart in the silence of retreat. *Du cam eam in solitudinem et loquar ad cor ejus.*

Immediately after the Gospel was chaunted, the Archbishop ascended the pulpit and proceeded to address the dense congregation, with that eloquence, force and perspicuity for which his Grace's discourses are so remarkable. His text was from 1 Cor. 7. 29. "*This therefore I say brethren, the time is short: it remaineth that they also who have wives be as*

if they had none" and from Dan. 12. 3. "*And they that instruct many to justice shall shine as stars for all eternity.*"

In illustration of the first part of the text from St. Paul "*the time is short,*" his Grace dwelt with the happiest effect on several passages from the Books of Job and Ecclesiasticus, particularly the following "all those things passed away like a shadow and like a post that runneth on; and as a ship that passeth through the waves, whereof when it is gone by, the trace cannot be found or the path of its keel in the waters, or as when a bird flieth through the air, of the passage of which no mark can be found but only the sound of the wings beating the light air and parting it by the force of her flight; or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passing thereof is not known, so we also, being born forthwith ceased to be.... such things as these the sinners said in hell, "Spare me O Lord for my days are nothing; For man comes forth and is crushed as the flower and never abides in the same state." After abundant proofs and illustrations to this effect, the Most Rev. Preacher continued: If therefore the time be short, if human life be but as the passing of a shadow, if man's existence on earth be but a translation of him from the womb to the grave, what are the inferences which reason and religion will alike dictate to him. Ask the Apostle Paul and he will tell you: "*It remaineth that they also who have wives be as if they had none;* and they that weep, as though they wept not; and they that rejoice, as if they rejoiced not; and they that buy as though they possessed not; and they that use this world, as if they used it not: for the fashion of this world passeth away." "*It remaineth,*" mark the Apostle's words, "*that they also who have wives be as if they had none &c.*" that is to say, such is the inference, the inevitable conclusion which arises from the awful unquestionable truth. *The time is short.* This then is a consequence which according to the Apostle is at once the offspring of right reason and religion. Mark how naturally, how beautifully the Catholic doctrine of a religious or conventual life is deduced from the Apostle's words. Yes, holy Virginity as recommended by the Catholic Church is nothing but the flower in full bloom, which grows into maturity from the grain planted by Saint Paul. For if the inference be true, that it remaineth, because the time is short, that they who have wives be as if they had none, then is the conclusion equally just, that it remaineth, that they who have husbands be as if they had none, for in their regard as well in what relates to every thing human, the reason assigned by St. Paul admits neither of doubt nor exception, viz. The figure of this world passeth away." * * * * *. Were it given me to explore the secret thoughts, to call into sensible existence the smothered sighs, the silent and suppressed sorrows, the stifled anguish and bitterness of soul which the world makes its children so often try to conceal beneath the veil of external pomp, riches and gaiety, what treasures of misery and woe would be revealed to view? Would it not be found that the mysterious words which St. Paul uttered of even of those who engage lawfully and honorably in the marriage state "*Nevertheless such shall have the tribulation of the flesh,*" have had and shall always have to the very iota a terrible fulfilment. I will not dwell on the long catalogue of temporal sorrows so often found annexed to the marriage state, or the heart-breaking scenes which widowhood, orphanage, sickness and poverty present; for in the order of religion, all these may be made conducive to salvation, but the example of St. Paul admonishes me that whilst it is my duty to proclaim with him the Catholic doctrine, that the Virgin sinneth not if she marry, it is equally so to announce the solemn warning announced by the same Apostle, '*Nevertheless such shall have the tribulation of the flesh.*' It is my duty on an occasion like the present, to encourage those pious females who aspire to serve God perfectly, by repeating the inspired declaration of Holy Scripture: "The unmarried woman and the Virgin thinketh on the things of the Lord; that she may be holy both in body and spirit. But she that is married thinketh on the things of the world, how she may please her husband. And this, adds St. Paul, I speak for your profit, not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord without impediment." I feel it to be my obligation to resound in your ears the general unrestricted conclusion which the Apostle deduces from all that he has laid down with regard to the respective states of marriage and Virginity: "Therefore both he that giveth his Virgin in marriage doth well and he that giveth her not, doth better"—to say with the same Apostle to the unmarried and to the widows, "it is good for them if they so continue even as I," and furthermore to renew the pious prays of St. Paul, "I would that all men were even as I myself," that is, as he tells us in the next verse, not prevented by marriage from attending on the Lord without impediment. This holy doctrine St Paul had learned from the example and instructions of his Divine Master. The Saviour was the Virgin Son of a Virgin Mother, his beloved Disciple was a Virgin also and his Church is pourtrayed every where in the sacred scriptures as his Virgin Spouse. It i

then only meet that his altar should be served by a Virgin Priesthood and his Virginal body in the Holy Eucharist should come forth now from Virgin hands as it came forth in Nazareth from a Virgin's womb. * * * *

But if Holy Virginity be so exalted a virtue, if it render angelical the lives of those who practise it in perfection, it possesses these prerogatives, in a great measure, because those consecrated to its observance enjoy the happiness of serving God and their neighbour for the love of God, with a single and undivided heart. But says St, Paul, " I would have you to be without solicitude, he that is without a wife is solicitous for the things that belong to the Lord, how he may please God, but he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided &c." * * * *

Behold then the grand motive on which the apostle grounds his exhortation to embrace the state of Virginity—*that we may have power to attend on the Lord without impediment*, and how shall the Virgin attend upon the Lord in a way more pleasing to her divine spouse than by instructing the little ones of Jesus Christ unto justice, and by devoting her Virginity to bring forth spiritual children for the Heavenly Bridegroom of her soul. * * * * How highly will he honor before the assembled universe those pious and holy Virgins who renounced carnal maternity and its narrow ties of relationship, in order to be ready to embrace with a mother's heart every destitute child that stood in need of maternal care without distinction of clime or of country.

If the Saviour has pronounced a woe against the man who scandalizes any of his little ones, if the Guardian Angels of those little ones, as the Saviour intimates, complain to his Father in Heaven, of him who scandalizes these little ones, is it not just to infer that the Virgin who consecrates herself to spotless purity in order to rescue them from the danger of scandal and rear them up in holiness and justice, will on the other hand, receive from the same Saviour the most distinguished reward, and be made to shine like stars for all eternity. * * * * * Oh! if the Virgin's lamp be replenished with this holy oil of charity when the hour shall come for her to go forth and meet her Bridegroom, with what joy will not the portals of the Heavenly Jerusalem be thrown open to admit her to the embrace of the Saviour in company with all her little ones whom by her Virginity she will have brougt forth to Jesus Christ.

Yes, beloved Brethren, it is for this thrice sacred end which is so important to society and religion, that the ceremony of this day is sanctioned by the Catholic Church. O! Holy Church! in what wonderful and multiplied ways dost thou show thy tender solicitude for thy children. Thou sendest forth now as at thy first foundation, thy sons clothed with the mystic powers of the Priesthood of Melchisedeck, to proclaim salvation even unto the ends of the earth and to offer up the unspotted sacrifice predicted by Malachy from the rising to the setting sun. Thy daughters, thou addressest in the words of the psalmist, saying to each of them—" Hear, O daughter, and see and incline thine ear and forget thy people and thy Father's house, that thou mayest enter into the House of the Lord, for one day in his house is better than a thousand years in the tabernacles of sinners."[9] After a beautiful and affecting paraphrase of these words of the psalmist, applied specially to the Postulants in the sanctuary, the Archbishop continued—It is recorded of the first disciples that on the day of Pentecost they were all filled with the Holy Ghost and began to speak in divers tongues the wonderful works of God. This mysterious and wonderful event, God as it were perpetrates in his Church by the multiplication of religious orders to minister to all the wants and sufferings to which humanity is subject here below, and thus does Catholicity speak to the hearts of mankind in a language which every one can understand. Look to the sanctuary of this very temple, whatever be your country or language, do you not see that the Catholic altar is encompassed by a priesthood collected from every quarter of the universe, and although educated, if I may so speak, in regions as distant from each other as the ends of the earth, yet do they all unite like children of the same family in speaking the same language of religion, in announcing to every tongue and tribe and people, the one undivided faith, which, like its divine Founder, is the same yesterday, to-day, and for ever.

Want of space prevents us from doing entire justice to the admirable sermon of the Most Rev. Preacher, by following him to the end. To this apology we have just room to add, that his Excellency, General Avitabile, having visited the convent, expressed himself highly pleased with the accommodations, the order and arrangements of that most valuable institution, and presented it with a splendid carpet of large dimensions, as a token of his good wishes for its success in carrying out its benevolent intentions.

CONVERSIONS.—In the Bengal vicariate, in the preceding week, two adult females, natives of England, applied to be instructed and prepared for Baptism. Both had previously, by reading some Catholic tracts of controversy, been led to entertain doubts upon the truth of the English Protestant Church.

VISIT TO THE SERAMPORE CONVENT AND SCHOOLS.

On Monday last His Excellency, General Paul Avitabilé, late Governor of Peshwaur, Aga Kurbolai Mahomed, the Right Rev. Dr. Borghi, Michael D'Souza, Esq. Chevalier C. R. Lackersteen, Mr. David John and several Mahomedan Gentlemen visited the Serampore Convent and Schools in company with His Grace, the Archbishop. Mr. Elberling, the Secretary of the Colony, and Dr. Abbott, who is in medical charge of the station, paid their respects to the General and accompanied him in visiting the Convent and Schools. It was the General's wish and also that of Aga Kurbolai Mahomed and his party to visit the Orphanage at Chandernagore, but the lateness of the hour at which they left Serampore prevented them from doing so. The Aga kindly promised that on another occasion he would do himself that pleasure. We are enabled to state on authority, that the distinguished visitors were agreeably pleased with the healthy, cheerful and clean appearance of all the children, and with the excellent arrangements of the Institutions.

We are told that the authorities at Chandernagore were all in waiting in their robes of office until a late hour on last Monday to receive General Avitabilé, the Archbishop, Bishop Borghi and the other gentlemen of the above party. We understand that the Archbishop has requested the Rev. Mr. Boulogne to present his most respectful thanks for the honor thus intended to be shown to the gentlemen who, at his desire proposed to visit the Orphanage, and his regret that by occasion of a wholly unexpected delay, the party were prevented from proceeding to Chandernagore.

THE DURRUMTOLLAH CHURCH.

On last Sunday morning the Church of the Sacred Heart of Jesus, at Durrumtollah, which has just been placed by its pious foundress, Mrs. Pascoa Barretto D'Souza, under the jurisdiction of His Grace, the Vicar Apostolic of Bengal, was a scene of universal joy. Long before the appointed hour every part of this beautiful and costly edifice was crowded. Soon after 8 o'clock the Most Rev. Dr. Carew, attended by the Right Rev. Dr. Borghi, arrived, and His Grace was received at the principal entrance by Mrs. D'Souza, Messrs. Antony and Michael D'Souza, the Rev. Messrs. Mascarenhas and Goiran, and a large body of the Congregation, attended by several Members of the Confraternity of the Sacred Heart of Jesus. On entering the Church, the *Te Deum* was chaunted, after which his Grace imparted the Episcopal Benediction. Bishop Borghi celebrated a Pontifical High Mass, and the Choir sung Mozart's Mass, No. XII, Mr. Goodall Atkinson presiding at the Organ. After the Gospel His Grace ascended the pulpit and delivered a luminous discourse, which for eloquence and elegance of language has, we believe, never been surpassed any where. The text was from the Epistle of the day, the second Sunday of Advent. We regret, particularly for the sake of such of our readers as were not present on the occasion, that we are unable to give more than a mere outline of the highly edifying and energetic address.

His Grace commenced by remarking that the Epistle to the Romans holds the first place of all St. Paul's Epistles in the order of their distribution in the Holy Scriptures, although some of the other Epistles were written before it. This is to be ascribed to the pre-eminent importance of the subjects of grace and justification of which it treats and to the superior dignity and veneration of the Roman Church. The Apostle expresses, in the 1st Chapter, his earnest desire to visit the faithful at Rome that he might, he says, be comforted by that which was common to them both, namely, their faith and his. Of the faith which the Church of Rome professed, St. Paul says, "that it was spoken of in the whole world." In other words, the faith then professed throughout the orthodox Christian World was, according to the Apostle, that of Rome—it was Catholic and it was Roman, just as at the present day. St. Paul, in all his Epistles, evinces an untiring zeal for the maintenance in its full integrity of this holy faith;—and he, not unfrequently, points out, for our instruction, those particular passions and vices which sometimes insensibly, and at other times almost immediately lead to the corruption and loss of that supernatural and divine virtue. At the very opening of the Epistle now treated of, the Apostle shows by the example of the wise and the learned of Greece and Rome before the promulgation of the Gospel, that professing themselves to be wise, they became fools,—because they detained the truth of God in injustice, and because when from the wonderful works of creation they should have known and glorified the Creator, they did not glorify him and give him thanks, but became vain in their own thoughts and their foolish heart was darkened. "And," says the Apostle, "as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient, being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity; whisperers, detracters, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedi-

ent to parents, without affection, without fidelity, without mercy." In the Christian dispensation, the Apostle shows that the justice of God exercises a similar retribution towards those whom he has enlightened with the true faith, if their lives be not in concordance with the doctrine they profess. In his first Epistle to Timothy, the Apostle says "that they that will become rich fall into temptation and into the snare of the devil, and into many unprofitable and hurtful desires which drown men into destruction and perdition. For," he adds, "the desire of money is the root of all evil, which some coveting, have erred from the faith, and have entangled themselves in many sorrows." In the same Epistle the Apostle thus addresses Timothy his disciple, "This precept I commend to thee, O son Timothy; according to the prophecies going before on this, that thou war in them a good warfare, having faith and a good conscience, which some rejecting, have made shipwreck concerning the faith." Thus then in the order of Divine Grace, we behold the intimate connection which the practice of pure morality has with perseverance in the profession of the true faith, since from the example just adduced, we see that Hymeneus and Alexander made shipwreck of their faith, only after their conscience had become defiled by sin.

"In effect," His Grace continued, "as God never abandons those whom he calls to the true faith unless they first by sin forsake or renounce their allegiance to Him, it is certain, that they who unhappily fall away from the truth, must have by neglecting to co-operate with God's grace by inattention or neglect of the duties of religion, forfeited that Divine illumination without which man's mind is tossed about by every wind of doctrine. Among the evils, against which St. Paul oftentimes warned his Converts, as fatal to the welfare of religion, we find discord particularly mentioned, Galatians Cap. 5. v. 19 "Now the works of the flesh are manifest, fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, *dissentions, sects,*" To guard against such an evil, St. Paul speaks thus, Hebrews Cap. 13. v. 17. "Obey your Prelates, and be subject to them; for they watch as being to render an account of your souls: that they may do this with joy, and not with grief." And to the Bishops, he says Acts Cap. 20 v. 28. "Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you to rule the Church of God which he hath purchased with his own blood." And again in the Epistle to the Ephesians, Cap. 4 v. 11, he adds, "and he hath given some Apostles, and some prophets, and other some evangelists, and other some pastors and doctors; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ:" and this obligation of obedience and unity holds in every thing that appertains to religion.

His Grace here very impressively dwelt upon St. Paul's Epistle to the Corinthians, Cap 12. wherein the Church is called the body of Christ and its members assimilated to those of a human body, for, "if one member suffer any thing, all the members suffer with it; or, if one member glory, all the members rejoice with it"

NOTICE TO THE CATHOLICS OF CALCUTTA.

It having pleased the Divine goodness to confer an additional blessing of great importance on the Catholic Church in Calcutta, the Archbishop, Vicar Apostolic, is thereby happily enabled to provide for the spiritual wants of the Faithful who frequent the Church of the Sacred Heart of Jesus, by appointing an approved Clergyman to the care of that Church and of the District or Parish annexed to it. The arrangements specified in the subjoined Schedule are made subject to the same conditions and provisions which have been already stated in the Pastoral Letter lately addressed by the Archbishop, Vicar Apostolic, to the Catholics of Calcutta, and the faithful who reside in the Parish or District of the Church of the Sacred Heart are in like manner now instructed, to have recourse to the Ministry of the Priest charged with the care of that Church for spiritual offices and particularly for Baptism, the Paschal Communion, Matrimony and the last Sacraments.

The hours for Divine Service on Sundays and Festivals of obligations will be as heretofore, 7 and 8 o'clock A. M.

The Rev. Mr. Goiran is charged with the care of the above mentioned Church and district.

On alternate Sundays the Rev. Mr. Goiran will preach in Portuguese and the Very Rev. Dr. Kennedy in English.

Rev. Mr. Goiran will also give Catechetical instructions in the Bengalee language at such times as will suit the convenience of the Catholics under his care who are ignorant of the English or Portuguese languages.

SCHEDULE.

Limits of the District or Parish annexed to the Church of the Sacred Heart.

South of Durrumtollah Church, Jaun-bazar Street as far as Wellesley-street

East,—Wellington street to Bow-bazar street.

North,—Bow-bazar street, Loll-bazar road, to Tank-square.

West,—Tank-square, old court house street, Government place and Esplanade row.

By order of the Archbishop, Vicar Apostolic,

W. KENNEDY,
Principal of St. John's College.

THE RIGHT REV. DR. BORGHI.—The venerated Bishop Borghi, Vicar Apostolic of Thibet and Hindoostan, took his departure yesterday for Europe on the Steamer *Bentinck* accompanied by the Rev. Dr. R. Florianus, late chaplain of Purneah. His Lordship, we are sure, carries with him the good wishes of this community, and who will anxiously look forward for the time of his return to India.

SIGNS OF THE TIMES.—Within the last few days the Guardians (themselves Protestants) of a Protestant Orphan have placed the child in the Catholic Orphanage for the purpose of being educated in the Catholic faith.

BELLARY.—The Rev. Mr. Doyle, the truly good Chaplain at Bellary has received from Major Pole, the gallant and beloved Commanding Officer of H. M 63rd Regt. a most kind letter of thanks for his unremitting attention to the soldiers of that corps during the prevalence of the Cholera among them. The letter was accompanied with a donation of 300 Rs. for charitable purposes.

MAURITIUS.

The following is an extract of a letter from our Mauritius Correspondent—"I have now to acquaint you that the Right Rev. Dr. Collier, Bishop of Milevium, and Vicar Apostolic in this Colony, has left a few days ago for Bombay, whence he is to proceed, via Suez, to England for the purpose of selecting and engaging a number of clergymen proportionate to the wants of this Colony, where several Parishes are destitute of curates. That worthy Prelate has met with the sympathies of the population who cannot but be sensible of the interest and devotedness thus displayed in their favor by this useful mission. He is to be succeeded during his absence, by the Very Rev. William Carr, Vicar General, a most estimable Clergyman who has long resided at the Mauritius, and whose character commands public veneration."

RECEPTION OF NUNS.

To the Editor of the Catholic Herald.

SIR,—Would you do me the favor to give insertion to the accompanying remarks in your valuable Paper.

According to announcement, the solemn and interesting ceremony of two Ladies taking the veil, took place on the 8th Inst. in St. Thomas' Church, attached to Loretto Convent. The ceremony was preceded by a Solemn High Mass which was chaunted with great effect by the Right Rev Dr. Borghi, Lord Bishop of Bethsaida, and Vicar Apostolic of Thibet and Hindoostan, assisted by the Rev. Mr. Cuvelier of St. Xavier's College, and the Very Rev. Dr. Kennedy, Principal of St. John's College. At 7 o'clock, the hour fixed for the commencement of the holy ceremonies, the officiating Bishop with his assistant Ministers, and our beloved Archbishop entered the sanctuary, preceded by Thurifer, Acolytes &c His Grace in full canonicals closing the procession. His Lordship Bishop Borghi assisted by his attendants immediately robed himself for the celebration of the Divine mysteries. After the Gospel had been sung, the Bishop having taken his seat on the Epistle side of the Altar, the Postulants and the P ofessed entered the sanctuary, each holding in her hand a lighted wax candle, their trains being borne by four children who were very handsomely attired, wearing on their heads wreaths of flowers, emblematical of innocence. His Grace then ascended the pulpit, and delivered an argumentative and learned discourse, in his usual eloquent and impressive style, taking for his text, "This therefore I say brethren, the time is short, and it remaineth that they also who have wives be as if they had none." 1st Cor, 7, 29. His Grace prefaced his discourse with a few salutary admonitions on the necessity of preparing for a happy death, and proceeded to show the fitness of Monastic Institutions for that end At the conclusion he invoked the divine blessing upon the Postulants, and imparted his Episcopal benediction to an edified and crowded congregation.

The Superioress and her assistant conducted the Postulants to the steps of the Altar, where kneeling they were successively interrogated by the officiating Bishop in the form prescribed by the Ritual It may seem inconsistent to our Protestant readers, that interrogatories should be made use of at the very moment of reception; but they are here repeated as if to obtain a *last solemn* assurance of the motives which have led the postulants to the embracement of a religious state of life. How admirably is here displayed the anxious care of the Church to admit *none* to this state, but such as in demanding

admittance, are obeying the call of the Most High. When the usual prayers had been read, the officiating Prelate rising, said: "What God has commenced in you, may he perfect" The postulants answered "Amen." The most affecting part of the ceremony here followed: the Novices lying prostrate, whilst the officiating Prelate extending his hands over them, invoked the Holy Spirit to descend upon them. The professed and clergy knelt during the time. The ceremony concluded with the Bishop's pontifical benediction. The religious retired to their Choir in the same order in which they had entered.

Thus ended another of those imposing and soul-stirring ceremonies which we seldom have the pleasure of witnessing in these eastern climes, since the commencement of the dark period of what is called the reformation. Well may we exclaim in the language of the Scriptures, How incomprehensible are thy judgements, O Lord, and how unsearchable are thy ways! for who hath known the mind of the Lord? or who hath been his counsellor? For three long centuries has England been suffering under the punishment of her apostacy; but at length has the Almighty, the disposer of events, slackened in his wrath, and is once more extending the arm of his mercy to its unhappy people, and the spirit of the true religion is again rapidly developing itself. Our dissenting brethren wandering about unsatisfied amidst contradictory sects and conflicting religious opinions, which have so long disturbed the social and spiritual happiness of that once Catholic land, are now returning in numbers to the one fold of the one shepherd, the ancient faith of their forefathers.

In regard to the ceremonies of the 8th Inst. of which I have given a brief outline, whether I consider the dignified manner of the venerated Prelates present; and their respective attendants, in discharging their sacred offices; or call to mind the several passages in the eloquent appeal of the zealous, learned and Most Rev. Orator, in which he spoke so forcibly to the heart as well as to the understanding of each one present; I fancy I still behold the humble and chaste followers of the Lamb, generously and nobly making a sacrifice of their all in the cause of their dear Lord and Master. I must confess that I am at a loss which of these interesting ceremonies most to admire: each is pregnant with most important matter, as well for the thinking and well meaning mind to dwell and meditate upon, as for the religious heart to imitate and practice; truly may we exclaim with the royal Prophet: "Better is one day in the house of the Lord, than ages in the tabernacles of sinners."

A very great number of persons present were Protestants, of high standing and respectability, whose behaviour was truly becoming. May the God of wisdom open the eyes of their understanding, to see the beauty of the truth, and give them grace to embrace it.

The music on the occasion was excellent; and the solo "qui tollis peccata mundi" &c. sung by Signor Anguis was exceedingly grand, and reflected great credit on the performer. Begging many pardons for trespassing at such length on the columns of your truly useful journal, and wishing you every success in your undertakings,

I have the honor to remain, Sir,
Yours most respectfully,
O. J. C.

BENGAL CATHOLIC ORPHANAGE.

His Excellency, the General Avitabile throught L. B. Oliva, Esq... Rs. 500 0 0
Collection at St. Thomas' Church on the occasion of the Reception of the Nuns.... .... 101 0 0
Annual subscription of Mr. T. W. Seyers, through the Most Rev. the Archbishop,.... .... 50 0 0
Baboo Ramcomul Sen, though C. Cornelius, Esq..... .... 50 0 0
Six pieces of Grey Cloth to be divided thus:
3 For the Bengal Catholic Orphanage.
3 Ditto for the Chandernagore ditto.

With A Catholic's best, wishes, who implores the prayers of the faithful.

Calcutta, 14th Dec. 1843.

FOR THE ORPHANAGE AT CHANDERNAGORE.

Through Mr. N. O'Brien.

J. Paul,..... ....Rs. 6 0 0
H. S. 5 0 0
W. F. H. O..... ..... 5 0 0
A. Gomes, ... 1 0 0
R. Gregory, ... 1 0 0
D. T. Bruggan,..... .... 2 0 0

FOR THE POOR ATTACHED TO THE CATHOLIC CATHEDRAL OF CALCUTTA.

Donation from Mr. T W. Seyers,.. 20 0 0

FESTIVALS.

Sunday, Dec. 17,—III. Advent, office of Sunday.
Monday, 18,—Expect part B. V. d. maj.
Tuesday, 19,—St. Columban, Ab, J. (I S)
Wednesday, 20,—Ember-day, fast, S. Dedaci C. sem.
Thursday, 21,—S. Thomas Ap. d. 2 cl.
Friday, 22,—Ember-day, fast-office of the day sem.
Saturday, 23,—Ember-day, fast, office of the day sem.

MADRAS.

JOSEPH MARIA D'SILVA TORRES, ARCH-BISHOP ELECT OF GOA.

To the Editor of th Athenæum.

Sir,—Be so good as to insert the following in your next issue and oblige,

Sir,

Your most obedient Servant,

M. F LOBO.

Prior of the Cathedral.

ST. THOME, 27*th November*, 1843.

GREGORY, *servant of the servants of God, of &c. To all the Brethren suffrans of the Church of Goa, salutation, &c.*

We have this day provided the Church of Goa, only Metropolitan one of the East Indies subject to our beloved Daughter in Christ, Maria the 2d of this name, Queen of Portugal and Algarves, which Church of *de jure* patronage by foundation or dotation either *de jure* Apostolico belongs to the said Queen, and from which patronage nothing is known to have been in any way hitherto derogated, and the said Church being destitute at present in some respect of the comfort of a Pastor, we have provided it by Apostolic authority in the person of our beloved Son, Joseph Maria De Silva Torres, Archbishop Elect of Goa, in considera ion of his merits, having taken the Council of Venerable Brethern Cardinals of the Holy Church of Rome; and we have appointed him Archbishop and Pastor and committed to him the charge, government, and administration of the same Metropolitan Church of Goa, conferring on him fully in spiritual matters and more fully as it is contained in the letters already forwarded in our Despatches. Therefore we remind and exhort you all, that you be attentive to the orders sent to you by our Apostolic writings, that you follow the said Archbishop Joseph Maria as the members follow its head, paying him due and avowed obedience and reverence, so that a mutual good will should exist amongst you and him, to the end that acceptable fruits may be produced, and we may be able to praise your devotion in the Lord.—Given at Rome, under the leaden Seal, 13th July, in the year of Incarnation, 1843 — *Athenæum, Nov.* 28.

THE CHOLERA.—We regret to say, on the authority of private letters from Bellary, this dire disease is raging at that place; but it is with pleasure we record the feelings of respect and admiration, which the zeal and attention of the Rev. Mr. Doyle, the Catholic Priest at the station, in attending to the calls of the sick and dying, and administering consolation and comfort to them, had inspired all classes of people; the officers and men of H M. 63rd Regiment have spoken in the warmest terms, of his attendance upon the Catholics of the Regiment, while the Commanding officer, Major Pole, addressed him a very complimentary l tter on the subject, forwarding him at the same time *Three hundred rupees*, to be applied to any charitable purpose the Rev. Gentleman should determine upon.—*Examiner, Nov.* 23.

Mrs. Switzer, Latchford, on Thursday, renounced the Protestant faith, and was received into the Catholic church by the Rev. Mr. Cherry, R. C. C., Shanagolden.—*Limerick Reporter.*

NEW ZEALAND.

LUMINOUS DOCTRINE OF THE CATHOLIC CHURCH.

"To thee I will give the keys of the kingdom of heaven"—*Matthew*, 16. 19.

The Roman Catholic Bishop, Jean Baptiste Francis, to the People of New Zealand, who have received the Faith of the Roman Catholic Church, the stem of truth."—

Salutation and benediction to you all in Jesus Christ.

"The Church of the living God is the pillar and foundation of truth" — 1st Timothy, x, 15.

MY DEARLY BELOVED CHILDREN OF NEW ZEALAND —I have just returned from a voyage to several islands in these seas. I have fulfilled the command which God has given me—to carry the true doctrine to the numerous tribes inhabiting the same. My stay, in consequence, has been long at each of them; but by this means the people have learnt the doctrine of the Roman Catholic Church, the stem of truth. Several thousands of them have been baptized by me. They are now in the way of salvation—they are happy; for their darkness and ignorance have been dispelled. At this moment the light diffuses its rays to them all; their hearts are in peace, and happiness is in their kingdoms. Their authority and their lands are still their own as fully as they were before; they have not passed into my possession. I have only carried to them my sincere affection, and in return they have given their love to God, to me, and to my priests exercising the sacred ministry amongst them. This is the rule of the Roman Catholic Church—this is the precept of charity.

But do not say, "The Bishop has forgotten us;" for my love to you is great. You are my primitive spiritual children. In New Zealand I commenced my instructions, and I have also dispersed amongst you several priests, to exercise the sacred ministry in your behalf. But, alas! the territory of New Zealand is very extensive, and your tribes are not bordering on each other, like those of the islands I have recently visited. With regard to your tribes, they are widely separated, and, for this reason, my instructions have not been imparted to you promptly and simultaneously. Notwithstanding this, our journeys to visit and instruct you have been frequent. A greater number of priests will soon arrive, and there shall be an abundant distribution of books, that your enlightenment may be increased. This is the first of these books; others will shortly be given to you.

You see that I have not been unmindful of your desires to understand the word of God. I am also aware of your ardour in the search of truth and justice. You have not ceased to entreat me to give you books of instruction: four years and eight months have only elapsed since we came to New Zealand, yet this first book is now completed, in order to convey to your souls both nourishment and strength; for true doctrine is the food of the soul of man.

This book will assist you in your endeavours to understand the sacred volume itself, the meaning of the word of God; that is to say, the faith of the great body of Christians over the whole earth, and during every age, composing the congregation of the Roman Catholic Church. This book, moreover, will serve to refute the false assertions vented against this Church, the stem of truth, the One, Holy, Catholic, Apostolical, and Roman Church, which is the Church of the living God, the pillar

and foundation of truth. These are the things which you will find in this book, by the aid of the grace of God. Redouble your efforts to discover truth and justice; be diligent in reading this book, with the letter annexed to it.

My children, you have probably experienced anxiety and trouble in consequence of different and multiplied discourses, that is to say, untrue assertions against our religion and faith. Even here, in New Zealand, your ears are stunned with incessant statements, attacking the doctrine of the Roman Catholic Church, the stem of truth; attacking the Bishop and priesthood of that Church. But abandon evil words to those who choose to utter them; the sin will rest on them alone, and God will pronounce his decision on them at his awful tribunal. On my part I do not speak to injure my neighbour, but solely to unfold the truth, in order to promote his welfare.

Our manner of acting with regard to those who advance to meet the wrath of God, and who pursue the road to perdition, is thus: we pray to God that they may convert themselves to the Catholic, Apostolical, and Roman Church, which is the way to heaven and the foundation of the truth, which they have abandoned. It is possible that many of them do not fully comprehend the malignity of their conduct. Endeavour, my children, to understand what our faith really is, and may they endeavour to understand it also. This is the desire of my heart. May they see and acknowledge the truth of the Catholic Church, their mother Church, who bewails their fate, the fate of her still beloved children, who have wandered from her, and are lost in error. Let us return to our point. The Church of the living God is the pillar and foundation of truth. These are words well calculated to fortify the minds of those who are troubled by the multiplicity of erroneous assertions. I again repeat that you will perceive by this book that the Roman Catholic Church is the Church of the living God; for to this Church belongs the great body of Christians, of every nation and of every age. To this Church belongs the sacred ministry, the propagation of the faith, the most excellent worship, ceremonies, and rites; to this church belongs the Bible itself, with the explanation of the Bible, and of the whole word of God. By this you will see that the Roman Catholic Church is the pillar and foundation of truth, the tree of life, the focus of light, the house built by Jesus Christ on a rock, which shall never fall. This also is the Church described by the Apostles as the Catholic and Holy Church. This, in fine, is the Church which pronounces infallible decisions in matters of faith. For this reason, the Apostles give this precept to all mankind—Believe in the holy Catholic Church; that is to say, let your faith be conformable to hers But here is another great precept of Jesus Christ—He who does not hear the Church (that is to say, who does not believe in the Church), let him be to you as a man who knows not God. These are the memorable words of our Saviour, to hinder men from walking in the ways of darkness, and from being carried away by every wind of doctrine, and also to prevent the corruption of the sacred volume, or of a single word it contains.

Endeavour then to seek the true Church; and in order to succeed in your undertaking, there are two means which may be very profitably employed at once, namely, the testimony of the great body of the Christian World, and certain clear passages in Holy Writ. Let it not be said we will take the Bible alone, in order to seek the true Church, and the meaning of the word of God; for to this every upright man will find the following reply, clear and conclusive. The sacred volume unanimously understood by the great body of Christians in every age and nation, is greatly preferable to the same book by itself differently understood by individual readers, or even by a new Church having contradictory tenets, and abounding with false assertions; therefore this principle is very just. The sacred volume, together with its common interpretation, that is to say, the unanimous testimony of the great body of Christians respecting the signification of the same book—these two means, I say, employed at the same time, are the basis of truth. Moreover, these two means just pointed out, are suited to all capacities, and hence the true Church is easily known. Now, according to the tradition of the great body of Christians, and according to the true sense of the sacred volume, here are two unanswerable testimonies.

First testimony: Jesus Christ is the second person of the Holy Trinity; he is the Saviour of all mankind; he is God the Son, true God and true man. Mary the Blessed Virgin is the Mother of his humanity; Jesus Christ is the founder of the Christian Church. This is clear from his words addressed to Peter, his first Apostle: Thou art Peter (the word Peter signifies a rock), and on this rock I will build my Church. That is to say: I constitute thee, who art a rock, its first and chief ruler. This is the true sense of those parabolical words of St. Matthew. (St Mat. 16. 18.)

Second testimony: The Church of Jesus Christ is but one; for his words are not, on thee I will build my Churches, but, on thee I will build my Church. Besides, according to St. Matthew, in another place, 13, 31, the Church is compared to a tree. Now a tree is one complete, one single substance. Moreover, St. John says: The people of the Church of Jesus Christ are closely united in accordance to the will of God the Father. My Father..... .....let them to be one, as we are one. It is then necessary that the Church be one. Moreover, there is but one God, who is the creator of this world, and the first father of all men, and though there be many nations and many kingdoms, all mankind are of one family. In the same manner though there be many different islands, many different regions in the world, nevertheless, there is but one sun in the heavens to enlighten the whole creation. This is one of the proofs that there is but one God. In the same manner, Jesus Christ is the only Saviour of all men, and all mankind are the people, whom he has redeemed with the same blood, and he has been their supreme benefactor by introducing the same doctrine and the same sacraments. It was therefore necessary that his Church should be but one over the whole world. Jesus Christ is the spiritual sun of this world. Lastly; attend to this great expression of St. Paul: One God, One Faith, One Baptism. This is to say, one sacred and living ministry, one only Church for every nation and every age. This is the true sense of the words of St. Paul. (St. Paul to the Ephesians, 45) In confirmation of what we say, let us cite this comparison of St. John respecting the church. There is but one

fold and one shepherd. (St. John, 10, 16.) The church therefore is this fold, and Jesus Christ is the chief shepherd. He is the source of the authority which he has given to his apostles, and their lawful successors, to be pastors and ministers in the affair of the salvation of men. Hence the church of Jesus Christ is perfectly one. Now, who are the people composing this church? They are those who hear Jesus Christ, the chief pastor, who still teaches and exercises the sacred ministry by those sacred ministers whom he has constituted pastors and his co-operators for the good of mankind. Wherefore it is clear that the church is composed of those persons who believe unanimously in Jesus Christ, and in his whole word, and who participate unanimously in the means of salvation, and who are unanimously docile to the apostolical authority. This is the church of Jesus Christ.

Let not this objection be advanced that there were several churches of Jesus Christ at the time of the Apostles, because there is mention made of the church of the Romans, of the church of the Corinthians, of the Ephesians, and various other churches. For it is necessary to consider that these different names are merely the names of different countries in which the one church of Jesus Christ was springing up, a church which was then called by the apostles themselves the Holy Catholic church. Thus there was then but one faith, one only baptism; that is to say, one only sacred ministry of the apostles, conformably to the words of St. Paul to the Ephesians, before cited, 4, 5. No part of their church was separated from another part. Therefore their great rule was not proposed to men, so that any one could say, I believe in the churches of Jesus Christ, the Holy Catholic Churches; but this is their rule: I believe in the Holy Catholic Church.—*Australasian Chronicle.*

SITUATION OF IRELAND.

Article V.

Third Period.—(1692 1778)

The Treaty of Limerick stipulated, as I said before, on the one part the submission of Ireland to the British Crown, on the other the free exercise of Catholic worship. One party only however faithfully executed the conditions of the treaty, and this was Ireland; while England soon, either by fraud or force, eluded all the obligations imposed upon her. The law promulgated at that time constitutes certainly the most remarkable monument of masterful iniquity extant: a very *chef d'œuvre* of tyranny. "It had," says Burke, "an ignoble perfection: it was a complete system, full of coherence, of method and logic, compact and well digested in all its parts. It was an engine of most artful combination, and perfect in its working, as well calculated for the oppression, impoverishing of a nation and the degrading in its people of human nature itself, as ever was any devise invented by the perverse genius of man."

Let us rapidly analyse, to prove the correctness of this opinion, the principal Acts of Parliament regarding Ireland under William III. Queen Anne and the heads of the House of Hanover.

We will first notice Acts relating to religion, to that subject of so intense an interest, regarding which the Irish supposed the Treaty of Limerick had secured to them ample satisfaction, a satisfaction dearly purchased by the blood which they lavished upon many a battle field.

Religion.—Archbishops, bishops, monks and other members of the regular clergy or exercising some ecclesiastical jurisdiction, are expelled from the territory. Order is given them to leave it before the 1st May, 1698, under pain of incarceration (1.)

If after having left Ireland, such persons were to re-enter the country, such an act shall be *High Treason* and punished accordingly. (2.)

It being foreseen that these persons might find a refuge somewhere among the inhabitants, measures were taken to prevent such protection. Any individual having received or secreted one of the proscribed clergymen, shall be punishable, for the first time, with a fine £20; of £40 for the second time, and for the third with confiscation of goods. (3).

Provision too was made for means of discovering the offenders. A premium was offered to spies and informers of £50 per head for a bishop or monk whose retreat was made known. (4).

Thus were banished all the higher clergy; simple priests were tolerated, but on what conditions?

They had to take the oath of abjuration against all descendants of the Stuarts, swear to the obligation of denouncing all plots against the House of Hanover; they had to be registered in the Court of Sessions, bind themselves never to put a foot out of the county they reside in, never to officiate out of their parish, under pain of incarceration, or of deportation; and should they, after having been deported, attempt to re-enter the country, they were to be put to death. (5).

They are morever to renounce all external sign of their worship, their costume, and every title as priesthood. Catholic churches were to have no steeple or spire, no bells to call the faithful to service, no external mark of the religion to which they were consecrated, Every infringement of these regulations was punished with deportation. (6)

Pilgrimage to places made holy by some pious recollections, or by ancient traditions, were prohibited under pain of whipping (7)

The common Catholic, in the same manner as his priests, was subjected to the most vexatious prescriptions. At every hour of the day, he could be summoned by the judge to declare where he had attended divine service, who had performed it, by what offices it had been followed, who had been the persons present, &c. &c.; and the refusal to appear or to answer the examination was punished with twelve months imprisonment or with a fine, the minimum of which was fixed at £20.

To render intolerable the condition of every existing Catholic, was the main object of the above laws but the actual existent time solely was not taken into consideration; the legislator carried on his views to the future. What was more earnestly looked for, was to achieve through institutions the extirpation of Catholicism so far obtained already by armed violence. Therefore education became the subject of most serious investigation.

(1.) Act of 1698.
(2.) Ibid.
(3.) Statute, Queen Anne, 1704.
(4.) Statute, Vol. 1V. p. 200.
(5.) 1704.
(6.) George III. Vol. XII. p. 237.
(7.) Anne, 1704.

EDUCATION.— Every Catholic school was strictly forbidden. No alternative was left to parents in regard of their children; these were either to remain in most absolute ignorance, or to be brought up according to the Protestant system. Teachers belonging to the Catholic faith were ignominiously banished and should they return to their native land, they were, like the bishops, to be put to death (8)

Some of our readers might suppose that it was, however, easy to elude the severity of the law, by sending the children to foreign countries to be there educated; but the English legislator had carefully provided against this, and made it impossible that it could be executed.

Prohibition was made to every Catholic to send his child or children, abroad, or by so doing his property and that of his child or children were confiscated: And as it might happen that an infringement of the law could escape notice, the Magistrates were empowered to oblige every Catholic to appear in their presence, and upon their first summons with the members of his family, and if such summons were not immediately obeyed, the absent child was *presumed* to be educated abroad, and all the severity of the law against such a case was inflicted upon him, as well as his parents (9.)

Persecuted in the practise of his religion, deprived of the means of enlightening his intelligence, the Irish Catholic would seem to have reached a point at which he could have no more to fear from the systematic oppression of his enemies. But listen yet again. The Irishman might have aimed at rising from an inferior rank of society by dint of labour or of talent.

To frustrate this a state of double disability of property and person was to be created, and it was done as follows.

PROPERTY.—The English law of inheritance, as we all know, does not enjoin an equal partition of the paternal estate between the children; the law of primogeniture prevails resting upon the opinion generally acknowledged in England, that the division of inheritance subverts in its very basis the possession of the land.

In consonance with this opinion, the English legislator imposed upon Ireland the law of partition the Irish right of primogeniture was abolished because the principle was regarded as being too valuable, "A strange aberration," observes a modern writer, "the Catholics were subjected to a law just in itself with the view that an injustice was practised against them." (10).

A Catholic could settle no dower upon a woman of his own religion; but if that woman would declare herself a Protestant, the law bestowed on her the power of forcing her husband to forego all the rights and prerogatives of the head of a family. She could reside in a separate house and keep an establishment distinct from that of her husband; she further obtained in that case the guradianship of all her children.

Every child, other than the eldest, could by declaring himself a Protestant, force his father to grant him a stipend, the amount of which was fixed by the Chancellor, and was chargeable upon the unemcumbered part of the father's estate,

(8.) 1704.
(9.) 1704.
(10.) Gust. de Beaumont.

In this manner all the relations of home and family life were violated.

Were a Catholic to keep a horse valued at more than £5, any Protestant offering that sum to the owner, obtained the right of taking possession of the horse, were it been worth even £50 or £100. (11).

If a Catholic, owner of a horse valued at more than £5, secreted it, he was, for *this offence*, liable to an imprisonment of three months and to a fine of three times the value of that horse, whatever it might have been. (12).

PERSONAL DISABILITIES.—Most of the liberal professions were shut to the Irish, and this by law. He could neither vote at an election, nor appear as a candidate; he could fill no employment in the army, in the navy, magistracy, nor in any public department. Would he change his religion? then all obstacles were removed, all doors opened to him. Apostacy was recompensed with all that earnestness and zeal which was employed in punishing fidelity.

A Catholic could be neither a barrister nor an attorney. He could neither obtain nor grant any lease exceeding a term of thirty-one years, an insufficient time in a country where there was so much land to reclaim. The Landholder had a right to take from the Irish farmer two-thirds of the total produce of a soil, which his wearing toil had fertilised, which was watered by the very sweat of his brow!

He was excluded from all municipal corporations, and these associations alone then regulated industry. Being therefore exclusively composed of Protestants, they could at all times render all competition impossible for the Catholic merchants or workmen, either by imposing upon them taxes that were not to be paid by the Protestants, or by denying to the Catholic certain privileges which they, Protestants, enjoyed. In a bill passed the 30th June, 1698, is found a declaration of the House of Commons to the effect that as the manufactures of woollen cloths established in Ireland, *are superior to those established in Great Britain*, the former must be annihilated, and this result was soon attained in consequence of the measures that were adopted. (13).

As settlements upon mortgage would or might have led to the possession of the land, these settlements could not be effected by Catholics.

Nor could they ever act as guardians of any child.

Catholics were by the law presumed to be guilty of all offences committed in any locality. When disorders or riots took place and troops were ordered for their repression, these latter were paid by special taxes levied upon the Catholics. Had a Protestant been robbed of any property, none but Catholics, it was determined, could have been guilty of the deed, and therefore, at random, a sum was raised upon the neighbouring Catholics to indemnify the Protestant.

The next article will show the effect such laws had upon the Irish, and what means they decided upon adopting to resist such a tyranny.—*Calcutta Star, Nov.* 2.

(11.) Act of 1696.
(12) (Ibid.)
(13.) Young's Travels.—"I will," said the king in his answer to the House of Commons, "do my utmost to cause the fall and ruin of the manufactures of Ireland."

LONDON.

STATISTICS OF THE LONDON DISTRICT FROM THE YEAR *1835 TO THE YEAR 1843, BOTH INCLUDED.

CHURCHES AND CHAPELS.

Six chapels considerably enlarged in accommodation, either by the erection of galleries, or by extending the building, at Hammersmith, Kensington, Chelsea, Gosport, Portsea, and Southampton.

Four large new Churches or chapels built instead of the four old small chapels, at Bermondsey, Brighton, Reading, and Jersey.

Eight new congregations formed, and eight new churches or chapels erected, in the following places:—St. John's Wood, Colchester, Brentwood, Islington, Tunbridge Wells, Dover, Croydon, and Crayford.

Ten new missions formed and served at present by temporary chapels, in most of which eligible sites are purchased for the erection of new churches and chapels, at the following places:—Wimbledon, Wandsworth, Parson's Green, St. Leonard's, Saffron Hill, Deptford, Gravesend, Hackney, St. Alban's, Deal, and Chelmsford.

To sum these up briefly, they stand thus:—Six of the old chapels considerably enlarged, four large new chapels built in old missions, eighteen new missions formed, of which eight are supplied with beautiful new churches or neat chapels, and the other ten supplied with temporary chapels, with the immediate prospect of the erection of new churches or chapels in each.

In addition to these, we may be allowed to name the splendid church of St. George the Martyr, now in a forward state of erection in Lambeth. This magnificent structure is (exclusive of cathedrals) perhaps the largest parish church that ever was built in England. Also, the beautiful new church of St. Peter at Woolwich, which will be opened for the celebration of Divine worship about the end of next month. Another large church likewise about to be commenced in the east of London, in the Commercial-road, for which a most desirable site and spacious cemetery are already purchased and walled in. A new church is shortly to be erected at Guernsey, for which the site is secured.

After the above list was penned, we have ascertained that the mission at Southend near Soberton, Hants, has been re-opened by the Rev. John Clark, of Gosport, who has to pay a rent of £20 per annum for the chapel to the Protestant proprietor, who purchased it with the estate some years since, when the mission was closed and the chapel and estate sold, by the Jesuits. Thus far church and chapel accommodation.

PRIESTS.

The number of priests in the London district, in the year 1836, was 91; the number in 1843, is 135; giving an increase in seven years of 44!!!

SCHOOLS.

Within the last four years there have been spacious school-rooms erected in the metropolis, for the comfortable accomodation of more than, 400 poor children, in addition to the rooms already existing—namely, at St. John's Wood, Islington, and Bermondsey. Hence, the number of poor children educated in charity-schools, in and near London, in the year 1842, was 7.409. This number is exclusive of all Sunday and private schools, of which there are many in active and useful existence.

CONVENTS.

Four religious communities of ladies have been established in London and its vicinity within the last four years, to administer religious instruction and consolation to the rich and poor, and to recall the profligate and abandoned sinner to the paths of innocence and industry. These were the sacred and meritorious objects which our reverend bishop had in view when he introduced the Sisters of Mercy to Bermondsey, the Sisters of the Good Shepherd to Hammersmith, where these communities are in a most flourishing state, under his lordship's fostering care as are also the ladies of the Sacred Heart at Acton, and the Nuns at Isleworth. He has also the merit of being the first who has established these respective orders in this country.—*Tablet, Sept.* 23.

* We take up this date as the increasing infirmities of the late lamented Bishop Branston, threw the active duties of the district then, on the present V. A. L. D.

STATE OF CATHOLICISM THROUGHOUT THE WORLD.

"*Discourse pronounced at Rome at the opening of the Academy of the Catholic Religion in the year* 1843, *by the Cardinal Pacca, Dean of the Sacred College, Bishop and Legate of Velletri, &c.*

"It is with a true pleasure, illustrious academicians, that I am this year charged with opening the course of your wise dissertations. I am happy too in felicitating you on the literary labours you have undertaken for the defence of our holy Catholic religion. You have known how to unite the force of reasoning with the riches of learning, for the purpose of combating and destroying the lying and hateful accusations which heresy and schism have multiplied against the Sovereign Pontiffs, in representing as the tyrants and oppressors of nations those who have been the benefactors of humanity, the true authors of so many excellent Christian and civil institutions, of which strangers have daringly endeavoured to attribute the honour to themselves as if it had been their proper work. Would that I were able, at the same time, to inspire your courage with a new ardour in this glorious and useful enterprise.

"We cannot dissemble. In different parts of Europe the Catholic religion is attacked either by open violence or by perfidious secrecy and dark machinations; but from the midst of this lowering and frightful horizon there break forth some luminous rays, the consolatory forerunners of a better and a happier future.

"I shall endeavour, then, to point out to you the end which your labours should have, to retrace before you the principal vicissitudes of the Catholic Church in this age—to paint for you, together with the actual situation of this same Church that of the dissenting sects, and to propose to you conjectures which we may form as to the future, conjectures which inspire me. The long residence I have had in different countries in Europe, and the numerous interviews which I have had with men, with *savans*, with ministers even attached to divers errors opposed to the Catholic faith, and, in fine, the experience gathered in a time so fruitful as our own in great events—these have followed each other so rapidly that in a few years we could flatter ourselves that we had lived more than a century.

"You will give to these considerations that degree of importance only which to you shall seem meet; for my part I shall apply to myself those words of the Prophet Joel.—'Seniores vestri somnia somnabunt,' c. ii. p. 11,

"When I arrived in Germany, in 1786, it might be said that the churches and the clergy of that country were at the top of human greatness. Two archiepiscopal sees were occupied by a brother of the Emperor then reigning, and by a son of a King of Poland, Elector of Saxony. At the head of the other archiepiscopal and episcopal churches were placed prelates allied to the most ancient and illustrious families. Vast portions of the soil of Germany, the most fruitful and the fairest, belonged to the clergy, with a right of temporal lordship which stretched over many millions of subjects. Great in the empire were the authority and the influence of the clergy. In the electoral college, over eight electoral members, three were ecclesiastics—the Archbishops of Mayence, of Treves, and of Cologne; the college of princes was presided over by the Archbishop of Salzsburgh, and all the bishops, as well as a great number of abbés, brought their votes into the diet. All this opulence, and splendour, and power, disappeared before the unjust domination and the rapacious sacrilege of the eighteenth and nineteenth centuries, and the clergy of Germany are now reduced to that state of dependence and of mediocrity in which nearly all the remainder of the Catholic clergy are placed.

"But shall we in this recognize an evil to the Church? I dare not say so. I consider that the bishops deprived of temporal domain, which might be very useful for the sustainment of the ecclesiastical spiritual authority, when it was applied to that object, and despoiled of a portion of their riches and power, will be more docile to the voice of the Sovereign Pontiff; and that we shall see none of them treading in the footsteps of the proud and the ambitious Patriarchs of Constantinople, nor pretending to an almost schismatical independence. Now also the Catholic population of all these extensive dioceses will be able to contemplate in the pastoral visitations the face of their own bishops, and the sheep shall at least occasionally hear the voice of their own pastor. In the nomination of canons and dignitaries, and of chapters of Cathedrals, they shall have more regard, perhaps, to merit than to illustrious birth; it will no longer be necessary to brush the dust from the archieves to establish among other qualities of candidates, six quarterings of nobility; and ecclesiastical titles shall be no more what they had been, surrounded with wealth; no more shall be witnessed what has been more than once beheld—the moment a high dignity or a rich benefice was vacant, nobles, who up to that moment had no other post but one in the army, laying aside their uniforms and their military decorations, and, all of a sudden, invest themselves with the dignity of canons, and ornament with rich and brilliant mitres heads which but a few years before bore helmets. The grave ideas of the sanctuary did not always prevail over those of soldiery. We may then have henceforward less rich, it is true, but better instructed and more edifying pastors.

"With respect to the different sects which are found in Germany, the obstacles that opposed themselves to the return of their members to Catholicity are equally diminished. There are states and governments which as yet name themselves Protestant, but in which Protestantism no more exists. That which the apologists of the Catholic religion predicted in the sixteenth century has been fully accomplished—the principle of private judgement triumphant, and each Protestant claiming for himself the right of explaining the sense of Scripture, by little and little all the dogmas which at first preserved the pretended reform have disappeared, and it but remains for its adherents to fall into pure deism.

"At the commencement of my residence at Cologne, it happened one day that I was entertained by a Protestant diplomatist—a well-instructed man and distinguished writer; the conversation fell on the scientific journals which were then published in Germany. This diplomatist informed me that for some years there appeared in Berlin a catalogue entitled 'Bibliotheque Allemande Universelle' (the Universal Library of Germany), and that in that they professed various reforms in matters of religion such as they expected from protestantism I desired to have the early volumes of this journal, and to apply myself to reading them. Behold, then, in a few words what were these theological reforms. The inspiration of holy books, of the Divine scriptures, was rejected; they did not say a word of mysteries, very reasonably, because they did not admit them at all; there was no question whatever of a ministry and ecclesiastical hierarchy—in a word, in their pretended outline of evangelical religion, there was no trace at all of the Gospel. From that time a portion of the Protestant ministers—that is, the leading portion of the sects—have already fallen into similar errors; and many ministers have carried their incredulity so far as to openly ridicule the most holy things.

"After the death of Frederick II. many Protestant ministers had no shame, in administering baptism to children, to substitute for the adorable name of the august Trinity the name of that unbelieving monarch who had just died. Since then secret societies and political revolution struck the last blow at religious ideas, so that, as I have already said. Protestantism exists no longer but in name. But this frightful abyss into which the heterodox sects have fallen, offers, in my opinion, to very many Protestants a felicitous facility to return into the bosom of the Catholic Church. The heart of man cannot divest itself of religion, and when his intellect casts off the yoke of those errors which in his youth he had contracted, and when he rids himself of the principles of a false education with which he was imbued, it becomes easy for him to discover the light of truth. The number of conversions daily taking place from heresy to Catholicity strongly bears out my opinion.

"But if we behold in Germany rays of light and hope for the Catholic Church breaking even from the bosom of dark errors, France, in the vista, offers to our view an horizon still more consoling. From the first ages, the churches of Gaul distinguished themselves by a singular attachment and a filial devotion to the Chair of St. Peter; from that time also they fought with an ardent zeal against every rising heresy. During a long succession of centuries we have seen this strict union perpetuated with the mother church of Rome; and these churches, these children devoted in their fidelity, merit at our hands a glorious recital.

"From the sad and unhappy days of the sixteenth century, in which the sects of Luther, of Zuinglius, and of Calvin, made their escape from the gates of hell to inundate Europe, the Sorbonne, at the head of all the other universities, raised itself up all of a sudden to defend the pure and ancient doctrines of the Church with all the vivacity and ardour which characterised the French nation."—(*To be Continued.*)

MISCELLANEA.

ROME.—On the great Feast of the Assumption of the Blessed Virgin Mary, 15th ult., we had the consecration of two bishops in the Church of St. Agatha. The Right Rev. Dr. O'Connor (from Cork) was consecrated Bishop of Pittsburgh, in Pennsylvania, N. S., and the Right Rev. Dr. Sharples, coadjutor to the Right Rev. Dr Browne, Vicar Apostolic of Lancashire, with the title of Bishop of Samaria, *in partibus* His Eminence Cardinal Fransoni, assisted by two other prelates, performed the imposing ceremony. The students of the Propaganda of the English and Scotch Colleges joined those of the Irish college in choir Dr. O'Connor was formerly a student of the propaganda, and afterwards spent some time in the Irish college of St. Agatha at Rome. He has been until lately for five years in America where he distinguished himself so much for his piety and learning, that all the bishops of the United States petitioned his Holiness to have him promoted to the new see of Pittsburgh, though he was most anxious himself to be exempted from that dignity. Dr. Sharples is a native of Lancashire. It was expected that he would have been appointed Coadjutor Bishop of Malta. However, he will have a greater field for his labours at home, and there is more need for a man of his merits in England than there is in Malta. "I suppose," adds our respected correspondent, "you have seen the accounts of the late Synod in Baltimore. There are to be erected six new bishoprics, so that the bishops in that republic will soon be equal in number to those of the Irish hierarchy."

His Holiness the Pope is in the thirteenth year of his pontificate, and on the 18th instant will have reached the seventy-eighth year of his age.—*Almanack of the Holy See.*

The oldest of the Princes of the Church, is Cardinal Bassi, now in his eighty-eighth year; the youngest is Cardinal Swartzenberg, aged thirty-four. The dean of the sacred college is Cardinal Pacca, who was promoted to this dignity in 1801, *(ibid)* and who within the last four months pronounced in the capital of the Christian world; a discourse which was eagerly listened to by the most exalted audience that modern Rome has seen assembled. Its subject was *the State of Catholicism in Europe;* and although his truly venerable Eminence refused his consent to its publication at the time, it was printed in the *Univers* of Saturday and Sunday last, and we may hope again to call to it the attention of our readers,

To return to the sacred college, 51 of its members have died since the 2d of February, 1831, when the sovereign pontiff ascended his throne.

There are in the Catholic Church, 8 patriarchs, 102 archbishops, and 490 bishops; besides 81 episcopal sees, now vacant or filled by bishops suffragan. These numerous vacancies are owing to the state of religion in Spain, Portugal, Russia and Poland. The Propaganda has under its special direction vicars apostolic in Africa, 13; in America, 15; in China, 15; in the East Indies 8; in the Indian Ocean, 5; and in other parts of India, 3; in Germany, 3; in Turkey, 7; at Gibraltar, 1; in Greece, 1; in Sweden, 1; in Holland, 6; and in England and Scotland 12. The Holy See is represented at foreign courts by 11 nuncios, internuncios and chargé d'affaires. The ports of Lisbon and Madrid are unoccupied.

GERMANY.—They write from Wurtzburg, on the 28th ult., that His Holiness has addressed to the Bishop, Mgr. Georges Antoine, a brief, dated the 9th ult, in which His Holiness expresses his satisfaction at the solemn manner in which the 1,100th anniversary of the bishopric of Wurtzburg had been celebrated.—*Augsburg Gazette.*

SWITZERLAND.—The Diet has definitively declared for the re-establishment of four, out of eight, suppressed convents in the Canton of Argovia. But will this decision terminate the struggle? No. The constitution has been violated; wherefore should the Catholic cantons be called on to respect it more than their adversaries? In political affairs a fierce civil war rages in the canton of Valois.—*Univers.*

HOLLAND.—The Catholics of Apelvoorn are in hopes of seeing very soon a church consecrated to their devotions in that place. His Majesty the Count of Nassau has promised to contribute ten thousand florins towards the expences of its construction —*Journal de Bruxelles.*

IRISH AND SCOTCH STUDENTS AT ROME.

On the 6th of September, the Roman College premiation took place in the church of St. Ignatius, which forms part of that establishment. The Irish and Scotch Colleges distinguished themselves as usual. The Rev. Michael Coghlan and the Rev. Richard Wilson, both of the Irish College, were created Doctors in Theology, and Thomas M'Hale, of the same College, Doctor of Philosophy. Several of the same College received the degrees of Bachelor and Prolyte in Theology and Philosophy. Amongst others who were created Prolyte was the Hon. Wm. Clifford, son of Lord Clifford. The medals taken by the Scotch and Irish were as follows:—In Scripture, Laurence Forde, Irish College. Forenoon class of Theology, first medal, Richard Wood, I.C. Afternoon class, Æneas M'Donald, Scotch College, drew lots for the second medal. Hebrew,—William M'Donell, S.C. Moral Theology,—1, William M'Donell, S C.; 2, Æneas M'Donald, S.C., closely followed by James M'Donald, I.C. Ethics,—1, John Carmont, S C; 2, John Aylward, I.C. Physicochimia,—1, John Carmont, S.C. Logic and Metaphysics,—1 Joseph Curtis, J. C.; 2, John Ritchie, S. C. Greek,—John Ritchie, S.C. Second class of Humanities,—Latin, 2, William Downie, S.C. Greek, Francis M'Kerrell, S.C. This amount of success is considered splendid, and both Colleges have retired to their country residences to repose on their laurels and recruit their strength for another year's struggle, and (let us hope) even more glorious success.

The Right Rev. Dr. O'Connor and the Right Rev. Dr. Sharples, lately consecrated in Rome, had left that some days; were expected to arrive in Ireland about this time. The Rev. Mr. Lynch, O.S.A., has left Ireland for Rome.

ASTON.—The Right Rev. Dr. Walsh administered the holy sacrament of Confirmation at Ashton-hall Chapel, on the Feast of St. Joachim, to seventy-two persons, forty-three of whom were converts from Aston and Stone.

THE

BENGAL

CATHOLIC HERALD.

' One body and one spirit—one Lord, one faith, one baptism.'

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THE NATIVITY OF OUR LORD.

And the WORD *was made flesh and dwelt among us.* John 1,14.

St. Paul in his Epistle to the Philippians exhorts us to rejoice in the Lord always, and to shew that it is not a matter of option with us to rejoice or not, but a strict duty, he repeats emphatically his admonition—"*again, I say, rejoice.*" The motive of this spiritual joy is assigned by the Apostle in the next verse, "*The Lord is nigh.*" If therefore we are bound as Christians to rejoice in the Lord always, because the Lord is always *nigh*, we have a more special obligation to rejoice and be glad spiritually at Christmas when we are called upon to celebrate the *presence* of the Lord amongst us, under all the endearments of love, *The word was made flesh and dwelt among us.* Who can hear and believe this announcement without being transported with joy? The angels heard it in heaven and deserted in myriads the mansions of bliss to contemplate on earth the prodigy of love, and to rejoice over it. The shepherds of Bethlehem heard it, and they deserted their flocks in the dead of night, made a journey to see the wonder, and returned glorifying and praising God for all the things they had heard and seen as it was told unto them. This announcement by anticipation filled the prophets with rapture and made the just sigh for its fulfilment. *Abraham your father rejoiced that he might see my day; he saw it and was glad. Ye heavens, send him down in dew, ye clouds, rain down the just one; and, thou, earth, be opened and bud forth the Saviour.* Many prophets and kings desired to see the things which we see, and saw them not, and to hear the things which we hear, and heard them not; and shall we not rejoice that Christmasday is come once more, to renew those peculiar blessings by which God has so mercifully distinguished us above kings and prophets! The people of God in captivity suspended their harps on the willow, and refused to rejoice in the land of their degradation, but while the angel that announced to the shepherds the birth of the Redeemer, does not deny that this earth is still an exile, he assures us that we have nothing to fear, that our deliverance is at hand, and that it is time for us to rejoice, because our Saviour is born. "Fear not, said the angel, for behold I bring you good tidings of great joy which shall be to all the people. For this day is born to you a Saviour who is Christ the Lord, in the city of David." This is the day which the Lord has made, let us exult and rejoice in it. Let us rejoice because God is glorified, because the prince of this world is about to be despoiled of his power and armour, and the peace of redemption is preached to man. Let us rejoice because our deliverer is born, because the enemies of our souls are humbled, because we have found what we lost, because our nature is exalted and dignified by a mysterious union with the Godhead, because the WORD is made flesh, that he might make us partakers of his glory. Let us rejoice though we be poor and despised by the world, for the king of glory is born in poverty and cast out from the habitations of men. *There is no room for him in the inn.* The birds of the air have their nests, and the foxes have their dens, but the Son of Man has not whereon to lay his head. The good tidings of great joy which shall be to all the people, are first announced to the poor. The blind, the dumb, the deaf, the infirm and the lame are invited to participate in the joy which the birth of the newborn king sends forth to the bounds of the earth; and even the dead are not excluded from a share in the rejoicings by which this happy event is celebrated. This divine infant is come to carry our

infirmities, to give sight to the blind, hearing to the deaf, speech to the dumb, health to the sick, life to the dead, and to preach to the poor the truths of salvation. Though our spirits should by oppressed by temptations, though our characters should be lacerated by the tongue of calumny and slander, though we should be the victims of reproach and persecution and treachery from professed enemies or false brethren, we cannot but rejoice if we be men of good will, for the prince of peace is born to be tempted and to conquer temptation, to be tried in all things, and in all things to overcome, to be persecuted, calumniated, and reviled unjustly; to be betrayed, and to suffer innocently the penalty of crime, to endure the miseries of war and strife and to bequeath peace to the patient imitators of his life and example. In patience, he says, we shall possess our souls, no matter what we may have to endure, and the peace which the angels proclaimed at his birth to men of good will, he bestows at his resurrection on his followers. *Let us go over to Bethlehem and see this word that is come to pass which the Lord hath shewed us.* Let us go with haste to the stable where we shall find Mary and Joseph and the Infant wrapped in swaddling clothes and laid in a manger, and while we contemplate the humiliation, the destitution and helplessness of the infant Man-God, let us listen with the ears of Faith to the multitude of the heavenly army praising him and saying—"Glory to God in the highest and on earth peace to men of good will." Let us hear the eternal Father proclaim, "let all the angels of God adore him" "Thou art my Son, to-day have I begotten thee," and while we are commanded to adore the power of God clothed in weakness, the brightness of glory veiled in obscurity, and the immensity of the divine nature in an infant frame,—a king without a crown, a monarch without a throne, and a ruler without a sceptre, let us not be scandalized with the carnal Jew and the proud Gentile, "Blessed is he, says the Messias, who shall not be scandalized in me." "Blessed are they who have not seen and yet believe." The Catholic Christian alone therefore, is truly blessed in the incarnation and birth of the Son of God—he alone can believe without seeing and inherit the blessing of a faith such as the Redeemer recommends. Let us suppose a Protestant in the number of the shepherds who were invited by the angel to come, and see the word made *flesh* and laid in a manger in all the weakness and helplessness of infancy; how many objections would not his principles suggest to stagger the faith of his companions, and to deride their simplicity. The apparition of an angel ought to be considered a delusion of the night, according to his ideas; and to believe that the Creator of heaven and earth could be *made flesh*, or that a weak and speechless infant, apparently differing in nothing from other infants of the same age, ought to be adored as the God of men and angels, would be regarded by him as a blasphemous absurdity; and if the Catholic shepherds should allege in defence of their own belief, the declaration of the angel so clear and explicit, the promise of God to the patriarchs, and the predictions of the prophets, he would tell them that their senses must not be contradicted, and that while they can see and feel nothing but the flesh of an infant, it would be absurd to adore the power and the essence of God. Those who deny the WORD made flesh in the Blessed Eucharist, would have also denied Him in the manger had they lived at his birth, and with the same consistency. This Divine Infant is born for the fall and resurrection of many in Israel, in the beginning and to the end of time a sign to be contradicted, a stumbling block to the carnal minded and a folly to the proud; but blessed is he that is not scandalized in him; blessed are they who have not seen and yet believe;—these are the men of good will to whom the birth of the Son of God brings peace, who can rejoice in the Lord always, especially on Monday next when the praises of the celestial choirs will be echoed back to heaven by the Church on earth, and all nature will rejoice in the celebration of the Redeemer's Nativity.

THE TRUTH OF REVELATION.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made; his eternal power also and Divinity, so that they are inexcusable. Rom. 1. 20.

What are we to understand from the visible creation, and from the appearances which the heavens daily present? The Heathen, unenlightened by revelation, is inexcusable according to the teaching of St. Paul, if he fail to infer by the aid of reason, an eternal power and Godhead as the only competent artist of nature's frame-work, and as the first cause of all that he beholds. The Heathen Philosophers of antiquity were remarkable for the acuteness of their reasoning powers; they examined the wonders and the laws of nature with perseverance and considerable success; they were delighted by its beauties, they admired its laws, and were astonished at the vastness and variety of its operations; but they failed to adore with humility what transcended the powers of nature, and hence they did not learn what the impressions of their own minds would teach them. They viewed nature in the pride of selfishness, not in the

humility of true wisdom, and *professing themselves wise they became fools.*

We walk, thank God, in the light of revelation, and are left no longer to trace the path of duty through the moral waste of life, by the faint and flickering ray which natural reason sheds upon its darkness; but if Christians be found to combat the truths of revelation by the teaching of reason, are they not more inexcusable than the Heathen, if they fail to believe and practise what reason teaches in accordance with revelation.

Let us then examine the teaching of reason on the point on which the Ancient Philosophers and the Heathen world so grievously erred. Let us assume that an eternal power and divinity may be inferred from the phenomena of nature; that God has been pleased to give us an image of his immensity in the vastness of creation, of his power, in the irresistibility of nature's laws, of his glory and superiority in the brightness of the sun and its influence on our planetary system, and of eternity in the circular revolution of the spheres; in one word, that he impressed on all his works the seal of the divinity, and that as he has made man in a particular manner to his own image and likeness, he holds before him the face of nature as a mirror, in which he is invited to contemplate the reflection of his Maker's attributes. Let this be assumed, and let man be asked by the aid of reason to infer the invisible things of God from those which are visible; what conclusion shall he arrive at respecting the attendants of the creator and their agency? The sun which he beholds above his head in meridian glory, does not travel the circle of time unattended; though it is the source of light, it is not the only sphere which irradiates the earth and cheers its darkness; and while it is the centre around which the heavenly bodies revolve and its influence is every where felt, there are also subordinate centres and subordinate attendance among the spheres, such as that which the Apostle describes among the members of the mystical body of Christ—"So we being many are one body in Christ, and every one members, one of another."

While man therefore sees in the Sun the most perfect visible image of God; while he sees that luminary, as it were, delegating a portion of its light and influence and the functions which such delegation implies, must he not reasonably infer, that thus too, the Ancient of days who dwelleth in light inaccessible, communicates his power and will to his attendants in eternity, and commissions them to execute in time the functions of delegated authority. This inference by reason from the phenomena of nature, is verified by revelation, as every one who opens the pages of the Old Testament must see. Since God therefore does not derogate from his incommunicable attributes by employing the agency of his angels to execute his will, so neither is the subordinate and relative veneration which man pays to angels derogatory to the supremacy of the Godhead. But let us hear the comments of the Protestant critic on this inference. There is, he says, but one God; to venerate the angels and saints or to ask the aid of their intercession, is to make to ourselves many Gods, and to derogate from the honor of the Redeemer who is by excellence and by office an intercessor for us, and so on without end.

Lift up your eyes towards heaven, and contemplate the blue expanse of the spangled firmament. There is but one Sun which is now invisible, but he has left us the reflection of his power, and benevolence, and glory, in the cheerful twinkling of a thousand orbs, and more particularly in one whose beauty and magnitude seem to point it out as the ruler of the night and the queen of the starry host. If the benighted seaman directs his course by the victorious and reflected ray which one of these orbs sheds on his watery track, is he guilty of astronomical heresy? Does he make to himself many Suns, and derogate from the honor due to the source of light? Does he thereby despise the Sun or impeach him of darkness, and proclaim that it is safer to travel by star light than by the light of day? Not at all; but being obliged to travel by by day and night, as man through life, he wisely avails himself of the benevolent wisdom of nature's laws by deriving from the Sun such aid and guidance as the Sun alone can give, and from the Moon and Stars such assistance as they can afford. If this argument should seem to any one not quite so satisfactory as we are disposed to think it, we recommend him to reflect on the words of the Apostle—"the invisible things of him from the creation of the world *are clearly seen, being understood from the things that are made*;" and if he still hesitate to accompany us to the end of our conclusion, we claim his attention to the prefiguration of the *New law* in the shadows of the *Old*, as an illustration of the scheme by which Providence prepares us for the invisible and future, by the visible and present; and here we leave him at least for a week.

DURRUMTOLLAH CHURCH.—In the Church of the Sacred Heart of Jesus, a solemn High Mass will be celebrated on Christmas Eve, at midnight, by the Rev. Mr. Goiran. The Very Rev. Dr. Kennedy will preach after the Gospel.

ST. THOMAS' CHURCH.—Our readers will learn with pleasure, that during the last week a beautiful Marble Altar arrived in Calcutta for St. Thomas' Church. It was, we understand, made in Rome under the inspection of the Rev. Professor Palma, a Clergyman not less distinguished for his devotion to the fine arts, than for his profound knowledge of history and theology. We congratulate our fellow-catholics of Bengal, on the pleasing circumstance, that the first Marble Altar in India, is destined for one of their Churches.

On Christmas Eve, at midnight, there will be a Solemn High Mass, the Rev. Mr. Havers will preach after the Gospel, and a collection will be made for the Orphanage. On Christmas day there will be a low Mass at 7 o'clock, followed by a High Mass at about 8. Benediction will be given after the 3d Mass. There will be no evening service on Sunday or Monday.

CATHOLIC CATHEDRAL.—On Christmas Eve a Pontifical Mass will be celebrated at midnight at the Cathedral by the Most Rev. the Archbishop Vicar Apostolic of Bengal. His Grace will also preach on this occasion, and after which a collection will be made for the Orphanage.

HONG-KONG.

We have been favored with the following excerpt from a private letter from Hong-Kong dated 4th August last:

"Since you left, Hong-Kong has made such rapid rise in Buildings &c. that you would be surprized to see the place again. The Catholic Church is a splendid Edifice and is worthy of the object for which it was consecrated. I think it is superior to your Durrumtollah, and is calculated to hold upwards of a thousand people within its walls. There is a Seminary adjoining it, which is also a noble building. As for the Protestants they have not a single place of worship here, except that of the Baptists, and Churchmen are not very anxious to go there."

We publish the following letter of acknowledgment from the Very Rev. Fr Antonia Feliciani, for the contributions raised here for the School and Church at Hong-Kong:

MR. J. MERCADO.

DEAR SIR,—On receiving on the 14th July from Messrs. Lackersteen and Brothers a Bill, the result of the Collections made at Calcutta in behalf of the Church and Schools at Hong-Kong, I could not but feel a sincere gratefulness for you, as I know you have been the promoter of our petition to the pious gentlemen of that city, for you lent your hands to the collection by receiving the subscriptions, and being so liberal a subscriber yourself. I wish you the most precious blessing of God, and would be happy to show you in a better way my thankfulness for it; but the only thing I can do now, is to beg you and other Donors to accept the tender of my services, with my best compliments and respects.

I have, &c.

FR ANTONIO FELICIANI,
Procuradore della Sac. Con. di Propaganda.

LETTER No. VII.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—*Protestant Unity!* It is difficult to determine where this rests, or rather where you profess it is to be found; if one attempts to discover upon what base your pillar of Unity stands, he instantly finds it but a vapoury shadow assuming different forms—a thing of your imagination, but of no real existence; in truth the terms 'Protestant and Unity' bear adverse significations, it is a contradiction of facts as well as terms, and highly illogical, to maintain that a body which protested and separated from another body, and whose individual members protest in turn from each other, celestial chare continually sub-dividing into opposite Churches has a collective or a separate Unity. Reason once rejects such a fallacious assumption without appealing to the powerful illustrations of facts, or to the records of history, and the word of God clearly affirms, "*that a house divided against itself shall not stand.*" Could I but hope you would give this its due weight, it would become unnecessary for me to say another word on the subject, but alas! I know with what callous indifference you view the religious disruptions around you; you look upon them as you may do upon the quarrels of your neighbours, as if they affected you not, or you survey them much with the same sort of feeling as those do who are habituated to the sight of dead bodies, with the greatest unconcern; would then I could dissect and represent *these your bodies* to you in their most fearful forms, as they really are, that you might see the terrible corruption there is going on within, and not be deceived by exterior appearances, and which to a casual and indifferent observer may seem to have as yet undergone but little decay, yes, mummy like the body. Protestantism may be made by artificial means to retain some resemblance to the original, and be worked so as to represent the imperfect bust of Christianity, but the heart, the vital part, the spirit is gone, or rather *never was there*, that spirit which bore the image and the stamp of the Divinity—that spirit of Unity derived from the

Holy Ghost. But suppose, my friends, I grant you for a moment what you cannot rightly assume that Protestantism has Unity, and which I will do much in the same manner as I might allow you to build a castle of cards, merely that I might presently blow it down. Will you have it then that Unity exists in your Churches collectively or individually? *Unity in the collective body of Protestants! What!* have you any regard for truth, nay, I appeal to your honor, if you will assert this in the face of facts as clear as the sun which shines over your heads. Pause I entreat you; look around you, and take within the orb of your mind's eye the Protestant world, and tell me candidly, honestly and conscientiously what do you behold? what, but a fearful sight, one universal disruption and disunion; an inundation of human opinions carrying you to and fro, as we see at times particles of a wreck tossed about on the wide ocean, it is undeniable. Well, look at your sects individually, they at least you will say, taking them apart from one another, "have Unity of spirit in the bond of peace." Are you really going to claim this for them, and burlesque the "*one* glorious Church of Christ?" Are you going to offer such an insult to the Mighty One of Heaven? and yet tell me you are sane; are you positively going to break "*the mountain of the house of the Lord—The house of the God of Jacob—The Temple of the Holy One of Israel,*" into some hundreds of fragments—into temples from which will resound contradictory doctrines that will be proclaimed to be professedly *His* This is much upon the same maxim as if the keeper of the King's Jewels deemed it judicious to break into a hundred fragments a jewel of a peerless price, and then were to endeavour to demonstrate to his Sovereign and to all around, that each fragment was as valuable and perfect as was the whole jewel when it existed in its sound and united state; a lunatic asylum, if not worse, would be his future abode, yet the analogy is not complete, there would remain this vast difference betwixt the two, as there always must be between an earthly gem as here supposed, and a heavenly one, the Church as to her spiritual essence; a piece of the first might be broken off without changing its quality though deteriorating its value, but the faith of Christ's pure Church cannot be intermeddled with, either in subtracting therefrom or adding thereto, without destroying its divine nature, for breaking one point of the law is the same as breaking the whole, so subverting one point of faith in Christ's Church is the same as subverting the whole. Do then, my dear friends, have compassion upon your souls. Have you not read, "*that the gates of hell shall not prevail against it, the Church of the living God,*" and shall we inmates of earth —beings of a day, imagine *we can* either *corrupt* or *reform it*, that *we can* either pull down the house of God or rebuild it? monstrous belief! iniquitous presumption! when we are told that the powers of hell itself shall not overthrow it, and when on the other side, we are promised, that He Himself, the Omnipotent God, will be with His Church '*even unto the end of time,*' shall we then, I say, believe that we can by our powerless breath, or puerile hands, however pestiferous or sacrilegious they may be, shake *that* '*rock*' upon which Christ says, "*I will build my Church*" and upset the building itself!! Stop the sun in his course, then you may try and stagger the faith of the Catholic Church in the promises of God; but you cannot, therefore we look upon the declarations of your *reformers* and after divines as most iniquitous and blasphemous, being totally at variance with the divine assurances. Luther says, "*men had long been in Egyptian bondage, and had been so foolish as to serve more absurd false Gods than any which the heathen nations ever served,*" or as you have it in your Book of Homilies '*Perils of Idolatry,*' that, "*all Christendom —clergy and laity, learned and unlearned, every man, woman, and child were drowned at once in damnable idolatry for* 800 *years and more,*" Yes, every human soul, according to this *godly doctrine*, from the South to the North Pole, were drowned for about 1000 years in this universal deluge of idolatry and corruption, until, as Bishop Tillotson says, "*Luther arose, and for a long time stood alone.*" Ah! glorious Isaias, what came over your inspired prophesy *then*? "*Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night, they shall never hold their peace,*" 62nd. c. 6 v. But lo! 'Luther arose' after, as you say, a night of darkness of a thousand years, and we see you as the divided offspring of his spirit faithfully transmitting to your children not his faith *wholly*, but his principle, and which is diametrically opposed to unity; a principle of so self-destructive a nature, that like some of those unnatural animals we read of, it continually strives to destroy its own offspring as soon almost as brought to life. I am supported in this assertion, not only by what is passing before your eyes, but by the testimony of your own writers; your Bishop Milner in one of his early editions of his Church history says, "These were but the beginning of that strife and contention, which continued for a long time afterwards to afflict and divide the Protestants; the Churches but recently reformed were torn to pieces between Luther and Zuing-

lius," '*the beginning*' *a long time afterwards.* Ah! my friends, when are you to see the end of your divisions? Never, until this principle, scorpion-like, destroys itself, or as one of your great Church pillars, Dr. Thorndike, says, "That not the reformation only, but our common Christianity, will be lost in the divisions which will never end otherwise." Thorndike on Forbearance, p. 19. and what is the context to this? It is this in the Dr.'s own words, "I am very confident that *no* Church can separate *from the Church of Rome, but must make themselves schismatics before God*, and it is out of love for the reformation, that I insist on *such a principle as may reunite us to the Church of Rome*, being well assured, that *we can never be united with ourselves otherwise*"—and what are Luther's and Zuinglius' Churches now, but shreds and patches of what they were, you are striking them off in interminable numbers. But let me come nearer to the point, to your pretended Unity; we have often to read of it both ways, collectively and individually; at one moment we are told that each Christian denomination or different Creed, forms a branch of the Protestant Tree, and that thus embodied they constitute the Church of Christ, and have Unity, that sort of unity, which, "*agrees to disagree.*" If again we turn over a leaf or two, we shall find *each sect* considering itself singly as Christ's Church, without reference to the others; for instance, the Church of England would reckon itself a perfect Church if none of the others were in being, so would the Kirk of Scotland—so would the Lutheran—the Quaker, and doubtless every other sect in like manner would look upon itself the same, and would inwardly rejoice, and heartily thank God were all the others to die off. Lord Brougham speaking in Parliament on the late Factory education bill remarked, "The Church was anxious to educate the people, but the Church was still more anxious to get the better of the sects; the sects were anxious to have popular education, but the sects were still more anxious than this to overthrow the Church"—the parent would destroy the offspring, the offspring the parent! but this is the natural working of the system, like a volcano consuming itself. There is consistency in it too, in this spirit of mastery; each sect we must in fairness suppose counts itself as the only true teacher and expounder of the Bible, and that all the others are in error either in a minor or a greater degree, the conclusion then is but natural and in accordance to the spirit of true religion to assume, that each denomination would be delighted at the others' downfall, and would wish to draw over all other sects to its own way of thinking; at this moment we see the Bishops, the Clergy, and the laity of the Church of England sound the alarm at the fearful conflagration which has broken out within her own premises, the dreaded Tractarians' of, as it is said, '*pestilential heresy*,' and the Kirk of Scotland from a different cause beats the tocsin in the North against her '*pestiferous schism*,' each exclaiming, 'the Church of Christ is in danger,' yet though they profess to be twin-Sisters, there appears not to be the least fellow sympathy between them, because they want the cement, unity of faith, and unanimity of spirit. But do the Dissenters partake of the alarm? *Not they indeed*, consequently upon there being no spiritual fellowship betwixt them, nay, it cannot be concealed, but they calculate upon the old adage, 'it is a bad wind that blows no one good,' what may *be death* to these *two Established Churches* may *be life* to themselves; they may rise perhaps upon their ruins only to crumble down in their turn. There appeared a few months ago in a respectable Indian paper—one of the organs of Dissenters, an account of the "*Episcopalian Methodist Church*" in the United States, and the writer in noticing "the gratifying statement relative to the spread of the Gospel," relates that the increase of members to that Church during the year, according to the minutes of conference, amounted to 1,20,123 souls!! thus is the ignis-fatuus of the Reformation ever kept moving and shifting, generation after generation has gone down into the grave, and each has seen since that era more than one new religion introduced. Divide 300 sects, or so by 3 generations, and you have about the average quotient of sects for each age! a *pretty produce indeed—a beautiful evidence of your Unity!!* The Bishop of Salisbury in his Printed Sermon preached in St Paul's Cathedral 27th May 1842, observes, "whatever be the faith, and zeal, and labours of such, the fact of the torn and divided state of the Church, and that of the comparative sterility of our Missions, do but the more press themselves upon our notice."

Yours faithfully,

——— C. A. C.

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STATE OF CATHOLICISM THROUGHOUT THE WORLD.

"Discourse pronounced at Rome at the opening of the Academy of the Catholic Religion in the year 1843, by the Cardinal Pacca, Dean of the Sacred College, Bishop and Legate of Velletri, &c.

(Continued from our last.)

"All the world knows the generous efforts which were made by the Churches of France in the following ages to beat down and overthrow the hydra of Jansenism; but in this age also, and precisely in the year 1682, the clouds began to eclipse in part the ancient splendour and glory of these churches. Nevertheless, this obscuration did not last a long time—it was soon dissipated—a terrible revolution broke out in the kingdom, bearing its frightful consequences in its train, and among others that which never fails—namely, persecution against the church. Then the illustrious French clergy learned that which other countries do not to this day understand, that the Episcopal body and the clergy of a nation strongly bound and attached to the chair of St. Peter, form an impenetrable phalanx against all the attacks of a false policy and philosophic impiety leagued against it; it re-learned its ancient courage and filial devotion to the Holy See, and from that age till the present it has shown itself anew by its works, by its writings, by its zeal for the propagation of the faith, the most affectionate and the most submissive child of the holy Roman Church. It is true that this kingdom still cherishes many enemies of religion, and that its churches do not assuredly enjoy a perfect tranquillity—but could it be otherwise?

"When the sea is violently chafed and angered, the agitation of the waves does not cease all of a sudden with the tempest, and it is but slowly and by degrees that the waters subside into their early calm. Religion and the churches behold themselves still attacked at every side by a crowd of enemies, and whilst the partisans of the irreligious doctrines of Voltaire and the philosophers of the eighteenth century endeavour to seduce every class by disseminating at a low price books infected with a blushless deism, we also witness biblical societies engaged in sowing with a profuse hand altered and falsified texts of Scripture, and Protestants arming themselves with a new hardihood. To add to the disorder and the confusion, new enemies have appeared in the camp; these are the fashioners of a new religion, with their extravagant and sacrilegious systems—the Saint Simonians, the Socialists, and the unhappy Chatel, the proclaimer of a new French church. Guilty writers have leagued themselves with these enemies from hell, with their impious and licentious novels, and even dramatic poets themselves have dared to put in play atrocious arts which harden the heart of man, bear the most hateful vices in triumph, and impudently reproduce on the theatre the sacred mysteries and the august ceremonies of the Church. In fine, to this multitude of enemies leagued against them, the clergy witness the adhesion of the University which ought to be its most faithful ally.

"But at all times, that which was capable, perhaps, of frightening every other clergy, has not had that effect on the clergy of France. They seek not to withdraw from the combat; they oppose to all their adversaries a heroic and courageous resistance. Thus, in spite of the violent attacks made against religion, the Church in this kingdom gains ground every day, and the people manifest the happiest inclinations to return back to the ancient faith of their fathers. It is, then, with reason that we hope from this illustrious clergy not only that they will persevere in an enterprise so gloriously commenced, but that their zeal for the defence of religion will go on increasing every day.

"For my part, it appears to me that the Lord at length appeased, destines that France should be the instrument of His divine mercies. He wishes that she herself should repair the numerous evils which she has caused in the world, in the last century, and at the commencement of the present, by so many impious publications, and by that propagandist philosophy whose apostles went about in the midst of the people sowing principles of revolution against all governments, as well as against the Church. And, in fact, it is France that has conceived and executed the magnificent project of an Association for the Propagation of the Faith, destined to second the admirable institution of the Propaganda at Rome; it is France which has replanted on the coast of Africa the triumphant standard of the Cross, and given birth to a new African church; it is France, in fine, that, under the auspices and direction of St. Sulpice, labours to dissipate the darkness of Idolatry among the poor savages of Oceania, and to sustain in Cochin China, Tonking, the persecuted religion of Jesus Christ with an admirable apostolical zeal, amid incalculable fatigue and the glorious blood of those missionary martyrs who have gone forth from her bosom.

"But the hearts of good Catholics are saddened at the sight of that which is passing at both the extremities of Europe!

"To paint the state of the Catholic religion in the north, and above all, in Russia and unfortunate Poland, I find no other language than that of the Sovereign Pontiff, when apportioning out the episcopal sees of infidel countries. *Status plorandus non describandus*—a state which only can be described by tears. I dare not cast a scrutinising glance into the uncertain future reserved for those people. I only know, as the Sacred Scriptures, and all human history teach, that when the Church has employed all her resources, the Lord will arise to judge her cause, and that they shall then hear the gathering of the tempest with which heaven chastises entire nations, without sparing crowned heads. Verily, we have truly seen in our days some examples!

"Spain and Portugal, at the opposite extremities of Europe, present themselves to our view. These two kingdoms, so remarkable and so celebrated during so many ages for their piety, their sincere devotion, and their filial obedience to the Holy See, had the unhappiness in the middle of the last century, to see ascend the throne, princes estimable for their personal qualities, but of a character desirable to those men who are now-a-days called Liberals. They abandoned the reins of their states to ambitious and impious ministers; one of the most terrible chastisements which God, in his just anger, inflicts on guilty nations, when their crimes, accor ing to the saying of the poet—

'Have of his mercy o'erleapt the bounds'

"In effect the Count d'Aranda in Spain and Sebastian Carvaglio, better known under the name of the Marquis of Pombal, in Portugal, incited, the one by the Philosophers of France, where he had

been ambassador—the other by the Jansenists, and both by a deep hatred against Rome and the Apostolic See, neglected no means of corrupting the public instructors, banishing and sending to a distance from their places and schools those professors who were attached to wholesome doctrines, to supply their places with men imbued with the errors of Dupin, Trebonius, Peryera, and several others animated by the same spirit. Under the successors of these ministers the same guilty system was continued: and now all their deeds of enmity against the Holy See have produced their deplorable effects. What passes in these kingdoms is but the mournful consequences of this schismatical work.

"When I left Lisbon my soul was filled with sad thoughts and with sad forebodings; at the moment the vessel was leaving the shore, I cast a look at the city, *and I shed tears.* But my grief was still greater in Spain. Having gone to the elevated top of Mount Calpe and Gibraltar, from which the eye embraced a considerable portion of the African coast, I compared the deplorable situation of these countries yielded up to infidels and pirates, with the state of the inhabitants who lived there in the first ages of the church, when on their coasts were seen a Tertullian, a Cyprian, an Augustine, and when those famous councils of Africa were celebrated.

"At this moment I do not know how my soul found itself, with this melancholy reflection that among so many vicissitudes of human affairs here below, and whilst I was then deploring the lot of those unhappy Africans buried in the darkness of an absurd Mahomedanism, perhaps a day of Christianity having arisen for Africa, some European traveller would go and contemplate from the opposite summit of Mount Aliba, the coasts of Spain, and of Portugal, and would feel in his heart a similar compassion to my own for the infidelity and the apostacy of those two kingdoms heretofore Catholic. I wish to behold in this thought nothing more than a poetical fancy, and not a fatal forethought of the future, as I have already said in the account of my voyage from Lisbon to Italy, published some years ago.

"But alas! soon does the deplorable state of religious affairs in Portugal and Spain recal those doleful thoughts to my mind, and I fear that the day has already come in which the faith will abandon these kingdoms formerly so Catholic and so faithful.* I have seen on the African coast the gallant French nation erect in triumph the standard of the Cross, rebuild the altars, convert the profane mosques into temples dedicated to the Lord, and build new churches, whilst on the opposite shore, in Spain, they despoil the altars, overturn or deliver up to the flames the shrines destined for Divine worship. I have seen, again, on the African coast, a holy and venerable pastor, surrounded by zealous priests, not only received with acclamation and cries of joy by Catholics, but respected, venerated by infidels, by Arabs, Bedouins themselves, whilst in Spain, opposite them, faithful shepherds of their flocks are cited to lay tribunals, where they are made to undergo iniquitous judgments, by which they are cast into prison, or driven from their sees, and even in the temple of the Lord they cruelly murder the august ministers of the sanctuary at the foot of the holy altar in hatred of the Catholic religion. I have seen, in fine, on the coasts of Africa, at Algiers, received, as angels come down from Heaven, the daughters of Saint Vincent of Paul, the Venerable Sisters of Charity, who, having but kindness, goodness, and tender solicitude for the sick, arms so victorious and so winning, exciting the admiration and enthusiasm of infidels, disposing them to receive the light of the Gospel—to embrace a religion which inspires and produces so many virtues. And on the other shore, in Spain, they banish from their sacred asylums virgins consecrated to the Lord, and seek by every means to deprive them of the resources necessary for the sustenance of life.

"Does not this seem to announce, as I have already said, and make it be feared that for Spain the terrible moment is arrived when God in his justice wishes to carry elsewhere the torch of his faith, and to accomplish the fatal threat which the Saviour uttered against the Jews as cited in St. Mathew:

"'The Kingdom of Heaven shall be taken away from you to be given to another people who will produce fruit.'"—Chap. xxi., v. 43

"Nevertheless these toolegitimate fears are combatted by consoling hopes of a better future. A great portion of this gallant nation and of its clergy have preserved in the recesses of their hearts the faith of their ancestors, and a filial attachment for the Holy See, as on the banks of Babylon the captive Israelites cherished in their thoughts and hearts the memory of their beloved Jerusalem. Besides Spain counts in heaven so many intercessors that my hopes shall not prove vain. It seems to me that I behold at the foot of the Almighty Throne, the tutelary angel of this kingdom surrounded by all the saints which Spain has brought forth by those founders and reformers of orders, who, after having achieved so much good during their lives in the church by their holiness, continue to work out the same end by the zeal and piety of their numerous posterity, the Dominics, the Ignaciuses, the Josephs, Cazalauses, the Johns of God, the Peters of Alcantara, the Theresas. Ah! my heart tells me that the voices, the ardent prayers of so many heroic intercessors will appease the divine justice, and that the Lord will cast upon Spain and Portugal the eyes of his mercy. But in appointing the day that his clemency may visit these people, may our submission to the decrees of his Providence be unshaken."—*Tablet.*

To be continued.

* The transmission of the Cardinal's hat to the Patriarch of Lisbon, and the downfall of Espartero, occurred since this discourse was delivered.

SITUATION OF IRELAND.

Article VI.

Fourth period—1778 *to* 1800.

Before we describe the events and facts peculiar to this period, namely, the different reforms which were introduced in the penal laws, we must close the preceding epoch with some details that belong to it and are of a nature to bring into relief the important changes which modern agitation has tended to produce in the country. These details are therefore doubly connected with our subject, beside having all the interest characteristic of old chronicles, and are worthy to be read, were they even quoted as a simple historical digression.

It was hardly possible that the legal persecution of which Ireland was the victim, following immediately after and consequent on the masterful per

secution of armed force, could have been established without provoking reprisals. What distinguishes this long struggle most, is the obstinate and, if we may say so, the reproductive perpetuity of the resistance offered. History offers perhaps no two instances of like facts. For seven centuries England exerted herself to subdue Ireland physically and morally; and for seven centuries Ireland occupied England by her recusancy and harassed her by her resistance. Her domination has never ceased to be difficult; her security there was never real. The conquest took four hundred years; the state following the conquest, and by which only this latter could have been consolidated, by a political and national assimilation, that state is no more attained at this moment than on the day after the invasion.

It is not only between the two religions of both people that antipathy exists; it is also and principally between their temper and natural dispositions. With the thorough-bred Irish the Englishman is worse than a Protestant, that is, than a mere schismatic; he is a *Saxon*, that is, a stranger, a foreigner (1.) We shall have more than one occasion to demonstrate the truth of this saying; we will however now content ourselves with exposing, in their various incidents, the re-action of the vanquished against their victors.

When once the war was at an end, when Ireland, prostrated under the cruelties of Cromwell had no more troops to bring into the field, no more blood to shed in battle, when at last the Irish were forced to bend beneath the penal laws we have enumerated, the national repugnance to foreign rule took a form strange, mysterious, and the more violent that it had to struggle without material resources against forces powerfully organised. We allude to the system of *White-Boyism*. The White Boys were the *Rebeccaites* of the last century, or, it is more correct to say, the Rebeccaites offer the most modern instance of that thirst of vengeance and destruction which has in all ages in England urged the masses disinherited of their rights by the undue partiality of institutions, to rise against the grinding influence of a selfish aristocracy.

Every epoch has had its *outlaws*, and at every epoch the outlaws have been popular. What exploits have been more sung than those of Robin Hood and of his faithful companion Little John? The ballads and romances of the England of olden time are filled with the sympathy which the populace felt for those indomitable heroes of the forest of Sherwood, who belaboured the royal sergeants, surprised the armed force sent against them, arrested sheriffs and hanged them to a tree without any form of trial, who in a word, had instituted themselves the lord justices of the oppressed classes (2). A literature was created for their special glorification, and the English minstrels of the fourteenth and fifteenth centuries used still to celebrate the mighty deeds of these rebels in public festivals (3).

In our days the Rebeccaites are not praised by song in "bower and hall," but it is certain that their aggressions gain in Wales numerous and influential accomplices. They are not looked at or treated as bandits, the devastations they commit are not, in the eyes of the mob, plain and positive high-way crimes. There is a certain order or method, some discipline, even some disinterestedness in their conduct, for no where are they reported to have robbed. Thence farmers, peasants, many proprietors even, aid them with a more or less direct participation. This makes them redoubtable owing to this general connivance, the troops sent on their track reach the spots where they might have been taken *in flagrante delicto*, twenty-four hours after the time the Rebeccaites have left the place.

The same was the case with the White Boys, towards the middle of the last century. They were the Rebeccaites of Ireland, but with this difference that their association was a much more formidable one: their deeds corresponded with the rigours of the condition imposed on their country; armed with muskets, swords, pistols, often with bag-pipes, playing before them, the White Boys (4) wandered about the country, breaking the enclosures, levying contributions on the protestants, making a war of ambuscades upon the agents of the English Government.

Each province had its particular association, the whole of them corresponding together. In the north that of the *Hearts of Oak* carried as a sign a bough of oak on their hats. Farmers, dispossessed at the expiration of their leases, joined together and armed themselves under the name of *Hearts of Steel*. But the most strictly united of all was formed in the Southern districts, and called the *Right Boys*. All its affiliates swore to pay no tithe to any priests, even Catholic, and to obey no other person but a mysterious Chief they named *Captain Right*. That oath was so well observed that in many localities, the Officers of government were unable to find at any price men that would execute the sentences passed against the Right Boys (5).

The organisation of all these Societies was complete. They had their collectors to receive taxes, their treasurers to keep the sums so levied, their cashiers to pay the expenses incurred for the interest of the common cause. Their agents used to oblige the peasantry to swear they would never betray them, and these oaths were generally faithfully kept. Avengers of all wrongs, they punished those proprietors that had speculated upon the price of the land or raised above a reasonable rate the rents of farms.

Punishments inflicted by them were of different sorts.

Sometimes they would burn the dwellings of those they regarded as their enemies; sometimes they would drag a man destined to their vengeance out of his bed, in a cold winter night, and made him gallop unclad a long distance on horseback; after which they buried him up to the chin in a hole in the earth and left him there after slitting one of his ears (6). At other times they mutilated the cattle or ploughed up the meadows, or carried away the daughters of rich landholders. All these excesses were generally committed in the night time, and with

(1.) Spenser's state of Ireland.

(2.) But bend your bows and strok your strings,
Let the gallow tree aboute;
And Chrites curse on his head, said Robins,
That spares the Sheriff and the Sergeant
Jamieson's popular songs, Vol. II. p. 52.

(3.) *Ibid, p. 55.*

(4.) So called from the white shirt over their clothes which they wore as a rallying sign.

(5) Sir Richard Musgrave, *Memoirs of the different Rebellions in Ireland*, Vol. I.

(6.) Young's travels, Vol. I. p. 22.

so much promptitude and secrecy, that it was almost impossible to be on guard against them.

A dreadful oath bound all the members of the association. Under pain of death they engaged themselves never to divulge what was to take place during and at their mysterious deliberations, and to execute without hesitation, at the peril of life, all that might be ordered by their Chiefs. When a member had been selected to accomplish an act of vengeance he would blindly obey the mandate. He had to murder and he murdered; he had to burn and he burnt; he had to dishonour a young heiress and he dishonoured her; thence terrror was general: justice remained powerless against these associations acting in the dark and overmastering the populace by a dim and secret terror of their unseen power.

Whoever dared to give evidence against a White Boy was irremissibly vowed to death; this was the first article of the code promulgated by this merciless power, and this was known publicly. As soon as the prosecution had been commenced, the whole of the association would come in aid of the prosecuted member. The most frightful threats were placarded at the door of all persons called to depose in favour of the accusation. Complaints could not be but rare, notwithstanding the large premiums offered by the magistrates to encourage them, since the witnesses, after having been kept in some place of safety till the day of trial and immediately after it, were obliged to quit their country to save their life.

The association however used not to strike without some previous notice. Mr. Geo. Lewis published a few years ago a very curious book on the proceedings in these circumstances. Had a proprietor exacted from his farmers too high a rent, the following morning he found stuck up on his door a placard in these terms:

"This is to inform you that we will no longer suffer the injustice of paying a rent double of what it should be. He that will take no account of the present notice, shall be treated with the greatest severity.

Signed. TERRY'S MOTHER (or some other imaginary name.)

When workmen were paid too low wages, a decree like the following was immediately published.

"Be it known that from this day none shall work under the salary of 10 shillings per week. Woe be to whomever will accept inferior wages."

Signed. TERRY-ALT.

The following appeared in order to stop the payment of tithes.

"Let the consequence of this advice be duly weighed; if you pay a single tithe, you may order your coffin. Would you stay in the country or leave it, your death is certain."

Signed. CAPTAIN ROCK.

And underneath was the sketch of a coffin.

As the warfare of these associations against the civil and military government of Ireland (7), was the cause of numerous disorders and devastations, several proprietors and young men belonging to rich Protestant families thought of forming, under the name of *Volunteers*, a counter-association with the sole view of maintaining public peace. They soon equipped and armed themselves and patrolled night and day wherever troubles burst out. These Volunteers became the model and nucleus for the formation of a body of national militia which soon attained (in 1780) a number of no less than 44,000 men. Being composed mostly of Anglo-Irish Protestants, the British Government took no distrust of them, and granted them large quantities of arms and munitions of war.

Those who first conceived that great military association had had no other object but the defence of the Irish soil; but Ireland was so wretched, all classes suffered under so many vexations, that as soon as the Volunteers were conscious of their strength they resolved to use it to ameliorate the situation of the country. A new spirit of patriotism rose amongst them, which embraced in a common bond of love all the inhabitants without distinction of race or of religion. The Catholics that wished to become Volunteers were received with open arms, while a Saxon soldiery gave the military salute and presented arms to the chaplains of the Catholic regiments. (8.)

In each province the Volunteers held political meetings, and all agreed to send deputies to form a central assembly—with full power to act as representative of the Irish nation. (9). That assembly called in Dublin took several resolutions, all founded upon the principle that the English Parliament had no right whatever to legislate for Ireland and that the right rested solely with the Irish Parliament. The English Government then (1783) busied in the war against the United States of America and without means of counter-balancing the new organisation of the Volunteers, recognised by a bill the integrity of the legislative rights of the two Irish houses.

In the same year and for the first time the Habeas Corpus act was granted to Ireland.

The following parallel will perhaps appear not devoid of interest.

The spirit of White Boyism lasted, under various shapes, from 1760 up to the time when O'Connell took in hand the cause of Ireland. It is he indeed who has removed from his countrymen those habits of violence and of sanguinary retaliation of wrongs contracted at times when the power of principles and of moral ideas was not understood, no reformer perhaps ever succeeded so completely in influencing the spirit and morals of a large population. He has weakened the influence of secret societies, and discountenanced conspiracies, nocturnal executions, and all the ancient organisation of Irish resistance. Ireland now professes to pursue in the light of the open day, and with the full publicity of regular meetings, under O'Connell's guidance, the rescission and reform of all the wrongs committed by England for so many centuries. Crimes against persons and property have diminished in a very commendable proportion; the deeds of the ocult conventicles have been succeeded by the public action of that association which sits weekly in the Corn-Exchange at Dublin and dictates rules that the people accept with the most spontaneous unanimity. Nothing equals the authority and influence of this new association. The old one had recourse to intimidation to ensure obedience; the new one appeals to no other feelings but pure patriotism, and moral devotion. Its greatest rigour consists in striking out of its lists those who are pronounced

(7.) A. Thierry, vol. IV.

arch[illegible]

(8.) Sir Richard Musgrave, *Memoirs of the different Rebellions in Ireland*, vol. 1 p. 55. and 56.

(9.) Sir R. Musgrave, Op. Cit. p. 55.

unworthy. This was the punishment which O'Connell thought of inflicting lately on the inhabitants of Ahascragh for certain acts of violence, and it proved to be more effective than would have been the most severe of sentences. A few days after the people of Ahascragh had been declared incapable of obtaining during one year their card of repealers, they expressed how grieved they felt at having been misled by an excess of zeal; they implored pardon as men suffering under an unbearable load of punishment. The same feeling pervades a great part of the country. It is sufficient for the Dublin association or O'Connell, its president, to issue a simple order, that the Irish peasant should overcome his ardent passions and suppress his very nature. "I have been beaten," cried a man at the time of the elections at Waterford. "And why did you not give blow for blow?" "I thought the association had forbidden it." On the eve of the great meetings the association proclaims an order prohibiting cutting any green bough from the trees, or appearing drunk: the next day not a tree has been touched, not a drop of whiskey has been consumed. And these meetings comprehend several hundred thousand men!!

It is difficult to repress a feeling of unqualified admiration for one who has like O'Connell, out of disorder created order,—out of riot, peace,—out of excess, moderation. But let us pause before we give way wholly to our feelings on this subject. O'Connell has yet the major part of his career as a repealer to go through, "Ilfaut attendre jusqu'au soir, pour dire, le beau jour!" Thus we can only at this time advert casually to the revolution of peace which this remarkable man has accomplished. His tactics as respects Repeal involve perhaps some show of intimidation towards England. He calls it, a display of moral strength; his enemies, a show of physical rebellion. He thinks perchance that as most of the concessions of England to Irishmen have been wrung from her by fear, the course he seems to take is a wise following of precedent. He may be wrong in his conclusion, but that his promises have ample foundation we will show in our next.—*Calcutta Star, Nov.* 15.

PERSECUTION IN MADEIRA.

Amidst the sorrowful fortunes of religion in their own country, and the sore trials to which their temper, their pockets, and their zeal have recently been exposed, our good friends north of the Tweed have yet been able to spare a little time from their own sorrows to discuss the grievous oppression endured by one of their own native Scotch lambs, or wethers, at the hands of the savage and shearing authorities of Portugal in the island of Madeira. The case, indeed, is tolerably heart rending as told by the friends of the victim of Popish bigotry; and as we have no information on the subject beyond that supplied through the ordinary channels from the martyred Scotchman and his allies, we are compelled, per force, to take their stories for want of better.

We have before us a number of the *Scottish Guardian* for the 22d inst. in which we find an account of a "large and highly-respectable meeting of the inhabitants of Glasgow of all evangelical religious denominations," held in Dr. Wardlaw's chapel, for the purpose of memorialising the Government "to take measures for the release of the Rev. Dr. Kalley, *now under imprisonment in the island of Madeira, for preaching the Gospel in his own house.*" The meeting was respectably attended by lay-laity and clergy-laity of very many denominations, and "the proceedings commenced with prayer by Dr. Forbes." The chairman, James Watson, Esq., M.D., opened the secular proceedings; and one of the first things that came out was the rather odd circumstance that the meeting was summoned to take into consideration a state of facts that had no existence other than an imaginary one. "The Rev. Dr. Kalley, *now under imprisonment in the island of Madeira.*" So says the account of the meeting. The Memorial agreed to by the meeting adopts, rather more cautiously however, a similar phraseology. It states that "the Rev. R. R. Kalley, M. D.," "has been cast into prison;" they add their "full belief" that he "had been incarcerated in violation of a treaty;" and they conclude with an earnest prayer that "such steps may be taken as may be necessary *to relieve Dr. Kalley from unjust imprisonment.*" These are the solemn assertions of the evangelical gentlemen then and there assembled. But, unfortunately, one of the first facts that transpired at the meeting was, that Dr. Kalley was not in prison at all. "The Earl of Aberdeen," said the chairman, "on a representation being made to him of the circumstances of the case, enjoined our ambassador to Lisbon to demand that he should be released on bail, and that in the future proceedings against him the strictest attention be given to the treaty betwixt the two countries. *There is every reason to believe, therefore, that Dr. Kalley is at present at liberty*, or is only in moderate confinement." This part, then, of the memorial we may treat as a sham or fraudulent pretence, got up by the Glasgow Evangelicals to awaken a fictitious sympathy for the case. They say very boldly that he *is* in prison, but it is evident they know very well he is *not*. The next sentence of the learned chairman shows a glimpse at least of the nature of their apprehensions. "But still we cannot consider him as in a state of safety, imprisoned as he is"—(he had just said he was *at liberty*)—"under a law, the penalty of which is death and confiscation of property; and unless efforts are made and sustained in his behalf, *a conviction must take place under that law*, which would be fatal to him." What the exact nature of Dr. Kalley's offence, or the amount of its penalty may be, we cannot tell, and we shall not take them on any such authority as that before us. But one thing is quite certain, on the showing of the chairman, that the Government is called on to interfere, not to relieve a British subject from an unlawful imprisonment—*that* has been done already—but to bring about an arbitrary interference against a law, *under which*, they very frankly tell us, "a conviction must take place." The object, then, is to induce Lord Aberdeen to violate the law of nations, by a forcible interposition in behalf of a British criminal against Portuguese law. So much is obvious on their own showing.

The "truthfulness"—as the cant phrase now runs—of the Glasgow Evangelicals is not less conspicuous on another point. The Memorial boldly states that Dr. Kalley "has been cast into prison *for no crime, save* preaching the Gospel of Christ, *and that within the walls of his own house.*" This seems to be the lie of the Memorial; the truth came out in the main speech of the evening, that of Dr. Henderson; "*except in one instance, when, un-*

der the temptation of a large audience, he preached in a place where he had no house of his own—except in that single instance, he did all in his own dwelling." So that while the Memorial states that he did nothing save in his own dwelling, *the fact is* that on one occasion, *at least*, he contrived to call together "a large audience" out of his own house, and to be "tempted" to preach to them unlawfully. So much to test the trustworthiness of these grievance-mongers.

The short statement of the facts, as given by themselves, is as follows. Dr. Kalley was a physician, or apothecary, who once practised in Kilmarnock, and was there and then well skilled in drugs, but "entirely ignorant of the grace of God;" and we are sorry to have to say that he "mingled to a considerable extent with the gay and giddy." In process of time, however, as he *rose* in the world, "he *fell* under the power of Divine truth;" and, being a married man, and knowing what comfortable quarters the Emperor of China has been in the habit of providing for European missionaries, he resolved (several years ago) to qualify himself "*as a medical missionary to China!*" It is impossible to understand how any man, with a view of "being useful" "as a *medical* missionary," could think of taking his wife to China; where the penalty for preaching is death and flogging; where a woman *could* only be an incumbrance; and where, under the circumstances, the practice of medicine must be a mere farce. However, it is clear he was very much disposed to take a ramble through the world. and as his wife's health compelled him to decline China, he went to Madeira, in the ostensible character of a physician, but really with the purposes of a missionary. On his first arrival at Madeira he met with no opposition from the clergy. He practised medicine, taught English to the students of the College and read the Bible to the poor who visited him for his advice—so that they "were dismissed not only with medicine for their bodies, but a portion of the Word of Life for the health of their souls." Still the clergy did not interfere; but as he happened to be practising without a license, *medical* jealousy drove him to Lisbon to stand his examination for a degree. On his return he renewed his practice, and at length a charge of "teaching the people heresy" was brought against him. For a long time the clergy refused to entertain the charge. But at length, under pretence of practising his own religion in his own house, he had schools of 800 adults to whom he taught the Bible after his own fashion, and had assemblies of 4 and 5,000 to hear the Word.

For some time he was allowed to go on without interruption. He went away from Funchal to the northern part of the island, and having there hired a house, began again to preach; and the interest excited at this time over the island was such, that, Sabbath after Sabbath, thousands in that part of the country crossed through several parishes to go to the place where he was. He told him (Dr. H.) that the Sabbath before he left, no fewer than between 4,000 and 5,000 were assembled. So eager were they to hear the word, that thousands were there on the Saturday evening with their provisions, which they suspended from the branches of trees, while they reposed during the night under their shade. *He asked him what was the fruit of all this interest; and his answer was, that he could not say much about the fruit yet*—he seemed to think that there were many signs of promise, but he could not say that there were many who had received the truth in the love of it. A woman had refused to kiss images, and worship the Virgin, and for this she was cast into prison, where, he supposed, she still lay. In a letter which he had received from Dr. Kalley, he told him that there were five persons in prison—himself now made the sixth—for the sake of the Gospel. The apostacy, as it was called, of the Portuguese, was the signal for renewed opposition to Dr. Kalley. (Hear, hear.) Those clergymen who had kept aloof so long as they thought there were no converts, now began first to cool towards him, then to kindle against him, and now they were foremost among those who were his persecutors. At this time he received an intimation from the Governor, that he must be silent, on pain of being tried.

Still some time passed over without his being arrested, but at length he was secured, thrown into prison, and is now, it seems, liberated on bail—but certain (poor man!) of conviction and decapitation. So say his friends, at least, whom we do not very strongly credit. At all events, it is quite clear, from their own showing, that he deliberately, wilfully, and in the teeth of a fair and friendly warning, and of much long-suffering and patience on the part of the authorities—broke the law under the fraudulent or false pretence of exercising his own rights of conscience. By treaty every man may worship in his own house; and, indeed, the island contains an English Episcopal chapel with a resident minister, and also a Presbyterian place of worship. So that there is, and has been, every liberty for Dr. Kalley, his wife, children, servants, and all that belong to him, to exercise their religion unfettered and uncontrolled. What has been tardily stopped, is an illegal interference by a foreigner with the religious instruction of the natives. On the showing of his own friends, he has no claim to the protection of Lord Aberdeen; and if his conviction is as certain as they tell us, we suppose the poor man will have nothing for it but to make up his mind to be a martyr against his will. Of a truth, it would be an odd sight, and worth a voyage to Madeira for that alone. Only think! a Scotch Presbyterian *mæncster* caught in his own trap, and beheaded for the faith of John Knox and Æsculapius, by those bloody Papists, within a seven days sail of Falmouth. Beheaded? Why, the man will be burnt alive! Seriously; it is quite evident from the statements of his friends—firstly—that Dr. Kalley has intentionally broken the law and laid himself open to its penalty; secondly—that their charges against the authorities of Madeira are not to be depended upon; thirdly—that the talk about "death" and martyrdom, is a shallow pretence to cast dust into the eyes of the British public.

Another meeting on the same score was held recently in Edinburgh, but the "sympathisers" seem not to have come off with flying colours on that occasion. Patterson, the convicted blasphemer of Holywell-street, was present, and reduced them to a dilemma, by pointing out his own sufferings under British law for the cause of true—*blasphemy*. Dr. Kalley's blasphemies against the Catholic faith were, we doubt not, just as offensive to Portuguese ears as the Holywell-street blasphemies were to the eyes of our Protestant religionists. Why quarrel, gentle-

men of the north, about a mere question of degree? The line must be drawn somewhere, and we cannot blame the authorities of Madeira very violently for not hitting the exact line marked out by our Westminister Hall jurisprudence. If a line is drawn anywhere, the main point must be to draw it between right and wrong; and in this respect the reluctant punishers of Dr. Kalley do not seem to have erred very grievously.

As a sort of set-off to the Madeira business, we beg to call attention to the following extract from a recent minute issued by the Free Church to illustrate the present freedom of religion in Scotland:—

In some cases proprietors of land have refused sites for building places of worship for that part of the population who have avowed their attachment to the principles of the Free Church; that in other cases, servants and other dependents have been dismissed from their situations and thrown on the wide, world, on no other ground than that they have seen it their duty to leave the Establishment; that the cottagers in some parishes have been warned, at their peril, not to shelter, even for a night, under their humble roofs, the ministers who have left their manses for conscience's sake; *and that, in one instance, an interdict has been applied for to prevent a minister from preaching on a certain estate, or on the sides of the roads and highways that pass through it.*—*Tablet*

ITALY.

ATTEMPT TO ASSASSINATE THE POPE.—A letter from Rome of the 27th ult., says—"A report has probably reached you of an attempt to assassinate the Pope. The fact is, that a physician, who is a great revolutionist, but driven to desperation by want of money, went one day to the palace, and, although he hada wooden leg, entered as nimbly as if it was his own house. Being met and asked who he wanted, he replied that he wished to speak to his Holiness on very urgent affairs. With much difficulty he was induced to withdraw. On reaching the court he fired a pistol, without its being perceived that it was he who caused the explosion. The next day he returned again, and went on until he met Cagetanino, the Pontiff's valet, of whom he insisted on being immediately allowed to see the Pope on matters of high interest. His entrance was, however, again refused, and he went away, but he was arrested on leaving the palace. A loaded pistol was found upon him."—*Hurkaru, Dec.* 20.

MISCELLANEA.

DURHAM—THE CATHEDRAL IN 1843—Thanks to the change in public feeling, the spirit of Puseyism has even found its way into Durham's venerable Cathedral. The clerical robes of Venerable Bede, of holy bishops, of many sainted ecclesiastics (whose bones have mouldered beneath this noble specimen of Catholic architecture since the eleventh and twelfth century), until very recently were in charge of the doorkeeper, and but little attention was paid to them. Now, however, those very interesting mementos of the illustrious dead have been, for better custody, removed to the Library, where they can only be seen by special leave. Over the spot in which, as it is contended by the Cathedral authorities, lie the remains of St. Cuthbert, is only placed a common flagstone. Report states that shortly some better memorial, some sepulchral monument, will be placed on the ground whereon formerly stood the magnificent shrine of Holy St. Cuthbert. The seven altars are now daily used by the students of the university for public prayers. The north end of the cathedral, where lie interred the relics of Venerable Bede and several of the early Bishops of Durham, has been recently put up for public service on the Sunday evening. The rude, savage, and barbarous spirit of fanaticism which has so long disgraced England, has left the marks of its fell spirit within the walls of this beautiful temple. Some of the pillars, of which the marble had been covered with a sort of composition by our *early Reformers*, have recently been removed, and their beauty restored. Glancing around the monuments, and comparing the modern with the ancient, it is impossible not to be struck with the truth of Dr. Wiseman's reproach of such erections, that "most Protestant monuments are more fitting a heathen temple than a Christian sanctuary—nothing to carry the mind of the spectator from time to eternity, from earth to heaven." This also is, we hope, in the way of amendment.

JERSEY—WHAT ENGLAND WANTS.—Extract from a sermon by the Rev. J. Cunningham:—"In order that it may be as stable as it is powerful, that England may be as happy as she is great, there needs, I think, but this; that religious strife, the fruitfullest source of national weakness and disorder should cease, and then, worshipping as their Fathers worshipped; those Fathers, the artificers of all that is glorious in our boasted constitution; the English people, snatched from beneath the hoofs of prideful wealth, would again present the spectacle of a free, brave, cheerful, contented people, such a spectacle as they presented to the world during the old days of Catholicity, when although not possessed of a thousandth part of the aggregate wealth which now surrounds, but to mock them—the voice of destitution was unheard in all the 'merrie' land; when wealth bore the charges of the State and of the Church, and labour enjoyed without molestation the fruits of a healthy and cheerful industry. That this happy 'olden time' may again return to bless the country; that it may be extricated from the abyss of vice and want into which it has fallen, is a blessing I earnestly invoke, in the name of the Father, of the Son, and the Holy Ghost, Amen."

CONVENT OF OUR LADY OF MERCY, MOUNT VERNON-STREET.—We have had much satisfaction in learning that the religious sisters, for whom the convent in Mount Vernon-street has been erected, have arrived in Liverpool, in the couse of the present week, and that they will shortly enter upon the exercise of their charitable and laborious duties. From what we understand, the object of these ladies is to devote themselves entirely to the service of the poor. For this purpose they will open a school for the education and religious instruction of poor female children; they will visit the poor in sickness and distress, and administer, as far as lies in their power, both to their corporal and spiritual wants; they will also open an asy-

lum for the protection of females of good character, whose virtue may be exposed to ruin by their being unprotected and unprovided for. The support of the religious sisters themselves is secured by the dowries which they bring with them on entering the order. But the extent to which the charitable objects to which they have devoted their lives will be carried, must depend upon the resources which are placed at their disposal by others. We sincerely congratulate our fellow-townsmen on the establishment of an institution so truly noble and Christian, and we trust that the heroic and chivialrous example of these young ladies, in devoting their lives to the exercise of the most sacred of Christian virtues, will stimulate others to furnish them with ample means of doing good.—*Liverpool Journal.*

MONASTIC ORDER IN KERRY.—On Thursday, the 24th inst., the Rev. B. O'Connor, P. P., the Rev. J. Buckley, the Rev. G. Roche, and the truly pious and zealous prior of the establishment (Mr. Townsend), repaired to the beautiful and eligible site of the monastery, so kindly given by Sir W. Godfrey, and performed the imposing ceremony of laying the foundation.—*Ibid.*

THE REV MR. KENNY.—The removal of the Rev. Mr. Kenny from Outerard to the parish of Oranmore, has created very general feelings of sorrow in this parish, were he has been resident for the last three years and a half; employed in the exercise of the purest piety and zeal, and practices of the most Christian virtues, blended with an ardent love of country, which have elicited the least fallible approbation in the great love they bore to him, and the universal feelings of regret which his voluntary departure has excited.—*Galway Vindicator.*

THE REV P. O'BRIEN DAVERN.—The Catholic curate of Knockavella and Doneskea, in the county of Tipperary—the talented, the eloquent, the almost superhuman mind, whose great faculties were ever exercised in behalf of suffering humanity, and in opposition direct, positive, and unflinching to the enemies of the human race—the biographer of the outcasts of Lord Hawarden—poor Father Davern, late of Knockany parish, breathed his last—resigned his pure spirit into the hands of Him who has created and *called him*—on the night of Wednesday, the 30th ult.—*Correspondent of the Freeman.*

HAYDN AND MOZART.—Haydn was a rigid Catholic. It is a fact not generally known, that he hesitated to come to England on account of the national heresy. Apart from this, however, he liked the English so well, that he left the country with regret. To judge from his conduct towards his great rival and contemporary, Mozart, he was a singular example of the absence of jealousy of his brother artists. Mozart was to have come to England the year after Haydn's visit. At a dinner at which both were present, which took place during the negociations, Haydn said, "I must go first—nobody will listen to Haydn after Mozart;" and unluckily, it was so determined. Had Mozart come to England at this time, his life might have been preserved, at least for some years, for the fear of destitution, which preying on his mind, as his biographers tell us, was the main cause of his death, would have been removed. The public *here*, at least, would not have suffered such a man to go to his grave for want of the means of subsistence. Although twin stars of modern music, Haydn and Mozart differed widely in some things. Haydn was a man of great animal spirits, and a practical joker—Mozart was a very martyr to dejection. Mozart was a Catholic by education, but seems to have troubled himself but little with the formulæ and ceremonies of his Church. Haydn, on the contrary, was a great and professed devotee: Latrobe, one of his English friends, says, that he wished to be thought a religious character rather than a musician. We have his own confession, that his rosary was a never-failing source of inspiration to him. Mr. Novello, who has seen most of the scores of his great works, says, that, secular as well as sacred, they are invariably scrawled on the back with the words *Laus Deo*, *Gratias a Deo* and the like expressions. Mazart's household deity appears to have been the boy-god, Cupid.—*Musical Times.*

THE CATHOLIC MISSIONARY COLLEGE OF ALL HALLOWS, DRUMCONDRA.—We are much gratified to find that there are already thirty-nine students in this college preparing for the foreign missions; eight for Madras, two for Calcutta, one for Agra, three for Australia, one for the Cape of Good Hope, four for Demerara, four for Trinidad, four for Indiana, in North America; one for New York, ditto; one for Boston, ditto; five for Scotland; and the others for places not named to us. The establishment is as yet only in its infancy. The directors are, however, commissioned by the bishops of the diocesses beforenamed, and by other bishops of various parts of the world, to select and educate young ecclesiastics for their respective missions; so that, from the encouragement which this admirable establishment is receiving from the bishops of the foreign missions, we may calculate that ere long this will become one of the most powerful means in the hands of Divine Providence to diffuse and sustain our holy faith throughout the world, and that Ireland will shortly again merit the name which she so long before retained—*the Island of Saints.*

CONFIRMATION.—On Tuesday last, the Right Rev. Dr. Egan, Lord Bishop of this diocese, arrived in Killorglin, on his triennial visitation, where he administered the sacrament of Confirmation to 1,369 persons, and afterwards in a most impressive address, exhorted such as had violated their pledge by cordial drinking, to renew it, and we are glad to find it had the desired effect. About 500 young persons of those confirmed received the pledge on the occasion, at the hands of the Rev. Mr. O'Leary, P.P, of Castleisland, who attended his lordship on his visitation.—*Kerry Examiner.*

Rev. J. CARTER.—Died, on the 26th ult., in the 54th year of his age, the Rev. John Carter, who, for upwards of eighteen years, was parish priest of Donoughmore, near this town. He was buried on Monday, in the grave-yard attached to Bar Chapel, which was erected chiefly through his exertions, and his funeral obsequies were performed by the Right Rev. Dr. Blake, assisted by several of the Catholic clergy of the dioceses of Dromore and Armagh.—*Requiescat in pace.*—*Newry Examiner.*

THE

BENGAL

CATHOLIC HERALD.

'One body and one spirit—one Lord, one faith, one baptism.'

No. 27.] CALCUTTA: SATURDAY, DECEMBER 30, 1843. [VOL. V.

THE NEW REFORMATION IN SCOTLAND.

If it be true that every house and kingdom divided against itself shall be laid waste, it will not be thought rash in us to prophesy the speedy dissolution of the Scotch Kirk. Indeed we fear, that taking for true, the newspaper reports of the new reformation movements in Scotland, during the last few months, we shall have little chance of passing for prophets, even should our predictions be verified to the letter; and perhaps at this moment, we mistake the process of decomposition which follows death, for the convulsive symptoms of departing life. We propose to leave our readers to judge of this matter from the words of the *Edinburgh Correspondent* of the *Englishman*, and beg leave to refer them for the extracts we shall make from that Journal, to its issue of the 26th instant.

We are given to understand, that the Non-intrusion or free Church party who are the Scotch reformers of the 19th century, teach and believe —"*that all who belong to it* (the unreformed Kirk) *or attend worship in it, are little better than Heathens, in a state of open rebellion against the Headship of Christ, and enemies to what they call the free preaching of the gospel,*"—and, "*that they consider the killing of the opponents of Free Church to be a religious duty.*" In the new reformed Catechism, a Non-intrusionist is defined—*a very good man*, and a Moderate, or unreformed Calvinist, *a very bad man*, so that they are as opposed to each other as light is to darkness. The Free Church reformers say that they are themselves, *the two witnesses* mentioned in the Apocalypse, from whose mouth fire proceedeth to destroy their enemies, and lest this application of Scripture should go for nothing among the Moderates, one of the reforming Free Church preachers took for his text on Sunday the 27th of August last, immediately after an assault on one of the opponents of the Free Church by a rabble, the following words from the Book of Exodus—"*And he said unto them, thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate, throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.*"

This man is surely *John Knox redivivus*: thus it was that he stimulated the Scottish Israelites of the 16th century by the authority of Scripture to avert from themselves the anger of *Jehovah*, by taking away the life of the unfortunate Mary, their unhappy Queen and Sovereign, and to destroy by the fire of their mouths (*by the edge of the claymore*) the adherents of the old religion. The language and violence of these new Scottish reformers, and the daily results of their proceedings so much resemble the harangues and the events that signalized the reformation movement of the 16th century, that the most inattentive Protestant is provoked to ask—"what did Scotland gain in pure religion by the reformation of *John Knox?*" Have the moderates or modern Presbyterians relapsed into the belief and practice of the Catholic religion, or is it necessary, in the principles of Protestantism, to have a reformation *every now and then*, and one on a large scale, every 300 years, for the honor and glory of God and the prosperity of his Kingdom on earth? Is it quite certain, in the principles of Protestantism, that the Church of Christ (founded on a rock) will fall back into Heathenism every 300 years, and that the sword or claymore must be periodically unsheathed to reform it according to the views of the last *John Knox*?

The religion of Mahomed was propagated by the sword, but the religion of Christ triumphed every where by the arms of patient suffering, meek zeal and humble prayer, and when an Apostle, through mistaken zeal, drew the sword in defence of his Divine Master to save him from suffering, he was told *to put back his sword into its sheath, for all who take up the sword shall perish by it.* (Matthew 26, 52.) What wonder therefore that every attempted reformation of Christ's religion which cannot be reformed *by man*, is sought to be accomplished by the sword; and *de facto*, in every country in Europe where Protestantism has been established, the sword made way for its introduction, whereas these same nations were all converted by the Catholic Church from Heathenism without the aid of secular power, and it is to be hoped they will become Catholic again through the same agency that effected their first conversion.

Many of the contradictions and hollow boasts of Protestantism are brought into prominent notice by the late efforts made to reform the Kirk of Scotland. For the last 200 or 300 years, every reformed pulpit was made to echo, Sunday after Sunday, the blessings and the light which the reformation had poured on every Protestant land, as well as the lamentations of reformed charity over the lot of certain mortals, called Catholics, to whom the Bible was denied in order to keep them in ignorance of religious truth. But what is the fact in reformed Scotland on Protestant authority, or rather on the authority of public events passing before our eyes?

The nation is maddened into barbarism by Calvinism; and religious knowledge and Christian charity have forsaken the land. One half the people are persuaded they would be doing a service to God by killing the other half for religion's sake, and a multitude can be found, on a signal given them, to force open a public jail in the face of the Magistrates, for the liberation of a drunken virago (dairy maid to one of their preachers) and to follow her, as their leader, in an assault on the opponents of the new-reformation movement. They are miserably deficient, the most of them, in even the rudiments of education. In the parish of Lockbroom there are stated to be 1496 persons who can read but imperfectly, while 3710 can neither read nor write. In Fairbrook parish not above one in ten of the whole population is able to read or write English, and in 1833 there were 1773 persons above six years of age could not read at all. At that date there were some old people alive who could remember the time when there were more than two Bibles in the Parish.

Hear this, ye ministers of the Kirk in India, and return home to scatter Bibles among your own poor unenlightened countrymen and to teach them at least the rudiments of a useful education. The soul of a Scotchman ought to be as dear to you as that of an East Indian, and you say that unless they have the Bible and can judge for themselves, they shall all perish alike. Why do you travel over land and sea to make a proselyte, and leave the order of charity by taking more concern for strangers than for the household of your own faith. In the present state of things a convert to the divided Kirk should divide himself, in order to be a Kirkman according to the unanimous definition of Kirkmen.

Who can contrast the divisions, the variations, and reformations of reformation, which have agitated England and Scotland since the 16th century, and particularly within the last few years, with the stateliness, the unity, the solidity, and undying sameness of the Catholic edifice, whose pinnacle shooting heavenwards from the hills of Rome, out tops the clouds and overlooks the earth in peace, secure from the commotions of the contrary winds of doctrine, without being persuaded, that our holy Church is the ark of salvation, and that if it is the work of Noah, God himself superintended the building and watches over its preservation. Ravens have gone out from it, and perished in the troubled waters of error which cover the earth; but the doves that escaped from its windows, are returning by the same passage, after having sought in vain a resting place elsewhere. The following are the extracts from the *Edinburgh Correspondent of the Englishman* to which we referred.

Edinburgh, October 28, 1843.

* * * * * * In a good many of these Highland parishes, the pulpits and pews of the establishment are almost entirely deserted, and in several of them, the communion of the sacrament has not been celebrated since the disruption in May. The natives have been impregnated by their out-going ministers with an insuperable aversion to the Parish Kirk. They have been made to believe that all who belong to it, or attend worship in it, are little better than heathens, in a state of open rebellion against the headship of Christ, and enemies to what they call the free preaching of the Gospel. With sentiments like these rankling in their bosoms, it is not surprising that an ignorant, and simple-minded, and withal superstitious people like the Ross-shire Highlanders, should have broken out into acts of violence in attempting to resist the settlement of ministers in the vacated Parishes. In their eyes the new presentee was a hireling, wanting only the stipend, and not the true shepherd that careth for the flock. He was an Erastian or mere Court of Session minister, who came there without any warrant from Christ, or call from the people: He was in fact the man whom they

had been taught, as a Christian duty, not only to eschew all communication with, but to expel from the district, as the money-changers and sellers of doves were driven from the temple of Jerusalem.

Accordingly, at Ross-keen, Resolis, Logie, and some other Parishes in Eastern Ross, where the Presbyters were proceeding in the usual way to settle the new incumbents, they were set upon by large mobs of men and women, armed with stones, sticks, shearing hooks, &c., who took possession of the Church yard, locked the Church door, and dared any one to enter for the performance of a ceremony which they hold to be a desecrating of the sacred place, an act of intrusion perpetrated against their will, and the sovereign authority of the Lord Jesus Christ. In the struggle, various persons, including Lady Ross, and some of the law officers and the local authorities were struck and severely injured. The Presbytery were completely deforced, and obliged to go through the ceremony of induction at a safe distance in the neighbourhood. To celebrate their lawless triumph the rioters set the Church bell a-ringing; and pushed their fanatical outrages to such an extent as to march in open day to the town of Tain, where in the face of the magistrates they broke open the jail and carried off a female prisoner who acted as ring-leader at one of the riots. The civil authorities in the disturbed district found themselves quite unable to cope with the exasperated mobs, even when assisted by the coast guard; but on application to the Lord Advocate, some detachments of troops were despatched, and their timely interposition had the effect of putting an immediate and entire stop to the riots. And lucky it was that they were checked in the bud: for it is quite understood, that the Free Churchmen had resolved to oppose every settlement in the county; which unquestionably would have led to serious destruction of property, as well as bloodshed and the loss of life. They had all their plans arranged for acting on an organised system. Signal boats were ready to be stationed on the Firth at different points to convey intelligence, and in case of being overpowered or pursued, they had provided retreats in the woods and among the hills where some of the rioters have betaken themselves to since the arrival of the military.

* * * * * That they were bent upon murder, and that they consider the killing of the opponents of the Free Church to be a religious duty, are facts placed beyond dispute by the conduct of the rioters. Lady Ross's life was in imminent peril, and she only escaped by the fleetness of her horses. It is a lamentable display of fanaticism, that this beautiful and amiable lady, remarkable for her unwearied charities should have been set upon by an infuriated mob, for no other reason than her wishing to be present in her own Parish Church, at the ordination of her Parish minister. Some of those poor persons whom she had visited with her kindness only the preceding day, were found among her dastardly assailants. Another intended victim was Mr. Ross of Cabrossie, who was waylaid by some hundreds of vagabonds and contrived to elude their vengeance, by sending a person disguised on horse back to learn the spot where they were wajting to seize and put him to death. Mr. Mackenzie, the new minister of Logie, was obliged to wander all night in the plantations, as the rioters were in pursuit of him, and would have taken his life had he not outstripped his pursuers, by making his way first to Tain, and afterwards to Lochbroom. So bent were these infatuated people on bloodshed, that an aged Dame in the crowd when a gentleman advised her to go home as she could attack nobody, replied, "it was true she was a frail old woman, but she had no doubt strength would be given her!" Another party of rioters when they could get at their victim no other way, proceeded to unroof his house, and when the poor man's daughter with a child in her arms remonstrated, they told her "that all who would not be on the side of Christ would be murdered!"

Such perversion of religious feeling as this, it is hardly possible to discover even in the deepest reign of ignorance and superstition. The deluded peasantry in Eastern Ross unhesitatingly declare they regard the outrages in which they have been engaged as "the work of God;" done in obedience to his will, as the Jews of old were commanded to exterminate the Amalekites and other tribes who opposed their taking possession of the land of Promise. It is worthy of notice, however, that the rioters were not of the lowest classes, for whom the excuse of ignorance might be pleaded. They consisted chiefly of small tenants with their cottars, their families and farm servants. It is scarcely necessary to add that they all belong to the Free Church. The leaders of the party, no doubt ashamed of excesses, tried to make it out that their adherents had nothing to do with them. But the fact was too flagrant to admit of dispute: Numbers of them were known to belong to the congregations of the seceding ministers, some of them elders; and the drunken virago who was forcibly liberated from the jail of Tain is said to be dairymaid to Mr. Sage, the Non-intrusion minister of Resolis.

* * The counties of Ross and Sutherland have been distinguished for their fanaticism from a very early period. Two hundred years ago, the inhabitants attached themselves to the booted and spurred apostles of the solemn league and covenant, which they carried through the country, forcing the lieges to sign it at the point of the sword, and in open rebellion to the king. During the persecution under Charles II. they furnished a fair quota of martyrs, and the names of many of their clergymen figured in the list of ejected ministers. Mr. Mackgilligen of Fodderty, Fraser of Brae, Hogg of Kilteam, Ross of Kincardine, &c. were among the state prisoners, in the Bass-rock, for holding conventicles, and their memory is still fragrant in the annals of the persecuted Church of Scotland. In more recent times their pious enthusiasm was with difficulty restrained within the bounds of moderation. In 1829, when the Catholic Relief Bill was passed, it was no easy matter to keep them quiet, and the wag of a minister's finger would have sent them down claymore in hand to disperse the British Parliament for betraying the crown-rights of the Redeemer and setting up Anti-Christ on his throne.

Two years ago they were agitated with the fanaticism of revivals or religious meetings, like those in America, which kept them in a state of excited frenzy night and day. In the parish of Lochcarran, the late minister introduced the practice of causing the people to deliver their sentiments on religion, publicly at fellowship meetings, and the consequence was that many of them showed a wonderful facility in talking upon such subjects, but their knowledge was very superficial, and though they were familiar with the words and phrases of theological disputation, it was found they attached no definite ideas to them. The revivals of 1840 where particularly enthusiastic in the parishes of Urquhart, Tain, Eddistoun, Logie-Easter, Kibrarier, Alness, Kirkmichael, &c., where sermons and prayer meetings were held in the churches almost every day in the week.

The effect of all this on the minds of an illiterate and imaginative people may readily be conceived. For it is a deplorable truth that although they have enjoyed the advantage of evangelical preaching as the Non-intrusionists reckon theirs, for more than a century and a half, they are miserably deficient in even the rudiments of education. In the parish of Lochbroom, one of the most zealously attached to the Free Church, there are stated to be 1496 persons who can read but imperfectly, while 3710 can neither read nor write. In Gairbock parish, not above one in ten of the whole population is able to read or write in English, and in 1833, there were 1773 persons above six years of age who could not read at all. At that date there were some old people alive who could remember the time when there was only one, or at most two bibles in the parish, besides the minister's. * *

In many well-attested cases the sacred duties of the pulpit have been wofully prostituted, to excite and influence the minds of the people against the adherents of the established Church. I have seen a communication from a gentleman resident on the spot, who gives some examples of the manner in which the out-going ministers were endeavouring to instigate their flocks to commit violence on their opponents. The late clergyman of Kincardine, immediately after the first assault made on Donald M'Gregor, the Parish Presentor or Clerk, who was cruelly abused on the *timber mare*, chose for his text on Sabbath August 27th, a verse in Exodus (c. xxxi. v. 27.) "And he said unto them, thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour." Another Clergyman in that quarter has often been prophesying this season, that in three and a half years, they (the seceding ministers) should be back to their Churches, for they are the *two witnesses* mentioned in the 11th chapter of the book of Revelations, of whom it is said they stand before the God of the earth, and if any man hurt them, fire proceedeth out of their mouth and devoureth their enemies!! The same Reverend *prophet* has been in the habit of visiting the Parish schools in Rosskeen, and putting such questions as the following to the little boys and girls. "What is a moderate?" and "what is a Non-intrusionist?" The children of course had been previously taught to call a Moderate *a very bad man*, and a Non-intrusionist *a very good man!* and this gave the Catechist a fitting opportunity for reviling his opponents, and praising himself and his party. * * * * * * *

CONVERSION.—We are informed on good authority that a Scotchman, a Presbyterian, applied to His Grace, the Archbishop, on Tuesday last to be received into the Church, he having read on the subject of Religion for some time and was quite satisfied of the truth of Catholicity.

TE DEUM.—We are requested to state that the *Te Deum* will be sung at the Durrumtollah Church at 5 o'clock P. M., and at the Cathedral and St. Thomas' Church after vespers tomorrow evening, Sunday, being the last day of the year.

ST. THOMAS CHURCH.—Henceforward there will be two Masses on Sunday's at St. Thomas' Church—the first will begin at 6¾ and and the second at 7¾ A. M.

BENGAL CATHOLIC ORPHANAGE AND H. M. 10TH REGIMENT.

We have learnt with delight that at Mass on Christmas day in Fort William the Catholic Soldiers of H. M. 10th Regt. made a collection for our Orphanage that amounted to 102 Co.'s Rs. Such a subscription from 500 Soldiers would be deemed surprising any where but amongst Irish Catholics, who have made such liberal acts of charity common amongst them. It is only two months since they raised a subscription of 479 Co's. Rs. for the same noble object; and from the time they entered the Fort to the present day, they could not have contributed less than 1400 Co.'s Rs. for the support of the Orphans, besides 400 Co's. Rs. more for the Chapel expenses, the Propagation of the Faith and other charitable purposes. Generosity like this which cannot be exercised, but with great sacrifice of comforts and self-abnegation, reflects as much honour upon them, as it casts censure upon us. May God bless them, and give us the spirit to imitate them! We congratulate His Grace, our Venerated Archbishop, on the firmness and stability of his Orphan Institution, which few would have had the courage to begin without Government assistance; for though the monthly expenses of it amount, we understand, to 800 Co.'s Rs. yet it cannot but continue to flourish, based as it is on the charity which warms the breasts of poor Irish Catholics.

BOW BAZAR SCHOOLS.—We understand that the Boy's School hitherto kept in the Bow Bazar is be opened on the 8th January on the ground floor of the priest's house in Durrumtollah, and the Girl's School is to be opened on the same day in the house No 56, lately occupied by Mr. Cooper in the Bow Bazar.

APPOINTMENT OF THE ARCHBISHOP OF GOA.

We extract the following from the *Madras Catholic Expositor* of the present Month :—

We have great pleasure in laying before our readers the following extract of a letter from Rome to the address of His Grace, the Most Rev. Archbishop V. A. B. of Malabar. The appointment to which this document refers was previously announced in the public journals, but in too vague a manner to give general satisfaction; however as it appears in an authentic form, it will doubtless prove interesting to every well-wisher of the Catholic cause in India.

Estratto d'una lettera della Sacra Congregazione di Propaganda All' Illmo e Rmo Monsignor Francesco Saverio di S. Anna Arcivescovo di Sardia, Vicario Aplico del Malabar.

Illmo e Rmo Signore.

Non lascio di assicurarla sull' affare di Goa, che la nomina del novello Arcivescovo di Goa è stata fatta legittimamente di concerto con Mgr. Incaricato di Sua Santita, con beneplacito della Santa Sedeed approvatada da Sua Santita, che fece, non è guari, spedire all' Eletto Prelato le Bolle Pontificie. Ha fatto poi conoscere paticolarmente il Santo Padre all' Arcivescovo, che la sua giurisdizione non si estende alle Regioni, e Popolazioni confidate ai Suoi Vicarii Apostolici; raccomandandogli l' osservanza dei noti Brevi Pontificj a questo riguardo, ne si ha luogo di dubitare della piena Sommessione e deferenza dell Arcivescovo al Supremo Gerarca, Tali positive notizie la gioveranno per ismentire le dicerie dei dissidenti, e turbolenti Ecclesiastici, e per ogni sua norma. Prego quindi il Signore che lungamente La conservi, e La prosperi.

Di V. S.

Affezionatissimo per servirla,

Segnata { G. F. CARD FRANSONI Pref., GIOVANNI BRUNELLI, Segrio.

Roma della Propaganda 12 Agosto 1843.

Extract of a letter from the Sacred Congregation of Propaganda to his Grace the Most Illustrious and Most Reverend Francis Xavier of St. Anne, Archbishop of Sardia, Vicar Apostolic of Malabar.

Most Illustrious and Most Rev. Sir,

I do not omit assuring you concerning the affair of Goa that the nomination of the new Archbishop of Goa has been legitimately in concert with his Lordship the *charge d'affaires* of His Holiness, with the *beneplacet* of the Holy See, and that it has been approved of by His Holiness, who not long since, caused the Pontifical Bulls to be despatched to the Prelate elect. His Holiness has also made known, in particular, to the Archbishop, that his jurisdiction does not extend to the regions and people confided to his Vicars Apostolic, recommending to him the observance of the well known Pontifical Briefs on this subject, nor is there room to doubt of the full submission and deference of the Archbishop to the Supreme Pontiff. This positive information will assist you to contradict the assertions of the dissenting and turbulent Ecclesiastics, and for your entire Government.

Finally I pray God to preserve you long and to prosper you.

Your Grace's

Most affectionate Servant,

Sd. { J. PH. CARD. FRANSONI, Pref. JOHN BRUNNELLI, Secretary.

Rome from the Propaganda, 12th August, 1843.

Thus then the long widowed church of Goa has been at length provided for. We congratulate the Catholics of that city and its dependencies on this auspicious event, the forerunner, we trust, of innumerable blessings to that portion of the vineyard over which His Grace is called to preside. From the above letter we are happy to find, that His Holiness has every confidence in the full and entire submission of this illustrious Prelate to His Apostolic decrees. We have therefore every reason to hope that his zeal and piety will be directed to the destruction of Schism throughout India, and that moved by his admonitions and example those who have hitherto resisted the authority of the Holy See will return to the unity of the Church.

The following extract of a letter from Dr. Olliffe, V. G. of Bengal, which appeared in the Madras *Circulator* of Nov. 10th, deserves a place here. It supplies us with the name of the Archbishop elect—and with other important information.

" Matters have been so far arranged with Portugal that the Patriarch of Lisbon (in the consistory of the 19th June) has been made Cardinal, a new Archbishop has been appointed for Goa in the person of Father Silva de Torres, a Benedictine, who has made his profession of faith in the hands of the Nuncio, at Lisbon, and a Bishop has also been named for Macao, viz. Padre Borga. But the Brief " MULTA PRÆCLARE" remains unaltered."

The letter of the Sacred Congregation informs us that His Grace's jurisdiction does not extend to the regions and people confided to the Pope's Vicar's Apostolic, and that the Holy Father has recommended to him the observance of the well known Pontifical Briefs on this subject, the principal of which is unquestionably " MULTA PRÆCLARE"—wherein express mention is made of Meliapore, Cranganore, Cochin, and Malacca, and the Apostolic letter " ETSI SANCTA," concerning the erection of the Archbishoprick of Goa, is derogated, so that the Archbishop of Goa cannot in future exercise any jurisdiction whatsoever, even worthy of special mention, in those countries. In the extract from Dr. O.'s letter, it is expressly stated that the Brief " MULTA PRÆCLARE" remains unaltered. Hence it is evident that His Grace was appointed by the Holy See upon condition that these Briefs, so long disregarded, should be inviolably and faithfully observed; to that condition the crown of Portugal has consented, by taking part in and approving of the appointment, and by so doing has received and acknowledged those Briefs. It does not appear whether any efforts were made to obtain either a revocation of those documents or at least some modification of their provisions. To us

it seems not only possible, but also most probable that there was no attempt made on the part of her Most Faithful Majesty to regain her influence respecting Ecclesiastical affairs in British Territory, but that the will of His Holiness on this head was at once acceded to, particularly as there is little doubt that the obstacles to a reconciliation were to be found not in India, but in Portugal itself. If so, the boasted rights of that Crown have been easily surrendered, and it looks very like an acknowledgment, that said rights had long since ceased to exist, and that all who rested on them were grossly mistaken in the line of conduct they pursued. But perhaps the Portuguese Ministry attempted something; perhaps they even urged the appointment of Bishops to Malacca, Cranganore and Cochin, and also (of Don Antonio) to St. Thomé; yet no such appointments have taken place—and why? because the Brief "MULTA PRÆCLARE" remains unaltered; His Holiness would not consent to any thing else; the authority of his Vicars Apostolic must be maintained, respected, and *acknowledged* by all who wish to live and die his children and members of the Holy Catholic Church, of which He alone is the Supreme visible Head. It is worthy of remark, that *Portuguese India* has been provided for, that Pastors have been given, under the exercise of the right of patronage, to Goa and Macao, whilst the *Dioceses mentioned in the Brief* "MULTA PRÆCLARE" *have been overlooked*, nay even whilst in regard to them it has been agreed, *as is evident from the terms of His Grace's appointment*, that the said Brief should be observed by him, and that it should remain *unaltered*.

This being the case, we beg most respectfully to submit, first, that Portugal has formally accepted the said Brief "MULTA PRÆCLARE," (with the others referred to in the extract of Card. Fransoni's letter, and which his Grace was recommended to observe,) thereby renouncing all claim to the right of patronage, and to any interference whatsoever in Ecclesiastical affairs in British Territory; and hence there can be no shadow of excuse for further opposition to the authority of the Vicars Apostolic—and secondly, that it has accepted them, not merely from the date of his Grace's appointment, but from the beginning, from their publication, thereby acknowledging their intrinsic validity and authority and the consequent obligation of all to submit to them without reference to the temporal power.

Under these circumstances we put it to those who have hitherto refused submission to the Vicars Apostolic, whether they will still persist. It has been rumoured that such is the determination of some; that they will accept his Grace's patronage, if they can have it on their own terms; but that if, as the Holy See expects, he take part with the Vicars Apostolic, they will have nothing to do with him. How far this may be true, time will most probably tell us. They certainly promised, that if Portugal consented, they would freely and cheerfully acknowledge the Vicars Apostolic; that condition is now verified, let the promise be fulfilled.

Portugal, as we have already said, has not only consented to those briefs, but acknowledged them from their very date, thereby confessing, that they were binding, from the very outset, on all concerned and consequently that those who refused submission, under plea of maintaining the rights of that Crown, are answerable before God for the consequences of their resistance. This is nothing more than what we have ever maintained, and we are happy to find that Portugal has at length subscribed to our opinion. Notwithstanding all that has been already said on this subject, we feel assured that many have been led astray, rather through ignorance, than through malice; we therefore request the serious attention of our readers to the following considerations.

According to Catholic doctrine, Our Holy Father the Pope is the Vicar of Christ upon earth, to whom, in the person of St. Peter, was given full power to feed, rule, and govern the Universal Church, both Pastors and people. It is admitted by all that no one can limit, alter, or do away with authority once conferred, unless either the party who conferred it, or his successor in office, or a person superior to both. As then Christ, who gave his authority to the visible Head of His Church, has neither superior, nor successor, but is a priest for ever according to the order of Melchisedeck, it follows that he alone can set bounds thereunto or destroy it altogether. But has *he* done so? we confidently answer in the negative. If we look to Scripture as interpreted by the infallible authority of the Catholic Church, we find our Divine Redeemer pledged to give unto Peter and his successors the most ample powers—even "*the keys of the kingdom of heaven*" that *whatsoever* he should bind on earth should be bound in Heaven, and *whatsoever* he should loose on earth should be loosed in Heaven. If we look to tradition, we meet with the most convincing proof the same truth, not a word about limitation or diminution of authority, St. Peter and his successors have received full powers for the government of the Universal Church. And if so, has not our present Venerable Pontiff the same plenitude of authority as was enjoyed by St. Peter, Paul V. or any other of his predecessors. Paul V. who had full power to make whatever arrangements he liked for the government of each and every portion of the Church, independently of Portugal or any another temporal power, agreed to a certain *Concordat* he had equal powers to revoke it the next day, if he pleased, and to make a different arrangement, and although he might perhaps *personally* be considered as acting badly towards the other party, were he to change his mind so suddenly, and without reason; yet the act would have been perfectly valid, (having emanated from the plenitude of Apostolic authority,) and binding in conscience on all concerned. What that Ven. Pontiff could have done, had it so pleased him, Gregory XVI. has done; yet his power has been questioned, and his authority despised, because forsooth, Paul V. made a *Concordat* with Portugal, and thereby restricted the Papal power in himself and his successors! Who ever heard of such a principle? There is a great difference between the *position* of authority and its exercise. The one depends on the giver, the other on the receiver. Thus for instance the Governor's authority is given him by act of Parliament; whilst he is Governor, every iota of authority is so vested in him, that he cannot deprive himself of it, much less limit it in himself or his successors. But as to the time and manner of exercising it, and whether he should exercise it fully or only in part, that is left to himself, unless where the law may specially pro-

vide. Let us suppose, that he makes a written *Concordat* with one of his friends, giving him the patronage of a certain situation, would that *Concordat* be so binding on himself and his successors that neither he nor they could fill up the place without reference thereto? Certainly not. The question is not how far he would be *personally* justified in disregarding the agreement, but whether an appointment made independently thereof would be valid. Undoubtedly it would be perfectly valid; nor would the agreement be a proof of the contrary as the law under which he acted, limited not his power. Let us apply the case. The Pope's authority is given him by God; and so long as he is Pope, every iota of that authority is so vested in him, that he cannot deprive himself of it, much less limit it in himself or his successors. As to the time and manner of exercising it, and whether he should exercise it fully, or only in part, that is left to himself. It is a fact that a *Concordat* was made by Paul V. of happy memory, giving the Crown of Portugal the patronage of certain Diocesses; but was that Concordat so binding on himself and his successors, that neither he nor they could provide for the government of those places without reference thereto, and in a different manner? Certainly not. The question is not how far His Holiness would be justified *personally, before God, in honour and conscience*, in disregarding the Concordat, but whether appointments made independently thereof would be *valid*. Undoubtedly they are perfectly valid; nor can the Concordat be urged as a proof of the contrary, since Christ, as the Council of Florence has defined, gave St. Peter and his successors *full* power to feed, rule and govern the Universal church. It is not our business to enquire whether Portugal was treated well or not, in this case, or to question the motives which actuated his Holiness; for these let him answer to God, he is *personally* as liable to err and sin as any one else. We have seen that he has the power to decree as he did; the Briefs were therefore valid from the beginning, and it was our business to submit cheerfully to his will. This has not been done by many, and Schism and dissension were the melancholy consequence. It is not however too late to remedy the evil. Let those who have hitherto resisted return now to their duty, the Father of the Faith will receive them with open arms, and heaven will rejoice at their conversion.

We have now said enough in vindication of the validity and authority of the Briefs under which British India has been confided to the Vicars Apostolic. In only remains for us to examine the *Concordat*, and to enquire into its conditions, and their observance by the contracting parties. To this we will devote a few pages of our next number, hoping by this means, to undeceive those who have hitherto strayed from the paths of unity and peace, and to restore them to the bosom of that Church to which, at baptism, they promised eternal obedience.

PROPAGATION OF THE FAITH.

From a Decade to make up his arrears and any deficiency in his acts, ...	100	0	0
Collections at the Cathedral on the 1st Sunday in Advent, the 3d instant, ...	37	11	6
Collections for Nov. through the Rev. R. Johnson, Rector of St. Xavier's College, ...	25	0	3

BENGAL CATHOLIC ORPHANAGE.

Recd. by Collections on Christmas Day at the Cathedral, ...	106	3	6
At the Fort, through the Rev. Mr. Sumner, ...	102	0	0
At St. Thomas, through the Rev. Mr. Weld, ...	20	10	0
At Dum-Dum, thro' Sergt. Maj Haslam, ...	6	6	0

FOR THE ORPHANAGE AT CHANDERNAGORE.

THROUGH MR. N. O'BRIEN.

R. Deefholts, ...	Rs.	4	0 0
J. Gomes		1	0 0
M. A. Minoss, ...		2	0 0
T. Ware, ...		3	0 0
P. Neyland, ...		3	0 0
W. McMullan, ...		4	0 0
W. Williams, ...		2	0 0
A Friend to the Poor, ...		1	0 0

ST. THOMAS' CHURCH.

Brevet Capt. John Macdonald, 60th Regt. thro' N. C. Biale, Esq.,..	50	0	0

FESTIVALS.

Monday, Jan. 1,—Circumcis d. 2 cl. com. 3 Oct.

Tuesday, 2,—Oct. S. Steph Prot. d. com. &c.

Wednesday 3,—Oct. S. Joan, Ap. com. &c.

Thursday, 4,—Oct. SS. Innoc. d.

Friday, 5,—Vig. Epiphan sem. com. S.

Saturday, 6,—Epiphany Dm. d. 1 cl.

Sunday, 7,—Within the Oct. sem.

Monday, 8,—Of the Oct. sem.

Tuesday, 9.—Ditto.

Wednesday, 10,—Ditto.

Thursday, 11,—Ditto.

Friday, 12,—Ditto.

Saturday, 13,—Octave Epiph. d.

DEATH OF THE REVEREND EUGENE SHEIL.

It is our painful duty to announce the demise of this young and pious Ecclesiastic, which melancholy event took place at the Cathedral Presbytery on Wednesday, the 1st November, at 10 o'clock P. M., at the early age of 25 years and 7 months.—Abandoning home and country, and friends for the sake of Christ, he accompanied our venerated Bishop to Madras, and received at his Lordship's hands the holy order of Priesthood on the 11th March last. The talents which he displayed, both in his preparation for the sacred ministry and in the exercise of its important duties, and the zeal with which he labored for the salvation of souls, inspired all who knew him with a hope, that he was destined to do great things in the vineyard of the Lord. It has however pleased Divine Providence to ordain otherwise, to his sacred will it behoves us cheerfully to submit. Scarcely had he entered on his sacerdotal career, when the symptoms of Consumption, the fatal disease of which he died, began to appear. Though somewhat ailing, he assisted as Sub-deacon at the Pontifical High Mass and Procession on the Festival of Corpus Christi. This was the last solemn function in which he took part. Within the last fortnight the decline set in with fearful rapidity, and it was deemed advisable to administer the last rites of Religion on the 1st November. These he received with sentiments of truly Christian piety. On the image of our crucified Redeemer being presented to him, a few moments before his death, he kissed it most devoutly, and gave vent, by tears, to those feelings of confidence in Jesus with which he was animated. To Mary, the immaculate Mother of God, to SS. Francis Xavier and Aloysius Gonzaga, he also addressed himself, imploring their intercession with God for him. At length, amidst the prayers of the Church, he calmly delivered his soul into the hands of his Creator, and we have every confidence that "he is numbered among the children of God, and that his lot is with the Saints." (Wisdom V. 5.)

The mortal remains of this lamented Clergyman, after having been clothed in the Sacred vestments, were removed privately on the following morning to the Cathedral, where from an early hour, the Divine office was recited for his eternal repose by the Clergy, Monks and Students, who relieved each other throughout the day. The solemn office and High Mass of All Souls was also performed in presence of the body. At 6½ P. M., the funeral service commenced, our venerable Bishop reciting the *De profundis* as the Ritual prescribes. The procession then moved in the following order, first the Cross bearer and Acolytes, next the Monks, Students and choir, two and two, chaunting the *Miserere*, then the Rev. Fathers Michael and Lourenzo, of Royapooram, the Right Rev. Bishop of Castoria, V. A. of Madras and Meliapore, supported on the right by the Rev. Thomas Mac Auliffe D. D. as Deacon, and on the left by the Rev. Aloysius Gallo, as Subdeacon, and last the body, borne by the Rev. Messrs. Mitchell, Gannon, Murphy, Carry, Balma, and Griffa, and followed by an immense concourse of the community of Madras, assembled to pay the last tribute to departed worth. Indeed, if we except the occasion of our Venerable Bishop's arrival among us, we have never witnessed a more numerous assemblage at the Cathedral. On the return of the procession, the Bishop sprinkled the coffin at the gate with holy water, and the choir chaunted the *subvenite*. His Lordship having arrived at the bier recited the *Non intres*, the *Libera* with the prescribed versicles and prayer were next chaunted; the procession again moved in the same order, the choir chaunting the *Sussipiat te Christus* to the grave, prepared within the Sanctuary of the B. V. Mary of the Rosary, where the rest of the Burial Service was celebrated, and the corpse consigned to the earth, amidst the tears of many and the regret of all who had the pleasure of his acquaintance.

We must not omit to notice the kindness of a few friends, who came forward unsolicited, and provided candles to be distributed among the Congregation assembled at the Funeral. We beg to thank them for their timely provision, which the gentlemen at the Cathedral would, in their affliction, have forgotten, but which, whilst it added so much to the solemnity of the Sacred yet melancholy scene, afforded at the same time proof of the respect and affection entertained by the Catholics of Madras for their Clergy, and of their eagerness not only to cooperate with them, but even to anticipate their wishes for the advancement of Religion and the decorum of Catholic worship.

It now only remains for us to recommend this departed minister of the Sanctuary to the prayers of our Catholic Brethren. May he receive from his Divine Master the reward of all his labours, and be admitted into that kingdom of eternal glory prepared for him from the foundation of the world.—*Madras Catholic Expositor.*

DEATH OF THE REV. MR. DESCHAMPS.

Copy of a letter from the Hon. and Rev. W. Clifford to the Right Rev. Bishop of Castoria, V. A. of Madras and Meliapore.

My Lord,—On my arrival here yesterday from Madura, where, as I before mentioned, I had been staying a few days, I was shocked to hear news for which I was totally unprepared, the addition of another to the many losses we have this year sustained among our brother missionaries. It has pleased Almighty God to call to himself, at the very outset of his career, our dear Father Deschamps, who had the honour of your Lordship's acquaintance last August at Madras, where he and his religious brethren were so hospitably entertained by your Lordship on their way hither. This amiable and estimable clergyman died of fever after a short illness last Monday. He was born 22d July, 1810, joined our Society in 1840, and reached Bombay last July. He had however been priest for some years, during five of which, previous to entering our Society, he had been Cure in the diocese of Besancon. Here he gave every promise of rendering great service to religion, and his progress in acquiring the language was surprising. But other were the designs of Heaven, to whose kind Providence we humbly resign ourselves, still persuaded, that, notwithstanding these trials, which have come so thick and heavy on us these last few months, our Heavenly Father will not abandon those who have no other hope but in his fostering care and guidance. Certain of your Lordship's sympathy with our affliction, allow me to recommend our dear Father, whose loss we most sincerely and deeply deplore, to the prayers and holy sacrifices of your Lordship and Clergy, and to

renew my assurances of the esteem and respect with which I have the honor to be, your Lordship's obedient humble servant in Christ.

WALTER CLIFFORD.

Sunday, Oct. 22d 1843.

DEATH OF THE REV. MESSRS. DURANQUET AND PERRIN.

Copy of a letter from the Hon. and Rev. W. Clifford to the Right Rev Bishop of Castoria, V. A. of Madras and Mcliapore.

My Lord,

Soon indeed again have I to resume my sad task of announcing still further losses among my fellow missionaries. The cholera is raging here most violently, and never perhaps have its victims beeen swept away so hastily as at present. Among these we have to lament two of our religious brethren, Fathers Duranquet and Perrin. The latter was one of the companions of Father Deschamps when he passed by Madras on his way hither last August, and your Lordship will forgive me if I repeat over their graves "quomodo in vita sua dilexerunt se, ita et in morte non sunt separati," words which would apply with equal truth to F F. Duranquet and Garnier. Theirs was the friendship of the first, and between them existed that union of heart and soul, which death itself does not sever but binds more closely, uniting them for ever, never to part again, where grief and pain shall be no more. Fr. Perrin was in his 30th year, entered our Society in 1842, and, as I have remarked, had only just arrived in the country. Fr. Duranquet was one of the four first who had entered upon this mission in 1837. and of these four Fr. Bertrand alone is now left us. Like Fr. Perrin, Fr. Duranquet was hurried away after a very few hours illness and gave his soul to God on the 8th inst. at Strivegomdaur near Pallamcottah. Fr. Perrin passed as we hope to a better world on the eve of the festival of our angelical St. Stanislaus, who seems to have wished he should celebrate his feast with him in heaven. Fr. Duranquet entered our Society in 1826 and was in the 39th year of his age. Excuse these hurried lines, and with every assurance of esteem and respect allow me to recommend our departed brethren to the prayers of your Lordship, clergy, and congregation, begging all to unite with us in praying our Heavenly Pastor to guard his flock, to save and spare his people who have no other hope in those days of death and pestilence but in his mercy and compassion, and believe me to remain your Lordship's obedient humble servant in Christ.

WALTER CLIFFORD.

Trichinopoly, *Nov* 14*th*, 1843.

SITUATION OF IRELAND.

VII. Article.

Fourth period continued—1778 to 1800.

In 1775 the English colonies in North America declared themselves independent. At first the mother country took little care of what was considered as a rash undertaking, but when the royal troops were beaten by the insurgents, after Burgoyne was made a prisoner in the camp of Saragota by General Gates, when, in addition to a formidable insurrection, England had to fight against the conjoined forces of France, Spain and Holland, there was some alarm entertained. England might well fear that insurrection might become contagious; Ireland, up to that time governed as a conquered country, might have followed the example of those colonies that were rising in arms, protesting against the imposition of a tax: it therefore become of consequence to obviate the temptation; concessions were therefore the order of the day. The rigour of the penal laws was relaxed; Catholics were declared capable of possessing and of enjoying property on the same conditions almost as Protestants. The older statutes had limited to thirty years the maximum of the duration of leases; at this time they were permitted to have leases of *nine hundred and ninety nine years.* It was acknowledging an inherent right of very extended possession, without yet conceding the entire right of property. They abolished (1778) that barbarous law, which deprived the Catholic father of his authority to transmit it to the son that had declared himself a Protestant. The law of succession was so far modified as that children, remaining faithful to the religion of the family, were no longer disinherited to the profit of him who had adjured it.

It was a very narrow breach made in that edifice of iniquity which fanaticism and hatred had raised in Ireland; yet this insufficient reform excited a storm against the ministry which had dared to propose it with the view of escaping the imminent danger of a separation. The Orange party, the *Holy League* of Protestantism, stirred up popular passions, and soon after a violent insurrection broke out in London. The houses of Catholics were plundered and demolished. Protestant associations were formed in various parts of the Kingdom: their object was to prevent the dangers that threatened the reform. All the *good* Protestants were invited to join against the invasions of Popery.

At the head of this movement was the son of a Duke, Lord George Gordon, a bold and venturous man (1). On the 2d June 1780 he came with his partisans to the gate of Westminster Hall, to present a petition to the effect, that the concessions made to Catholics should be withdrawn. A volley of musketry announced their arrival; they forced every member of the house they met to cry with them "Down with Popery!" and made them swear to vote for the abrogation of the bill of 1778. Lord George demanded that the petition should be read and discussed while they then were sitting. At the time when Parliament was thus coerced in the very hall of its deliberations, the mob spread into the streets, repeated its outrages against the houses of the Catholics, and in particular against the Residence of Sir George Saville, who had made the motion for the bill of 1778. Government had infinite trouble in checking the outbreak, and the execution of nineteen of the principal leaders could hardly bring about an apparent and temporary tranquility.

The war with America became meanwhile more and more serious, and difficulties on the side of Europe increased daily. Washington and his Lieutenants were defeating the generals sent to restore the authority of the mother-country; the combined fleets of Holland, Spain, and France were driving

(1) Lord Geo. Gordon, after having directed these Orange insurrections published some incendiary pamphlets, afterwards embraced Judaism and died almost a lunatic at Newgate in 1793.

the trade of England before them, and humbled the flag of her Admiral even in the Channel itself. It had been found indispensable to recall from Ireland the troops which had been kept there to force the country beneath the yoke. In this extreme crisis the British Government was again driven to be moderate by policy as well as by necessity. The laws prohibited the possession by Catholics of arms and ammunition: these were granted or given to them; they were advised to guard their coast, they were promised that they would never more see actively exercised the privilege by which Protestants till then, had been alone considered worthy of carrying a musket or handing a sword. The reform of 1778 was completed by permitting Catholics purchase lands without restriction. They were authorized to open schools of their religion, a price ceased to be set upon the heads of their teachers, the laws regarding their clergy were lenified, the *Habeas Corpus* act was promulgated; and last, and not the least, the Government allowed to pass without censure some recent acts of the Irish legislature which taking advantage of circumstances, had rendered itself independent (1782) of the English parliament (2).

In the main, all these reforms were as much for the advantage of Protestants as of Catholics. Thus, it is certain that in admitting the latter to the tenancy, that is to the temporary possession of lands, the income of the Protestant proprietors in Ireland was greatly increased; thus also, by granting them the right of purchasing and possessing lands on their own account, a considerable over-value was given to immoveable property, as is the case in all countries where land property is sought after and is sure to find constant purchasers. Therefore every one was a gainer by the new regime. The permanent interests of Ireland were in this case exactly concordant with general principles of right, setting aside the consideration of those large resources which England derived from Ireland, and which enabled her to brave the dangers of the actual crisis.

But such is the blindness of passion, or rather such is the strength of antipathy, that those reforms advantageous as they were to the cause of England, were accomplished but with reluctance and regret. They yielded to the necessities of a somewhat desperate situation, but there was no conviction that what was doing was good, and *in petto* a hope was entertained of cancelling at some distant period the concessions extorted by circumstances. Meanwhile as much only was granted as was impossible to be refused.

In 1792 the Catholic Irish, on account of the services they had rendered, to the English Government, fancied that the time had come for them to claim their portion of political rights, They therefore prepared a petition, demanding that the legal professions should be opened to them, and also that they should be admitted to the electoral franchise. The two points were peremptorily denied them; but soon after events happened that ground down the opposition of those most averse to concessions. The French republican armies were every where victorious: it became again necessary to look to Ireland for assistance, and what had been haughtily refused in 1792, was spontaneously offered in 1793, yet with some restrictions.

The Bar was opened to Catholics; they were then allowed to become pleading advocates, but not King's advocates: they became attorneys, and solicitors, and were eligible to corporations; they were admitted on the grand jury; they even obtained commissions as justices of the peace. In the army they could attain the rank of colonel; at last the elective franchise was granted them, that is, they were admitted to vote for the election of members of parliament, but they were not permitted to elect a man of their own religion.

However, notwithstanding all the changes that in some measure were taking place in the relations of the two people, distrust remained the same on either part. If England maintained a secret afterthirst of hostile intention at the very moment that she was affecting philanthropic cordiality, Ireland on her part, was feeling no deep gratitude for the ameliorations granted to her. On either side they entertained a mutual detestation, although some apparent symptons of reconcilement existed. The former country was as heartily determined to throw away the mask of conciliation which circumstances had forced her to take up, as the latter laboured unwillingly under the idea of being indebted for any thing to a power which she took a sort of pleasure in hating. There are situations where one is vexed to see that some apparently good actions seem to destroy our motives and our very right to nourish ill-will towards people for whom one feels a deep antipathy. Such was in reality the situation of the Irish Catholics with regard to the English Government. They were not reconciled to it by the measures of reparation which had successively been voted; their presentiment was that this pacific mood would last just so long as the fear which had caused it existed, and this explains why the Irish so easily were seduced at the end of the last century, by the visionary perspective of complete and irrevocable separation from England. The French republic had promised to assist them in this attempt; they rose *en masse* organised a *Directoire* like that which then ruled over France, and, had they been supported more efficiently, no doubt the separation would have been achieved, at least for a time. One may read in the memoirs of Wolf Tone and others the interesting details of this period of the history of Ireland.

The consequences of this rebellion were that England at once resumed her old system of absolute and merciless domination. The suppression of the Irish Parliament was in contemplation, and on the 2d July, 1800 was proclaimed that Union of which the Irish are now more than ever the determined opponents.—*Calcutta Star, November* 30.

(2) Our next article will be entirely devoted to a summary of the proceeding of the Irish parliament, which " now so earnestly wishes to have re-established.

REVIEW.

Notes on the Ministry of Cardinal B. Pacca, Secretary of State to His Holiness Pope Pius VII, Translated from the Italian of Cardinal Pacca. Dublin: Cumming. London: Dolman. 1843.

This book will do something to fill up the want that has often been remarked in English literature of works treating on the all-important ecclesiastical affairs of Rome and Europe in the early part of the present century; when Infidelity towered aloft in admitted supremacy; when the "Italian old man" was scoffed at and derided; when the temporal dominion of the Pope was ravished away; when

Popedom itself seemed for a time extinct—the either being vacant, or the holder of it shut out all communication with both his spiritual and emporal subjects. Such an epoch is, indeed, of high and deep interest to every faithful son ie Church; nay, it should be of high interest to y one, whether of the Church or not of it. A lern writer complains bitterly of Napoleon, that ig "a reality" a great man, he "wrapped his ... reality in tinsel and mummery;" "apostatized from his old faith in facts, took to believing in semblances, and strove to connect himself with Austrian dynasties, Popedoms, and the old false Feudalities which he once saw clearly to be false." What an unfortunate man this poor Napoleon—this creature of a day—must have been to degrade himself by connecting himself with such poor, weak "Chimæras" as Popedoms and Catholicisms and Concordats! He, the mighty Emperor, the lord of invincible legions, the creator of kingdoms, the deposer of monarchs, the remodeller of vanquished Europe—*he*, this man connect himself with a weak, old, Italian exile! What a futility! What an insanity, judging according to the world and its notions! But, indeed, it is in this very thing that we are forced to acknowledge the shallow judgment of the modern writer, and the half-true and penetrating judgment of Napoleon. If we were asked to point out the circumstance which displays most clearly Napoleon's intuitive genius, we should refer to this very circumstance which the anti-Catholic derides. Putting down half-worn-out insurrections by artillery, gaining battles, conquering empires, are, *comparatively*, vulgar exploits, achieved in a vulgar direction. This was the course marked out for him in the opinion of the world; this was the direction in which every man's understanding, even the shallowest, heralded him on to a common and ordinary greatness. But when, with eagle eye, he looked back into the past, seeking to find in it some element of permanence and stability, and discerned it not in anything that was saluted by the applauses of the world, the sound of trumpets and drums, the roar of artillery, and the waving of banners, but in a poor, weak, despised old man, whom all the world had been despising, and ridiculing, and execrating, and longing to get destroyed and abolished—then, indeed, all the clever, little, vulgar men exclaimed that he was losing his head and mistaking his position; and of his consecration and coronation at Notre Dame, a Marshal of the Empire could exclaim "that nothing was wanting to complete the pomp of it but the half-million of men who had died to put an end to all that!" So said Augereau at the time; and we rather wonder to find this exceedingly small saying repeated with acceptance forty years afterwards. Of a truth, the "half a milion of men who have died to put an end to all that," have died in a rotten cause. *They* have gone to their account; to answer *why* it was they threw away their lives "to put an end to all that;" but "all that" lives still with an immortal life, and though seeming dead when it amazed men to find a Napoleon patronizing it, it has outlived his life, and his dynasty, and another dynasty; and is now, amidst many elements of disorganization in France, the most powerful thing now alive there; is, indeed, the only vital organic thing there extant.

How this thing so strangely vital, was able, in its utmost feebleness, to struggle with the imperial mightiness of Napoleon, and to tire it out, watching patiently till his downfal, this volume shows us in a very interesting and instructive manner. The book itself is too well known (though as yet untranslated) to need much detailed analysis, but we shall make a few extracts, to show those of our readers to whom the book may be unknown the value which attaches to it. The following description will be read with interest of

ROME DURING THE FRENCH OCCUPATION.

I at all times inculcated to them in my despatches to watch over the preservation of the peace and tranquility of the people, and I therefore forbad in the year of my ministry, bull-fights, fireworks, and different fairs outside the city of Rome. I forbad several solemn processions, and chiefly those at night, and I took all the precautions possible to repress, at Assisium, all tumult at the feast of the Porziuncula, and to prevent a great concourse of people, whence generally strifes and fights arise, which might be the beginning of greater disorders. I did the same in Rome, and the good people of that capital, during the whole time of the imprisonment of the pope (notwithstanding the daily tyrannical vexations given by command of the French military to the pontiff and the Sacred College), maintained an attitude and a conduct really admirable, keeping themselves as much as possible at a distance from the French, to evince their affection to the Government, without, however, showing any want of civility or offering any insult, and blindly obeying not only the orders, but even the wishes of the pope; a conduct ascribed by many to the special protection of the blessed Virgin, to whom the Romans pay a particular devotion, and which tended much to preserve the honour of the pontifical government unstained; a conduct, in fine, which filled strangers then residing in Rome with astonishment, as well as those who in distant countries heard the true and faithful account from people of their own nation. A Russian nobleman, who was in Rome at that time, said one day with bitterness, that he delighted at being in the capital to witness so rare a phenomenon: that there were in Rome two governments one opposed to the other: one, having at command the troops, the police, the citadel and prisons; in fine, all the means to make themselves obeyed, to make regulations and give orders to which nobody listened, and in the execution of which it was necessary always to employ force; the other government, on the contrary, deprived of all these means, and of the armed force, shut up in a palace, in reality a prison, surrounded by troops of the enemy, still, by means of short manuscript notifications, acquainted the public with its wishes, and remark, that whatever she commanded was on the instant voluntarily executed. Beautiful and consoling proof, that even without numerous and expensive troops, and often an insecure police, there are means for a government to make itself respected and obeyed. This admirable conduct of the good Roman people in these calamitous times, deserves to be handed down to the latest posterity.

One lesson, very forcibly inculcated by many parts of this volume, is the immense value to the Holy See of a bold unyielding policy in *all* times, whether times of crisis or not. This lesson, applicable to our times as strongly as to those of the preceding generation, is recognized in the fullest manner by this admirable cardinal, who leaves it as

a legacy to us from his own troubles and imprisonment.

On the announcement of the violent expulsion from Rome of the two popes, Pius VI. and VII., nations became enraged, and the good complained but no remonstrance, no voice issued from the thrones of the Catholic princes in favour of these sacred and august personages. Providence permitted this, to confirm more and more the Divine lecture given to the popes and ministers of the Church, often repeated in the sacred Scripture, not to repose their trust in the princes of the earth; and to render it palpable, and give evident proof, even to the unbeliever, that all happy events befalling the Holy See and the Church, proceed directly from the supreme dispositions of Providence. Too much, alas! had this Divine counsel been sinned against at Rome for many years; and what was afterwards the reward thereof? Throwing a veil over the events of a more ancient date, which prudence suggests should be passed over in silence, what happened with the French Government in the pontificate of Pius VII., suffices as a proof of this. Every decree, I will not say even every request of Napoleon Buonaparte, first consul, afterwards emperor, became at once law for Rome. The same pontiff allowed himself to be persuaded that he had found a protector and a friend in that man; but when locked up in a carriage, surrounded by gendarmes, we were carried off to France like two malefactors, he then held a very different language.

Our readers will be amused with the following unsophisticated

SPECULATIONS ON POPES.

I continued my journey, and arrived at Lansle-bourgh, where we passed the night. The arrival of the pope was already known in Savoy, and his passage by the post road, whence the whole population was in movement, and a crowd was collected in the country through which he was to pass. Seeing three carriages, and one of them with the arms of the pope, they all ran, thinking they saw him; one knelt, another cried, and all implored his blessing. We told them that the pope was to pass the next day, and they did not believe what we told them. In one part of Savoy, and if I remember rightly it was at Modane, whilst we were changing horses at the post house, a crowd of people collected round my carriage, and began to question whether or no I was the pope. One said, "He is the pope, and I saw him plainly the time he passed before, and I recognise his countenance." Another answered, "No, it is not he; I saw him also the last time, and he was older than the person who is now in the carriage," pointing me out. A third added, "Most certainly it is not the pope; see, he is dressed like a cardinal." The first answered, "They have dressed him like a cardinal, in order that he may not be recognised." During this debate, a venerable old man came out of an adjoining house, made his way through the crowd, and came up to the carriage. All then looked on, and, listening attentively, stood in silence. The old man looked at me, and then turning to the bystanders, "This," says he, "is not the pope, because the popes wear beards." This good man had seen in some house the portrait of some one of the pontiffs of the gone-by ages, and was not aware that the popes had changed the customs of their illustrious predecessors in other things less frivolous than this.

A great deal of needless cant has been and still is often uttered about the harsh treatment received by Napoleon at the hands of England. If any one is infected with this cant, the best remedy for the disease is to read in this volume the treatment to which Napoleon, in the height of his prosperity, subjected two old men, both priests, one the deposed possessor of the oldest throne in Christendom—the Pope——; the other a Cardinal and secretary of State.

NAPOLEON'S INHUMANITY TO THE POPE.

All the following winter, and in the spring of 1812, the holy father was left tranquil in his prison at Savona, Napoleon having then turned all his thoughts to the so celebrated, and to him fatal expedition to Russia. But the evening of the 9th of June, towards seven o'clock, the pope suddenly received orders to prepare to return to France, and having made him change those clothes which might cause him to be recognized on the road, he was forced to leave towards ten o'clock in the morning. After a long and painful journey, in the hottest part of the day, he arrived at a very late hour of the night at the hospice of the Cistertian monks, at Mons Cenis.

They took Monsignore Bertazzoli up into the pope's carriage at Stupinigi, in the neighbourhood of Turin, and he from that day never left his side. The holy father fell alarmingly ill at the hospice, to such a degree that the officers who escorted him thought it their duty to forward the news to the Government at Turin, and to ask for instructions if they ought to remain there, or continue their journey. The answer given them was to execute whatever orders they had received; *whence, though the pope had on the morning of the 14th received the holy viaticum, he was forced to begin his journey again the following night, and to continue it night and day until the morning of the 20th, when he arrived at Fontainebleau. He never left his carriage the whole of the road, and when he required any food or repose, his carriage (as already mentioned) was driven into the court-yard of the post-house in the least populous towns.* The porter at the imperial place of Fontainebleau having no orders, as yet, from the minister at Paris could not admit him, and he was brought to a house of his, not far distant from the palace. A few hours afterwards the order came to admit the holy father into the palace, where some of the emperor's ministers came from the capital to pay their compliments to him.

This brutal conduct to a dying old man is well matched by the reception of Cardinal Pacca in his three years' prison at Fenestrelles.

I had scarcely entered my room, than I ran instantly to the window to observe if I should have even the benefit of the fine view, if it were possible in this horrid prison, but I found that it looked upon a flight of steps in the interior of the fortress, and had in front a high wall, which in fact excluded all view. I went to the other window of the room, and saw a very high Alpine mountain, the Aberjan, of which the summit only was visible; and in several places the snow was to be seen in the summer season, which I left still master of the field in the same place, after three years and a half's imprisonment. The apartment in which I passed almost all that time, was on the ground flour; the roof was cracked and rent in several places, from the shocks of an earth-quake of the year before; the walls,

black and smoked, resembled those of kitchens and blacksmiths' shops, and from the flooring to the height of the cornice, the walls were covered which disgusting remains of those dirty writings, which Monsignore Giovanni della Casca forbids even the mention of. The flooring was composed of boards, half rotten, covered with dirt, and fit only to be, as they were, the receptacle of mice. I found no other furniture in the room than what I had hired at first, at my own expense, consisting of a bed, four old broken cane-bottomed chairs, and a wooden table, roughly made, exactly like a shoemaker's bench. Whatever I saw around me, and what I had heard from the commandant on my first arrival in the fortress, caused a terror in my mind which increased when I saw that my servant did not return from the village where he had remained with my clothes. The thought of being left alone, totally abandoned, in the hands of the governor, excited other painful ideas in my mind, upon which I had recourse to the means of consolation which religion administers, and recited some devout prayers on my knees. On a sudden my mind became serene, and a short time after my faithful servant returned, and I had the assurance that he was to remain with me. The Major Jamas, who inhabited the fort, came in the evening to visit me and learn if I wanted anything, and how I found myself. Having thanked him for his attention to me, I told him that being a priest and also an archbishop wished to say mass in the chapel of the fortress, which I considered certainly would not be denied me; and I begged him to have a priest brought by the commandant, as a confessor many days having elapsed since my last confession. The major answered me, that he believed there would be no difficulty with the commandant as to the celebration of mass, but that it appeared difficult that a confessor should be assigned to me after the strict orders from the government not to permit any one to speak to me. "But you can," said he, say mass when you wish." I replied, "I have not the good fortune of being without sin, and if a confessor is not allowed me, I must, to my great regret, abstain from celebrating mass." He then concluded by saying he would report my request to the commandant, and afterwards give me the answer.

* * * * *

The wind, which rose that night, produced immediately a great cold in the atmosphere, unusual at this season, and made a great impression on me, not being well provided with winter clothing. I wished to make a fire in the grate, but was obliged to put it out immediately, from the great smoke which filled the room, and nearly took away my breath; and was forced to close the opening of the chimney, because the wind shook and threw down the few articles of furniture I had.

To these sufferings of the body were added the afflictions of the mind. I had the night before asked for some book to occupy my time, and distract me a little, and was sent a volume of Voltaire by an officer. I heard a bell ring in the corridor in front of my room, and learnt that a priest, a prisoner, was going to say mass in the chapel. I immediately desired my servant to ask Major Jamas if I could go with the other prisoners to hear it. He sent me word that he had not had any instruction from the commandant on this point; that he would ask, and let me have an answer for my satisfaction the next day. This rigorous conduct began to tire me, and was, indeed, extraordinary towards a cardinal archbishop. He asks for a confessor, and the answer is, that it cannot be granted; he asks for a book, and they send him a volume of Voltaire; he expresses the desire of hearing mass, and does not obtain the permission, and is even answered that they will ask instructions, whether they shall grant it or not in future. How could one not be stung to the quick at such harsh treatment?

Everything appeared directed to take away that comfort which religion only can administer under such painful circumstances. I held my tongue, and suffered with patience, "hoping the good, and tolerating the evil." The commandant came to pay me a visit with Major Gazan, and I instantly introduced the subject of the mass and confessor, praying him to comply with my request on these two important points. He answered me that he would give orders to the gaoler to come and let me know in the morning, when mass was to be celebrated, and to accompany me to the chapel, but that it was not in his power to grant me a confessor, from the express order given to him by the Government not to allow me to speak with any one whomsoever.

But, enough of this. We conclude with a characteristic anecdote of Cardinal Maury, which does something towards settling any doubts that may have existed as to this personage's character. We do not recollect having met it before.

CARDINAL MAURY.

This worthy ecclesiastic found the means one day of entering my room, and we held a long conversation on the religious affairs of France. He talked much about the Cardinal Maury, and I remember well what was said about this member of our body. Towards the end of our conversation, I said to him, "Signor Hannon, I have heard great eulogiums of a panegyric in praise of St. Vincent of Paul, composed many years since by the Abbè, now Cardinal Maury. I am persuaded you must have heard it; it is really a masterpiece of sacred eloquence." To which he replied, "Yes, your eminence, that praise may be given it." "Why then, did not Maury publish it, as he has his other literary productions?" "I suspect," he added, "your eminence, that he has not done so, nor will he at any time, that he may not be given the lie as to a fact he states." "What does this mean?" I answered. "Know," said he, "that we, the community of St. Lazarus, were surprized on hearing a fact stated in that panegyric, which is not mentioned in the life of the saint, nor in any of the memories preserved by us. We, consequently, ask the Abbè Maury where he had found so important a fact of the saint's life, which was unknown to us all. He answered, he had found and extracted it from the proceedings of his cannonization. We, who had the originals, made researches, and could not find it. It is, therefore, to be suspected that he had invented it; and talking of Cardinal Maury, I will mention a curious anecdote. We had the custom at the convent of St. Lazarus, of inviting the preacher to dinner with us, and acquainted him at the same time, that he might bring with him any other confidential friends. The Abbè Maury accepted the invitation, and brought three literary friends to dinner that day, belonging to the Academy, and noted in Paris for their incredulity and the irreligious writings they had published. Your eminence may well imagine that this was

highly displeasing to the whole community, and some of our oldest members would not appear in the refectory, refusing to sit at the same table with these pretended philosophers.

We conclude with recommending this volume to our readers, merely adding that this is a translation from the original edition, unpruned by the scissors of the censors. The consequence is that the names of persons in authority are given in every instance. The translator closes his short preface by informing us "that whatever trifling sum may accrue after the expenses of the publisher are paid, will be handed over for the benefit of that excellent institution established and conducted by the Sisters of Charity, the Hospital of St. Vincent, Stephen's Green, Dublin, where patients are admitted and attended without religious distinction."—*Tablet, Sept.* 2.

FATHER MATHEW'S BIRTH-DAY.

The Middleton Temperance Society, on the evening of the 10th instant, in commemoration of Father Mathew's birth-day, had their room brilliantly illuminated; the band played several enlivening airs, and 150 persons sat down to tea.

On the anniversary of the birth of the Very Rev. T. Mathew, the members of the Bee Club illuminated their room, in conjuction with the other societies in the city.—*Limerick Reporter.*

On the anniversary of Father Mathew's birthday, a soiree was given at the Castle Street Temperance Hall in the evening, to do honour to the name of that distinguished clergyman. The rooms were brilliantly illuminated on the occasion, and no fewer than three hundred persons sat down to tea, which was prepared in a manner that did credit to the worthy president and stewards.—*Tralee Examiner.*

On the anniversary birth-day of the Apostle of Temperance, the members of the Church Street Temperance Society, Killarney, attended an evening tea-party in their rooms, the windows of which were illuminated and tastefully decorated.

Tuesday evening week, the birth-day of the Apostle of Temperance, was celebrated with great joy and festivity by the members of the various temperance societies of Cork, who were most anxious to take this occasion to testify their gratitude and veneration towards their beloved president. Upwards of forty temperance-rooms were illuminated; many of them were ornamented with excellently executed and appropriate devices in transparencies, &c., and had a most enlivening effect. The bazaar on Sullivan's Quay was most brilliant illuminated with a gigantic star, and decorated with a profusion of variegated lamps, and wreaths and flowers. Several other places were also illuminated. Bonfires were lighted, bands paraded the streets and the greatest hilarity prevailed.—*Examiner.*

MISCELLANEA.

Anglican Doctrine.—Bishop Doane and the Order of the Cross insist that Dr. Pusey has not gone beyond the limits of Anglican doctrine on the subject, which is, likewise, that of genuine Episcopalians in America. Unfortunately he has advanced far enough for us to claim him as a Catholic.—*Catholic Herald.*

Ordination.—On the 26th ult. there was an ordination in the cathedral, and the order of priesthood conferred on the Rev. Mr. Hughes, by his Grace the Most Rev. Dr. M'Hale, archbishop of Tuam.—*Tuam Herald.*

Clonfert.—On Tuesday, the 29th ult., the Right Rev. Dr. Coen, Bishop of Clonfert, terminated his triennial visitation for the present year. His lordship, after visiting the parishes of Ballinasloe, Toughon-a-Connell, Clontuskert, Kilconnell, Fohana, Ballymacward, Capategal, and New Inn, has administered the Holy Sacrament of Confirmation to 1,645 males, and 1,907 females; total, 3,552. In each of those chapels which his lordship visited there was a sermon preached in English by each parish priest, or his officiating curate, on the nature and dispositions necessary for the worthy reception of the Sacrament of Confirmation. His lordship subsequently, on each occasion, exhorted in Irish, in order to give a full explanation of that holy Sacrament to all such postulants as were about to receive it from his hands. He detailed the virtues which they should practise, in order that the seven-fold gifts of the Holy Ghost might dwell in their souls. He also repeatedly expressed much satisfaction at the manner in which the postulants answered the different questions put to them on the leading principles of their holy religion. The revered bishop seemed rather surprised at beholding such vast numbers of persons presenting themselves for Confirmation—he having divided his diocese into three districts, in order to afford an opportunity in each parish every third year for complying with that sacred obligation. His lordship and a great number of his clergy who assisted him on those occasions, were entertained at dinner on each day by each respective parish priest. Truly callous, indeed, to every feeling of piety, and to every sense of religion must the heart be which warms not after beholding the holy and indefatigable zeal of such a prelate, in imparting to such a portion of his beloved flock the seven-fold gifts of the Holy Ghost.

Association for the Propagation of the Faith.—The subscriptions received by the Irish Central Committee, in Dublin, for the month ending Monday last, amounted to the sum of 534*l.*

The Rev. Jas. M'Kenna, the zealous pastor of Rathbrum, has distributed 120 copies of the Catholic Bible just published in Dublin, as recommended by all the Catholic bishops of Ireland to those under their jurisdiction, and by the Very Rev. T. Mathew to the members of the various Temperance societies throughout Ireland, England, and Scotland.

Dumfries.—Catholic School.—A building which promises to be the most handsome in town, is now in progress in Shakespeare's-street—a school house adjoining the Catholic chapel. It will contain two large rooms, one above, and the other below, for boys and girls; and the whole will be surmounted by an elegant tower fifty feet high. We understand that the original plan was sketched out by Mr. Maxwell, of Fernigliss. There has been a school in connection with St. Andrew's Catholic Chapel here for many years; but hitherto instruction has been in a temporary school-room.—*Dumfries Courier.*

SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JULY 1, 1843. [VOL. V.

THURSDAY, JUNE 22.

The *Star* has some speculations upon the probability of Lord Ellenborough's returning home. His Lordship will of course throw up the Government as soon as the confidence of his own party slackens. They have had enough to do to defend his measures already; and if a great outcry be raised about Scinde and the Ministry are put to their shifts to defend this measure, they may intimate to His Lordship that they cannot spare any more time for the continual defence of his plans. Lord Ellenborough has spirit enough to relinquish his post the moment the Duke and Sir Robert are tired of him. There is this difference between the connection of the present and the late Governor General with the reigning Ministry; that whereas those measures of Lord Ellenborough which his friends have been required to defend, originated with him, the Affghan war originated as much in Downing Street as it did at Simlah. Indeed there is said to be evidence that the first idea of this war in Asia sprang from Lord Palmerston's indisposition to plunge into a European war in order to curb the ambition of Rusia.

We are happy to learn from the *Star* that the Assam Tea Company have obtained a remission of the Three per Cent. export duty charged on their tea.

The *Bombay Times* couples the burning of the *Thomas Grenville*, which was not accidental, with the burning of no fewer than *five* Bombay ships last year, which could not have been all accidental. The Editor affirms that this is the first of a series of vessels which have been already doomed. The offenders are in every case the crew, who having received six months advance, find it their interest to set the ship on fire and enjoy the money at home. Would it not be possible to establish a strict Registry office for Native seamen, and to make it a part of their engagement that the advance should be refunded if the ship was burnt. To secure a complete remedy nothing can certainly be wanting on the part of the merchants and commanders at Bombay, but a *determination* to put down the practise. An oriental apathy pervades all classes of society in India, which is most unfavourable to the removal of evils.

Mr. Montriou, a Barrister of the Supreme Court, has been appointed to the vacant Magistracy. In accepting it he relinquishes all private practise; the gain in this case therefore is more on the side of the public than of the Barrister. The appointment has given general satisfaction. It is much to be wished that the allowances of the Magistrates and of the Commissioners of the Court of Requests in Calcutta could be raised to a greater equality with corresponding appointments held by the Covenanted. This would enable Government always to secure the services of gentlemen at the bar; which would be a most decided improvement.

FRIDAY, JUNE 23.

A case of some importance has just been decided in the Court of the 24-Pergunnahs. Mr. Imhoff, who was attending the Court of Requests as plaintiff, was seized on coming out of it, by the Sheriff, on a writ issued from the 24-Pergunnahs. An application was made to the Judge for his release grounded upon two Constructions of Sudder Court. The Judge said that it was only defendants and witnesses, who being compelled to attend the Court were exempted from arrest, *eundo, morando et redeundo* and refused the request; but he advised the petitioner to appeal from his order to the Sudder, whose decision would be final - whether satisfactory or not.

The papers state that Mr. C Tucker, now one of the Judges of Sudder Dewanny Court, has been appointed provisional member of Council, and will succeed on Mr. Bird's vacating his seat on the 14th of October It was generally understood that the race lay between Mr. Tucker and Mr. Millett, the former of whom has the advantage over the latter of eleven years of additional service. Sir W. Casement's retirement in less than a year will create a second vacancy, which will probably fall to the lot either of Mr. George Clerk or Mr. Millett.

The *Hindoostan* has thirty five passengers already registered for the August trip. We hope the suggestions of the passengers will be listened to, and such alterationsmade in the accommodations as shall suit the climate. Four more trips are advertized for November, December, February and March. The December and March voyages are expected to be performed by the *Bentinck*, the *twin* of the *Hindoostan*, as she is called, though born a twelvemonth after her. The *Bentinck* is expected here in November.

The *Englishman* states on the authority of a correspondent at Benares, that there were five persons locked up in an insane hospital, and that one of them strangled two of his companions.

SATURDAY, JUNE 24.

The *Hurkaru* mentions 'a rumour, which has an aspect of credibility,' that the *Tenasserim* Steamer will be employed in conveying Mr. Bird and Sir W. Casement to Suez in October. The rumour is we think entirely without foundation. The necessity for employing a Government Steamer in keeping up the directed monthly communication between Calcutta and Suez will diminish in the approaching cold season by the arrival of the *Bentinck*. The orders of the Court against the measure are understood to be absolute. Mr. Bird will be able to avail himself of the *Hindoostan* in November.

We are happy to learn from the *Star*, that the quarantine between England and Egypt has been reduced from 21 days to 16. As the days employed in the voyage will be counted in the period of quarantine, there will be scarcely any detention in England, except when the Steamer reaches it in less than sixteen days. It is somewhat singular, that while such strict precautions are observed in reference to the voyage from Egypt to England, none should be deemed necessary relative to the voyage from Egypt to India.

Lord Ellenborough has arrived at Allahabad on his way to Calcutta and taken up his residence with Mr. Matthews, a wealthy indigo planter.

We are sorry to observe that the Bombay post office has this month been more dilatory than ever. It is now nine days since the Express arrived, and newspapers still continue to drop in one after the other.

MONDAY, JUNE 26.

The *Madras Athenæum* states, that the Marquis of Tweeddale has rendered himself extremely unpopular by abolishing the indulgence hitherto enjoyed by the community of sending letters by the Express. This act will be as disadvantageous to Government as it is distressing to the merchants. The whole expense of the Express will now fall on the state whereas under the previous arrangement the postage of private letters fixed at a very high rate, not only relieved Government from all charge, but when the wallet was full, left a small profit to the Post office.

The *Delhi Gazette* states, that Omercote, in the desert on the eastern border of Scinde, has been made over to the adjoining state of Joudpore. In our hands it would only have been a source of expense. The same paper also states, that the well equipped Joudpore legion has been warned for service in Scinde; a very judicious measure, as the men are less likely than other troops to suffer from the climate, which resembles their own.

The *Englishman* states, that circulars have been issued at Barrackpore to join in a party to be given to the Governor General on his arrival at the station.

One of the most benevolent actions of Lord Ellenborough, is the recent permission given by him to the disbanded men of the 4th Madras Cavalry to re-enlist. These men, by their insane attempt to resist Government in its determination on the batta question, forfeited all claim to consideration; but their deep contrition, combined with the recollection of their former good conduct, has induced his Lordship to overlook the ebullition of the moment and to permit them to enlist again under the British banner.

We learn from the *Delhi Gazette*, that Mr. George Thompson was daily expected at Delhi, and that the Emperor had given orders for suitable arrangements to be made for his reception and accommodation.

TUESDAY, JUNE 27.

The *Star* informs us that Lord Ellenborough has arranged to leave Allahabad by the 22d of the present month. As the river is now we suppose open, or may be expected to open in a day or two, his Lordship may probably be expected in Calcutta, early next month.

At the last Opium sale, the drug fetched the same extraordinary price, which ruled at the preceding sale, and which is by no means justified by the last advices from China, The Patna sold on an average of 1446 Rs. and the Benares of 1295 Rs. the chest. The outturn of the sale was a little above 40 lakhs of Rupees. The gross receipts of the year have been *two millions sterling*. If this source of revenue is continued to India for three years more, the debt incurred in the war beyond the Indus will be wiped out.

The confusion at Gwalior increases. The insurgent chiefs are taking advantage of the strength they have gained to help themselves from the public treasures; and plunder is the order of the day. The deposed Regent has fled; and the authority of the British Resident is set at defiance. It was reported on the 15th of June at Agra, that the insurgents had ordered the Resident to quit Gwalior, and the report gained ground up to the 19th, the date of the last advices from Agra. In that case, he will of course apply for advice to Mr. G. Clerk, who will take the most energetic measures. It would be a singular, but not surprizing event, if the next or the succeeding Mail were to announce to the good people at home, that the territories of Scindia had been occupied by a British army.

The *Englishman* gives an extract of a letter from Tirhoot of the 20th June, which states that a sad change has come over the golden dreams of the Indigo planters. Many days of drought have burnt up half the corp, and the prospects of the year are blighted. Notwithstanding a few croakers in Bengal, it is all but certain that the season will turn out favourably. 125,000 maunds are now spoken of, but the crop will more probably rise above than fall below that mark. Seldom have we known the river so low at the close of June.—*Friend of India.*

EDUCATION.—SERAMPORE

NOTICE TO THE CATHOLICS OF BENGAL.

A Branch School of Loretto House will open at Serampore on Monday the first of May, 1843. The course of Education will include English Grammar, Reading, Writing, Arithmetic, History, Geography, the use of the Globes, and the several kinds of Plain and Fancy Needleworks. Young Ladies beyond 14 years or under 4 years of age are not admissible.

TERMS.

Boarders,.....Rs. 15 per month.
Day Scholars,..... 4 per do.

SERAMPORE MALE SCHOOL.

On the First of May, a Seminary for boys will be opened at Serampore under the immediate care of the Rev. Mr. Rabascall, Chaplain to the Serampore Convent. The course of Education will comprise Reading, Writing, Arithmetic, Grammar, History, Geography, the use of the Globes, Algebra, and Geometry. The Native Languages will also be taught.

TERMS.

Boarders,.....Rs. 15 per month
Day Scholars,..... 4 per Ditto,

In both the Male and Female Schools, Boarders will have to pay an entrance Fee of 10 Rs. for the use of Dormitory and Refectory Furniture &c. All the domestic arrangements of the Boys' Seminary are to be placed entirely under the superintendence of the Lady Superioress of the Serampore Convent, in order that every attention may be paid to the health and comfort of the children. Boys beyond 14 or under 4 years of age are not admissible. As any profits which may arise from these Institutions are to be appropriated to the support of the Bengal Catholic Orphanage, W. R. Lackersteen, and C. R. Lackersteen, Esqrs, have, at the request of the Bishop Vicar Apostolic, kindly consented to act respectively as Secretary and Treasurer to the Serampore Catholic Schools.

NOTICE.

The Treasurer for the Society of the Propagation of the Faith, having written to the Bishop to request that the account of the receipts in the Bengal Vicariate for the last twelve months should be adjusted, the Bishop requests that all sums received for that Society may be immediately transmitted to him.

Catholic Cathedral House,
March 21, 1843.

St. Xavier's College.

No. 22, *Chowringhee Road.*

Day Scholars, at ..... 8 Rs. per month.
Day Boarders, ... 16 „ ditto.
Boarders, ... 25 „ ditto.

For further particulars apply to the Rector.

PRAYERS FOR THE CONVERSION OF ENGLAND.

Price 4 *annas per copy.*

P. S. D'ROZARIO & Co.

SUMMARY OF INTELLIGENCE.

CALCUTTA: SATURDAY, JULY 8, 1843. [VOL. V.

THURSDAY, JUNE 29.

Letters and papers have been received from Singapore to the 1st of June; but they contain no information of importance relative either to the Straits or to China. Our advices from Hong Kong do not extent beyond the 7th of May, at which date the commercial negotiations had not recommenced, in consequence of the non-arrival of the new Commissioner from Pekin.

The *Star* states, on the authority of letters from Bangalore, that Sir Hugh Gough was to take his departure *en route* to Calcutta about the present time. He may therefore be shortly expected here to assume the office of Commander-in-Chief.

The *Penang Gazette* of the 1st of June mentions, that Mr. Blundell arrived there on that day from Calcutta on the *Lord Amherst*, and landed immediately. We have not been able as yet to obtain any farther and more certain intelligence regarding his removal by order of Government, in consequence of certain vigorous measures pursued by him at *Moulmein*, to resist the encroachments of the Burmese. Government must, to all appearance, have had full knowledge of all his proceedings at that settlement before he took his departure for the Straits. If any dissatisfaction was felt in reference to those proceedings, it seems incredible that the authorities should allow him to proceed to Penang and assume the administration of the three settlements, and then send to recal him. Until, therefore, we have more satisfactory evidence of the fact, we must withhold our confidence from the report we have received. Besides Government must be fully aware that nothing is more likely to maintain peace between Tharawaddy and ourselves than a firm, and immediate resistance of any encroachments on the part of his officers.

The *Soonamooky* Pinnace, in two of the *Berhampooter* Steamer, arrived at Allahabad on the 20th of last month. Lord Eellenborough may therefore start for Calcutta as soon as he desires.

FRIDAY, JUNE 30.

The *Star* states, that a letter from Dinagepore mentions the discovery of the tea plant near *Kursiong*, in the Darjeeling range, by Capt. Biddulph.

Papers were yesterday received from the Mauritius, to the 6th of the last month, which mention the total loss of the *Regular*, a vessel of 650 tons, bound from London to Bombay. During a heavy squall the vessel sprung a leak which gained on her and at length compelled those on board to take to the boats. The weather continued very rough, and little hopes of ultimate safety were entertained, when they were happily descried by the French frigate, *la Cleopatre*. They were picked up in a state of complete exhaustion and generously brought onto the Isle of France, when the Governor went in person, accompained by his Staff, on board the French vessed of war, to return his thanks to the Captain for his generous kindness.

The same vessels announce the wreck of the *Thomas Rickinson*, Capt. Newy, bound to the Mauritius with a general cargo. She struck on the reefs off Pondre d'Orton, on the morning of the 27th, the Captain supposing himself to be a degree to the eastward of the island through an error i chronometer.

Another wreck is announced—the third—in these Isle of France papers. The *Queen Victoria*, which left Bombay on the morning of the 11th of March, was wrecked on the S. W. reefs off Rodrigues on the 7th of April last. Mr. Peele, the 1st officer, Mr. Robert Plunkett, a passenger, and three seamen were lost in endeavouring to save themselves The rest of the crew were brought in safely by H. M. French brig *Colibri*.

The Raja of Ulwur, in imitation of the example of the King of Delhi, has established a Lithographic Press in his Capital for the publication of a weekly newspaper. Such is the march of intellect!

As though commotions were not to cease in India, we now learn that considerable excitement prevails among the Soonees and Sheahs in the city of Delhi in reference to the collision between the two sects on the frontiers of Turkey and Persia. Great festivals have been given by the Sheahs in honour of the victory their brethren have gained, and the King of Lucknow has made similiar demonstrations of his joy.

There has been some trifling delay in opening the Bank at Madras, but it is pleasing to learn that it is not, as in a similar case at Bombay, attributed to the jealousy of a Bengal clique. On this occasion however it is equally placed on the wrong shoulders. It is said to arise from Lord Tweeddale's mismanagement. It arises from the absence of the Governor General from Calcutta.

Col Roberts left Sehwan on the 6th June to attack Shaze Mahomed at Sukkurind. His force at that place is respectable, and his post is strong. Sir Charles Napier, it is understood, will simultaneously move to that point from Hydrabad. Sukkurind is on the left bank of the Indus.

The *Hurkaru* states, that Baboo Prusunnucoomar Tagore has applied to be admitted as Vakeel in the Sudder Court. It is believed that the Baboo looks to the post of Government Vakeel, the very unambitious title given to the Advocate General in that Court.

SATURDAY, JULY 1.

A letter from China of the 7th May, the latest date yet received, appears in the Bombay papers of the 20th of June, with some particulars which have not yet appeared. The reader will remember that two vessels had been detained by the British authorities at Chusan for trading with the eastern ports contrary to orders It is said that the big houses at Canton and Hong Kong had determined to send vessels laden with opium to those ports under American colors, and that Sir Henry Pottinger was thus constrained to release the two ships and take off the embargo. Seven ships had gone up the Yangtse-kiang and were openly selling opium and British goods at Woosung. Trade is also brisk at Shanghae. *Gold* of fine touch is readily given in exchange for opium, and strange to say, the exportation of it is not forbidden like that of silver.

The Rao Raja of Boondee, a Rajpoot chief, who was on his way to Brindabun to worship at the shrine, has been induced to return home without

doing so, in consequence of the heats and animosities which have broken out between the Hindoos and Mahomedans. The Gates have fomented the dispute. Thus there may be peace in Asia, and discord in India.

MONDAY, JULY 3.

The Hon. Mr. Maddock has been obliged to undergo the amputation of one of his thumbs, in consequence of an injury received a short time back from a deer.

Lord Ellenborough was expected to reach the Presidency this week; but a correspondent of the *Star* states, that his Lordship was not to leave Allahabad before the 28th of last month, and did not expect to be at Calcutta before the 12th instant. The following is the proposed route; Chunar the 29th, Benares the 30 June, Ghazepore the 1st July. Buxar the 2d, Dinapore the 3d and 4th, Monghyr the 5th, Bhagulpore the 6th, Rajamahal the 7th, Berhampore the 9th, and Barrackpore the 12th July.

The *Star* on Saturday last published a short Extra announcing that Col. Roberts had come up on Shah Mahomed, a brother of Shere Mahomed, by a forced march of fourteen miles, during the night, and completely surprized and routed him. The enemy made but little resistance and fled in every direction. Eighty were left dead on the field, and Shah Mahomed himself, his suite and his standards were captured. The troops under Col Roberts were to march forward immediately to form a junction with Sir Charles Napier, by whose admirable arrangements Shere Mahomed will be completely hemmed on all sides and prevented crossing the Indus by the armed Steamers The large body of men collected to the north of Sukkur, and who were supposed to be friendly, have turned out to be our enemies under Meer Mahomed Alee, who has been plundering a number of villages. Brigadier Paul, commanding at Sukker, has been directed not to go to such a distance from that post that he should be unable to return to it by night; but he has deemed it necessary to march out with a good force against this new enemy.

The number of letters and covers sent by the last overland Mail which left Bombay on the 20th of June, was 41,544. namely Letters 31,599 and covers 9,945.

One John Howell has been taken in Scinde fighting against his country, and his case, which is somewhat singular, is to be referred we learn to Government. He is said to be a man about 32 or 33 years of age, a native of Islington, near London, who has been in Scinde eleven years. He sought to escape with the savings of many years to join the British army on the eve of the battle of Meanee, but was stopped by the Belochees and obliged to point the guns during the battle. He did so in such a manner as to inflict no injury on his fellow subjects. As soon as he could, he gave himself up to Sir Charles.

TUESDAY, JULY 4.

From the Resolutions adopted by the Cabul Relief Fund Committee, at Kurnaul, the 5th of June, we gather that the entire fund, including the subscriptions at Bombay, amounts to about three lakhs and a half of Rupees. The scheme now proposed embraces, 1st, a permanent provision for the widows of European officers and their children. It is supposed there will be *ten* annuitants of this class. 2dly. The widows of European non-commissioned officers, soldiers, subordinate medical officers, and all others of a similar class, and their children The committee suppose that the number of annuitants of this class will amount to 200. 3dly. The maimed of every description and rank, the number of whom at present is about 150, and may hereafter amount to 200.

Mr. Montriou, the barrister, who has been appointed one of the Magistrates of Calcutta, was this day sworn in as one of the Jusices of the Peace The *Hurkaru* says, that he will take the Native division, and Mr. Blacquiere, the Chowringee division, which seems almost as whimsical a division of labour as that which prevails among the Court of Directors in Leadenhall street. Mr. Blackquiere is the best Bengalee scholar in India, Mr. Montriou, being a stranger, cannot be supposed to know a word of the language.

WEDNESDAY, JULY 5.

The Carriage belonging to the Governor of Madras which went to the bottom, between the ship and the shore, had not been recovered, though divers have been employed in endeavouring to find it.— *Friend of India.*

EDUCATION.—SERAMPORE

NOTICE TO THE CATHOLICS OF BENGAL

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Day Scholars,..... 4 per do.

SERAMPORE MALE SCHOOL.

On the First of May, a Seminary for boys will be opened at Serampore under the immediate care of the Rev. Mr. Rabascall, Chaplain to the Serampore Convent. The course of Education will comprise Reading, Writing, Arithmetic, Grammar, History, Geography, the use of the Globes, Algebra, and Geometry. The Native Languages will also be taught.

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In both the Male and Female Schools, Boarders will have to pay an entrance Fee of 10 Rs. for the use of Dormitory and Refectory Furniture &c. All the domestic arrangements of the Boys' Seminary are to be placed entirely under the superintendence of the Lady Superioress of the Serampore Convent, in order that every attention may be paid to the health and comfort of the children. Boys beyond 14 or under 4 years of age are not admissible. As any profits which may arise from these Institutions are to be appropriated to the support of the Bengal Catholic Orphanage, W. R. Lackersteen, and C. R Lackersteen, Esqrs, have, at the request of the Bishop Vicar Apostolic, kindly consented to act respectively as Secretary and Treasurer to the Serampore Catholic Schools.

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Day Scholars, at ..... 8 Rs. per month
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SUMMARY OF INTELLIGENCE.

No. 3.] CALCUTTA: SATURDAY, JULY 15, 1843. [VOL. V.

THURSDAY, JULY 6.

Last night's *Gazettee* publishes an official despatch from Sir Charles Napier, relative to the operations of Lieut. Anderson. His Excellency states that Shere Mahomed, finding he could not recruit his troops in Scinde, resolved to draw reinforcements from the mountains of Belochistan. Lieut. Anderson was therefore sent with a steamer and a hundred men to destroy the boats collected on the right bank for the Belochees to cross over into Scinde. This officer has performed his duty in a brilliant manner. Yet on turning to Lieut. Anderson's despatch, we find that he says nothing of having destroyed any boats, but alludes only to an engagement with the Belochees who had assembled to the number of 300. They were soon driven away; and the Steamer kept up a splendid fire of grape shot, killing and wounding it is supposed 140, or nearly half the number. One or two such attacks from the ubiquitous steamer, will soon teach the Belochees that it is safer to keep to their mountains; in which case the tranquility of Scinde will be an easy work. Here again do we perceive the vast advantages which Government derived from the agency of Steam.

The President of the United States, reposing especial trust and confidence in the abilities and integrity of Mr. James B. Higginson has appointed him Consul of the United States in the Port of Calcutta. The French had already the start of America in this matter of a Consul. It is singular that Calcutta should for so many years have been the only port of importance in which no foreign nation thought it necessary to appoint a Consul.

Mr. Montriou, a member of the bar of Calcutta, who has just been appointed one of its Magistrates has, it is said, introduced a novel practice into the Court, which will probably give rise to some observations. It has been the custom hitherto for petitions to be presented in writing to the Magistrate. He has directed that they shall in future be made orally. If Mr. Montriou, were as strong in the Oriental languages as his colleague Mr. Blacquiere, the innovation might have been tolerable, though from the peculiar habits of the people likely to occasion some injustice. But it appears preposterous that all petitions should be addressed by word of mouth to one who does not understand the language.

The Bengal Bank, has just declared a dividend for the last six months at the rate 14 per cent. *per annum.*

FRIDAY, JULY 7.

The Madras papers announce that Col. Butterworth, the Deputy Quarter Master of the Army, has been appointed Governor of the Strait's Settlements.

Mr. A. G. Paterson, the Deputy Secretary of the Union Bank, is about to proceed to Singapore on business connected with that institution. Mr. Calder Stewart acts for him in the mean time at the Bank.

The *Star* states on good authority, that Dost Mahomed had obtained the complete ascendancy at Cabul, and that all those chiefs who were at first opposed to him have succumbed. This was to have been expected. There was no party strong enough to oppose him; and it was for the interests of the people to support the only individual who was capable of establishing a strong Government. Candahar is in a state of great distraction. All those who had manifested any good will towards the English, had been plundered, and were about to fly. It has, we fear, fared ill with that large number of Hindoostanee servants who accompained our army, but having become domesticated, refused to quit their new connections in the country and remained behind.

The insurrection of Ali Mahomed to the north of Sukkur does not appear likely to be serious. He declares it to be his wish in all things to submit to our Government. He has taken up arms only to oppose the usurpation of his territories by Ali Morad, the British ally, to whom it is said, Sir Charles Napier has incautiously made over large estates belonging even to those who were friendly to our rule. Ali Mahomed has never interrupted our dawks, which is the first thing he would have done had he been hostilely disposed.

SATURDAY, JULY 8.

We regret to find the death of the Honourable George Turnour, late Acting Colonial Secretary, announced in the Ceylon papers. If we mistake not, this is the gentleman who has been so successful in tracing out the ancient history of that island and of Boudhism, from Pali records.

There is a report in Calcutta that Lord Ellenborough goes home in the *Endymion* frigate, but it is certain that no one knows any thing of his Lordship's movements; and it is probable that he himself does not know the next move he will take. The intelligence by the next mail will, it is said, decide the point of his continuance or return. It will probably decide nothing. If the Gate and other Proclamations, did not drive his Lordship from India, certainly the conquest of Scinde will not. His Lordship reached Ghazeepore with his suite on the 1st instant.

The papers announce the death of Major General Hopper, of the Artillery at Dum-Dum, in consequence chiefly of an accident which occurred to him a month ago, and which at his very advanced age proved fatal. The General had been not less than *sixty* years in the service, having come out during the administration of Warren Hastings. He had attained the age of 78.

MONDAY, JULY 10.

The *Star* states that the Governor Generals party reached Dinapore on Monday, the 3d instant.

Singapore papers have been received to the 8th of June. They give us but little intelligence, because there is but little to give. They however mention a report that the Plenipotentiary had been invited to Pekin as a more convenient position for the settlement of affairs.

The *Madras Athenæum* says, it is the intention of Mr. Smyth to return to the *Bombay Times* the amount of damages awarded against him. The *Times* of course has spirit enough to refuse such an offer with the scorn it deserves. It is stated that Mr. Smyth's object in bringing the action at the end of eighteen months, was a hope that the threat of it would have induced the Editor to give up the author. The *Star* very properly observes, that to pay

the costs as well as to relinquish the damages, would be the proper way of confessing the error into which the prosecutor had been led.

The *Agra Ukhbar* states, that Dost Mahommed Khan had demanded of Ameenoolla all the plunder he had obtained during the war with the English, but that he had refused to give it up. Khan Shereen Khan, the head of the Kusilbashes, had arrived at Cabul and had an interview with the Dost, who endeavoured to conciliate him, but he had returned to the hills. Mahomed Akbar Khan was busy in rebuilding Jellalabad, and settling the country.

The British Resident at Gwalior left that place on the 16th. The Deputy Vakeel, who accompanied him from the Durbar, was not permitted to cross the Chumbul. The Resident dismissed him. It is now confidently affirmed, that the Resident was not expelled by the Usurper; but that the Rajee on the contrary used every effort to retain him. Then why did he leave the Court? The residence of our Envoy at the Native Courts should be regulated by the same rules which prevail in Europe. His departure should be the signal for a war, and he should not depart till his Government is prepared to enter on hostilities.

The *Delhi Gazette* states, that Mr. G. Thompson was to remain at Delhi two months and that thousand Rupees had been laid out in putting a house in order for him. It is affirmed, though on what authority we know not, that the members of the Imperial family have been called to contribute to the embassy, and have reluctantly paid 7,000 Rupees.

The *Hurkaru* states that the office of the Principal Cazy of the Bengal Presidency has become vacant by the death of the incumbent, and that it is the intention of Government, to reduce the salary from 650 Rupees a month to 300. The *Hurkaru* recommends that the whole system of Criminal law should be altered. Why, it was for this very object that the Law Commission was constituted; and the only attempt it made at legislation was the production of a Criminal Code, which shared the odium attached in this country to its chief contributor, and has never been noticed since it was printed and reviewed six years ago. We want an entirely new Code of Criminal Law; but if Government could not obtain one that it could adopt, even at an expense of ten lakhs of Rupees, how can we ever hope for one?

The *Bombay Times* in noticing that rumours have been abroad for some time that Sir Henry Pottinger was labouring under disease which would shortly constrain him to leave his post, states that the very last letters from him make no mention whatever of any such complaint.

TUESDAY, JULY 11.

The four Steamers, with four other vessels in tow, having on board the Governor General and his suite, were at Monghyr on the 5th, and are expected this day at Barrackpore, where every preparation has been made for his Lordship's reception.

The Madras Bank was to have commened business on the 1st of the present month. We perceive that some of the Bombay papers have charged it on the misconduct of the Bengal Government that it did not open earlier. The unavoidable cause of delay, as we have stated, was the absence of the Governor General from the Legislative Council.

The *Madras United Service Gazette* states that Col. Smith of the 2d Cavalry killed no fewer than eleven tigers on his way from Kamptee to Secundrabad.

The *Agra Ukhbar* publishes intelligence from Scinde which leads to the impression that the case of Sheer Mahomed is desperate, and that our troops will not be much longer kept out in tents at so inclement a season, exposed at once to insufferable heat, and dreadful inundation. It is said that on the report of Col. Roberts' force being in his rear, Sheer Mahomed resolved to attack it, but several of his adherents falling off, he was obliged to "run for it" He had only 5 or 600 men with him, and it is supposed that the line of his flight will cross the south of Capt. Jacob's force and this may lead to his apprehension.

WEDNESDAY, JULY 12.

The City of Madras is agitated by two events; the commercial community by the election,—through the public influence it is said—of Mr. S. D. Birch, as Secretary to the new Chartered Bank of Madras, which has been set a going at last. The bar is indignant at the appointment of Mr. Scrle, as Registrar, by the Chief Justice Sir Edward Gambier; and some very stringent resolutions have been adopted. The matter will lead to an open schism between the bench and the bar. The attorney General made some observations about a *criminal indictment*. The Chief Justice told him to adopt what course he chose, and in reply to some other observations which had been made said that the bench could maintain its own dignity and respectability without the aid of the bar. This announcement caused some laughter among the gentlemen of the bar.

The following is the latest account of the progress of the Governor General.

9th July —The Governor General reached Moorshedabad last night. This morning he landed at Berhampore, and like a good Christian attended Church A salute of 19 guns notified his presence in the cantonments, and this evening his Lordship entertains General Raper, Col Foord, his Staff and Civilians. To-morrow he will retrace his steps on a visit to the Nawaub Nazim, who has invited the whole gentlemen of the station of Berhampore to meet him at dinner. Rumour says it is his Lordship's wish to establish once more an European Regiment here—and for that purpose he intends visiting the Barracks having directed the Executive Officer and the Station Staff to be in attendance. Better Barracks India does not boast, and in spite of prejudice, the station itself is delightful. His Lordship leaves us for Calcutta on Tuesday morning. You shall hear further from me about the party "—*Eng.*

His Lordship reached Barrackpore at four o'clock this evening. He was saluted first from the Danish battery at Serampore, and on landing at Barrackpore by the artillery brought up from Dum-Dum for the occasion.—*Friend of India.*

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N. B.—A reasonable price for Copies of Nos. I. and VIII. of the *first* volume of the BENGAL CATHOLIC HERALD, will be given.

June 3, 1843.

SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JULY 22, 1843. [VOL. V.

THURSDAY, JULY 13.

Yesterday evening's Government Gazette announces, that Major General Simpson of Her Majesty's 29th Foot, has been placed at the disposal of Sir Charles Napier for employment in Scinde. Capt. Baker, of Engineers, at present Superintendent of the Delhi Canals, has also been sent to Scinde, to be employed in the survey and superintendence of the water courses, canals, and forests of the country. The fertility of a considerable portion of the newly acquired territory depends upon keeping up the canals; and there can be little doubt that the disafforesting of the forests, would not only contribute to the comfort of the people, but to the salubrity of the country.

The constitution of the several Studs has been remodelled. They will in future constitute one general department, remaining as usual under the control of the Military Board. The department will consist of two divisions, that of the North Western, and that of the Central Provinces. The salaries will be thus arranged; 2 Superintendents at 1000 Rs. a month, 2 First Class Assistants at 400, 2 Second Class, at 300 and 5 Sub-Assistants. at 200 Rs. Lieut. Col. Gwatkin takes the superintendence of one division, and Capt. Moyle Sherer of the other.

The *Bombay Times* states, that H. M. S. the *Endymion*, which was under orders to proceed to England immediately after the arrival of the mail, has been detained; and it is reported that she remains to take home the Governor General. This is the second vessel which the papers have destined to convey His Lordship to England.

The *Bombay* has reached the port of the same name from Plymouth, in *Eighty days*, which is considered one of the most remarkable passages on record.

There is a vessel from China of the 19th of May, which announces the arrival of some Mandarins at Hong Kong where they were received with much distinction, and witnessed the imposing ceremony of conferring the highest order of the Bath on Sir W. Parker.

FRIDAY, JULY 14.

It is stated that Lord Ellenborough, after having viewed the barracks at Berhampore, which are among the finest in India, but have been abandoned because of their unhealthiness, expressed a wish again to place a European corps there. The *Englishman* is doing all in his power to dissuade his Lordship from such a course. It appears that the expense of these barracks was ascertained some time ago from the office of the Military Board and the Accountant General, to have been nearly *seventeen* millions sterling; but on looking into the account we find that sixteen millions of this sum consist of compound interest on the outlay for 77 years; rather an odd mode of computing the cost of a building. At this rate Westminster Hall must have cost a sum which figures cannot comprize. It is stated moreover that the barracks cost 38 lakhs in the year 1757, which is impossible. The battle of Plassey was fought on the 21st of June of that year, and certainly the barracks were not finished in six months after.

The Governor General proceeded to Calcutta yesterday, and landed in a private manner, accompanied only by his own staff. His Lordship refused to allow the troops to be drawn out either at Barrackpore or at Calcutta, from a consideration for their comfort.

SATURDAY, JULY 15.

The *Delhi Gazette* states, that Raja Dhyan Sing, the powerful Mayor of the palace in the Punjab has regularly quarrelled with Shere Sing and has retreated to the mountain fastnesses of his own domains in Jumboo, and that the Maha Raja has sent General Ventura to bring him to reason with fourteen Regiments of Infantry, two of cavalry and a brigade of guns. The minister however has an equally powerful army of his own; and also the superior advantage of a difficult and almost inaccessible country. If discord once gains admittance into the Punjab, its independence is gone, whoever be Governor General.

All apprehension regarding the Ameer Shere Mahomed is at an end. Being hemmed in on all sides by the toils of Sir Charles Napier, he faced the weakest of his opponents, and came down upon Capt. Jacob of the Scinde Irregular Horse, with about 4000 men, and three guns. His whole army fled on receiving a few shots from our artillery. The Ameer himself has escaped in the direction of the desert, with ten or twelve followers. The spirits of the Beloochees appear to be completely broken; and unless we lose the country by our own folly, we are not likely to lose it by the energy or valor of the enemy.

MONDAY, JULY 17.

Sir Charles Napier in his despatches to Government of the 19th June stated that a sudden change of the weather to extraordinary heat just after the troops marched from Hydrabad, had proved fatal to many of the Europeans, who were struck down by the sun and died within a few hours. He had thus lost in the field, 1 Lieutenant, 2 Sergeants, and 29 Rank and File In the fort of Hydrabad, there had at the same time been carried off by the same cause, 3 Sergeants, 1 Drummer, and 14 Rank and File. In all 50 individuals.

A Decree has been obtained in the Delhi Court against the eldest son of the King, and an order was issued to seize all his property which was found beyond the Palace. The decree was no sooner known than he took steps to remove his property beyond its reach, and to place it in safety within the precincts of that sanctuary.

The *Delhi Gazette* mentions that leave has been refused to Mr. George Thompson, by the British authorities at Delhi, to enter the palace and see the King!! This is an act of such superlative folly that we suspect our Western contemporary must have been misinformed.

TUESDAY, JULY 18.

The *Bengal Spectator* again adverts to the circumstance that eight years have passed since a fund was raised for a testimonial in honour of the late Rammohun Roy, and a Committee appointed to carry the design into execution; and that nothing has since been heard of the matter. The Editor a twelve month ago called on the Committee to inform the public of the steps which they had adopted in futherance of the design. But the Committee

still continues in a state of "profound somnolency" and the public is yet kept in a state of "cimmerean darkness"

The Bombay papers, on the authority of letters from Hydrabad, describe the mode in which General Napier hemmed in the "last of the Ameers" Shere Mahomed, and obliged him to take to the desert with only a dozen followers. Col. Roberts was ordered to advance from the North; Sir Charles himself moved up from the South, while Capt. Jacob with the Scinde irregular Horse advanced against him from the East The Ameer, thus encompassed, made an attack on the weakest of his opponents, and advanced against Capt. Jacobs, the first few shots from whose guns, dispersed his force. There was a report at Hydrabad that he had been taken, but it was not confirmation. Upper Scinde is said to be in a state of tranquillity and the dawks between Hydrabad and Bhooj have been re-established.—*Friend of India.*

[FROM THE LONDON MAIL, JUNE 6]

Her Majesty, the Queen, entered her 25th year on the 24th of May.

The ceremony of the baptism of Her Royal Highness the Infant Princess, scond daughter of Her Majesty and Prince Albert was performed in the Chapel Royal, Buckingham Palace, on the 2nd of June, by the Archbishop of Canterbury, assisted by the Archbishop of York; the Bishop of London, and the Bishop of Norwich. The sponsors were the Duke of Cambridge, the Duchess of Kent, the Princess Sophia Matilda, and the Hereditary Grand Duke of Mecklenburgh Strelitz; and her Royal Highness was named "Alice Maud Mary."

The Queen has nominated His Royal Highness Prince Albert, K G., to be the First and Principal Knight Grand Cross of the Most Hon. Order of the Bath, and Acting Great Master of the said Most Hon. Order, in the room of His Royal Highness the Duke of Sussex, deceased.

His Royal Highness Prince Albert K. G, has been appointed Governor and Constable of Her Majesty's Castle of Windsor, in the room of Augustus Frederic Duke of Sussex, deceased.

The Marquis of Bute and the Earl Mansfield have received the "Green Ribbons" vacant by the deaths of his Royal Highness the Duke of Sussex and the Earl of Abergavenny.

The Queen has appointed the Duke of Cambridge Chief Ranger and Keeper of Hide's-park and St James's-park.

Ministers intend applying to Parliament for the settlement of an annual grant of 3000*l.* on Her Royal Highness Princess Augusta of Cambridge upon her marriage with the Hereditary Grand Duke Frederick of Mecklenburgh Strelitz.

Letters and papers from Bombay, dated 1st April were received in London *viâ* Marseilles on the 8th May? those *viâ* Falmouth on 13th May.

The Queen has been pleased to appoint the Right Hon. Frederick John, Earl of Ripon, her Majesty's Commissioner for the affairs of India, in the room of William, Lord Fitzgerald and Vesci, deceased.

Mr. Gladstone has been appointed President of the Board of Trade, and been succeeded as Vice-President by Lord Dalhousie.

It is stated that Mr. James Weir Hogg, M P for Beverly, was offered the Vice Presidency of the Board of Trade, the appointment to which Lord Dalhousie has succeeded, but that it was declined, as acceptance would have necessitated a fresh election for Beverly. Mr. Hogg will we hope, ere long be one of the Secretaries to the India Board, in which case a seat in the East India Direction will be vacant.

Sir Eardley Wilmot, Bart. has sailed in the *Cressy*, in progress to the seat of his government at Van Diemen's Land.

On the 24th May, a Court of Directors was held at the East India House, when it was resolved that, in reference to the present state of the Council of India, the terms of Mr. William Wilberforce Bird's tenure of his seat therein be extended for one year beyond the prescribed period; and it was also resolved, that Mr Frederick Millet be appointed a provisional member of the Council of India.

A society has been formed at Berlin, chiefly consisting of ladies, who are anxious to improve the condition of females in India.

The *Dublin Evening Post* says, it is with great delight we have to state, that we have seen a letter from India, which flatly comtradicts the report of the murder of Messrs. Connelly and Stodhart, by the barbarians in Bokharra The account comes *via* Meshid, and is grounded on letters received by certain Jewish houses in that place, The writer has no doubt of their veracity.

The committee appointed to receive subscriptions in England for the relief of the sufferers in the disastrous retreat from Cabul, has been dissolved, and the following is a statement of the fund raised. Amount received, 4832*l.* 10*s* 3*d*. Disposed of thus:—Remitted to India, 4124*l.* 10*s* 3*d*; paid Mr. Kershaw, by direction, of Kurnaul committee, 100*l*; advertising, 44*l.*; clerks, 60*l.*; stationery, servants, &c. &c. 100*l.* 3*s* 11*d*.

Mr. J. S. Buckingham has just completed his work on the United States and Canada, in nine volumes. It appears that Mr. Buckingham made 3000*l.* by his lectures in America; the loss of which sum, by the failure of the public securities in which it was invested, has prevented this gentleman from fulfilling his original intention of traversing Mexico crossing the Pacific China by the Sandwich Islands, visiting as much of the Celestial Empire as possible, and returning through India, *via* Bombay, the Red Sea, Egypt, and the Mediterranean, to England, then to furnish the world with the results of his labours.

The aspect of affairs in Ireland is one of very threatening importance, the entire country having been roused to a state of fearful agitation upon the question of a Repeal. The Duke of Wellington and Sir R. Peel have, on the part of the Queen, reiterated the declaration made by his late Majesty upon this question in 1843; and as a means of maintaining the legislative union *vi et armis* an immense military force has been sent from this country. A battalion of marines is on its passage to Cork, and orders have been issued that recruiting shall be recommenced, in order to add sixty men to each regiment of the line, except those serving in India and China.

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SUMMARY OF INTELLIGENCE.

5.] CALCUTTA: SATURDAY, JULY 29, 1843. [VOL. V.

THURSDAY, JULY 20.

The *Star* mentioned yesterday that information had been received by the last mail, of the appointment of Sir Lawrence Peel, as Legislative member of the Supreme Council. It is contradicted in this morning's issue. It was supposed at one time that the office would be abolished, but the advantage of having the disposal of such a piece of patronage, worth more than the post of any Cabinet Minister, the Lord Chancellor excepted, will be duly weighed by the Ministry before it is thrown away. Why should not the Advocate General, who is paid 30 0£ a year, act as legal adviser in the preparation of laws which require a reference to English legislation? Hitherto the Advocates General have been men fully qualified by their legal experience and acumen to afford such assistance. If this legislative duty was entrusted to that officer it would constrain Directors invariably to fillup that office on the ground of merit and on no other.

The *Star* gives an account in this morning's number, of the capture and death of an enormous Allgator at Acra, on Saturday evening last.

Sir Hugh Gough may, we suppose, be daily expected at Calcutta to assume the command of the army. Garrison orders were issued by the Governor General on the 17th instant directing the whole of the troops in garrison, as well as the town guards to hold themselves in readiness to turn out in full dress, as might be hereafter directed, to receive His Excellency.

The *Hurkaru* states that Mr George Thompson reached Delhi on the 9th of this month. Three miles from the city he was met by half a dozen of the nobles of the Court with a large phalanx of attendants and was conducted to the residence allotted to him on the king's elephant, richly caparisoned, with a glittering Howdah and splendid trappings. Every possible attention was shewn him It appears, that no obstacle was made to his entering the places and the report that the Commissioner had forbidden it is therefore, as we suspected, utterly groundless.

FRIDAY, JULY 21.

The accounts received through the *Delhi Gazette* of the insubordinate proceedings of the two powerful Rajah Dhyan Sing, seem to indicate the approach of a conflict between the Sovereign and his Minister, which will probably end in the establishment of a paramount British influence in the Punjab. It is said that the Minister has abstracted ten crores of Rupees, or ten Millions Sterling, from the public treasury since the death of Runjeet Sing. When called on to account for the expenditure of this sum, he said that it had been laid out in securing the allegiance of troops, but he appears to have given no other explanation. It is known that a large portion of this sum has been abstracted from time to time from the treasury, and sent to Jumboo. The Minister, in the usual oriental style, said he was the Raja's slave; but his actions are those of a Master. He has betaken himself with a large force, to his own mountain fortresses in Jumboo, accompanied by many chiefs of distinction. General Ventura is said to have been sent to bring him to reason. The country appears to be on the eve of a civil war. If at this juncture, a strong and united Government existed at Cabul, an effort would assuredly be made to recover the lost province of Peshawur, and to extend the Affghan dominion again to the banks of the Indus

The Raja Kaleckissen Bahadoor, again figures in the papers of this morning He got up a translation of a Sungskrit work, the Maha Natuk, with the aid of others, and sent copies of it to all the Kings and princes of the earth to whom he could obtain access, and their flattering acknowledgement have from time to time been sent to the public journals for publication. On the present occasion, he announces the receipt of a letter from the King of Prussia. We suppose that as an amicable intercourse has been established between the Emperor of China and the British Government, a copy of the Maha Natuk, will be sent forthwith to Pekin, and that the papers will be called on to minister anew to the Raja's vanity, at no distant period by the publication of a letter signed with the vermilion pencil.

The *Star*, in reference to the announcement of Sir Lawrence Peel's having been appointed Legislative member of the Council of India, states this morning that the post has been offered to him. The Chief Justiceship is worth 8 00*l* a year; with a retiring pension of we believe, 15 0*l* a year, after ten years service. The situation in the Supreme Council gives 10,000*l* a year, without any pension.

The *Star* of this morning states that notwithstanding the vigilance of the British officer in Scinde, the Ameer Shere Mahomed had contrived to cross the Indus and had betaken himself to the mountains of Belochistan, where he will endeavour to raise the tribes, and bring them down to the reconquest of the country.

The same paper has a long and interesting article on the Assam Tea Company which the Editor says, "promises well, all things considered" It appears however that the extravagance of expenditure which has marked its career, from the beginning has not ceased; and an agent is to be deputed to Assam to examine the establishments. Is it true, that Mr. Masters, the only practical botanists connected with the Society, has been dismissed?

The *Hurkaru* states, that an army of observation 15,000 strong, will be assembled in the ensuing cold, weather on the Seikh frontier, under the command of Sir Robert Dick.

SATURDAY, JULY 22.

The express reached Calcutta last Monday afternoon. Up to yesterday evening, the first instalment of the regular mail had not arrived. Seldom has the patience of Editors, and of the community been put to so severe a test, and we are sorry to say the strength of this virtue has not been improved by the experiment.

A number of the Christian officers, commissioned and non-commisioned, who were employed in the service of Scinde, have addressed a letter to the Rev. Mr. Price, the Chaplain at Agra, laying their grievances before him, and stating that they were seized, tied up to the guns, abused, kicked, thumped, and cruelly and unmercifully belabourd, be-

sides being deprived of eight month's arrears o pay. It is not a case in which the British Government can interfere. Nothing can be done for them, but through the sympathy and generosity of private individuals.

A general meeting of the Dum-Dum Temperance Society was held on the evening of the 18th for the purpose of presenting Sergeant Major Wolfe, with a silver medal, having a suitable inscription previous to his leaving the station, and proceeding to Agra. It is a testimonial of the respect and esteem of the members of the Society for his unwearied endeavours and disinterested zeal in promoting the cause of Temperance.

MONDAY, JULY 24.

Saturday's *Calcutta Gazette* contains an extract from a letter of the Court of Directors relative to the splendid victory gained by the troops under Sir Charles Napier on the banks of the Fullailee, in February last. The Honourable Court have postponed the bestowal of marks of distinction on the Troops, having heard that there had been a subsequent battle in which they trust another victory had been achieved. In this they will not be disapointed The most gratifying portion of this despatch is that in which the Court have supplied an omission in Lord Ellenborough's notification, and made the most honourable mention of Major Outram's services, giving the stamp of their own authority to the epithet "the fearless and distinguished Major Outram," bestowed on him by Sir Charles Napier.

The *Star* states on the authority of letters from England that Mr. Dyce Sombre had become deranged in intellect, and is placed in a lunatic asylum. The borough of Sudbury, with which his name is so disgracefully associated, retains its franchise. The papers brought by the last Mail state that the Bill for disfranchising it, which had passed the Commons, had been thrown out by the Lords, because *general* bribery and corruption could not be proved against it. It was saved because ten righteous men were found therein.

The *Delhi Gazette* affirms that Shah Kamran has been murdered, that the Persian Monarch,—whose occupation of Heart is confirmed,—has commenced the coinage of money in his own name at that place Central Asia is thus again in commotion as it was in 838; and, to add to the confusion, we have now the prospect of disturbances in the Punjab. The Affghans, when we were quitting their country last year remarked to several of the officers that we should assuredly be back there before many years had elapsed. Will their prophecy turn out to be as correct as that of Dost Mahomed, who long before there was any appearance of the insurrection, affirmed that the country could not be settled without him, and that he should be at Cabul in two years?

A meeting of the Creditors of Masers. Fergusson and Co was held on Saturday, Mr. Beckwith in the Chair. There were 30 or 40 gentlemen present, and it was resolved to cancel the trust deed, and to transfer the estate to the Insolvent Court. When the trust was originally established, it was remarked that the estate could not long be kept out of the Court. It is affirmed and believed that the intermediate operation of the trust has been beneficial to the interests of the creditors.

The Matter of the appointment of Mr. Serle, as Registrar of the Supreme Court at Madras, has been again brought under the cognizance of the Court. There is evidently some under current of private interest, in this matter, which we at a distance are unable to discover, and which the Editors on the spot are too prudent too unfold. Whether the opposition arises from private disappointment or from public virtue, it is not for us to say, but it is rather a novel sight to see the two Judges pulling one another's caps, or rather wigs in open Court. We are told that the Chief Justice "was very severe in his language with reference to Sir John Norton, and the course which that judge had pursued." We are also told that on the breaking up of the Court, Sir John said he would have nothing to do with Mr. Serle's appointment, in any shape whatever, and *looked* as if he would carry the matter farther.

A correspondent of the *Hurkaru* states, that "some short time back, the corpse of a respectable gentleman was seized by a bailiff of the Court of Requests for a certain sum of money due to a certain creditor, and the friends of the defunct were obliged to pay it before they got the remains removed for interment" Our contemporary states that the practice is illegal, though it was successfully employed to procure the payment of poor Sheridan's debts, whom his friends allowed to pine unnoticed in a spunging house, and when his spirit had sunk under his misfortunes, paraded their carriages at his funeral.—We have understood that the same disgraceful procedure was adopted in the case of William Pitt, and that the body was released by Parliament's paying his debts, but as the *Hurkaru* does not mention the circumstance, we conclude that our impression was erroneous. But how shall the *Hurkaru's* idea of the illegality of the act, obtain legal force, and prevent a creditor's resorting to this disgraceful practice for the payment of his debts with this example of success before him?

At the last meeting of the Landholder's Society, Mr. G. Thompson was appointed Agent for the Society in England, and Mr. Theobald accepted the office of honorary Secretary. An instance was brought to the knowledge of the Society of a Collector's having refused to receive Company's paper from a mortgagee for the postponement of the sale of an estate, when it was resolved immediately to memorialize Government on the subject.—*Friend of India.*

NOTICE.

Mr. N. Pendergast begs to inform his Friends and the Public, that he intends opening a School in Calcutta on the 15th of next Month. For particulars apply to Mr. P. at the Catholic Cathedral House, Moorgyhutta.

St Xavier's College.

No. 22, *Chowringhee Road.*

Day Scholars, at	8	Rs. per month.
Day Boarders, ...	16	„ ditto.
Boarders, ...	25	„ ditto.

For further particulars apply to the Rector.

TO SUBSCRIBERS.

Such subcribers of the BENGAL CATHOLIC HERALD as have not yet remitted their yearly and half-yearly subscriptions, are requested to transmit the same as early as possible.

N. B.—A reasonable price for Copies of Nos. I and VIII. of the *first* volume of the BENGAL CATHOLIC HERALD, will be given.

June 3, 1843.

PRAYERS FOR THE CONVERSION OF ENGLAND.

Price 4 *annas per copy.*

P. S. D'ROZARIO & Co.

SUMMARY OF INTELLIGENCE.

No. 6.] CALCUTTA: SATURDAY, AUGUST 5, 1843. [VOL. V

THURSDAY, JULY 27.

The convention with France regarding the conveyance of letters by way of Marseilles, which was announced by the last mail, has by some oversight not been made public by the post office authorities, and the last *Calcutta Gazette* still contains the old announcement of three years standing, that all letters sent by way of Marseilles will be charged 2*s*. 8*d* under a quarter of an ounce. As a double mail will be despatched this day week to England, one by the *Hindoostan*, the other by the way of Bombay, it is important that the public should bear in mind the new arrangements which we copy from the *Star*.

"Most of our readers will rejoice to hear that under the new convention with France the postage for letters to England via Marseilles has been reduced to 1*s*. 10*d*. for letters under a quarter an ounce; and to 2*s*. 3*d*. for those under half an ounce —but on the other hand newspapers are to be charged 3*d*. instead of 2*d*. each as formerly. This increased postage on Newspapers has occasioned some remonstrance which it is stated will probably have the effect of reducing it to the former rate of 2*d*. Arrangements are in progress for the convenience of persons posting letters in England for places beyond India, as China, Australia, &c. &c. and the late regulation of the Post office prohibiting such letters being sent by the India overland mail has been cancelled."—*Eastern Star*.

Mr. A. F. Smith, the Sheriff of the year, has presented the Jail with a number of books calculated to amuse and instruct. This library is intended equally for the unfortunate and the guilty, the debtor and the culprit.

The *Hurkaru* states, that the last express reached Madras on the evening of the 13th, just four days before it reached us; the difference of time is said to be disproportioned to the distance of space. The distance between Madras and Bombay is 763 miles; the transmission of letters therefore in six days is at the rate of *five miles and a quarter an hour*.

The Managers of the Military Orphan establishment have resolved to maintain the Boy's school, instead of placing the wards at other institutions. As the expense of the establishment was excessive beyond all precedent, owing to the very small number of boys educated in it, it was proposed to break it up and send the lads to England, where they would be better educated for the same sum The plan would also have had the advantage of destroying an odious and galling distinction now made between those born in and out of wedlock. The Court of Directors however refused to sanction the arrangement, and the question therefore came up whether the present expensive establishment should be kept up, or a more economical and equally efficient plan adopted The managers have it seems resolved on the former.

FRIDAY, JULY 28.

The last *Delhi Gazette* seems to hold out some hope of an accommodation between the Rajah of the Punjab and his refractory minister, The son of the minister, a young man of excellent abilities, has been sent to persuade his father to return to Court. This he may probably effect, and the storm may blow over the present, but only to burst with greater fury at no distant period. The relative position and strength of the parties, now that mistrust has been manifested, forbid the hope of any permanent reconciliation.

Mr. Cochrane, formerly of the Calcutta bar, who proceeded to Bombay two or three years ago, and met with much success, has now returned from England, to which he had gone, and has determined to give Bombay the benefit of his talents, which, considering the overflowing state of the bar in Calcutta is a wise determination.

The King of Delhi has given Mr. George Thompson a document in Persian, handsomely engrossed and framed, in which he is styled "the wise, the high in rank, the well wisher of either side, the deputed of the Shah of Hindoostan."

At a meeting of the creditors of Messrs. Fergusson, Brothers and Co. held in pursuance of the orders of the Insolvent Court, it was resolved to recommend Mr. R. C. Jenkins to act as assignee in conjunction with Mr. O'Dowda. It was also resolved to give the Assignees a remuneration of *five* per cent. which, as the estate is valued at Fifty lacks of Rupees, will be a handsome purse of two lakhs and a half of Rupees.

The *Delhi Gazette* states, that Alee Mahomed as well as Shere Mahomed, has succeeded in crossing the Indus, and reaching the Soleman mountains. Scinde is therefore quiet while the river overflows it. Should the Ameers succeed in raising the Hill tribes, there may be some more honours for our troops in the next winter, but the Belochees will do little in the plains against disciplined troops.

Lord Ellenborough has presented Capt. Scott, who was Commodore of the fleet which brought his Lordship down, with a silver tankard as a token of approbation of the particular zeal and attention manifested by him Lord William Bentinck presented a similar token of his approbation to Mr. Tudor, who first introduced the blessing of Ice into the country.

The *Hurkaru* states, that Mr. Lang has been admitted as an authorized pleader in the Sudder Court. But the Editor does not say in what language he is to plead, if in English, then the rule of the Court regarding the use of Oordoo is suspended. But in whatever language he may plead, the admission of European barristers into the Native Courts will be the beginning of a new and happy era. In England the improvement of our Courts has been far more owing to the bar than to the bench.

SATURDAY, JULY 29.

The *Bombay Times* states, that the schism in the Scottish Church has extended to that town, and that it has been resolved to set up a free Presbyterian Church, and bring out a free minister.

The Police of Calcutta has taken the field in earnest against the unlicensed Punch Houses in Calcutta; and three men have been brought up on the charge of keeping them, and have been fined on

their conviction, the first in the sum of 50, and the two others in the sum of forty Rs. each.

The Board of Revenue for the Western Provinces, it is said, has applied to the Commissariat for 600 cases for packing up their records, preparatory to their moving up to Agra. There can be no longer any doubt that the Sudder Court and the Sudder Board will be removed from Allahabad to Agra in the ensuing cold weather.

The *Gentleman's Gazette* mentions a series of operations recently conducted in Lower Scinde, under the judicious arrangements of Mr. J. G. Lumsden, Political Agent in Cutch, and Col. Stalker, commanding the troops in that province. The first attack was made on the Fort of Deepla, across the Runn which was taken possession of and blown up. Meetee was occupied on the same day. It contained eighteen large guns, nine of them brass. The force then advanced to Wanga, which was occupied on the 10th. Nawakote, one of the strongest forts in Scinde, was taken on the 13th, the enemy dispersing as our troops advanced. It contains good barracks, has two wells and ten guns, four of them being brass. The fort is 330 feet square. In consequence of these successes, it appears that the mail communication between Hydrabad and Cutch, had been completely re-established. All these operations have taken place in Shere Mahomed's territories, he himself being a fugitive in the mountains of Belochistan.

MONDAY, JULY 24.

The *Delhi Gazette* states, that the Lieut.-Governor of the North West Provinces has replied to the King of Delhi's application regarding Mr. George Thompson, that he might have free access to the Palace, and that His Majesty was at liberty to appoint him his Agent and depute him to England; but that he was not to confer a Khilut upon him;—that is, he is not at liberty to perform an act of sovereignty.

The *Madras Athenæum* states, that Sir Hugh Gough was to leave Bangalore for Madras on his route to Calcutta, to assume the command of the army on the 15th of July. His Excellency cannot therefore be here much before this day week. We perceive that General Smith, the Adjutant General of the Queen's Troops, has already passed through Delhi, on his way to join Head Quaters in Calcutta.

The *Star* states, that the H. C. Steamer *Queen* is ordered to proceed on an early day next month to Bombay, with treasure. Lord Ellenborough does not proceed in her, as some of the papers intimated.

TUESDAY, AUGUST 1.

The plot thickens at Gwalior. On the night of the 16th July, all the men under Col. Jacob's command, and those under his son, went over to the Usurper. All the Christian officers of the Brigade are placed under arrest and are to be dismissed. Col. Jacob, and Col. Baptist, who was previously dismissed, are said to be enormously rich, and will have little cause to regret their separation from the Gwalior army. They say that three hundred guns are undergoing repair, that the utmost activity is apparent in the arsenal; and the conjecture of course is that these exertions have reference to objects the British Government will not approve of.

A letter addressed to the *Athenæum* at Madras, on the subject of the new chartered Bank, gives us the singular fact that of a capital of thirty lakhs of Rupees, not more than *three* lakhs and *a half* are held by the Merchants of the town, and that seventeen lakhs are held by the public servants of Government.—*Friend of India.*

EDUCATION.—SERAMPORE

NOTICE TO THE CATHOLICS OF BENGAL.

A Branch School of Loretto House will open at Serampore on Monday the first of May, 1843. The course of Education will include English Grammar, Reading, Writing, Arithmetic, History, Geography, the use of the Globes, and the several kinds of Plain and Fancy Needleworks. Young Ladies beyond 14 years or under 4 years of age are not admissible.

TERMS.

Boarders,.....Rs. 15 per month.
Day Scholars,..... 4 per do.

SERAMPORE MALE SCHOOL.

On the First of May, a Seminary for boys will be opened at Serampore under the immediate care of the Rev. Mr. Rabascall, Chaplain to the Serampore Convent. The course of Education will comprise Reading, Writing, Arithmetic, Grammar, History, Geography, the use of the Globes, Algebra, and Geometry. The Native Languages will also be taught.

TERMS.

Boarders,.....Rs. 15 per month
Day Scholars,..... 4 per Ditto,

In both the Male and Female Schools, Boarders will have to pay an entrance Fee of 10 Rs. for the use of Dormitory and Refectory Furniture &c. All the domestic arrangements of the Boys' Seminary are to be placed entirely under the superintendence of the Lady Superioress of the Serampore Convent, in order that every attention may be paid to the health and comfort of the children. Boys beyond 14 or under 4 years of age are not admissible. As any profits which may arise from these Institutions are to be appropriated to the support of the Bengal Catholic Orphanage, W. R. Lackersteen, and C. R. Lackersteen, Esqrs, have, at the request of the Bishop Vicar Apostolic, kindly consented to act respectively as Secretary and Treasurer to the Serampore Catholic Schools.

CIRCULAR.

MR. N. PRENDERGAST begs to inform his friends and the public, that he intends opening a School on the 15th August, 1843, and has engaged a suitable house in Sukea's-lane, Moorgyhatta, where he will receive pupils on the following terms, viz:

Boarders, paying in advance, each per month,.....Co.'s Rs. 16 0 0
Day Baarders, ditto ditto ditto, ... „ 8 0 0
Day Scholars, ditto ditto ditto, ... „ 4 0 0

The course of Education will comprise:

1st—English: Reading, Spelling Grammar, Geography, Writing, and Ciphering.
2nd—French: Reading, Spelling and Grammar, with translation.
3rd—Latin: ditto, ditto, ditto, with ditto.
4th—Drawing: taught once a week.

The Native languages will also be taught when required, on two Rupees extra per month being paid for each boy who may learn.

Applications to be addressed to Mr. N. PRENDERGAST, care of his Agents, Messrs. JOHN LACKERSTEEN AND BROTHERS, Clive Street.

Calcutta, 2nd August, 1843.

St. Xavier's College.

No. 22, *Chowringhee Road.*

Day Scholars, at ..... 8 Rs. per month.
Day Boarders, ... 16 „ ditto.
Boarders, ... 25 „ ditto.

For further particulars apply to the Rector.

SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA: SATURDAY, AUGUST 12, 1843. [VOL. V.

TUESDAY, AUGUST 3.

Sir Hugh Gough arrived at Madras from Bangalore on the 21st ult His Excellency intended to embark on the *Samarang* for Calcutta.

The latest accounts from Bombay lead us to fear that the monthly Steamer may take her departure without our Mails. Though we are perishing here for want of rain, there has been so great a redundancy on the road to Bombay, that the progress of the Mails has been greatly impeded. Neither the Express nor the Mail of the latest safe day had arrived on the 18th, and the despatch of the Steamer was postponed to 6 P. M. The Mails had not arrived at 4 P. M. and it was resolved, if the Governor General's Express arrived during the night, to despatch the Steamer—*leaving the whole of the letters of private individuals behind* Most fortunately the Governor General's Express did not arrive during the night; and at 5 A. M, the next morning another notice was issued stating that the Mail would be kept open till 4 P. M.

General Simpson of H M. 29th Regiment goes to Bombay in the *Queen* Steamer, to be placed at the disposal of Sir Charles Napier for employment in Scinde.

Last night's *Calcutta Gazette* contains the draft of an Act, which may truly be called an Act for a General Jail Delivery without oyer or terminer. It ordains that whereas prison discipline has been made more strict of late, every man now in jail is to be let off one-fourth the remainder of his period of confinement, and that in future, every man is to be sentenced only to three-fourths of the legal term of imprisonment. We may offer a few comments on it next week. At present we would only observe that some of those who are fond of looking on every occasion at the lame leg of Government, have remarked that since the abolition of corporal punishment, the jails have been crowded beyond their capacity of comfortable accommodation; and that two alternatives were before the Supreme Council; the one that of enlarging the prisons; the other that of letting out some of the jail birds; and they have wisely and economically adopted this latter alternative.

The *Hindoostan* Steamer goes full; if possible more than full. Among the passengers are two of the gentlemen who rendered themselves memorable in Affghanistan, Captain G. Lawrence, and Major Rawlinson. Sir John Peter Grant, Mr. W. P. Grant, and several others, go to Galle in the Steamer, and from thence to the new and charming Sanatarium of *Neuralia* which will shortly become rather a formidable rival of Darjeeling.

FRIDAY, AUGUST 4.

Our Mails have gone by the Bombay Steamer. It seems that the Government Express, arrived after some of the public mails of the last safe day, the 5th July. Those of the 6th and 7th had also arrived and were quite in time for the Steamer, which was originally advertised to start on the 18th, but did not quit the harbour before 3 P. M. on the 20th. At half past two all the missing Mails from Calcutta came in, and were sent on board.

The *Delhi Gazette* states, that Dost Mahomed has thrown the "infamous" Ameenoolla and his sons into prison; and that Khan Shereen Khan, the head of the Kuzelbashes, had fled to the Hazarah country. Dost Mahomed does not appear to be firmly fixed on his throne; the nobles still continue to indulge in the national propensity of intrigue.

The Governor General has considerately ordered that the troops and officers for the monthly relief sent from Barrackpore to Town, shall be accommodated with the use of Steamers Two Steamers came up from Calcutta on Wednesday afternoon, and the next morning took down the troops in two cargo boats. In the evening they returned with the boats filled with troops which had been relieved from Fort and Town duty.

The Governor General has also ordered the gun which used to be fired at eight in the evening in winter, and nine in summer, to be fired at noon every day. A noon day gun is convenient; but why could we not have had the convenience of both?

A Buggy Mail is just advertized for the first time to start from Meerut to Delhi and Delhi to Meerut on the first of next month. It will continue to leave either station each day at 3 P. M. Accommodation is afforded to passengers at the rate of 16Rs. a head.

SATURDAY, AUGUST 5.

At the last Meeting of the British India Society there were twenty members and visitors present, it was resolved to send thirty questions to the interior of the country. We wish there had been a little more discretion in drawing them up. One of them runs, thus, "What, in the opinion of the Ryots, constitutes the necessaries, the comforts and the luxuries of life?" What distinction can a poor ryot draw between luxuries and necessaries, who if he is found to be enjoying anything that will bear the name of a comfort is soon squeezed dry. It was said that Mr. George Thomson had written to a member of the Society complaining of the "croaking of the Press on his accepting the appointment of Ambassador from the King of Delhi" Certainly the acceptance of that appointment after the professions made in Calcutta, was very singular. Mr. Thompson cannot surely have been so foolish as to complain of the remarks of the press on the occasion, which were remarkable chiefly for their lenity.

The *Bombay Times* has some very pertinent observations on the refusal of Lord Ellenborough to grant compensation to the Cabul Captives for the loss of their baggage. They lost indeed every thing but their lives and their honour, in the service of their country; and the resolution to refuse them any relief, after the heavy pecuniary sacrifices they have incurred is harsh and ungenerous.

MONDAY, AUGUST 7.

The last *Delhi Gazette* quotes letters from Sukkur to the 18th of July. They supply no news. The country is under water, and quiet. The two refractory chiefs, Shere Mahomed and Ali Mahomed, had crossed the river and betaken themselves to the mountains. All opposition has ceased, and unless the Belochee hordes can be prevailed on to leave their mountain homes, cross the river, and make a fresh effort to recover their hold on the country, it may be found to submit as peaceably to our rule as Bengal did.

The *Delhi Gazette* says, that the Nuwaub, Hussun Aly, the uncle of the present Nuwaub, being dis-

satisfied with his present allowance of 3000 Rs. has resolved to enlist the services of Mr. George Thompson, with the hope of getting more. If Mr. Thompson resolves to undertake the cause of all those who have anything to complain of, or anything to expect, he will soon find his hands full of engagement. He will find in fact that there is no end to grievances in India.

Sub-Assist. Surgeon Chunnum Lall has been presented with a pair of shawls of the value of 250 Rs by Mr. Joseph Skinner, as an acknowledgement of his services. This young man was brought up at the Medical College in Calcutta, where he was distinguished for his professional acquirements.

Standfast, the correspondent of the *Hurkaru*, says that we have misapprehended him; that he did not say that a Council of War had been held at Jellalabad, about retreating, but that discussions were in those days frequent within the walls of the beleaguered fortress, and that a retreat to Peshawur was proposed; and that he is not at liberty to mention the name of those who urged the step; nor does he think that any advantage would be gained by the disclosure. In this he is acting not only with consideration, but generosity. The *Hurkaru*, in a note says that the fact mentioned by *Standfast* is unquestionable, and that he could name the parties to whom allusion is made. Does the *Hurkaru* mean, only that "discussions were frequent," or that a Council of War was held, the proceedings of which were recorded? In Sir Robert Sale's Narrative of events at Jellalabad, there is no mention of a Council of War. It is important, highly important in a historical point of view, that this fact should be known, if for no other purpose, at least that we may ascertain whether the honours which have been given to some, and the neglect with which others have been treated, be just or not. We will not lose sight of this Council of War.

TUESDAY, AUGUST 8.

His excellency Sir Hugh Gough's arrival from Madras in the *Samarang* was announced by Semaphore yesterday. He was expected to land yesterday afternoon, and the troops were accordingly in readiness.

An advertisement appears in this morning's *Exchange Gazette* from Messrs Carr, Tagore and Co. stating that the Steamer *Assam* with a flat in tow would be dispatched to Allahabad on the 18th, and that during the present scarcity of freight in consequence of the Government Steamers not being able to meet the public wants, this was an eligible opportunity, &c. &c. It appears then that the *Assam*, paid in her last trip. We are happy to see any prospect that internal steam navigation will become an object of private speculation. Government cannot be expected to supply the wants of the public in this respect to their fullest extent.

The Sheristadar of Dinagepore is it seems, going to bring an action for libel against the *Hurkaru*, for saying that he had amassed a large property, though in the receipt of a small salary; and had been at length dismissed. The man had better be content to remain in obscurity with what he has gotten, than tempt public scrutiny. We have a list of his estates before us, and a memorandum of his pay during the period in which that property was accumulated. If the state of that district and its administration should become matter of public observation through means of an action, all those who provoked the enquiry will rue it to the end of their lives.

The number of letters and covers sent by the last Mail from Bombay, was 49,950; namely letters, 39, 143; papers 10,837.

The *Hurkaru* publishes a letter from a correspondent signed *Dery Diggs*, stating that in a certain district, name not given, "the Magistrate has taken it into his head to leave the station, and to hold his Court at B, some thirty miles off. Hundreds of unfortunate suitors already far from their homes are obliged to follow him in the heat of a July sun, and the middle of the rains, without a place to lay their heads in." Looking farther into the letter, we find the under current of motive in which the charge may probably originate. The writer has had a summary suit which has lingered seventeen months —no wonder his patience is exhausted—and he considers the Magistrate actually tyrannical to Europeans. The removal of the Court however to a distance of thirty miles to suit the Magistrate's convenience, if true, must be a matter of notoriety. We have heard of such fantastic tricks; but we are satisfied that Mr. Bird has only to be made acquainted with the fact that any Magistrate has wantonly inflicted such injury on the suitors in any district, to relieve him of his public duties.

There has been some discussion in the papers about the sale of Fergusson and Co.'s Union Bank shares, 200 in number, at 860 Rs. each, which is 140 Rs. below par. Mr. Roberts, the Broker, declares that he has found many buyers but no sellers at that price. The brokers who correspond with the *Englishman* affirm that these shares have positively been sold for 860. On this ticklish subject, in which the interests of so many are involved, we say nothing. We give statements as we find them.

WEDNESDAY, AUGUST 9.

Mr. Roberts, the Broker, has come forward in his own name and affirmed in the *Hurkaru* that the whole of Fergusson and Co.'s Union Bank Shares, amounting to 500, have been bona fide sold for 960 Rs each.

Sir Hugh Gough landed yesterday morning about half past six with all honours.

By the *Water Witch* intelligence has been received from China to the 26th of June. The Imperial Commissioner, Keying had arrived at Canton, and was expected at Hong Kong on the 24th, where he was to be received with the highest demonstrations of the Treaty. It was understood that the ratification had been fixed for the next Tuesday, after which it was expected that a Steamer would be dispatched forthwith to Singapore and Bombay. A Criminal and Admiralty Court had been established at Hong Kong.

The *Hindoostan* Steamer starts to-morrow morning at sun rise, with a full complement of passengers

The Marine Board, it is said, is to be abolished, and a Marine Superintendent appointed on a salary of 3000 Rupees a month. Mr. Greenlaw is to be Marine Secretary upon a salary of 2000 Rs. a month. The *Star* of this morning seems to think that the office and the pay of the Master Attendant will be merged in that of the Superintendent, and that it will be conferred on Capt. Rogers The Marine Board has been the same as the Customs Board, and the Salt Board, and the Opium Board. In all such cases, the Board is a cypher, and the Secretary, the integer; or as some will have it, the Secretary is the manager, and the Board his skreen.—*Friend of India.*

St. Xavier's College.

No. 22, Chowringhee Road.

Day Scholars, at ..... 8 Rs. per month.
Day Boarders, ... 16 „ ditto.
Boarders, ... 25 „ ditto.

For further particulars apply to the Rector.

SUMMARY OF INTELLIGENCE.

No. 8.] CALCUTTA: SATURDAY, AUGUST 19, 1843. [VOL. V.

THURSDAY, AUGUST 10.

General Cartwright, not having the fear of the *Hurkaru* before his eyes, ordered up guns from Dum-Dum on Wednesday, to salute "Lord Ellenborough," to whom he gave an entertainment that evening, which four hundred merry hearts enjoyed. About half past nine, a salute of nineteen guns announced Lord Ellenborough's arrival, and about midnight, half the children in Serampore were waked by another peal of cannon which told of his Lordship's retirement. As the *Hurkaru* seems to be really in earnest on the subject, and appeals to Sir Hugh against the Dum-Dum nine pounders being used like Chinese crackers.

The *Star* states on the authority of Mauritius papers that the number of emigrants landed in the Island up to the 30th of June, after the interdict had been taken off, was 8253; namely, from Calcutta 4909; from Madras 2260; from Bombay 505; from Anjouan, one of the Comoro islands, 111; and 468 Chinese.

A letter from Kerachee of the 5th July published in the *Bombay Times* states that Sir Charles Napier is likely to succeed to the post of Commander-in-Chief at Bombay, and that Sir George Pollock will probably be his successor in Scinde.

The *Semiramis* Steamer which left Bombay on the 19th June, in the teeth of the Monsoon, arrived at Aden on the 7th July, in eighteen days. When the weather was favourable, she made the voyage in half the time. On reaching N. L. 100, the winds were found so moderate that she was enabled to cross over without finding it necessary to approach the equator so near as 4 or 5 degrees, as is usually done.

FRIDAY, AUGUST 11.

The Bombay papers arrive very irregularly. The *Times* of the 25th ult. reached us yesterday, the 10th, having been *fifteen* days in reaching Calcutta. The paper of the 28th arrived this morning, having reached town in *thirteen* days The roads are evidently very heavy. We fear therefore that advantage of the early arrival of the July Mail at Bombay, which is expected, will be neutralized by the length of its transit across the country

The *Bombay Gentleman's Gazettee* of the 29th, says, there is a rumour that Ali Morad's Army had turned against him and taken possession of the fortress of Dejee ka kote, just above Khyrpore. Ali Morad has, according to the *Bombay Times*, obtained through the impolitic generosity of Sir Charles Napier a territory which yields eighteen lakhs of Rupees a year, while the British Government has kept lands only of the value of 22 lakhs, to pay all its expenses. May we hint to the Editor of the *Times* that he would confer a favour on many of his readers, and on us among the rest, if he would give us a Genealogical Tree of the Talpoora dynasty. We cannot trace out the relationship of the Ameers now in our power or at large, with any satisfaction, though we have consulted all the books which have appeared on Scinde.

The Steamer *Hindoostan* went out into the stream very early yesterday morning, and got away about half past 11 with 112 passengers. How many more would she have room for if she had been destined to Bombay, to take up the passengers of that port?

We had scarcely said we could not tell what had become of the draft of the Magistrate's Act, when it made its appearance as law in last Thursday's *Calcutta Gazette*

The friends of Mr. Robertson, late Lt. Governor of the North West Provinces, have resolved to raise a subscription for a full length portrait of him to be suspended in the Metcalfe Testimonial at Agra. The surplus funds will be devoted to the foundation of a scholarship in Mr Robertson's name in the Agra College The sum subscribed, as given in the *Delhi Gazette*, amounts to 2,818 Rupees.

SATURDAY, AUGUST 12.

A very splendid entertainment was given to the Governor General by the officers at Dum-Dum on Thursday last which came off with great eclat. Sir Hough Gough was also present on the occasion, and was highly eulogized by Lord Ellenborough, for his able conduct in China. This terminates the series of entertainments given to his Lordship by the officers of the army in and around the Presidency. There was one circumstance connected with the entertainment at Dum-Dum which we find it difficult to account for. It is said in the report of the *Hurkaru* that the health of Her Majesty was given by Col. Powney, *and drank in solemn silence*; while the health of Lord Ellenborough was drunk with three times three, and all possible enthusiam.

The Sessions of the Supreme Court was opened on Friday last, when Sir Henry Seton, now the only Judge on the Bench, charged the Grand Jury. The Calendar is rather longer and more formidable than usual.

MONDAY, AUGUST 14.

The Mauritius papers last received seem to intimate that the number of Cooly emigrants had reached the number of 12,000, that the Colonial treasury had been exhausted in paying a bonus for their importation, and that the Government could and would pay no more. The *Star* seems to doubt the accuracy of the intelligence, having advices of a later date from the Island which make no mention of it.

Major Irvine has been appointed Superintendent of Marine. Col. Benson, now at Barrackpore, succeeds Major Irvine as member of the Military Board.

Sir Jasper Nicolls, we are told by the *Bombay Gentleman's Gazette*, goes home to England from Bombay in one of the Steamers on the 1st of January next. If this intelligence should be correct, he will probably embark on the Sutlege and move down the Indus to Kerachee, without visting Calcutta.

The *Hurkaru* states, for the convenience of the public, that a visiting book is kept at Government house, and that parties wishing to pay their respects to the Governor General have only to enter their names and residences. But we cannot see of what use that this visiting book can be since private audiences are abolished, and no man is allowed to address the Governor General in person on any matter connected with his own interests. Besides, his Lordship now lives with all the hospitality of a country gentleman at Barrackpore, and goes down

to Calcutta generally on Friday morning and returns on Saturday afternoon. What time is there on these two Council days for these private visits the *Hurkaru* alludes.

TUESDAY, AUGUST 15.

We regret to see the death of Lieut. Col Pogson announced in the papers. He had been nearly forty years in the country, and during the whole of the period was constantly engaged in some literary pursuit or other, in which however his success was not equal to his diligence. He had latterly turned his mind to historical speculations, which were of rather an eccentric character, and of which the only advantage was that they served to interrupt the monotony of cantonment life, and afford occupation for the mind.

We were informed at the close of last week that the troops at Agra and Muttra had been directed to hold themselves in readiness to march at a moment's warning. The *Hurkaru* of this morning states, that the formation of three corps, for the ensuing cold weather has been determined on; one of 10,000 men at Agra; one of 5000 in Bundlekund, and one of 5000 at Khytul. The Commander-in-Chief, we are told by the same authority, will be at Cawnpore about the 14th of October. The object of this assemblage our contemporary does not explain. Why 5,000 men should assemble in Bundlekund does not appear. Every thing is perfectly quiet both there and in the Saugor District, with the exception of a small portion of the northern part of the Saugor territory which borders on the Gwalior district of Chunderee, where the very few adherents of the ex-rajah of Jeitpore have joined the few insurgents still at large from Saugor and would fain attempt some enterprise, for they have little food. They have been joined by many of the marauders with which the Gwalior district abounds and on the 20th of last month they had a brush with the police, in which that police acquired little renown. But there is nothing in the present or prospective state of Bundlekund to call for an army of 5000 men. The assemblage of 10,000 men at Agra has evidently an aspect to the state of Gwalior, where the Dada Khasjee has shut himself up in the palace with the Tara Baee, aged 13, and the Maharajah, aged 9, in whose names he rules. He dares not move out; and the insurgent troops are prevented from seizing or killing him only by the assurance that they can quietly squeeze out of him all the juice of the Gungajulee Orange, or Treasury, which still contains one Crore of Rupees. In these circumstances, with a rebel army glutted with plunder on our frontier, the assemblage of troops in the neighbourhood is a precautionary measure, which could no longer be delayed with safety.

WEDNESDAY, AUGUST 16.

The Commander in-Chief held a levee yesterday morning, which was numerously attended, not only by military officers, but by many civilians and gentlemen not in the service, who availed themselves of the opportunity of being presented to his Excellency. The *Hurkaru* says, that the presentation of the mercantile community would have been greater had it not been the morning for despatching the Express "to which all other things give place."—*Friend of India.*

THURSDAY, AUGUST 17.

The Overland Express arrived this morning at 10 o'clock.

Of domestic events strictly, perhaps the Marriage of Her Royal Highness the Princess Augusta of Cambridge with the Hereditary Grand Duke of Mecklenghurgh Strelitz claims the priority—The Royal nuptials took place with all the pomp of regal unions, on the 28th of June, at the Chapel of Buckingham Palace, and in the presence of Her Majesty Prince Albert, the members of the royal Family and a large concourse of the *haute noblesse* of the land. On the proposition of an annual stipend (£3,000) for Her Royal Highness, on the occasion of her marriage; the great economist of the lower House, *of course*, opposed the grant, as exorbitant and ill-advised in the suffering condition of the country; however, notwithstanding the loud cacklings of "the capit oline goose," as the *Times* classically designates the honourable member for Montrose, the measure was carried by a large majority and he has since been venting his pseudo-arithmetic spleen on the King of Hanover, who, having arrived among us to celebrate the Hymenial gala aforesaid, has been feted and abused alternately, with the most inconsistent ardour. Of Royalty, indeed, within the last calendar month, we have had, perhaps, an unparalleled redundance; for in addition to His Hanoverian Majesty, we have had the King and Queen of the Belgians and their Royal Highnesses the Prince and Princess of Oldenburgh among us; and the Court, inconsequence, has been gay exceedingly; the last Drawing Room (the first this season) being a rare bumper of beauty, rank and royalty. We are sorry to say that a rumour is in circulation to the effect that Her Majesty's Government intend to appropriate only 200,000*l.* as prize money to the captors of Hydrabad. The Peninsular and Oriental Company's new steamer *Bentinck*, will leave Liverpool in a few days for Dublin in progress to Southampton. She will leave this country for India about 24th August. Dr. Pusey, it is true, has been condemned by the University of Oxford, but it is not so much because he offended, as that he offended in degree; he has been sentenced, but it is not because he has preached a doctrine that is false, but that he carried the doctrine too far for the spirit of the times. The matter cannot rest here. The Tractarians have demanded the precise points upon which their champion has been condemned, and have published the denoxious sermon. The Rev. Theobald Mathew, has from his own private resources distributed some thousand copies of the Douay version of the Holy Bible; and with the approbation of the Roman Catholic Prelates of Ireland, has in the press a new diction of the Sacred Volume, to be published in twelve numbers, at the low price of 6*d* each number. This will place the Old and New Testament within the reach of every teatotaller in Ireland Mr. Pinsworth Whelan has been appointed a stipendiary Magistrate for the county of Sligo, and Mr. J. B. Kerman, brother to the Roman Catholic bishop of Clogher stipendiary Magistrate at Loughrea The Repeal movement continues unabated and Mr. O'Connell every week address from one to five hundred thousand in some part or other of the south and west. In the meantime Government are preparing for any emergency by placing strong military garrisons all over the country, in quarters or barracks loop holed and defended by cannon. The fortifications at Athlone have been remounted with cannon, and reinforced with double guards. In addition to the Grand Cross of the Military Order of the Bath the indomitable Sir Charles Napier has appointed to the vacant Colonelcy of the 97th Regiment.

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P. S. D'ROZARIO & Co.

SUMMARY OF INTELLIGENCE.

No. 9.] CALCUTTA: SATURDAY, AUGUST 26, 1843. [VOL. V.

THURSDAY, AUGUST 17.

INDIAN ARMY.—The Lord Chancellor begged to communicate to their lordships a letter which he had received from the Governor-General of India, dated Agra, April 21, 1843. The letter was in these terms:—

"My Lord Chancellor,—I have had the highest satisfaction to communicate to the army engaged in the late campaign in Affghanistan the unanimous vote of thanks voted by the House of Lords.

"It is gratifying to me to think that your lordships have thought fit to acknowledge the part I had in supporting those military operations."

On the motion of the Duke of Wellington, it was ordered that the letter should be inserted in the journals of the House. Lord Auckland has been elected President of the Royal Asiatic Society, in room of the late Lord Fitzgerald and Vesci. Sir Edward Ryan, late Chief Justice of the Supreme Court at Calcutta, has been sworn a member of Her Majesty's Most Hon. Privy Council, and sits regularly at the Judical Committee on Appeals H. T. Prinsep, Esq., late a member of the Council of India has announced himself a candidate for a seat in the Direction of the East India Company; we have reason to believe with every certainty of speedy success. Mr William Acland has been appointed by the Court of Directors to the office of solicitor to the East India Company, at Bombay The Board of Customs have ordered that all goods imported from India *viâ* Egypt shall be liable to the same duty only as if imported by the long sea route, on the consignee making an affidavit that the said goods are the produce of Asia, and have come direct from thence. The parties who oppose the concession of a Charter to the East India Bank, have forwarded their objections to the Treasury, where the matter is now under consideration. It is stated that the projected railway between Calcutta and Diamond Harbour, respecting which Captain Boileau, of the Bengal Engineers, has furnished a very valuable report, is likely to be taken up by some respectable parties. From a return, printed by order of the House of Commons, we collect that total amount expended for steam navigation to India, by way of the Red Sea, in each of the last four years, towards which Parliament has granted 50,000*l*., is as follow; —1838-39, 149,723*l*; 1839-40 121,236*l*.; 1840-41, 107,209*l*; 1841-42; 71,734*l*. The remains of Rajah Rammohun Roy, who died at Stapleton Grove, near Bristol, the residence of M. H. Castle, Esq., several years since, and was buried in the grounds adjoining the house, have been removed to the cemetery at Arno's Vale, and interred in that portion appropriated to dissenters. A sum of money has been forwarded from India for the purpose of erecting a a stately monument on the spot. It will be in the Hindu style of architecture, and upwards of thirty feet in height. Private letters from Alexandria speak in very sanguine terms of the probability of a junction between the Red Sea and the Mediterranean, by means of a canal cut through the Isthmus of Suez. The Pasha has recently had an interview with the Consuls of the European nations to discourse with them on the subject. The Austrian Consul has been especially charged to Prince Metternich to sound the feeling of the Consuls; and the general belief in Egypt is, that some project for accomplishing the work will soon be adopted. Boghos Bey has published a notice regulating the terms on which merchandise shall be admitted to pass through Egypt. This document states that a transit duty of one-half per cent. on the declared value shall be paid on all merchandise landed either at Alexandria or at Suez, and in case of fraud in the estimation of the value, the custom-house officers may open the cases of merchandise and enforce a duty of 10 per cent; no persons to be permitted to convey merchandise through Egypt without a special permission. His Serene Highness the Prince of Oldenburgh has visited Haileybury, and inspected the East India Company's College. The Prince was most minute in all his inquiries respecting the constitution of the College, and expressed great admiration at the sound and comprehensive course of study pursued there. It is understood that his Highness (who has already instituted a Law College) is desirous of establishing in his own country an Institution for the education of Statesmen and Civilians; and he has therefore been most desirous of inquiring into the details of the College at Haileybury, which has been so instrumental in raising the character and tone of the civil service of India. Intelligence has been received at the East India House of the total wreck of the H. C.'s iron brig, the *Guide*, on Hartwell Reef, to the north of Bona Vista, one of the Cape de Verd Islands, but happily unattended with any sacrifice of life. The *Guide* was entirely constructed of iron, and sailed from Liverpool on the 14th February, under the command of Captain Sercombe, for Calcutta, where she was to be employed in the pilot service. A writer in one of the morning papers asks the Court of Directors of the East India Company, if it is the intention that the gentlemen recently nominated, provisionally, to the Supreme Council in India, is to succeed Major-Gen. Sir W. Casement, as the Major-General's seat in council is that which will probably become first vacant; Mr. Bird's period, for some unknown reason, having been extended to another year. By this arrangement Sir W. Casement is excluded from the chance of the Government in the event of its becoming vacant by the death or resignation of Lord Ellenborough, which cannot but be considered by that meritorious officer as an unjustifiable supercession, and by the public as a most impolitic and partial act, when the services and pretensions of the individuals concerned are weighed in the scales of even-handed justice. Should such be the intention of the Court, there will in that case, not be a military man, with the exception of the Commander-in-Chief, in the Supreme Council—a circumstance very much to be lamented—our dominion in Asia being confessedly a military despotism, enlightened and mitigated by our civil institution.—*Overland Mail.*

The *Star* gives us the Report of the embarkation of Coolies for the Mauritius during the month of July last. The number was, 1006 men, 133 women and 45 children, in all 1184. As the Mauritius appears now to be stocked to the full extent of the funds available for the encouragment of labourers, it would be advisable to turn the tide of emigration to the Island of Ceylon, in which commercial enter-

prise has experienced an unusual impulse within the last few years, and appears likely to be checked for want of labourers.

A correspondent of the *Hurkaru* states, that the Sirdars who fled from Candahar on the approach of our army and took refuge in Persia, have returned from thence, and are plundering and imprisoning all those who have, or are suspected to have, any wealth. Sufter Jung, Shah Soojah's son is said to be in their hands. Yar Mahomed, is still paramount at Herat; "the most accomplished scoundrel in Central Asia," as he has been perhaps justly called by those who know him. But the time has passed by when the intrigues or revolutions of Central Asia, excited any interests in our councils.

A large party is to be given by the community of Calcutta to Lady Gough, which has been fixed for the 1st of September.

We mentioned last week that a widely extended confederacy of rogues had been discovered at Bombay; that their books had been seized and examined, and that they confirmed the worst suspicions of the Magistrates. We are now told that the Forty Thieves, as the *Courier* facetiously designates them, intended to bring an action for damages against Government and its servants for the *illegal* seizure of their books and papers.

We have placed among our extracts an high wrought eulogy of Lord Ellenborough, from the *Bombay World*, a paper recently established in that city. The *Hurkaru* says it has the merit of originality; which is saying a great deal. We have now two papers in India, the *Bombay World* and the *Bombay Gentleman's Gazette* devoted to the praise of the Governor General. In time there may be a third. These journals, thus espousing the cause of those in authority, will serve to mitigate the guilt of the *licentious* press of India.

FRIDAY, AUGUST 18.

The *Hurkaru* states, on the authority of a Ferozepore correspondent, that a vakeel of the Persian Prince Aga Khan, has arrived from Candahar, for the purpose of obtaining an interview with the Governor General to solicit either land or money for his master. Aga Khan is said to have done the state some service, when he was with General Nott's Army. He is also the spiritual head of a sect of Ishamalees, and possesses great influence in the south of Persia. But as we are not likely again to meddle in the affairs of Central Asia, the probability is that his errand will be bootless.

The sum drawn on the Indian Treasuries by the mail amounts to about sixteen lakhs of Rupees, against four lakhs and a half drawn in July last year.

—The *Englishman* states that Baboo Hurreemohun Sen, the son of Dewan Ram Komul Sen, has resolved to give a prize every quarter to the best of the students in Mr. Grant's Drawing Class in the Mechanic's Institute.

—A case of almost unparalleled cruelty is, it is said, pending before the Magistrate. The complainant is a native of Bengal, who was returning to his native land from England in a Liverpool ship, and who after having been ill-treated in various ways was at length put into an empty cask set edgeways with the top open. The cask was placed in the forecastle with the complainant in it. He states that he was so kept night and day for two months! The case is under investigation before the Chief Magistrate.

SATURDAY, AUGUST 19.

Intelligence has been brought from Moulmein by H. M. S. *Syren* which left that place on the 9th Instant. It is reported that two King's messengers had arrived at Rangoon to learn and report on the cause of the misunderstanding between the English Chief at Moulmein and the Burmese Governor of Martaban. Notwithstanding rumours of preparations which may look warlike, there can be no doubt that there will, or rather can be no war between the two powers, while their present mutual desire for peace continues. A report was said to be current that Mr. Blundell was to be reinstated; but this is of course out of the question, so far as the wishes and power of the Government in Calcutta is concerned.

The settlement of Moulmein having gotten a new master, the *Chronicle* has got a new man for its editor, and he seems to enter on his duties with some spirit. He says that salt might be exported from Moulmein to Calcutta with advantage. It appears to sell in the province a little above eight annas the maund, and the Editor makes out that after paying for freight, wastage, and every other charge, and the Government duty here there would remain a profit of some 40 odd per cent. We imported *seven* lakhs of maunds from Bombay last year. Why should it not be advantageously imported from a settlement at so much shorter a distance?

MONDAY, AUGUST 21.

The *Delhi Gazette* of the 12th contains items of intelligence from various quarters among which are the following, that Shere Sing was far from satisfied with the conduct of his minister Dhyan Sing—it would be strange indeed if he were—and that efforts were in progress to deprive him of his friends at Court by doing away with their services and filling up their appointments with other individuals.—We are also told that Cabul is in a very distracted state, and that Dost Mahomed's oppression of all people, more especially of those who had been in any way the friends of the English while there, were beyond description.

The *Englishman* gives a letter which has been received in town, from some place not mentioned, which says that a Syce who had been in Brigadier Anquetil's service had come in and stated he was with him in the retreat from Cabul, that he was not wounded, but taken prisoner by the Affghans, and after swallowing a diamond ring, laid himself down and died. In the same paper, however, we have a narrative of Sergeant Fair, of H. M. 44th, one of the few survivors of the retreat, who confirms the report previously given that the Brigadier fell at the fatal barrier at Jugdulluck.

Messrs D'Rozario and Co have just landed the following:

Douay Bible, 8vo. cloth, 3 rs.

Hussenbeth's Missal, with Plates, in *antique binding*, with brass corners and ornaments, 21 rs.

Ditto ditto, with plates, mor. 9 rs.

Ditto ditto, with 1 plate, mor. 8 rs.

Ditto ditto, with plates, calf gilt, 6 rs.

Dublin Review, No. 27, 3 rs.

[redacted]

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SUMMARY OF INTELLIGENCE.

No. 10.] CALCUTTA: SATURDAY, SEPTEMBER 2, 1843. [VOL. V.

THURSDAY, AUGUST 17.

The *Madras Athenæum* states that Mr. Stocqueler will not return to this country, and that during the brief period of his stay at Madras, he engaged himself as the monthly correspondent of that paper. That paper goes on to say, "A more suitable person could not be found, nor one better qualified to meet the varied tastes of the readers of Indian newspapers."

Col Butterworth, who has been appointed to supersede Mr. Blundell in the Straits Government, embarked at Madras on the 11th Instant on the *Charles Forbes*, under a salute of eleven guns. The Singapore papers last received, allude to the second supercession of Mr. Blundell, in terms of just indignation. It is evident that when he proceeded on public duty from Penang to Singapore, he had not the least idea of the blow that was likely to fall upon him

Virtue is sometimes as contagious as vice. The worthy Sheriff of Calcutta, Mr. Adam Frere Smith, having resolved to become the founder of a Library in the Jail, usually denominated No. 1, Chowringhee, the Sheriff of Madras, Capt. Biden, has determined not to be behind his brother of Calcutta, and has resolved, likewise, to found a library in the jail of Fort St. George

FRIDAY, AUGUST 18.

The *Star* of this morning has an Editorial article on the subject of Railways in India, occasioned by a proposal which has been published in the *Monthly Times* that a rail-road in India of any length and cost, cannot be completed by a joint Stock Company, is self-evident. There are no funds here adequate for the purpose, and capitalists at home have no confidence in Ditch management. It must be done by the Government, the great landlord of India;, and there can be little doubt, that such a road connecting the Western provinces with *the port* of the Ganges; there is but one port, and will probably not be another in this century—would be of the highest service, and afford a good return. But we notice this article more particularly on account of the following sentence; "As it is, we have but one made road in Bengal, and that wants bridges." —We think our contemporary will find on examination, that very *large* sums are now in course of expenditure on the bridges of this road.

The *Bombay Times* of the 16th August quotes letters from Hydrabad of the 27th July, which state that Shere Mahomed was collecting a force among the Murees and Boogties. It was rumoured that the Affghans from Dadur,—that is we suppose the marauders of the Bolan,—were to join him, and that his negotiations had been extended to Mooltan. That journal also remarks that rumours were rife in England that the conquest was not to be retained; but it is to be hoped that we shall be spared the exhibition of so great an act of insanity.

The *Delhi Gazette* gives an occasional item of news from Cabul, through the news writers of the Lahore Durbar stationed there, which is not without interest. From this source, we now learn that Dost Mahomed had offered a reward of 2000 Rupees, besides a Jaygeer, to any one who would bring in Ameenoolla; and that nearly all the buildings destroyed by the English had been rebuilt.

The *Bengal Spectator* states that Mr. Lyall, the Advocate General, has been appointed Law Lecturer at the College of Fort William; and that the students of the Hindoo College will be allowed to attend his lectures. This is the first instance in which an Advocate General has had leisure for any exertion out of Court, and Government has acted discreetly in turning it to the best account. The Lectures here spoken of will, we suppose, refer to the laws of England, and not to the legal institutions of British India.

There has been an unusual degree of sickness in the city of Delhi, for some time past, which seems to have affected all classes. The *Delhi Gazette* says, on the 16th, that it is on the increase. The king has been advised by his spiritual mentor to order a buffaloe to be slain, and the flesh to be subsequently exposed with vessels full of wine, sherbet, and milk, on each of the towers at the three gates of the palace, with a view to stay the progress of the disease. The Editor tells us, that the same superstitious ceremony was observed at each of the gates of the city, by *permission of the Magistate*. Impossible.

SATURDAY, AUGUST 26

His Excellency the Commander-in-Chief has appointed Major Havelock, of H. M. 13th Light Infantry, Persian Interpreter. He held the same appointment in Affghanistan under Sir Willoughby Cotton and General Elphinstone; and subsequently bore an active share in the labours of the illustrious garrison of Jellalabad. The appointment is spoken well of in the *Star* and *Hurkaru*, and will we believe meet with general approbation.

A correspondent of the *Star*, in the number of this morning, informs us that Government has deputed Col. Lloyd to investigate the causes which have led to the frequent insurrections, which have of late broken out in Assam. The writer, who is evidently no friend of the public authorites in the country, traces the dissatisfaction to the repeated appropriations of fresh territory which have been made of late years. We were rather surprised to find him censure the occupation of Poorunder Sing's territory. The resignation of this fine country to a man so totally unfit to manage it was a *mistake;* and the re-occupation of it was considered by all men at the time as just, politic, and benevolent. We must however have the other side of the question, before a fair and safe opinion can be formed on the subject.

We have papers from Singapore to the 3d of August, on which date the steamer with the treaty, ratified by the vermilion pencil, had not arrived from China. We regret to learn that H. M. S. *Samarang*, which had been laudably employed in destroying various nests of pirates in Borneo, had struck on a shoal in the river, at high water mark, and as the tide receded, fell over on her side and filled. The only other item of news from the settlement is the increasing ravages of the tigers. It appears that Government formerly gave a reward of a hundred dollars as head money for every tiger brought in. This sum was afterwards reduced to 50; and the inducement to destroy them ceased. The tigers began accordingly to increase and multiply, and they have now extended their ravages to such a degree, as to

affect the value of property in the interior. A patch of land which fetched 300 dollars some time back, cannot obtain a purchaser at 25 dollars owing to the dread of these animals. Our Government in Bengal usually gave 10 Rs a head, or rather a tail, for every tiger, and this reward was found strong enough to clear some of the districts of them.

A correspondent of the *Englishman* states, that the Indigo season has been so favourable in Tirhoot, that the district is likely to yield the enormous quantity of 40,000 maunds, which is, we believe a greater quantity than it has ever manufactured. If the same abundance marks other districts, the year will probably be one of the most productive on record.

MONDAY, AUGUST 28.

The *Agra Ukhbar* states that the Cholera has been raging at that station with fearful violence, and that several of the neighbouring stations have been visited with this malady. It has created such alarm among the natives that the cessation of rain, which, at this season of the year is a source of deep anxiety, has scarcely been noticed.

Both the *Hurkaru* and the *Star* have this morning published the decision of the Privy Council in the appeal case in which Aga Kurbolae Mahomed and others were appellants, and the Queen, on the prosecution of Mahomed Koolee Mirza, was respondent. The Council has reversed the decree passed by Sir John Grant and Sir Henry Seton, and taken the same view of the case which Sir Edward Ryan, and Sir Lawrence Peel, the Advocate General, took.

At the close of last month a volcano broke out on one of the groups of islets lying on the S. E. shore of the Island of Cheduba, on the coast of Aracan. It has led to the formation of an entirely new island.

The Military Staff of Calcutta has resolved to give an entertainment to Lord Ellenborough on the 8th of next month.

The *Delhi Gazette* of the 19th August states, on the authority of advices from Scinde, that Kokun Dil Khan, one of the Candahar Sirdars, who fled to Persia on the approach of our army, and has returned to it on our retirement, has come down to the Pesheen valley to watch the progress of events in Scinde. It is said that the fugitive Ameer of Scinde, Shere Mahomed, has joined him, which is some indication that he himself has not been joined in any satisfactory manner by the Belochee tribes

The *Hurkaru* this morning affirms that the charge of unheard-of cruelty brought by a Native returning to India against the Captain of a Liverpool ship, who put him in a tub and exposed him to the elements, for two months, has entirely broken down. The case has been carefully investigated by the Chief Magistrate and Mr. Montriou, and they found that the man had been after all kindly treated by the Captain, that he was ill the whole voyage, and very peevish.

The *Hurkaru*, also chronicles a rumour that the Board of Customs is to be abolished and the management and responsibility of the department committed to a Commissioner or Superintendent: The Board will in this case have no other duties to attend to but those of the Salt, and the Opium depart-

TUESDAY, AUGUST 29.

From the *Madras Spectator*, we find that the Rev. Mr. Wolff, who amused the society of India ten years ago by his eccentricities, discredits the fact of Col. Stoddart's and Captain Conolly's murder, and offers to proceed in company with any officer, or, if necessary, alone, to Bokhara, to procure their liberation, if his expenses are found him. He could not be employed on a more appropriate or benevolent errand; and we hope the home Goverment and the Court of Directors will not fail to encourage him by the promise of ample support.—*Friend of India.*

EDUCATION.

With the sole view of promoting Piety and Learning I have opened a School for the education of youth. Many years of experience have taught me how a school should be conducted, and I have every reason to hope that the Institution will meet the approbation and support of Catholics in particular and of the public in general

Everything regarding the morals, education, health, &c. of the pupils will be strictly attended to.

All who wish to satisfy themselves as to the mode in which the school is conducted are hereby invited to call at the Institution denominated, "St. John's School."

Sookea's Lane,
Moorgyhatta. } N. PREDERGAST.

ST. JOHN'S SCHOOL.

SOOKEA'S LANE,

MOORGYHATTA.

Terms.

Boarders each Per. Month, ...Rs.	16 0 0
Day-boarders,....Do.....	8 0 0
Day-scholars,....Do.....	4 0 0

1*st Sept* 1843.

N. PRENDERGAST

EDUCATION.—SERAMPORE

NOTICE TO THE CATHOLICS OF BENGAL

A Branch School of Loretto House will open at Serampore on Monday the First of May, 1843. The course of Education will include English Grammar, Reading, Writing, Arithmetic, History, Geography, the use of the Globes, and the several kinds of Plain and Fancy Needleworks. Young Ladies beyond 14 years or under 4 years of age are not admissible.

TERMS.

Boarders,.....Rs. 15 per month.
Day Scholars,.... .... 4 per do.

SERAMPORE MALE SCHOOL.

On the First of May, a Seminary for boys will be opened at Serampore under the immediate care of the Rev. Mr. Rabascall, Chaplain to the Serampore Convent. The course of Education will comprise Reading, Writing, Arithmetic, Grammar, History, Geography, the use of the Globes, Algebra, and Geometry. The Native Languages will also be taught.

TERMS.

Boarders,..... .....Rs. 15 per month
Day Scholars,.... .... 4 per Ditto,

In both the Male and Female Schools, Boarders will have to pay an entrance Fee of 10 Rs. for the use of Dormitory and Refectory Furniture &c. All the domestic arrangements of the Boys' Seminary are to be placed entirely under the superintendence of the Lady Superioress of the Serampore Convent, in order that every attention may be paid to the health and comfort of the children. Boys beyond 14 or under 4 years of age are not admissible. As any profits which may arise from these Institutions are to be appropriated to the support of the Bengal Catholic Orphanage, W. R. Lackersteen, and C. R. Lackersteen, Esqr, have, at the request of the Arch. Bishop Vicar Apostolic, kindly consented to act respectively as Secretary and Treasurer to the Serampore Catholic Schools. *April* 1843.

Printed and published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 11.] CALCUTTA: SATURDAY, SEPTEMBER 9, 1843. [VOL. V.

THURSDAY, AUGUST 31.

The *Englishman* gives an erratum, on the report of the meeting of the Civil community to do honour to Lord Ellenborough. The original report ran thus: "Mr. W. Bracken then proposed and Mr. O'Dowda seconded the motion, that all classes of the community be invited to join in this mark of attention to his Lordship." The corrected version of the motion is, that all classes of *Society* be invited to join. There is a distinction in the City of Palaces between the meaning of the words Community and Society not to be found in Johnson, which a stranger to our local institutions might not at once comprehend. All members of Society are members of the community, but all members of the community are not members of Society. A line of demarcation is drawn between those who are said to be in Society and those who are not. Perhaps the best definition which can be given of the two classes is that all who are on the Government House List are in Society, and all not found there, are beyond the pale.

The *Hurkaru* states, that, owing to the severe examples made by the Chief Magistrate, and the energy he has infused into the officers employed in the river police, there has been of late a great decrease in the number of thefts committed on the water. Formerly, scarcely a day passed without some complaint; for some time however there have not been more than one or two in a fortnight. A year or two ago the quantity of property stolen on the river, chiefly in the transport of goods to and from the ships, was estimated at five lakhs of Rupees a year. We are happy to learn that there has been such a diminution of crime, and are very willing to attribute it to the increased vigilance of the police; but a share of the praise is due to the new arrangement for the conveyance of goods, and to the construction of Cargo boats, in which the goods are placed under lock and key. We perceive that there is a Cargo Boat Association, and that it holds half yearly meetings, but we do not remember to have seen any report of its organization, or its success.

FRIDAY, SEPTEMBER 1.

There is a long correspondence in the papers of this morning between two houses of business in Calcutta, the one charging the other with having withdrawn the valuable connection of a large Glasgow firm by representing that some of its goods had been *pawned* to the Union Bank, which charge has been satisfactorily refuted. The other firm asserts that no such advice was ever sent by it to Glasgow, but admits that a gentleman, recently admitted as a partner, did send home some advices to a friend before he was a partner, not very favourable to the character of the injured House. The matter, as we learn, has been put into the hands of Solicitors, and will afford employment to the gentlemen of the bar; and we shall not therefore allude farther to it.

The *Bombay Times* has received a letter direct from the Sandwich Islands, dated the 6th of April last. It gives a very full account of the grievances for which Lord George Paulet was sent there to obtain redress. The writer, after saying that his Lordship was sent to seek an adjustment of affairs, says, the rest you know. Unfortunately we do not know the rest; for there is a hiatus in the correspondence, just at the most interesting period of the negotiation.

The Rev. Mr. Anderson and his Colleagues in the management of the General Assembly's Institution and Branch Schools at Madras have followed the example of their brethren in Calcutta, and joined the Free Protesting Church of Scotland. Their salaries were drawn from the Missionary funds of the General Assembly in Scotland, and they have ceased to receive them since the first of July, trusting to obtain support, though on a diminished scale, from the funds raised for Missionary objects by the Seceders.

The salary of the Private Secretary of the Governor of Madras, is to be raised, we learn, to Rs. 1500, in the hope of securing the services of some Civilian of sufficient standing and experience.

The Joint Stock Bank of Western India has declared a dividend for the first ten months of its existence at the rate of *six* per cent. per annum.

SATURDAY, SEPTEMBER. 2.

The Nawaub Gazee Ooddeen Mahomed, Nawaub of Dacca, is dead. By this casualty an allowance of about 50,000 Rupees a year reverts to Government.

The *Beer* on board the *Hindoostan* steamer was sour, or dead. This alarming fact was discovered before the vessel had got fifty miles down the river, and a remonstrance was drawn up to Capt. Moresby with forty-nine signatures. We can fancy the consternation which must have pervaded a vessel, with more than a hundred *qui his*, on board when it was found that the Beer was bad, and that there was little prospect of obtaining better before they got to Suez. We rather wonder they did not insist on the Captain's putting back instantly to Calcutta. The fault does not appear to lie with the Commander, who is not the purveyor, and who did all in his power to remedy the evil by purchasing 200 dozens at Madras. Capt. Engledue must look sharply into this matter. All his splendid saloons, and all his rapidity of transit, nay, even the excellence of his Hams and Turkeys, will be a poor compensation for stale beer.

The *Englishman* of this morning gives us a long and very flattering account of all the great things which Lord Ellenborough is about to do for Scinde. There is however an amusing simplicity in the following remarks of our contemporary; "If we are really to have no more wars, it is to be hoped that these plans of improvement will not be confined to Western India, but that Government will *endeavour* to lay out the surplus revenues in plans of permanent utility for the improvement of every part of the country under British rule." Why, we have been hoping the same thing for the last twenty years, but in vain. When Government has no money, it pleads poverty; when it is rich, it has no will. Twice within the last twenty years have we had a full treasury, and on one occasion it was emptied by a Burmese, and on the second by an Affghan war. Sad experience confirms the truth that Government has never been found less willing to

improve India than when it has had the most ample means of doing so.

The *Hurkaru* states, that Government is about to make a move in the appointment of Deputy Magistrates, and that they are to be appointed to twelve of the most turbulent districts, namely, to those in which there are the greatest number of Indigo Factories. There are to be two grades; the lowest will receive 300; the upper 500 Rs. a month The Indigo districts deserve the earliest attention of Government. We hope the new appointments will be followed up by *disarming* the belligerent powers, the Planters and the Zemindars, and that all private war for the redress of grievances will be rapidly extinguished.

MONDAY, SEPTEMBER 4.

The *Alligator*, from China, brings the intelligence that the commercial treaty with the Chinese had been signed, and was forwarded to England by Col. Malcolm, in the *Akbar*, which vessel sailed from Singapore on the 10th of August.

The papers notice the death of Lieut. Col. Grant, of the 39th N. I. at Nowgong, in Bundlekund, on the 21st ult. He appears to have been greatly beloved by his officers and men. As a tribute of respect to their deceased Colonel, the non-commissioned officers of the Regiment bore his remains to their last resting place.

The *Friend of China* of the 15th of June, which we happen not to have received, but which has reached the *Star*, says that the vast empire of China, through its length and breadth resounds with preparations for the possible, and, it is hinted the probable, and not remote contingency of another conflict with the English." We suppose however that the subsequent signing of the commercial treaty, of which we have just heard, may be considered as a sure indication of peace for sometime to come. That we shall have another brush with the Chinese before many years have passed, is however highly probable.

TUESDAY, SEPTEMBER 5.

No addition has been received to the information communicated yesterday that the ratification of the China treaty was on its way to England on board the *Akbar*, nor have we received a single paper from China by this opportunity.

The *Star* notices that an "idea" is abroad that the removal of the Sudder Board and Sudder Court to Agra is not unconnected with the possible migration of the Governor General and his Council to that station. The present Lieut. Governor goes home this year, and Bengal being now a firmly consolidated dependency, under Mr. Bird, this transfer of the Govenor General and his official suite might be a saving of some four or five lakhs of Rupees to the state. Our contemporary gives it as a rumour. We have no idea that the Council will ever move, however frequently the Governer General may. Calcutta is inconveniently situated for the seat of Government, now that our empire has stretched beyond Bengal, but so is London and so are many other capitals in Europe and America.

The *Hurkaru* conveys to us the gratifying intelligence that the first of the ice ships, the *Angelo*, reached Madras on the 22d instant and may be daily expected in Calcutta. How would the Governor General lay society, both Civil and Military, under everlasting obligations, were he to send one of the steamers now lying idle in Calcutta, down to the lower floating light, to tow up this precious cargo.

WEDNESDAY, SEPTEMBER 6.

An article appeared some two or three weeks ago in the columns of one of our contemporaries, stating that some of the new Police had behaved ill in the state of Jhansi; but we have since learned that it is without foundation. There was not a man of the new police within a hundred miles of the scene at the time mentioned; though there might have been some police men belonging to the Jhansi Rajah. We believe our political Officers had nothing to do with the matter, as the robbers, seven in number, were a petty little gang of the remnants of Dhankunjso's party, headed by his nephew, whom he had brought up to his own trade. This nephew escaped when the uncle was shot by Jowahir, and the police of the Jhansi state have been in search of him ever since.

Sir Jasper Nicolls, having heard of the arrival of Sir Hugh Gough in Calcutta, and his assumption of the office of Commander-in-Chief, has, in a very neat and appropriate notification, taken his farewell of the army with which he has been connected for *forty-one* years.

We regret to notice in the *Agra Ukhbar*, the sudden death, by an attack of Cholera, of Lieut. Col. Urquhart, of H. M. 39th Regiment.—*Friend of India*.

EDUCATION.—SERAMPORE

NOTICE TO THE CATHOLICS OF BENGAL

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NOTICE.

The Treasurer for the Society of the Propagation of the Faith, having written to the Bishop to request that the account of the receipts in the Bengal Vicariate for the last twelve months should be adjusted, the Bishop requests that all sums received for that Society may be immediately transmitted to him.

Catholic Cathedral House,
March 21, 1843.

Printed and published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, SEPTEMBER 16, 1843. [VOL. V.

THURSDAY, SEPTEMBER 7.

An advertisement, which appears in the last *Calcutta Gazette*, states the quantity of Salt in store at the various public depots at 61 lakhs of maunds. Supposing Government to receive a profit of two Rupees and a half upon each maund, here is a little purse of a million and a half sterling from a single article.

There is news from China to the end of July. Hong Kong has been erected into a Colony of the Crown, by Letters Patent, and the Capital is to be denominated Victoria. The whole of the debts of the Hong merchants have been liquidated, not however without subjecting the richer of them to large sacrifices. The General Regulations for the conduct of the trade and the Tariff have been published, and it was expected that the four northern Ports, which are to be the resort of British merchants under the treaty, would be open in the beginning of September after an Imperial Edict had been received from Pekin. In the Proclamation issued on the publication of the commercial treaty, Sir Henry Pottinger gives the following very judicious assurance to those trading to China of his determination rather to exceed the powers vested in him, than to allow the spirit of the arrangement to be violated. "At the same time, it is the duty of the Governor in the responsible and unprecedented situation in which he has been placed by the course of events, to distinctly intimate, that he is *determined*, by every means at his disposal, to see the provisions of the Commercial Treaty fulfilled by all who choose to engage, in future, in Commerce with China, and that, in any case, where he may receive well grounded representations from Her Majesty's Consuls, or from the Chinese Authorities, that such provisions of the Commercial Treaty have been evaded (or have been attempted to be so), he will adopt the most stringent and decided measures against the offending parties; and, where his present powers may not fully authorize and sanction such measures as may seem to him fitting, he will respectfully trust, that the Legislature of Great Britain will hold him indemnified for adopting them, in an emergency directly compromising the National Honour, Dignity, and Good Faith in the estimation of the government of China, and in the eyes of all other Nations."

Sir Jasper Nicolls has, we find, taken his passage on the January Steamer from Bombay.

The last arrival from China has brought us the first numbers of a new journal called the *Eastern Globe*, which has just been started there. This makes the *fourth* English paper published in China.

FRIDAY, SEPTEMBER 8.

The interesting ceremony of presenting new Colors to Her Majesty's 10th Regiment now in the Fort, took place in the Fort yesterday afternoon. In the evening, the Regiment entertained Sir Hugh and Lady Gough and large party at a ball and supper.

The *Delhi Gazette* gives a very dismal account of the health of the troops at Sukker. The number in hospital was 918, besides those in the lines who are excused from duty on account of debility. One Surgeon, two Assistant Surgeons, and thirteen officers are suffering from fever and dysentery. The Artillery are able to man two guns only, and the three Regiments could not muster more than 500 men fit to bear arms. H. M. 13th Light Infantry is to proceed in a month or two to this station, where the Regiment is likely to suffer more from the effects of the climate than it suffered from the hostility of the Affghans.

SATURDAY, SEPTEMBER. 9.

The Relief of the Army in the approaching cold weather has been officially published, but it has transpired; and we learn with surprize that three Regiments now at half batta stations are to be removed to other half batta stations, and thus be subjected for two or three years more to diminished allowances. Is is to be hoped that this act of injustice, will be remedied before the programme of the Relief is promulgated. While this most unjust, most arbitrary, most preposterous Order continues to disgrace our Military Code, it should be made as little oppressive as possible. Lord Ellenborough at the dinner just given to him in Calcutta, stated that before coming out, he informed the Directors that he intended to take especial care of the interests of the army. It is to be hoped therefore, that he will not fail to send home his own protest against the continuance of this heavy grievance.

Some years ago the Court of Request in its wisdom decided that a man was answerable for all the debts contracted for his wife, while a spinster. It therefore became necessary for every man wishing to become a benedict to enquire whether the young lady's School bills had been paid. The principle has just been banished from the Court. A gentleman has been sued for a debt contracted by his wife during her spinsterhood, and the plaintiff has been nonsuited.

The *Queen* Steamer has arrived at Bombay with General Simpson on board, but without the Hon. Mr. Maddock. All conjectures regarding the object of his visit are therefore at an end He did not leave Calcutta to restore the Ameers of Scinde.

The *Victoria* Steamer left Bombay on the morning of the 27th of August for Suez. The Calcutta regular Dawk of the 13th and the Express of the 14th arrived before her departure.

The number of letters and newspapers sent by this opportunity is as follows:—Papers, 9731; Letters, 35 653. Total Covers, 45,387.

MONDAY, SEPTEMBER 11.

The *Calcutta Gazette* of Saturday evening publishes an order for the assemblage of an army on the banks of the Jumna near Agra, under the personal command of the Commander-in-Chief, to be called the Army of Exercise. It is to consist of 4 troops of Horse Artillery and 11 Companies of Foot Artillery, 3 Companies of Sappers, 3 Regiments of Dragoons, 3 Regiments of Regular and 1 of Irregular Cavalry, and the Body Guard, 3 Regiments of European and 9 of Native Infantry; in all 17,000 men. The assemblage of so large a force at a large expense for the mere purpose of exercise is so unusual, and the state of the public finances renders the establishment of so expensive a precedent so improbable, that the object is likely to partake more of a political than a military character. It is probably intended rather to produce an impression on the disaffected,

than to afford our own officers a lesson in the art of manœuvering large bodies of men.

The *Delhi Gazette* states, that Mr. Clerk, the present Lieut. Governor of the North West Provinces, positively goes home at the beginning of next year, possibly in company with Sir Jasper Nicolls, and that the Governor General resumes charge of the North West Provinces.

The only intelligence from Lahore is that General Avitable has leave of absence for twenty days to visit Ferozepore and Loodiana; and that General Court has been permitted to resign the Seikh service and intended to embark with his family on the Sutlege for Bombay. The reconciliation between the powerful minister and the feeble occupant of the Lahore throne, is said to be complete

The latest letters from Sukker are of the 24th instant. The number of the sick and the dying was increasing daily. Of the 55th, not fewer than 530 were in hospitaly. The whole number unfit for duty exceeded a thousand.—*Friend of India.*

TO CORRESPONDENT.

We can inform A SUBSCRIBER on good authority that at the close of the current year abstract statements of receipts and disbursements of *all* the charities will be published. The Auxiliary Branch of the Catholic Institute here is in abeyance but we have reasons to know that the expediency of reviving it will be maturely considered.,

A. M. D. G.

St. F. Xavier's College.

THE ANNUAL EXHIBITION AND DISTRIBUTION OF REWARDS

Will take place on the 19th of September, at 9 o'clock. A. M.

At the examination those Scholars who have distinguished themselves in the quarterly private examinations in the course of the year and deserved rewards, will content for an additional first prize.

PROLOGUE — MASTER GEO. DEPENNING.

CLASSICS.

FIRST CLASS

English.—The scholars will read and give an account of the eleven first lessons on scientific subjects, of the 5th number of the Reading books compiled for the Government Schools in Ireland.

Greek.—They will explain and parse the third book of Xenophon's Anabasis and the first book of Homer's Iliad.

Latin.—The speech of Cicero "Pro Archia" and the first "In Catilinam," and the second book of Virgil's Æneid.

French.—L'Historic Romaine Jusqu'a L'Empire. The speech "Pro Archia" will be translated likewise into French.

History.—They will give an account in English of the Roman History read in French.

Geography.—They will explain the use of the Globes, and answer to questions concerning the Geography of Europe. The book they have learnt from is Woodbridge's Geography.

Masters DIONYSIUS PEREIRA and ALEXANDER ABREU will contend for the prize.

SECOND CLASS.

English.—As the first class.

Greek.—They will answer to questions on the Greek Grammar (Eton), and explain and parse the four first Chapters of the Gospel of St. Luke.

Latin.—They will answer to questions on the Latin Grammar and Syntax (Ruddiman's) and explain and parse the life of Agesilaus, of Cornelius Nepos, and the two first books of Cæsar's Commentaries.

French.—Notions Preliminaries sur la Chrologie; l'histoire Ancienne de l'Egypte.

History.—They will answer to questions upon the History of England to the end of the reign of Henry the 6th. They have learnt principally from Pinnock's Goldsmith's History.

Geography.—They will answer to questions on general Geography and on Asia. They have been accustomed to the same books as the first class.

Masters A. BOTELHO, WILLIAM WOOD, CHARLES DEVERINNE, JAMES FLEURY and WILLIAM HOGAN will contend for the prize.

CLASSICS.

THIRD CLASS.

English & History.—The Scholars of this class will read and answer to qestions from Pinnock's Goldsmith's History of England, from the accession of William the Conqueror to the dethronement of Richard the 2d. They will answer to questions on the whole of the English Grammar, (Lennie's)

Latin.—They will answer to questions on the Latin Grammar, and Syntax (Ruddiment's) and explain and parse the lives of Miltiades, Themistocles, and Epaminondas of Cornelius Nepos.

Geography.—They will answer to the whole of the Geography compiled for the Government Schools in Ireland.

The prize will be disputed by Masters CHARLES CASTELLO, LEWIS FLEURY, ANTHONY PEREIRA and HENRY REBEIRO.

MATHEMATICS.

Mixed Geometry.—For the 1st prize, Master A. ABREU, will show his proficiency.

Algebra.—The 2nd price will be contended for by Masters CHARLES DEVERINNE, A. BOTELHO, and H. REBEIRO. They will solve simple Equations of 1, 2 or 3 unknown quantities and quadratic Equations.

ORIENTAL LANGUAGES.

Persian and Oordoo- Master ED. GONSALVES will explain for the 1st prize the Persian Moonshee either into Oordoo or Bengalee or English.

Bengalee.—The 2nd prize will be contended for by Masters W. HOGAN, JOHN FIGRADO, W. WOOD, and CHARLES DEVERINNE. They will explain into English the Bengalee Pleasing Tales.

After the examination, before the distribution of prizes, there will be an exhibition of composition and declamation.

3RD CLASS.

Canute's reproof of his Courtiers. (Hume).....Master GEO DALY.
The same translated into Latin..... „ LEW. FLEURY.
Lord Chatham's speech in the House of Lords..... „ W. D'SILVA.

2ND CLASS.

Speech of Dionysius to the Syracusans. (Rollin).....Master CHARLES DEVERINNE.
The same translated into Latin..... „ W. HOGAN.
The Convict Ship.....*(Hervey)* „ HENRY VALADARES

1ST CLASS

Mr. Shiel's speech at the dinner given at Lambeth on the occasion of the Princess Victoria's coming of age. Master J. CANTOTH R
The same translated into Latin.... „ E. GONSALVES.
True Liberty.....*(Pollock)* .... „ D. PEREIRA.

Schools will open again on the 23rd of October.

NOTICE.

The Treasurer for the Society of the Propagation of the Faith, having written to the Bishop to request that the account of the receipts in the Bengal Vicariate for the last twelve months should be adjusted, the Bishop requests that all sums received for that Society may be immediately transmitted to him.

Catholic Cathedral House,
March 21, 1843.

SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, SEPTEMBER 23, 1843. [VOL. V.

THURSDAY, SEPTEMBER 14.

A correspondent of the *Englishman* states, that the rent received for goods lodged in the Bonded Warehouse amounted in the last half year to 29,152 Rs. and that the general charges, including the establishment, during that period amounted to 9892 Rs or 34 per cent. on the rents. "No wonder the dividends are so small, and the share at a discount." The establishment and charges amount to a little more than 800 Rs. a month. Some reduction may possibly be made in this charge, but when property of vast amount is concerned, some person of repectability must be appointed to take charge of it, and 500 Rupees a month, is not beyond the average value of such an appointment. For augmented dividends, the shareholders must look to augmented rents.

The Ice has at length arrived. The supply is small, within two hundred tons; but the second vessel has now been four months on her voyage, and may be hourly expected. It is to be hoped that the Americans will not again leave us destitute of an article which has ceased to be a luxury, and is now reckoned among the necessaries of life.

The *Hindoostan* arrived at Galle late on Saturday evening the 19th of August; and was expected to sail on the 21st. It would thus appear that in Ceylon she was two whole days employed in coaling.

A notification has just apneared in the papers stating that Government had resolved to garrison the whole of the province of Scinde from the Bengal Army.

FRIDAY, SEPTEMBER 15.

The *Delhi Gazette* states, that such is the ill feeling between the Muharajah at Lahore and his Minister Rajah Dhyan Singh, notwithstanding their apparent reconciliation, that serious apprehensions are entertained of a serious breach between them. The King has assembled an immense body of troops at Lahore, ostensibly for the celebration of the Dusserah which comes off early next month, but it is far from improbable that the two parties, who are so nearly matched in point of military strength, may bring their disputes to an issue by an appeal to the sword.

The latest account from Sukker received through Delhi extends to the 28th ultimo, when sickness was on the decline. The casualties had not been so great as the number of those attacked might have led us to suppose. Sixteen Europeans, one woman and one child had, up to that day died of the prevailing fever.

Yesterday's semaphore announced the arrival of the *Ellenborough* from London, after a very short passage. Mr. Theodore Dickens, formerly of the Calcutta bar, then Ecclesiastical Registrar, and latterly a member of the extinct firm of Fergusson, Brothers and Co. is, we perceive, a passenger on her. It is generally supposed that he will resume his place at the bar.

The *Star* furnishes us with a return of the number of Coolies shipped to the Mauritius during the month of August last in eleven vessels. The number of men was 2109, of women 290, and of children 79; in all, 2479.

The *Delhi Gazette* has received intelligence from Cabul to the effect, that Dost Mahomed has been gradually losing ground among the chiefs, and that his pecuniary necessities have compelled him to resort to measures of great severity towards the poorer classes. He had even ordered those who were possessed of any English coin to bring it in. These proceedings exasperated both the chiefs and the people and they appeared in open arms against him. He met and defeated them; but though the victory was upon a small scale yet it served for a time to confirm his authority.

The post of Commandant of the King of Delhi's guards having become vacant, it is said to have been confered on Willayut Alle Khan, on his paying down the sum of 10 000 Rs. which has been devoted to the expense of the Mission to England.

SATURDAY, SEPTEMBER. 16.

The general Relief of the season has been published in General Orders. It is an exceedingly small one, and extends only to ten Regiments, of which *four* are unfortunately to be transferred from one half batta station to another. It is supposed however that when the Army of Exercise breaks up. there will be a more extensive relief.

The *Bombay Times* states. on the authority of letters from Hydrabad of the 6th of August that the weather remained cool and agreeable, and that the health of the troops, both European and Native, continued to improve. The Indus was supposed to have reached its height, the canals, tanks, and ditches were every where full of water. After all, the casualties in Scinde have been far fewer in number than we had been led to anticipate from the dampness of the climate.

MONDAY, SEPTEMBER 18.

The *Englishman* publishes a letter written at Bombay at half past six P M. the 6th of September, which announces the arrival of a Steamer; but instead of being the Steamer with the august Mails, it turns out to be the *Victoria*, which left Bombay on the 27th August, with the Mails for Suez. She was five days running 550 miles. She experienced bad weather, and finding that her coals must run short before she could reach Aden, thought it prudent to return. This disappointment is owing to some improvements which were made in the vessel at Bombay, and which reduced her speed so much, that instead of being that fastest vessel from that Port, she is become the slowest Happy are those who took the precaution of sending their letters by the *Hindoostan* from Calcutta.

The *Delhi Gazette* states, that at a recent Durbar held at Lahore, was mentioned that many of the Sirdars of Moultan were anxious to afford asistance to the ex-Ameer Shere Mahomed, but the Dewan having intercepted the correspondence, had placed them under arrest, and threatened to treat with the utmost severity any one who should be found corresponding with them.

The *Bombay Times* in reference to Scinde says, that letters come in from Sukker and Hydrabad as punctually as from the most tranquil parts of the world; that the tidings brought are stale and flat; that there is no fighting, no sickness, no adventure, no stir, of any kind, and that even rumours of danger have died away; that the chiefs were coming in daily and that the country was becoming pacified with most unexpected celerity.

TUESDAY, SEPTEMBER 19.

The Bombay Correspondent of the *Englishman*, in a letter of the 7th instant, states that the *Cleopatra* steamer was ordered to be in readiness to start with the returned mails and passengers of the *Victoria*. She was ordered to leave the port at daylight; but the Government despatches were not ready before 3 P. M., and she did not get to sea before 4½. It is scarcely possible for her to reach Egypt in time for the Peninsular Company's vessel.

The Ice from Boston, viâ Madras, has now arrived and is again for sale at the Ice House at the low rate of two annas a seer.

Papers were received yesterday from the Straits and from China, but their contents have been anticipated by a recent arrival with later intelligence. Numerous have been the conjectures regarding the appointment of Col Butterworth to the Governorship of the Straits. One has it that he met Lord Ellenborough at the Cape, and got into his Lordship's favour; another that he married the daughter of Mr. John Bird, Member of Council at Madras, and niece of the Deputy Governor of Bengal; and we find a third reason for the appointment in the Singapore paper; namely, that he is the nephew of Mr. Butterworth Bayley, the Director. It seems as though the writers supposed that these separate or united claims were so strong that they need not be supported by any reference to personal merit. We have no doubt that Col. Butterworth will make a good Governor, and that he owes his own appointment to his own conduct in other departments of duty and not to despotism. But the removal of Mr. Blundell, must continue to be a blot on the character of this Government. He will soon be up here, and embark for England to lay his case before the Court of Directors, and if report speaks true, he will make some very singular and rather awkward disclosures. *Friend of India*.

OVERLAND MAIL.

The Express with news to the 4th August, arrived at ¼ past 4 this afternoon Tuesday. The *London Mail* contains but little news of any interest. The loss of the *Pegasus* Steamer plying between Leith and Hull is mentioned—upwards of fifty lives lost. We mentioned after the arrival of the last Mail, that Mr. Dyce Sombre was under restraint. We see that a Commission *de lunatico equirando* has declared him of unsound mind from the 27th October last. The Government vote of 6,000 000 dollars as Opium compensation has been carried. The insurrection in Spain has triumphed, almost without a struggle; the revolutionists have possession of the capital and of the Queen; the government of Espartero is, for the present, at an end, and the Lopez ministry again in power. This revolution has been ascribed solely to the officers of the army, who are suspected to be in the pay of Christian. It was unprovoked and unpopular to an extraordinary degree; its success, therefore, appears to be mainly referable to the misconduct of the Regent himself, who, instead of striking a decisive blow, exhibited an apathy perfectly unaccountable, if not the result of cowardice. He remained inactive in the neighbourhood of Valencia till he lost the confidence of his supporters; and was then out-generaled by Narvaez, who got possession of the road to Madrid. By the last account Espartero had joined Van Halen, and was engaged before Seville bombarding the city. It is said that his only motive for this is want of money for some exigency. Had the revolt terminated without bloodshed, his chances of being recalled were many, for when the coaliation by which he has been overthrown shall have been broken up, which it is believed will happen soon, he would probably have been solicited to resume the reins of Government. The destruction he has caused, and the blood that he has shed, are calculated to injure him irreparably with his countrymen. Some most important despatches are understood to have gone out by the present Mail. It is said that the Steamer "*Precursor*" has returned from Russia; so we presume she has not been disposed of. The despatches received last month from India were, by permission of the Board of Control, submitted to a full Court of Directors. The Court of Directors of the East India Company have, at the request of her Majesty's Government, consented to the appointment of M. Jullien, as Vice Consul from the King of French at Bombay. Commodore Brucks, Indian Navy, has presented a memorial to the Court of Directors, praying for increased honours and emoluments to that branch of the service. The Queen has appointed Sir John Steward Richardson, Bart., to be Secretary to the Noble Order of the Thistle, in the room of Lord R. Kerr, deceased. Sir Augustus D'Este has, it is said, presented a petition to the Queen, claiming to be entitled to the titles of his father, the late Duke of Sussex. On the 3rd a dinner was given to Sir B. Brodie by the subscriber to a medal struck in honour of that distinguished surgeon, upon the occasion of his resigning the office of surgeon to St. George's Hospital. Several chests of arms have been seized in progress to the disturbed districts of Wales. The destruction of gates continues without the slightest abatement. The meeting of the British Association for the advancement of Science, at Cork, will surpass, in magnitude and magnificence, any former assemblage of that learned and scientific body. Preparations are being made for the most ample and comfortable accommodation of the multitude of visitors who will attend on the occasion; and arrangements have been entered into for the conveyance of passengers, in steamers, from London, Liverpool, Bristol, Plymouth Glasgow, and Dublin. The bombardment of Seville by Espartero continues. The Princes de Joinville is to become Empress of Brazils, to the exclusion even of her eldest sister, the Queen of Portugal, if the Emperor Don Pedro II. and the Princess Januaria, the presumptive heires of the throne, die without issue. This clause has been inserted in the marriage act of the Princess. Messrs. Briggs, Thurburn, and Co. have paid a further dividend of 12½ per cent, making in all 24 per cent. Major Gen. D'Aguilar, who succeeds Lord Saltoun in command of the troops in China, proceeds to Hong Kong on board H. M. Ship *Castor*. It is generally stated that the Houses of Parliament will not be prorogued until the last week in Augst.

TO CORRESPONDENTS.

M. S. is not authenticated.

A CATHOLIC OF SERAMPORE will have his questions answered to his perfect satisfaction and edification, if he will apply to the Vicar of the Serampore Church.

ST. JOHN'S SCHOOL.

SOOKEA'S LANE,
MOORGHATTA.

Terms.

Boarders each Per. Month,..... ....Rs. 16 0 0
Day-boarders,....Do..... .. ....,... 8 0 0
Day-scholars,....Do..... ..... 4 0 0

1*st Sept.* 1843. N. PRENDERGAST.

Printed and published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 14.] CALCUTTA: SATURDAY, SEPTEMBER 30, 1843. [VOL. V.

THURSDAY, SEPTEMBER 21.

The Steamer which brought the last Mail to Bombay announced the total loss, with all the Mails, of the *Memnon* steamer, one of the finest vessels in our steam flotilla. Misfortunes are said seldom to come single, and here are a couple of the sharpest disappointments at once. The mails sent from Bombay in July went to the bottom; those of August were brought back; and thus for two months there will be no communication between Bombay and London. Fortunately the bulk of our August Mails were sent on the *Hindoostan*, and will probably reach England in good time. The account of the loss of the *Memnon* was happily received in Calcutta in time to enable those who had sent remittances by her to send duplicates by the Express which leaves Calcutta this morning.

Man Singh, the Raja of Joudhpore, the last of the Rajpoot princes, who belonged to the days of independance and misrule, has just paid the debt of nature. His death will probably make the government of his principality more easy.

Sir John Norton, the puisne Judge of Madras, has been obliged from ill health to proceed on a voyage to the Straits.

The Government of India has made a requisition on the Madras Government for a Regiment of Cavalry, two Regiments of Infantry, and a battery of of guns to be moved into the Saugur district. This may arise from a new disposition of military duty, by which the station of Saugur will be made over to the Madras army, or it may be connected with some arrangement for an attack on the independent chiefs in Bundlekund, who we are told have harboured the fugitive insorgents. The assemblage of a large army in the neighbourhood of Agra seems to point to something more than mere parade, to some political changes in Gwalior or Bundlekund, which the presence or the advance of that army will serve to facilitate.

The *Hurkaru* gives a list of every Indigo factory at the Presidency, with the quantity of Indigo which each one is likely to supply this season. The sum total is 140,000 maunds; and we believe it is generally supposed that the crop will not fall short of that amount, and may possibly reach 150,000.

FRIDAY, SEPTEMBER 22.

The *Delhi Gazette* of the 13th give news from Sukker to the 3d of September, which state that the sickness had not diminished. On the 1st of September, the 5th N. I. had upwards of 500 in hospital. There were three officers at muster and 200 rank and file. Dr. Menzies of the 55th had to perform the entire Medical duties of the Brigade, and, to make matters worse, scarcely a house was approachable in a buggy. The Correspondent of the *Gazette* throws little light on the dismissal of the three young Civilians. He merely says that Sir Charles Napier had written to Lord Ellenborough to say he did not want them, and to request *three good working soldiers* in their place. It would appear therefore that the severe and degrading punishment to which they have been subject has been brought on by idleness and not contumacy. If we mistake not, this is the first time in which indolence has been considered a penal offence in the Covenanted service.

The *Hurkaru* has heard a whisper that the reason why there has been so little apparent equity shown in the last relief of the army, by which three Regiments have been transferred from one half batta station to another, is that Lord Ellenborough expects to obtain the repeal of that obnoxious order. We have heard indeed that the Friend of the Army has made it a personal question with the Court of Directors; which is all very right and proper. Should the Directors grant it they will afford the example of a triumph over their own prejudices, deserving of immortal record; for the tenacity with which they have clung to the order has been exceeded only by its injustice.

The London Correspondent of the *Hurkaru* states that the London Booksellers have held a meeting with the view of concocting a plan for supplying India with cheap books. They think of printing cheap editions expressly for our benefit. We certainly ought to be exceedingly obliged to them for so great an act of generosity; and we hope they will not fail to carry their views into effect. It is but a truism that the cheaper books can be made, the wider will be their circulation, and the larger will be the appetite *created* for reading.

The *Delhi Gazette* states that the Press recently established by Rao Raja of Alwur is now in full operation. Two Hundred Copies of the Golistan have been already struck off, and other works are in progress.

Our contemporaries have all received parts of the Scinde Blue Book and are publishing one document after another. Our limitted space does not allow us to reprint these papers, but as soon as we can obtain a copy of the work we intend to present an analysis of its contents to our readers similar to the analysis of the Affghanistan Blue Book.

SATURDAY, SEPTEMBER 23.

General Avitabile, with a numerous retinue of Seikhs, crossed the Sutledge on the 31st of August, at Ferozepore. His arrival being announced, to Col. Tulloch, commanding the station, who had partaken of his splendid hospitality at Peshawur, that officer immediately proposed to give him an entertainment on a grand scale; but the General declined it, pleading the shortness of his leave of absence, a single month, and that on sick certificate, which is of course moonshine, for he cannot have more than ten days at Simlah, which would be too short for the recovery of his health, but long enough for negotiation with the Lieut Governor. He left Ferozepore on the 2d and reached Loodiana on the 7th, the *Agra Ukhbar* says "to arrange some political matter connected with the Punjab." General Avitabile travels *en prince*, his establishment consists of "numberless beautiful horses, elephants and mules, besides his traveling carriage," and, as it appears a regiment commanded by Col. LeVant.

The *Assam* Steamer which has been fitted up for towing in the same manner as the public steamers, advertizes for freight at the very moderate rate of *two Rupees* a cubic foot or 10*l.* the ton of 50 cubic feet. Now, a case of merchandize may be brought from Liverpool to Calcutta *for one-fifth* the price of its conveyance, eight hundred miles from Calcutta to Allahabad by thisstcamer. It is true the

Government freight when put up to auction sometime sells for double this sum; but the regular charge of the cargo boats is only one-half of that charged by the Assam Company.

There was a rather numerous assembly of ladies and gentlemen yesterday to witness the examination of the boys in Seal's College The *Englishman* says, the young gentleman who opened the business of the day was one Master Monmoth Doss Dutt, who acquitted himself with great credit, and made his exit amid a hearty round of applause. The classes were then examined in the History of Bengal, in English and English Grammar and Geography, &c. &c.; the questions were searching; the answers as usual, satisfactory. The examination we are farther told was interpersed with short dramatic soliloquies, and dialogues, and the little actors acquitted themselves well. The worthy Baboo the founder of this "noble Institute" was present,—and, says the *Englishman*, "if he were only as well pleased as he appeared to be * * * why he has received the reward which amply repays him for the trouble and expense necessary to support the School."

The *Hurkaru* states, that Dr. R. H. Kennedy, who recently retired from the Bombay Medical Service, and who accompanied the Bombay division of the Army to Cabul and wrote a funny narrative of its doings which greatly delighted the *Bombay Times*, aspires to be one of our Honourable Masters, one of the Cabinet Council of the President of the Board of Control. He is about in short to stand for the Direction, and the *Hurkaru* calls upon all the Medical service to stand by him; and pronounces them not worth their salt if they do not.

MONDAY, SEPTEMBER 25.

The transgression noticed by the *Star*, which we committed in our last number, in quoting a part only of an article from his columns without saying that it was not the whole, arose from inadvertence. We should have given the whole article, but were obliged to omit the first part of it and several other extracts when the printers came to *make up* the form late in the evening, in consequence of the influx of European *matter* brought by the Mail. We endeavoured to remember not to forget to make a distinct mention of this fact, having before our eyes the chastisement the *Hurkaru* had received for a similar transgression; but in the hurry of ordering the form, we forgot our duty, and nothing is now left for us but to acknowledge the justice of the *Star's* condemnation. Yet who that remembers the heat of that awful night, Wednesday, the 20th Instant, at 10 P. M. when even the topmost leaf of the tall Casswarina was unmoved with a breath of air, but would forgive such a lapse of memory?

Mr Anthony Desouza, a respectable Portuguese merchant of Calcutta, some time since paid his respects to the Pope at Rome, and was made Count of the Holy Roman Empire and Knight of the Golden Spur. The last Mail has brought intelligence that he has received from the Portuguese Government the rank of Portuguese Consul at Calcutta. Though there has not, we believe, been a vessel with a Portuguese flag in the Port for the last twenty years, yet the appointment of a Consul may possibly be the precursor of a rich fleet of Portuguese Argosies.

Yesterday's *Star* publishes some farther information regarding the Steam Navigation of the American rivers, which seems strongly to confirm the hope that if our vessels can be improved on the model of the American vessels, we shall be able to obtain greater speed, with a smaller charge for freight on our own rivers.

The *Bombay Courier* gives a full account of the loss of the *Memnon* Steamer, and of the sufferings of the passengers and crew before they were relieved. We have placed the melancholy narrative among our extracts. It appears that the Captain had experienced very foul weather for two days, and was quite unaware of his proximity to Cape Guardafui when the vessel rolled in upon the breakers. Our Bombay contemporary speaks of him as an officer of great merit.

The *Delhi Gazette* under the head of Lahore news states, that *Dewan Sawun Mull* had written to Shere Singh to ask whether he should seize on that portion of the Scinde territory which bordered on his Government, and was told that such a step would be very advisable, but that he would receive his orders after the Dusserah festival. This looks strange. If the Lahore cabinet attempts to appropriate to itself any portion of Scinde, it will of course be tantamount to a declaration of war with the English.

The sickness at Delhi does not appear to have abated. The number of invalids in the hospital on the 15th September was 1395!—*Friend of India.*

NOTICE.

From Sunday next the 1st October, the first Mass on Sunday at the Catholic Cathedral and St. Thomas's Church will commence at half past 6 o'clock.

The High Mass at 8 o'clock.

The last Mass at 9 o'clock.

On week days the first Mass at half past 6 o'clock.

The Confraternity Masses at half past 7 o'clock.

The Evening Service at the usual hour.

Calcutta, Sept. 27, 1843,

ST. JOHN'S SCHOOL.

SOOKEA'S LANE, MOORGHATTA.

Terms.

Boarders, each, per Month,	Rs.	16 0 0
Day-boarders, ...Do.....		8 0 0
Day-scholars, ...Do.....		4 0 0

1*st Sept.* 1843. N. PRENDERGAST.

NOTICE.

The Treasurer for the Society of the Propagation of the Faith, having written to the Bishop to request that the account of the receipts in the Bengal Vicariate for the last twelve months should be adjusted, the Bishop requests that all sums received for that Society may be immediately transmitted to him.

Catholic Cathedral House,
March 21, 1843.

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For further particulars apply to the Rector.

SUMMARY OF INTELLIGENCE.

No. 15.] CALCUTTA: SATURDAY, OCTOBER 7, 1843. [VOL. V.

TUESDAY, SEPTEMBER 26.

The *Bombay Times* received this morning, gives farther particulars of the loss of the *Memnon* Steamer, which was one of the largest, and most powerful in the Indian Navy, and cost Government eight lakhs of Rupees. It would appear as though the chief blame rested with the chief officer. The commander had been knocked up by two day's fatigue, and had laid down to rest, giving strict orders to be waked the moment land was sighted, as the head land of Cape Guardafui was known to be near. The land was soon after plainly visible. The officer *nudged* the Captain without waking him, and then continued to steer for an hour and a half right in upon the shore. The Captain was not waked till the unfortunate vessel was among the breakers

A Correspondent of the *Hurkaru* states, that on the morning of the 23d of September, a daring dacoity was committed at Muneerampore, near Barrackpore. An old man who obstructed the passage was cut down, and property to the extent of 1000 Rupees taken. On the return of the thieves there was a dispute about the division of the booty, which led to the discovery of the villains, among whom it is said, there were nine sepoys of the 68th. But we have reason to believe that this latter part of the story is altogether fabulous. There has been no evidence as yet to connect any men of the 68th with the robbery.

A pamphlet has just been published in London, by Capt. Grover, entitled, An Appeal to the British Nation on behalf of Col. Stoddart and Capt. Conolly, whom the writer affirms to be still in confinement at Bokhara. We fear there is very little hope of their existence; the account of their death came from more than one quarter, and was given with so many circumstantial details, that there is too much reason to believe in its correctness.

The Bombay papers of the 13th, received yesterday in Calcutta, announced the departure of the *Queen* Steamer on the previous day. She arrived yesterday in Calcutta, having thus made the passage by sea round the Peninsula in nearly the same time which has been occupied by the Post in coming across the country.

WEDNESDAY, SEPTEMBER 27.

The *Star* states, that the Civil Ball to be given to Lord Ellenborough, is to take place on the 13th, and that a fancy Ball on a grand scale is to be given at Government House on the 20th.

The *Star* speaks of some probable changes in office in the Western Provinces. Col. Speirs to succeed Col. Sutherland, Mr. R. N. C. Hamilton to succeed Col. Speirs, at Gwalior, Mr. H. M. Elliott to succeed Mr. Hamilton as Secretary to Government, and Mr. Edmonstone to take Mr. Elliott's place at the Sudder Board of Revenue at Agra.

Intelligence has just arrived that Shere Sing, the ruler of the Punjab, and all his family were murdered on the 15th Instant.

THURSDAY, SEPTEMBER 28.

Yesterday the *Hurkaru* issued an *Extra*, announcing that Government had received intelligence by Express, of the murder of Shere Singh and all his family. How could our cotemporary get such a piece of information? Surely some one officially possessed of it must have blabbed. These are naughty doings, so soon after the Proclamation of the Governor-General.

A Buggalow has arrived at Bombay from Aden two days later than the *Atalanta*, bringing intelligence that nothing farther had been heard from the *Memnon*, but that a large Steamer, doubtless the *Hindoostan*, was seen bearing up for Aden soon after the Buggalow left it.

The news-writer of the *Delhi Gazette*, stationed at Loodiana, says that the object of General Avitabile in visiting our territories was to arrange a meeting between the Lieut. Governor and the Maharaja Shere Singh. It is as probable it was to be out of harm's way.

The same authority reports, that the Vakeil of Bokhara, having been dismissed by Dost Mahomed, has reported to his Master, that the Dost had assured him he would not now be content till he had conquered Peshawur and Toorkistan; and, in consequence, the Khan has summoned his nobles and dependants to prepare for the threatened invasion. Certainly the Dost could never have a more tempting opportunity for the first of these projects. Are we to go to war with him again on that matter, and defend the territories of the Punjab in order to make them virtually our own? He is said, at the same time, to be anxious to enter into diplomatic relations with us: but that he may now suspend, till he has actually got Peshawur, and then the negociations may be opened in reference to it, as "*un fait accompli*"—an extremely convenient element in modern diplomacy.

The *Englishman* says, it is stated in a London paper, that an assurance has been effected at Lloyd's on 24,785 dollars, being the savings of 230 Bengal Coolies, who are on their return from Demerara to Calcutta—which gives an average of about 200 Rupees to each man.

A fearful flood has been experienced at Surat, which began on the 6th ult. The public offices were closed, and many of the inhabitants reduced to a state of starvation.

The *Bombay Courier* says a drawing has been received from London of the sword intended for Lieut. Col Outram. The hilt is to be ornamented with the Rose, Thistle and Shamrock in brilliants;—and otherwise it will be a splendid piece of workmanship.

The *Hurkaru* says that Dr. Bryce is a candidate for the vacant Professorship of Divinity. He was certainly far more in his place, here, as Secretary to the Stationary Committee.

SATURDAY, SEPTEMBER 30.

Our Cotemporaries record a deed of charity worthy of all commendation. A Gentleman, whose name is kept from the public, called upon Mr. King at the Great Jail, and made inquiry as to the amount for which the prisoners from the Petty Court were confined. Being informed it was about 1000 Rupees, he instantly placed that sum in Mr. King's hands; and the prisoners were released. May God bless him!

The *Star* says, that, at the dinner given by the Court of Directors to the Officers lately returned from India, Mr. H. T. Prinsep in returning thanks for the Civil Service of India, took occasion to remark upon the spirit which now operated against this body in high quarters in this country. The occasion was well chosen; and Mr. Prinsep was a very fit man to make the proper use of it.

The *Star* has a good article on the loss or misuse of the information communicated to Government, in Reports from its servants when appointed on various special duties. The evil has always been great; and now it is likely to be worse than ever. Do we dream—or was it a reality that Lord Auckland once appointed a Commission, to select from the Official Papers sent in to Government what was of general interest, and print their selections for public use? As the Conservative party have zealously promoted an analogous Commission for publishing selections from the public *Records* at home, we do not see why they might not grant us a similar benefit here.

MONDAY, OCTOBER 2.

The Shipping Report of yesterday, we observe, mentions the arrival of the *Louisa Baillie* from Demerara Has she brought back our Coolies, with their 24,785 dollars?

The *Amherst*, from Arracan, reports the whole of the residents in that province as in excellent health.

The Bombay folks are in something of a quandary about the next mail from Europe: and the *Hurkaru* is naturally chuckling over our advantage in having the *Hindostan* to bring us our news at least, even if our letters be kept back. But who knows that the *Hindostan* may not be sent back via Bombay, as an anticipation of the arrangement that has been talked of?

The *Madras Record* states that the illegal exactions, for the repairs of heathen temples, lately complained of at Vizagapatam, have been done away with. We are glad to hear of it.

The *Star* thinks it probable that the affairs of the Punjab will call the Governor-General back to the North-West Provinces immediately; and the conjecture seems reasonable enough. His Lordship however, has not yet said anything, we believe about his intentions. Our contemporary adds, that as the Lieutenant-Governor of the N W. Provinces is known to meditate a return to England in the cold season, a successor must be found, and rumour whispers that Mr. Thomason has been selected for the office. Rumour is, for once at least correct we believe; and certainly her trumpet gives a very acceptable piece of intelligence. There is no man better fitted for the post, or who better deserves such a reward.

The *Gazette* of Saturday removes Lieut.-Col. Spiers, to the Residency of Nagpore, so that the revolution at Gwalior will be left to work out its own course, and can be dealt with accordingly by our Government, at its leisure. In the meantime the watching of its progress is committed to Lieut.-Col. Sleeman, in addition to his charge of Bundlecund—an arrangement which at least shews, that, neither from the malicious attacks with which he has been assailed, nor from his independence in defending himself through the press, has he sunk at all in the confidence of Government - proclamations notwithstanding.

TUESDAY, OCTOBER 3.

Moulmein Papers have come in, but seem only to shew, that the government of Major Broadfoot has not yet risen much higher in popularity; whilst the residents of the settlement are rather displeased with the abolition of their Debtor-Slavery and of imprisonment for debt—the latter chiefly, because it comes without previous intimation. One vessel is said to be sent off with rice to the south, whilst the place is in such danger of starvation that another has been taken up to bring a cargo of the same article from Calcutta

Cape Papers bring sad accounts of the impossibility of bringing the insurgent Boors in the north to a settlement. They would be glad, it seems, to get the King of the Netherlands to father them—that is to give scope to their lawless aggressions by the nominal imposition of his authority.

WEDNESDAY, OCTOBER 4.

The *Agra Ukhbar* of the 23d September reports the devastations of large flights of locusts at Agra, Futtyghur, Etawah and Dholepore. The visitation seems to have been very extensive and destructive.

The same Paper records the capture of a gang of twenty-nine dacoits, who occupied the Bugora jungles, by Lieut. Parker, 74th N. I. Among them were three desperate leaders, who were concerned in the murders at Indaretta in the Jeitpore country. The gang were hovering about a treasure party, of which Lieut. Parker had the command: and they were got hold of chiefly by the instrumentality of Ajeet Singh, an ex-Budhuk, of whom our contemporary has just published an interesting memoir. The capture is one of great importance to the peace of the country, and highly deserving of praise.

A correspondent of the *Bombay Courier* says, that Raja Mansingh, of Jotepore, having died there at midnight on Monday, the 4th Sept, his remains were burnt, with his *Seven Ranees* Are these human practices never to be interfered with among our tributary states?

The Bombay *Sumachar* says that Government have unexpectedly raised the duty on Opium from Rs. 123 to 200 per chest—against which the Native Merchants have appealed.

The jurisdiction of the Supreme Court at Bombay in Parsee marriages has been maintained by the Judges there, and is expected to have a salutary effect upon Parsee morals.—*Friend of India.*

FRESH QUARTER TOLA PAPER.

MESSRS. D'ROZARIO AND CO. have just landed from the *Atkinson*, an extensive supply of large Quarter Tola Quarto Post Paper, stamped "*P. S. D'Rozario and Co*," at seven rupees per Ream, or seven annas per Quire They have also received, Octavo Post and Chit Paper, at three rupees, and one rupee eight annas per Ream.

☞ *An allowance will be made to parties purchasing Ten Reams or more.*

NOTICE.

From Sunday next the 1st October, the first Mass on Sunday at the Catholic Cathedral and St. Thomas's Church will commence at half past 6 o'clock.

The High Mass at 8 o'clock.

The last Mass at 9 o'clock.

On week days the first Mass at half past 6 o'clock.

The Confraternity Masses at half past 7 o'clock.

The Evening Service at the usual hour.

Calcutta, Sept. 27, 1843,

SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA: SATURDAY, OCTOBER 14, 1843. [VOL. V.

THURSDAY, OCTOBER. 5

Colonel Hughes, against whom, from the proceedings on the late Court Martial, there seemed to be some pique in high quarters at Bombay, has been appointed to the command at Deesa, and so replaced in honour and confidence.

FRIDAY, OCTOBER 6.

In noticing the remarks of the *Bombay Times* on the sycophancy of our Calcutta Society to Lord Ellenborough, the *Hurkaru* justly maintains that, whatever it may have been, the Press has had no concern in it. Nor is it likely to have. His Lordship is so much its friend as effectually to take care he shall not spoil it, by any of the means by which independence is usually corrupted. It has therefore reason to be grateful. The preservation of its integrity is worth infinitely more than the smiles and patronage it may miss.

The *Star* informs us that the Asiatic Society has determined to address the Government upon the expediency of immediately deputing a properly qualified person to examine and report upon the submarine volcano which lately broke out amongst the islands near Cheduba, on the coast of Arracan. We hope the application will be successful.

The *Delhi Gazette* of the 27th ult. gives two letters, singed T. on the relations between the British Government and the Royal House of Delhi, which may be taken, we suppose, as the opening of Mr. Thompson's war on behalf of the Shah.

Extensive flights of locusts are still spoken of at most of the stations in the Upper Provinces.

Our *Delhi* Contemporary has an interesting letter from a Correspondent, describing the advantages likely to arise from the navigation of the Nerbudda, and a plan of accomplishing it by wrought iron pontoons to be run out on the shore by wheels, attached for the time, at every insuperable obstruction in the river: proposing too the formation of a Joint Stock Company to carry the project into effect, under the countenance of Government.

SATURDAY, OCTOBER 7.

Another cargo of ice, said to extend to five hundred tons, is off Calcutta, in the *Dorchester*.

The *Assam* Steamer and her cargo-boat get on swimmingly. They were at Berhampore at half past nine A. M. on the 2d, having left Calcutta at 7 A. M. of the 29th ult.

It is explained, in to-day's *Hurkaru*, that the Governor General has had nothing to do with the leave given to ten men in each company of the Barrackpore Regiments to go on pilgrimage to Juggurnath. It seems the speedy removal of many of the Regiments from the neighbourhood of Orissa, by the approaching relief, had occasioned an unusual number of applications for leave to visit Pooree; and the extraordinary indulgence was granted by the General Commanding the station, at the request of the Commanding Officers of the Regiments. This is a very different story from the original version of the *Englishman*.

The *Berenice*, which was to leave Bombay with the Mail, on the 2d inst. had about sixteen passengers, besides children, engaged.

MONDAY, OCTOBER 9.

It is reported from Gwalior that a second deputation was to be despatched to Dholepore, to endeavour to prevail on Col. Spiers to return to the capital—of course to no purpose.

Moulmein papers have been received to the 20th September in which we see nothing worthy of note except a report that the Governor General has directed Sir William Norris, Recorder of Penang to proceed to Moulmein, to investigate the charges that have been brought against the late local authorities We think the report very likely to be true: and we trust the investigation will tend to bring all the parties concerned to a right mind, and to heal the discords or discontents that have prevailed through the Province generally. In the mean time, we regret to see a disposition to scoff at serious piety, and to make those who make conscience of fearing God the subjects of silly ridicule.

The *Gentleman's Gazette* says, that the Pharsees of Bombay are going to appeal to the Privy Council against the late decision, which has brought their marriages under the jurisdiction of the Supreme Court.

TUESDAY, OCTOBER 10.

The *Assam* Steamer reached Rajmuhal on the 5th instant at 9 A M., continuing to do admirably.

The *Englishman* says, that the Arab Ship *Atiet Riman* from Muscat, was boarded by the *Castle Eden* on the 24th September, which reported the death of Sir John Norton, of the Madras Bench, on that day.

The meeting of the Subscribers to the Medical Retiring Fund, yesterday afternoon, was, we understand, rather stormy. At least the reception of the Report was opposed; and at last, the Accounts were passed only on condition that a Committee of Investigation should be appointed, on the continuance of the maximum rate of subscription, and the Reserve Fund. The Committee was appointed, and will proceed to its task immediately.

From the *Hurkaru* we learn, that Mr Frederick Currie, of the Sudder Court of the N. W. Provinces, is to succeed Mr. Thomason as Secretary to Government, on his proceeding to assume the Lieut. Governorship at Agra: and that the Secretaryship being given to a much younger officer than the present incumbent, Mr. Hamilton, a saving will be made in the salaries of both Governor and Secretary.

From the *Singapore Free Press*, we learn that H M. Ship *Samarang* had been got up again, after nine days hard work and was found to be but little injured in her hull.

Lieut. Col. Butterworth arrived at Singapore, on the 27th August, and was immediately sworn in Governor of the Straits Settlements, and a Judge of the Court of Judicature, under the customary salute.

In the *Friend of China* of the 3d August, there is a Proclamation from his Excellency the Governor, which states, that it has been brought to his notice, that such a step had been contemplated as sending vessels with Opium to the Chinese Ports opened by treaty to Foreign trade, and demanding that it be admitted in virtue of the concluding clause of the New Tariff, which provides for all articles not actually enumerated in that Tariff, passing at an *ad-*

valorem duty of five per cent. But his Excellency makes known to all concerned, that as Opium is an article the traffic in which is declared to be illegal and contraband by the Laws and Imperial Edicts, they will take such a step at their own risk, and, if British subjects, will meet with no support or protection from Her Majesty's Consuls, or other Officers.

The Authorities at Formosa connected with the massacre of the crews of the *Nerbudda* and *Anne*, have been found guilty of deceiving the Emperor by lies, and been handed over to the Board of Punishments. The Imperial Order closes with this remarkable language :—" In cherishing Chinese and Foreigners, we look upon each with the same equal benevolence. And the General and Intendant aforesaid having become amenable by their crime to punishment, we will not allow, that because the representation came from outside foreigners, it should be carelessly cast aside without investigation. Our own subjects and foreigners, ministers and people should all alike understand, that it is our high desire to act with even handed and perfect justice—Respect this."

A letter in the *Hurkaru*, from Chandernagore, describes a melancholy accident by which many lives appear to have been lost. Four boats full of young and old pushed off, to throw a large image of Doorga into the water, and one of them listed on one side, filled and sunk The people jumped helter skelter into the other boats, which all went down too; and before others could reach the spot all had disappeared.

WEDNESDAY, OCTOBER 11.

The *Hurkaru* of yesterday gave a startling report of an investigation at the Police Office, which shows how fast the *duffadars* are making the Cooly Exportation scheme work out the worst evils that were ever anticipated from it; and his columns to-day contain a letter from Mr. J. H Miller, explaining how the case came to be discovered. That gentleman, being at the Botanical Gardens holiday keeping, last Saturday week, observed a human being floating down the river, and made off to save him, after first learning that it was a cooly who had jumped overboard from a ship anchored close by, to escape from emigration to the Mauritius. The man was picked up by a fishing boat, before Mr. Miller could reach him; but though greatly exhausted he crawled into his boat, clung to his feet and besought his protection—which was readily given him. When he was claimed by the people of the ship, (what was her name?) Mr. Miller very properly refused to deliver him up, but on the contrary immediately dispatched a note to Mr. Paton, the Chief Magistrate, by a bearer, informing him of the circumstance. With great promptitude, that gentleman sent two Police constables to the spot, with instructions to institute inquiries, and liberate such of the Coolies as were unwilling to proceed with the ship on her voyage. About forty or fifty availed themselves of the opportunity; and the poor creatures generally were found to be in a wretched condition. One was an insane woman, who, at the Police office said, the *duffadars* had prevailed on her to go on board, on the pretence that she was to go to Allahabad for her health. The depositions of all shew, that they were inveigled on the falsest representations, kept in rigorous confinement and cruelly treated. We trust the investigation will be followed up as it ought to be.—*Friend of India*.

Our Lieutenant Governor is said to be in considerable anxiety regarding the late events in the Punjab, and to have expressed a wish that the Governor General were on the spot, at Agra, where he could have joined him by dawk, to consult with him on the subject.

"The Army of Exercise," it is said, will assemble at the Poya Ghat, and, as the Gawlior affair appears likely to be no go, it will march towards the North-west frontier; unless, indeed, some fresh orders come 'the gathering' to take place farther up, probably at Delhi.

It is confidently stated that the Governor General and the Council of India are to proceed to the upper provinces, and that the Hon. Mr. Bird is to be left alone in his glory at Calcutta as Governor of Bengal. It is not, however, said, whether Agra or Allahabad is to be the seat of the Supreme Government; any how, the move would be a good one.—*Agra Ukhbar, Sept.* 30.

TO CORRESPONDENTS.

We refer PROTESTANTICUS to *Challoner's Memoirs of Missionary Priests, Milner's letters to a Prebendary, Scully's Penal Laws, and O'Connell's* recent History, for the persecution of the Catholics in the British Empire. His question as to the "Infallibility of the Catholic Church," will be found satisfactorily answered in *Milner's controversy, Wiseman's Lectures, Hay's Sincere Christian Instructed* &c. &c.

IGNORAMUS is referred to Feller's Biographical Dictionary.

FRANKEY, a Catholic of Serampore, i inadmissible,—we have reasons to believe he is *not* within the pale of the Holy Catholic Church.

RAM BHOSE, anent the Baptist Catechumens of Chittagong, was too late for our present issue.

NOTICE.

From Sunday next the 1st October, the first Mass on Sunday at the Catholic Cathedral and St. Thomas's Church will commence at quarter to 7 o'clock.

The High Mass at 8 o'clock.

The last Mass at 9 o'clock.

On week days the first Mass at half past 6 o'clock.

The Confraternity Masses at half past 7 o'clock.

The Evening Service at the usual hour.

Calcutta, Sept. 27, 1843,

ST. JOHN'S SCHOOL.

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1*st Sept.* 1843. N. PRENDERGAST.

NOTICE.

The Treasurer for the Society of the Propagation of the Faith, having written to the Bishop to request that the account of the receipts in the Bengal Vicariate for the last twelve months should be adjusted, the Bishop requests that all sums received for that Society may be immediately transmitted to him.

Catholic Cathedral House,
March 21, 1843.

PRAYERS FOR THE CONVERSION OF ENGLAND.

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SUMMARY OF INTELLIGENCE.

No. '17.] CALCUTTA: SATURDAY, OCTOBER 21, 1843. [VOL. V.

THURSDAY, OCTOBER 12.

Mr. C. B. Greenlaw, who has just vacated the office of orener, we are told by the *Englishman*, has presented a cup as "a well merited tribute" to Mr. Von Lintzgy for the ability and integrity with which he performed the duty of interpreter to the Coroner's Court for twenty years, and as a testimony of affectionate regard and esteem for his private character. The *Hurkaru* states on the authority of a letter from Ferozepore of the 30th ultimo, that Dulleep Singh, who had been placed upon the throne by Dhyan Singh, had taken himself off together with the celebrated diamond, and that it was supposed he had sought refuge in our provinces.—Sawun Mull, the ruler of Mooltan, has been murdered, doubtless for aspiring to independence.—Tej Singh, the nephew of Khoosial Singh, has left the province of Peshawar to take care of itself, and retired to Lahore, for which Dost Mahomed will not be ungrateful to him.

FRIDAY, OCTOBER 13.

The *Delhi Gazette* states, that a serious disturbance had broken out at Khetree, about 25 miles to the west of Shekamuttee, where an old Ranee Bhutteaheejee, had collected a body of 5000 matchlock men and taken possession of a strong hill fort, ejecting the young Ranee, who is the mother and the guardian of the young prince Major Forster, with a detachment of his brigade, was going to bring the insurgents to reason, and there can be little doubt that he will easily allay this tempest in a teapot. The *Delhi Gazette* has taken up the proposal made by the Rev. Dr. Wolff to proceed to Bokhara, in person, and attempt the rescue of Col. Stoddart and Captain Conolly, which is warmly supported by a correspondent of that journal, who assumes the name of *Fidelis*. The first question is, whether the prisoners are alive or not. A detailed account of their execution was sent by Col Sheil to our Government; but certain Jews of Bokhara have since declared that they were not put to death, and this has created a hope of their existence; but it is after all very faint. Supposing however that they are happily yet alive, it is much to be doubted whether Dr. Wolff would be successful in his attempt to procure their liberation The King of Bokhara is now one of the greatest potentates in Central Asia. He has made acquisitions on the right hand and the left within the last three or four years, which have doubled the extent of his kingdom. There has not been so powerful a monarch in those regions since the establishment of the Dooranee empire. His pride and haughtiness will of course increase with his power, and it is much to be questioned whether he would listen to any proposal for the release of his victims. Still the attempt ought to be made, if there be any one willing to undertake it; and we are certain that if Dr. Wolff were to come out here at once, instead of wasting his time in proposals at home, the whole sum required for his journey to Bokhara would be raised in a fortnight, and if necessary double the sum. The *Hurkaru* states, that all the troops which were under orders for Scinde, have been directed to stand fast at Ferozepore till farther orders.

SATURDAY, OCTOBER 14.

The *Star* of this morning states that the only Regiment ordered for Scinde, which is to proceed immediately to that province, is H M. 13th Light Infantry, which will go down by water, preparatory to embarking for England. We have however heard from more than one quarter that the Regiment does not return home before 1845.

The military residents at Simlah have testified their gratitude to General Avitabile for his boundless hospitality to the officers going to and returning from Affghanistan, by an entertainment at which General Churchill presided, and proposed the General's health, in a long and eulogistic speech. Sir Jasper Nicolls was not present. The *Hurkaru* states that Government has resolved on posting a strong force on the banks of the Sutlege. The number is stated by our contemporary at 36,000, but the *Star* brings it within smaller limits. The assemblage of so large a force cannot of course fail to create a heavy drain on the Exchequer, now recovering from the effects of the Affghan War. We should not indeed be surprized to find that the unsettled state of things in the North West, produced a manifest effect on the public funds, more especially on the *five* per cents, which have risen to a premium of not less than *Eight* per cent., since we evacuated Affghanistan. We question whether this description of Securities have ever stood so high,

The report that the Half Batta order is to be entirely done away and for ever abolished, gains ground. It is affirmed in the most positive manner that the Court of Directors have actually agreed to the measure, and that the good news will be made public on the arrival of the next mail.

MONDAY, OCTOBER 16,

Another scene in the Punjab Tragedy has just been unfolded. A *Delhi Gazette Extra* received this morning announces that Lena Sing Majeeteea, was sitting with Hera Sing, making arrangements about the disposal of jageers and offices, when a dispute arose between them which ended in the murder of Hera Singh. Lena Sing is said to have been joined by General Ventura, and Golab Sing, the fighting brother, is reported to be within forty miles of Lahore with an army of 25,000 men.

Great fears were entertained that the September Mail for Bombay would be delayed at Suez or Aden for want of a Steamer, in consequence of the loss of the *Memnon* We are happy therefore to learn from the *Bombay Courier* of the 3d, that a native boat from Aden had brought intelligence of the arrival of the *Akhbar* Steamer from China, at that port on the 7th. She proceeded immediately to Suez, which she was likely to reach about the 14th, quite in time for the Mails. The *Hindoostan* was at Aden on the 2d of September; and we may now have a race between her and that first rate Steamer, the *Akhbar*. It will be decided, possibly, before our paper goes to press whether the Mail, by the *Hindoostan* direct, will reach Calcutta, in less time than the express reaches it from Bombay when brought to that port by the fastest of the Steamers. We are happy to find in the *Englishman* of this morning, a confirmation of the statement which has been some time current, that the lamentable loss of life in the two European

Regiments which proceeded up the river last year, through the upsetting of the crazy country boats, had induced the Court of Directors to order the construction of iron vessels, for the transportation of troops. This measure is as much one of economy as of humanity, for the cost of the new vessels will not long remain uncovered by the pecuniary saving which will be effected by the safe conveyance of European troops.

The papers announce the death of Major Craigie, Deputy Adjutant General of the Army, at Dinapore, at the age of 44, deeply and sincerely regretted. It will be no easy matter to supply his place in the office.

THURSDAY, OCTOBER 17.

Bombay papers to the 4th reached Calcutta yesterday; they were consequently twelve days on the road. The number of papers and covers depatched by the *Berenice* on the 3d of October was 44,972; namely, letters 34,480, and covers 10,492. The Calcutta regular post of the 21st arrived in time for the steamer. The September Mail was expected to arrive early at Bombay if sent on by the *Akhbar* Steam frigate; and late, if sent by the slow coach of the *Cleopatra*. The *Bombay Gentleman's Gazette* states, that the latest article of curiosity which has arrived there is a valuable breakfast service sent by her Majesty Queen Victoria to Shere Singh. The cups and saucers must remain in deposit till the last scene of the tragedy has closed, and it is determined to whom the Punjab belongs.

A number of the Bunder gang, who according to the *Gentleman's Gazette*, had embarked in the most extensive conspiracy ever known in India, have been brought to condign punishment. Eight individuals have been sentenced to transportation as receivers of stolen property. This result is calculated to disappoint those who have been expecting the most astonishing discoveries and the most extensive retribution; but the *Gentleman's Gazette* which has been sounding the alarm in the ears of the Bombay public, official and non-official, of these crimes against the public interests of society, takes great credit to himself for the conviction. Yet strange to say, the prosecution of this great offence has not been taken up by Government, but left to private individuals. The expense, it is said, has been actually defrayed from private subscription. The *Stag*, just arrived from the Mauritius, brings up Mr. Anderson, the Protector of Coolies, on a special Mission to the Right Honourable the Governor General, as well as the Secretary of the Governor of that Island. What have they come for? We can suppose no more appropriate errand than that of making arrangements to carry the provisions of the original plan into effect, by establishing a Government Agent here.

WEDNESDAY, OCTOBER 18.

The *Hindoostan* anchored off Calcutta yesterday at 10 A.M. She has thus delivered her letters and papers in *forty days* and eighteen hours.—*Friend of Idia*.

OVERLAND NEWS.

Her Majesty prorogued Parliament in person on the 24th of August. The royal speech comments on the most important subjects of discussion during the past season; proclaims, as such documents almost invariably do, the continuance of a "friendly disposition" on the part of foreign powers; dwells feelingly on the recent religious schisms in the Church of Scotland; expresses deep concern at the shameful perseverance in the Irish agitation for the repeal of the legislative union, and announces a "firm determination" to maintain it inviolate. It also speaks resolutely with regard to the disturbances in Wales, judiciously observing, as a rider to that *vexata questio*, that inquiry has been directed to be made into the causes of the late disturbance of peace and destruction of public property. Strange to say, no reference whatever is made in this royal address to any affairs connected with the East.

Capt. Douglas, of the 49th Madras N I has been admitted to bail. Mr. Wigram Money is one of the securities. At a meeting of the Privy Council, held on the 23rd Aug. a seal for the island of Hong Kong executed by Mr. B. Wyon, Chief Engraver of Her Majesty's Seals, was approved of. Dr. O'Shaughnessy, of the Bengal Medical Service, is to have the first vacancy which may occur in the list of Deputy Assay-master to the East India Company.

Lieut. Col. C. Carmichael Smith, C. B., has memorialised the Court of Directors, urging upon their favourable consideration the strong claim of the 4th regt. Local Horse, which corps, at his recommendation and while under his command, volunteered their service for Affghanistan. The *Presse* announces that Mr. Lagrenee the ambassador to China, will leave for that destination on the 15th October next, accompanied by Mr. de Ferriere, his first secretary M. d'Harcourt and six other *attaches*, a physician, and several commercial delegates. Two hundred and thirty non-resident members of Oxford University Convocation have addressed a memorial to the Vice Chancellor, deprecating the treatment of Dr. Pusey, in censuring his sermon without setting forth the reasons. The first signatures are those of Lord Dungannon Lord Courtenay, Mr. W E. Gladstone (President of the Board of Trade), and Mr. Justice Coleridge. Dr. Wynter refused to receive the memorial; partly rebuking the memorialists for an attempt to overawe the Governor of the University. The *Oxford Chronicle* says:—"We are informed that a paper containing the signatures of nearly 1,000 of the clergy, to a protest against Tractarianism, has been withdrawn from circulation, in consequence of the earnest remonstrances of several of the bishops." No account of the Indian Mail at the time going to press. Notice has been given that the Mail for India will in future be dispatched from Southampton, on the first day of each month, unless it shall be Sunday, in which case the Mail will be dispatched the day preceding. Her Majesty's ships *Erebes* and *Terror* have just arrived from a voyage of discovery. Though the Paris papers seem to think that the Queen of England will visit the French capital, the impression in this country is that her Majesty will embark at Treport for Brighton early to-morrow morning. It is believed the Queen has received from the King of the French and his respected Consort a promise to visit London next year. The Prince of Wales, the Princess Royal, and the Princess Alice are staying at Brighton. The King of Hanover has left England for the Continent. The Chairman and some of the Directors of the East India Company are about to proceed to Liverpool, to inspect a steamer which has been specially built for the navigator of the Indus; she draws only 18 and 22 inches of water. A public meeting is to be held to-morrow at the Crown and Anchor Tavern for the purpose of taking measures for the immediate despatch of the Rev. Mr. Wolff to Bokhara.—*London Mail*.

ST. JOHN'S SCHOOL.

SOOKEA'S LANE, MOORGHATTA.

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Day-boarders,....Do..... .. .. 8 0 0
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1st *Sept.* 1843. N. PRENDERGAST.

SUMMARY OF INTELLIGENCE.

No. 18.] CALCUTTA: SATURDAY, OCTOBER 28, 1843. [VOL. V.

THURSDAY, OCTOBER 19.

By the last arrival from the Persian Gulf, we learn that Seyed Ben Calfaun has been appointed American Consul at Muscat and its dependencies. The appointment is said to have given general satifaction as that gentleman speaks English fluently, and has always manifested the utmost kindness both to Americans and English.

We believe that it escaped us at the time to state, that the Directors of the Bank of Bombay had received permission of the Supreme Government to establish a Branch in Calcutta with no other restriction save that of issuing their notes. From the *Bombay Times* we learn that no effort has been made to take advantage of the permission, though the Bank itself appears to be labouring under a plethora, and is drowsy from repletion. We should have thought that at a time when the Union Bank was, as it respects real banking operations, in a state of suspended animation, and the Bank of Bengal dividing 14 per cent per annum, such an opening would have been eagerly embraced.

The *Star's* home correspondent tells him by the last Mail that there was some half idea of the Ministry's doing justice to themselves by recalling Lord Ellenborough, but the idea has died out and his Lordship will not be recalled,—and he will not resign while his friends are in power. The Scinde affair will not come under discussion before the next Session, and not then—for by that time the internal state of the country will demand all the time that Parliament can command. Mr Roebuck, who seems to act the part to Lords Auckland and Ellenborough which Mr. Paull acted to Lord Wellesley, has according to the last accounts abandoned his opposition to the retention of Scinde and confines his censure to the mode of its acquisition.

The Bombay papers state, that an express had arrived at that Presidency from the Governor General, suspending the order for the withdrawal of the Bengal troops by whom it was to have been garrisoned. All the Bombay troops are, it appears, to stand fast in the province, and the Bengal troops who had been ordered to relieve them will stand fast at Ferozepore till matters are a little settled in the Punjab.

FRIDAY, OCTOBER 20.

The news regarding the detention of the Scinde bound troops at Ferozepore is confirmed. An express had been received by Col. Richmond from the Commander-in-Chief to that effect; but the express had been anticipated by the Colonel and Mr. Greathead, who would allow none of the troops to pass down until they were relieved.

The festival of the Dusserah, which was expected to be marked by farther commotions at Lahore, has passed off quietly; and the account published in the *Delhi Gazette Extra* of the murder of Heera Sing has not been confirmed. Neither is it certain that Duleep Sing has left the Capital with the diamond, and sought the protection of our Government. We have indeed no accounts on which any dependence can be placed subsequent to the great tragedy which closed with the death of Ajeet Sing.

Our Bombay friends are dumfounded by the non-arrival of the Mail, while we for once are revelling in its contents, having received not letters and newspapers only, but the whole of our monthly Periodicals, within fifty days after their publication in London. The conveyance costs but a trifle compared with the overwhelming expense which their transmission from Bombay would have entailed.

General Avitabile, who is released from all previous obligations by the recent tragic events at Lahore, is said by the papers to have been earnestly invited back; and, if we are not much mistaken, he is actually about to return thither, a measure for which it is impossible to account, considering the safety of his fortune in English funds.

The troops under orders to move, which are ordered to stand fast on the banks of the Sutlege, are, the 4th Troop 1st Brigade Horse Artillery, 3d Company 5th Battalion Artillery with No. 5 Light Field Battery, the 3d and 7th Light Cavalry, and the 6th, the 15th the 19th and the 64th Native Infantry.

SATURDAY, OCTOBER 21.

The 52d Regiment of Native Infantry now at Barrackpore has been somewhat suddenly ordered to Goruckpore, to relieve the 41st, which is understood to have suffered much from sickness.

The *Hurkaru* states on the authority of a correspondent, that a rumour prevails of Golab Sing's having been assassinated on his way from Jumboo to Lahore. No confirmation is given of the murder of Heera Sing, reported in a *Delhi Gazette Extra*, and it may turn out to be premature. The death of the warlike Golab Sing would produce a greater effect on the destinies of the Punjab, than the removal of the young and inexperienced Heera Sing. The ashes of Shere Sing and his son Pertab Sing had arrived at Loodiana, on their way to the family tomb at Hurdwar. They were received with every demonstration of miltitary respect.

The Hurkaru observes, that at a grand tiffin party given on board the *Bentinck* Steamer in August last, the Chairman, Sir John Campbell, complained of the little support given to Steam Communication by the Indian community, and our contemporary considers this language to have a suspicious air, and to point to the proposed abstraction of the *Hindoostan* and *Bentinck* from our port, which was mooted some time ago. We have however been given distinctly to understand that at the time when the last Mail left England, not the most distant idea of any such arrangement was entertained by that Company.

MONDAY, OCTOBER 23.

The last *Calcutta Gazette* gives the names of the Officers whom the Governor General has selected for the command of the Army of Exercise. The subordinate staff is to be filled up by His Excellency the Commander in-Chief.

The amount of Bills drawn by the Home authorities on the Calcutta Treasury by the last Mail, amounts to *ninety one* lakhs of Rupees. The greater part of this sum is designed to pay the Opium claims, which Parliament has fixed at the rate of about 600 Rupees a chest. This is a far higher sum than the Opium Agents had any reason to expect. The arrival of this large sum will ease, as they say, the money market.

The Express came in from Bombay yesterday. The Mails by the Victoria reached that Port on the 11th of October, and the Express has been *eleven* days on the road !

We learn from the *Star* that the Commander-in-Chief landed at Allahabad on the 7th instant, and was received by the Buffs and the left Wing of the 18th Regiment. His Excellency presented new colours to the 37th N. I in lieu of those which were lost in the disastrous retreat from Cabul. The Regiment was commanded by the brave Major Griffiths, to whom Sir Hugh Gough paid several handsome and well merited compliments on the gallantry he had displayed throughout the whole of the Affghan campaign, and especially on the retreat Why should it be a rule of the British service, that an officer by falling into the hands of the enemy, through under the most honourable circumstances, should forfeit all claim to any reward for his previous services however noble and exemplary they may have been?

Mr. Paymaster Routh, of H. M. 15th Hussars, has been found by a Court Martial guilty of the embezzlement of large sums of money and sentenced to transportation for seven years.

Great doubt hangs over the report of Heera Sing's death which the *Delhi Gazette* appears to have published rather prematurely. The last number of the journal now received states that a report prevailed in the city, that some bankers had written to their friends in the Punjab, to inquire whether Heera Sing was really dead or not, and that the answer was that he was alive. The 13th half yearly meeting of the Docking Company was held at the office of the Secretary, Rustomjee Cowasjee, Esq. To all appearance, this is the most flourishing Company in Calcutta. It works with a capital of about six lakhs, pays it Secretaries, as it is said, 2000 Rupees a month, and is yet able to divide a profit of *Sixteen* per cent. There were eight gentlemen present and it was unanimously resolved that the accounts were very satisfactory.

Military stores are daily sent off from the Delhi Magazine to that at Ferozepore.

General Sir Jasper Nicolls and his family leave Simlah on the 20th October for Ferozepore on their way to Scinde, Bombay and England.

TUESDAY, OCTOBER 24.

The sixth Criminal Sessions in the Supreme Court were opened for the present year on Monday last The Clerk of the Crown appears to have ceased altogether to summon ivilians, who formerly constituted one third of every Grand Jury. On the present list there is not one Civilian ; there are three Natives ; the rest are Merchants and Agents. The Chief Justice charged the Jury. The number of cases on the calendar, forty-four, is very considerable, considering that there are now seven sessions instead of four.

WEDNESDAY OCTOBER 25.

The *Star* has a long and interesting article in this morning's paper on the assemblage of the Army of Exercise, which will consist of as many corps as were originally assigned to it before the disturbances in the Punjab broke out. Our contemporary appears to think that work has been cut out for it in the Gwalior state, unless the demands of Government should be unconditionally complied with Any arrangement which should leave a shadow of independence to this worn out despotism, would be most unadvisable. It is time that the whole country was brought under one administration. In every instance in which we have occasion to resort to arms, the occupation of the country should be complete and final.—*Friend of India.*

CATHOLIC BOOKS.

Messrs. D'Rozario & Co. have lately received the following for sale :

The HOLY BIBLE, containing the O'd and New Testament, 18mo. cloth, 3 rs.

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Hatton's Memoirs of the Reformation of England chiefly from Acts of Parliament and Protestant Historians, 8vo. 2 rs.

St. Francis of Sale's Introduction to a Devout Life, 18mo. 2 rs.

The Spirit of St Alphonsus de Liguori, 1 re.

Christian Instructions for Youth, 2 rs.

Challoner's Catholic Christian Instructed, 18mo. 1 re. 8 as.

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The Pocket Missal, containing the Mass for all Sundays and Festivals, 32mo. embossed binding, edges gilt, 2 rs. 4 as.

The Key of Heaven, a new edition, 24mo. embossed binding, edges gilt, 1 re. 8 as.

Appeal to Scriptures subversive of Protestantism, 2 rs.

Meditations on the Great Truths of Religion, 12 as.

The Characters of Real Devotion, to which is added a short treatise on the perfect oblation of the whole being to God, 8 as.

SUMMARY. OF INTELLIGENCE.

No. 19.] CALCUTTA: SATURDAY, NOVEMBER 4, 1843. [VOL. V.

THURSDAY, OCTOBER 26.

The *Assam* Steamer reached Allahabad on the 19th, having made the trip in *twenty* days; no very great feat for so powerful a vessel, encumbered with so light a Cargo boat astern.

The report of Heera Singh's murder is now distinctly contradicted. He is conducting affairs at Lahore conjointly with Lena Singh.

Capt Somerset, Military Secretary to the Governor General, proceeds to the Western Provinces immediately by dawk. This movement is thought by many the precursor of his Lordship's departure.

FRIDAY, OCTOBER 27.

The *Star* has obtained a copy of the *Gibraltar Chronicle* of the 28th of August which details the loss by fire of the *Missouri* U. S. Steam Frigate. It appears that every possible assistance was rendered by the English Steamers present, and by the Commandant at Gibraltar. The present year seems peculiarly inauspicious to Steamers both English and American. The loss of the *Missouri* is an irreparable loss, as it constituted one-half the United States sea-going Steam Navy. John Quincy Adams, some time since ridiculed the idea of America's going to war with us, with only two Steamers against our two hundred. If our memory does not fail us, he said that one of them was laid up, with a large hole in her side. Whether the *Missouri* was the disabled or the sound steamer, however, we cannot say.

The Deputy Governor has, it is said, given one of the twelve appointments of Deputy Magistrate to Chunder Mohun Chatterjee a relative or connection of Baboo Dwarkanauth Tagore, the gentleman who accompanied him in his visit to England last year.

The *Englishman* gives a letter from Moulmein, of the 12th of October, which contains little news. The writer states that the timber duties still continue a source of vexation to the settlement; that there is a report that the Commissioner intends to remove his present residence;—he is living we believe in a hired house,—and to draw the town to Tavoy-Zoo, a mile to the southward, which the writer, and others think will be an improvement. The letter ends with, "Altogether, Moulmein is improving." On the other hand there is a letter in the *Hurkaru* of this date which says, "It is farthest from my thoughts to detract one iota from the merits of the present *gallant* Commissioner, Major Broadfoot, but his policy has been to throw suspicion if not blame on his predecessor to shew that all has been wrong." If this be true the Commissioner has been following the example set him by a high authority, which example as it has no foundation in past usages, will we hope have no influence on future functionaries, except by pointing out to them the course which ought by all means to be avoided. It is the part of greatness to correct evils, of littleness to censure them.

A correspondent of the *Hurkaru* states, that the worship of Doorga has been more diffused this year in Calcutta, the centre of illumination, than on any former year. He affirms that two thousand images have been made, and that the highest sum spent in any poojah was 13,000 Rs. If a hundred Rupees be the lowest average of the expense of each poojah, the sum laid out will have been *two lakhs*.

Mr. George Clerk, the Lieut Governor of the North West Provinces, has received serious injury by a fall from his horse, and was, according to the last accounts, lying dangerously ill at Simlah.

We were wrong in stating that General Avitabile was returning to the Punjab. We learn from the *Delhi Gazette* that he had passed through that town on his way to Calcutta. We learn also with much regret that he, who allowed the British officers "to drink his cellars dry," who kept an open table for 30, 40 or 50 officers daily, was *not* received with honour or hospitality at Delhi, a blot on the escutcheon of Delhi, which will not be soon obliterated.

Government is said to be about to construct a fort at Ferozepore, which is to be capable of holding the treasury and the magazine, and of resisting any marauding attack that can be made.

SATURDAY, OCTOBER 28.

The *Hurkaru* of this morning has an article on "American repudiation,"—the transatlantic term for the non-payment of debts—and alludes to a petition from General Sir John Wilson who invested 7500*l.* in American State securities, of which the dividends have ceased to be paid. He writes to an American, General Scott, with whom he fought nearly thirty years ago at the battle of Chippewa, and to whom he says, "I have a wife and six children, and two of your musket balls are lodged in my body. Will you, then, my dear General, pardon my writing to you, and inform me whether or not in your opinion, the Legislature of the above states are wanting in those high feelings of honour and honesty for which I gave them credit, or whether their present embarrassment has risen out of unexpected difficulties and that they have not had sufficient time to meet their engagements?" Our contemporary speaks rather disparagingly of the previous letter of Sydney Smith, and says that with all its force and good sense, "his petition produced no great commisseration for him personally." We do not think he cared a straw about the money he had lost. None of the great Smiths, neither Percy, nor Sydney, nor Courtenay, were ever remarkable for a love of money. Had Sydney cared about money, he might have been worth 300,000*l.* as an Irish Bishop ere now; but his object was to pay off the Americans for their dishonesty; and deeply has brother Jonathan felt his terrific censure. He will not soon forget that sentence, that "the Americans prefer any amount of infamy, however heavy, to any amount of taxation, however light."

Our Bombay friends are again unfortunate in spite of their "advantageous position." Their July Mails were lost in the *Memnon;* there we suffered in company, for ours were lost likewise. Their August Mails came back, whereas ours did not, as they went in the *Hindoostan*. And now all their Magazines and Periodicals of September have been left behind, just at the time when we have for the first time received ours early and cheap. But the magnanimity with which the ever cheerful *Courier* bears these disappointments is truly exemplary, and eminently edifying.

The *Englishman* gives the names of a number of gentlemen, ladies and families, who go home next month in the *Hindoostan;* twenty-seven in number;

but we have heard that she will go full again—and no wonder, after the splendid run of the last voyage, The sailing vessels will deeply feel the competition of the two Steamers,

The *Englishman* says that Mr. Thomason leaves Calcutta immediately to assume charge of the Government of the North West Provinces, in consequence of the severe accident which Mr. George Clerk has experienced. The last accounts from Simlah gave strong hopes of his recovery; but this accident will probably unfit him in his weak state for public business, and make him anxious for the arrival of his successor. Mr. Thomason's successor, Mr. F. Currie, has arrived in Calcutta.

The Commander-in Chief announces in General Orders that it has appeared to Government necessary to strengthen the North West Frontier and to maintain a powerful force at Umbala. For this the troops in the Meerut divison are to be chiefly employed. Major General Fast will therefore retain a subordinate command, and Major General Sir R. H. Dick, commanding the Meerut divison, will take the command of both the Sirhind and the Meerut divisons, and the charge of all Military movements.

MONDAY, OCTOBER 30.

The *Englishman* stated on Thursday last that in consequence of the representation of one of his correspondents, the Grand Jury had gone to visit the Grand Jail, which was said to be in a filthy state. The correspondent is disappointed. They found the Jail in the best order, and in the most cleanly state. The nuisance complained of, arose from an invasion of the apartments in the third story, appropriated to the better class of debtors, by a whole army of rats. This circumstance was duly presented to the Judges, but though the members of the Grand Jury informed their Lordships "that measures were already in progress for remedying the evil in a manner which they felt confident would prove effectual," yet they did not descend to particulars, nor inform the Court for the benefit of the country at large what those means were. We hope the next Grand Jury will follow up the matter and visit the third story of the Jail in person to see whether the warm anticipations of success entertained by their predecessors have been realized. There are other places besides the Grand Jail overrun with rats, and the discovery of a sovereign and effectual remedy will be a national blessing.

The Municipal chest is empty; the lighting and watering of the city of Palaces is almost at a stand, and the magistrates are at their wit's end to discover the means of replenishing the chest. At the last meeting various plans for raising a revenue were discussed. That of taxing vehicles was mooted and rejected because of the difficulty of collecting it. At length two of the Magistrates proposed to increase the assessment by 1½ per cent. Mr. Blacquiere opposed the innovation, and wished the lighting and watering to be lessened so as to come within the present means of the Magistrate, which advice, however agreeable to the venerable adage of cutting the coat according to the cloth, is not exactly the most effectual mode of improving the town. Mr. Montriou, who was absent, was called in, but did not feel himself competent to give an opinion. The matter is postponed.

We are happy to learn that the last accounts from Simlah represent Mr. George Clerk as better. Dr. Robertson had been called in to assist at a consultation. It appears that he has received a concussion of the brain by a fall from his horse.

Major Patrick Grant has been appointed to succeed the late Major Craigie as Deputy Adjutant General of the Army with the official rank of Major, and Capt. J. R. Lumley steps into the post of 1st Assistant.

TUESDAY, OCTOBER 31.

The report of General Churchill's death, though given in all the papers of the Presidency, is now said to be incorrect. Subsequent letters from Simlah make no mention of it, which is fatal to its authenticity. The latest letter from thence, one of the 20th October, states that Mr. George Clerk was going on extremely well.

A *Calcutta Gazette* Extra, announces the approaching departure of the Governor General for the North West Provinces. The draft of the usual Act for conferring all powers, except those of the Legislative Council, on his Lordship is also published; and Mr. Thomason is gazetted as the successor of Mr. George Clerk, in the Government of the North West Provinces.

The *Star* of this morning gives a somewhat different version of the remarks which fell from Sir Lawrence Peel last week, regarding a proposed alteration in the law of debtor and creditor. He says "Government has requested the Judges of the Supreme Court to prepare the draft of a new Insolvent Act, the present expiring in a year or two, and that such Act will be passed by the Home Legislature if approved of. Sir L. Peel said he trusted that at no remote day the power of a creditor to arrest his debtor and detain him in prison would be much abridged," &c. His Lordship also stated that any relaxation, however, of the present law ought to be accompanied by more effectual, speedy and cheap means of realizing the property of debtors where any existed—and we may add, in the case of Natives, by a more stringent law of Registration, to prevent that fictitious alienation of property which always takes place when a man wants to cheat his creditors.

Intelligence from China to the 29th of August has reached Bombay. It is not of any stirring interest. The enquiry which the Emperor instituted into the conduct of the Formosan authorities, regarding the murdered crews of the *Ann* and the *Nurbudda*, has terminated in a confession of their guilt, They have been made over to the Board of Punishments; but it is thought they will come off without suffering much injury. The opium trade continues to flourish under other flags; though as soon as the treaty came into operation, all the British opium smuggling vessels and an American receiving ship left the river. Hong-Kong had proved very unhealthy, and it had been found necessary to appoint a Board of Health to investigate the cause.

WEDNESDAY NOVEMBER 1.

Cape papers have been received to the 95th of August They announce the death of Lady D'Urban; also the "glorious intelligence of the entire pacification of Natal." At a meeting of the emigrant farmers at Pietermauritzburg, the terms of the Governor's proclamation for the settlement of Natal affairs was accepted.

The *Star* states that Lord Ellenborough's departure is fixed for the 1st instant. Most probably it will take place much earlier. His Lordship we learn goes up by dawk. and returns before the hot winds set in next year.—*Friend of India.*

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1*st Sept.* 1843. N. PRENDERGAST.

SUMMARY OF INTELLIGENCE.

No. 20.] CALCUTTA: SATURDAY, NOVEMBER 11, 1843. [VOL. V.

THURSDAY, NOVEMBER 2.

We accidentally omitted to state last week that Major Mackesson, C. B, who had been employed in high political trusts during the Affghan war, in which he had earned no ordinary reputation, and who was subsequently remanded to his own Regiment, where he was employed on the Staff, has again been placed by Lord Ellenbrough in a political situation, in which there will be scope for his talents. Thus the present administration has been relieved from another opprobrium; for no one could fail to perceive that the appointment of one who had earned a Brevet Majority and a companionship of the Bath by his ability, to a Regimental Quarter Mastership was disgraceful only to Government. Of the officers who served with honour under Lord Auckland and were subsequently proscribed, there remain therefore only Col. Outram, and Majors Macgregor and Pottinger, of whom the two former are in England, and the latter in China.

The Court of Directors, says the *Star*, have refused to Mr. Fox, the author of the letters signed *Quarter Century*, in which the system pursued by Government towards their own European troops and non-commissioned officers was exposed in the most masterly style, the pension of £60 a year to which he is entitled by 22 years service in India and 17 in the department from which he was removed—thereby bearing testimony themselves to the truth of Mr. Fox's statement of greivances.

The Registration Act, which has been long on the tapis, has been at length passed. It is of course only a temporary measure, for all Registration to be beneficial must be compulsory; the validity of a deed must be made to date from its registration and not from its execution. There must be no exceptions; and it is the business of Government to establish such machinery as shall be sufficient for the registration of *all* deeds without inconvenience to the people. The fees of Registration will always pay for its establishment. We are sorry to learn from the *Calcutta Christian Intelligencer* that the Archdeacon was unable to return to Calcutta on the *Hindoostan* from indisposition. We are not a little surprized that this information should not have transpired until more than a fortnight after the arrival of the *Hindoostan*.

The Lecture on Education, which was to have been delivered by Mr. Montague, of the Parental Academy, on Tuesday evening at the Mechanic's Institute' was postponed, and very properly, for want of an audience, for there must be two parties to a lecture, the lecturer and the lectured. On this occasion there were not a dozen present.

A correspondent of the *Hurkaru* states, that by the extinction of Runjeet Sing's family, the Seikh state on the left bank of the Sutlege reverts to us by virtue of a treaty which exsits between the two Governments. He calls this *resumption*; but the estates were never in our possession.

FRIDAY, NOVEMBER 3.

The *Delhi Gazette* states, that the Sudder Board, and we suppose also the Sudder Court, were to commence their march from Allahabad to Agra on the 1st of the present month. There does not seem to be any particular object in this movement, unless it be intended to continue to Agra the gift of a separate Government with a Lieutenant Governor to superintend the Civil, Criminal and fiscal details of the administration, for Agra is not more centrical than Allahabad was. Yet we are told that the question of perpetuating a separate Government at Agra is to be brought under discussion in Parliament in the ensuing Session.

The *Hurkaru* states, that H. M's. 31st Foot have recieved orders to march to Ferozepore; that the 1st European Light Infantry proceeds to Loodiana, while H. M's. 9th Foot stands fast at Umballa The *Star* adds, that the 2d European Regiment and H. M's. 40th Foot will proceed to Umballa. The assembly of so large a European force on the borders of the Punjab has an evident aspect to the ticklish state of affairs in that country.

The Governor General's establishment, says the *Englishman*, proceeds to the Upper Provinces on the 5th, and the detachment of the Body Guard left Barrackpore yesterday. His Lordship does not proceed till after the arrival of the Mail, and then by dawk. But there is some hope that the Gwalior negotiations may be brought to a successful issue, without the necessity of the Governor General's proceeding to Agra in person; in which case his Lordship, it is said, will remain here. Possibly a Persian translation of Act 20 of 1843, which announces the approaching departure of Lord Ellenborough may frighten the Khasgee into a compliance with the ultimatum of our Government.

SATURDAY, NOVEMBER 4.

The *Agra Ukhbar* states, that a Brahmun at Gwalior having died there on the 19th, leaving a young widow, aged 17, and no children, she declared her intention to sacrifice herself on his funeral pile. When everything had been prepared, she ascended it, but no sooner did the flames reach her, than, unable to endure the torture, she leaped from the burning pile, and besought the spectators to save her from so horrid a death; but the Brahmuns insisted on her remounting the pile. She refused to do so, and was immediately cut down and thrown into the flames. The principality of Gwalior will shortly either become entirely our own, in which case we hope the Suttee law will be extended to it, or it will be placed under our influence, so that the wish of the Governor General will be law. We hope the opportunity will not be lost to eradicate this diabolical practice. The Romans acquired immortal honour by stipulating in one of their treaties that no more children should be sacrificed. Lord Ellenborough has already taken advantage of the acquisition of Scinde to declare slavery at an end. It will be equally easy for him to provide for the extinction of Suttee in Scindia's territories when settling its affairs.

The Bombay papers of the 25th mention the arrival of the *Brandywine* American sixty gun ship in the port. She is destined to convey his Excellency the Envoy from the President of the United States to His Celestial Majesty. If his Majesty should decline the honour of a visit from the Envoy at Pekin, will brother Jonathan put up with the insult, or issue a declaration of war against China?

The Commander-in-Chief reached Agra on the 21st of October, and the various officers of the general Staff came in either with him or soon after.

Two great zemindars of Saldah in the suburbs of Calcutta, Fuzul-Kureem and Buzul-Ruheem, who have hitherto continued to keep themselves clear of the Courts, though they have sent many there, whom they had instigated to acts of violence, have at length been caught. Mr. Dyson, was sent to serve a writ on them, and was immediately made prisoner. The magistrate released him with a large force and in his turn captured the Zemindars, who have been duly fined and imprisoned for resistance of process, and thus lose their much prized *koormut*, which in general means nothing more or less than exemption from that legal process to which all other classes of the community are subject.

The *Star* says, that the Assam Steam Company's vessel, the *Assam*, has just returned from her trip to Allahabad. She has been absent a month and three days, of which three days and a half were lost by detention. She has therefore performed the voyage there and back in twenty nine days. The Government Steamers have sometimes done the same at this season of the year. But we rejoice to find that there is a competitor in the market; and as this competitor has begun with charging two Rupees a cubic foot for freight, we hope Mr. Robertson who went up in her, will soon be able to establish another rival Association, and thus reduce freight within reasonable limits.

The *Star* has a letter from Sukkur of so late a date as the 18th October which confirms the intelligence received from Delhi of the extreme unhealthiness of the station.

MONDAY, NOVEMBER 6.

The Legislative Council of Ceylon has just resolved that Clergymen shall be compelled to sit on the Jury. This unusual step has excited much indignation both on the Island and at Madras. The writers however seem to forget that every argument they use against the appointment of Clergymen to the Jury applies with ten-fold force to the appointment of Clerical Magistrates at home, which is strenuously defended by a large portion of the Press and of Society.

The papers have noticed, not without censure, that as soon as the *Assam* Steamer advertised to receive freight, Government put on a Steamer, and fixed to receive freight at the same hour. This is said to be ungenerous. If the *Assam* Steamer had lowered her freight below that of the Government, she would have had nothing to fear from this competition, but as the Proprietors have chosen to fix their rates at 25 Per Cent. higher than that of Government, we think the public is likely to benefit by the competition. If Government has tonnage to spare, it is better that the public should have it at a rupee eight annas the foot, than be obliged to pay the exorbitant price of two rupees to this new Company.

The *Delhi Gazette* states that the little state of Shekawuttee is in a disturbed state. There is an insurrection, and 5,000 armed men have set our authority at defiance and are in possession of two forts. Major Forster has gone aginst them, and Major Thoresby has sent some heavy guns from Jeypore.

Col. Spiers has been appointed Resident at Nagpore, *vice* Major Wilkinson. Can any of our readers say why the Major has been *superseded*? His appointment belongs to the Foreign Department in connexion with which department it was that Lord Ellenborough issued the order prohibiting the communication of papers and news; but some unofficial person may surely be able to gratify public curiosity in this respect.

His Excellency the Commander-in-Chief has presented new colours to the 54th Native Infantry. The regiment was annihilated in Affghanistan; and the only surviving officer of that catastrophe, Capt. Melville, received the highest compliments from Sir Hugh.

An attempt at Suttee has been made at Bombay. A Marwaree had died, and his widow declared her determination to burn with his body. One European and two Native Magistrates endeavoured to dissuade her from her purpose, but she did not relinquish her hold on the corpse without a hard struggle with the Police officers.

The bust of the lamented James Prinsep by the great Chantry, one of his last works, has arrived in Calcutta, and now adorns the rooms of the Asiatic Society.

The Bombay papers announce that the prizes captured in Scinde had arrived there in the *Auckland*, 500 boxes valued at *Seventy lakhs* of Rupees.

TUESDAY, NOVEMBER 7.

The Madras papers mention the death of Mr. Carruthers, the oldest attorney of the Court at the age of 62. We are told that he had previously realized two fortunes, and returned to England, where they were lost—doubtless in the vain hope of adding to them,—and that he was constrained to come out a third time to India.

It has been rumoured for some time that Furloughs would be immediately suspended in reference to the uncertain state of our relations with Gwalior and Lahore. This will be a very great disappointment, and a source of no little expense to officers who have come down to the urgency of private affairs, of business, or relaxation. It will also seriously affect the prospects of the noble sailing vessels now in harbour, or shortly expected. What between the suspension of Furlough and the competition of the Steamers, they must suffer considerably.

The *Hurkaru* mentions, on the strength of letters from the North-west, that the Seikh troops at Peshawur had deserted the city and fort in great alarm, and were flying to the Indus, plundering the country in their route. This was fully anticipated. There is no longer any Avitabile there to curb the miscreants by his terrific examples of severity.

The same paper gives us an extract of a letter from Gwalior, which will be found among our selections, from which we should infer that there will soon be no goverment to treat with at all, but that the whole country will fall into a state of anarchy and be subjected to general plunder.—*Friend of India.*

TO CORRESPONDENTS.

In reply to "Daniel Affghan" we cannot tell him, whether the report current in Calcutta, that the Right Rev. Father in God Daniel Wilson took it upon himself to suspend the Captain of the Steamer, and promote in his stead the first mate to the command, in which he was a passenger, be correct or otherwise. Hence we care not to answer his question whether the fault of the Captain consisted in anything connected with the "Puseyite heresy" or in fact had any thing at all to do with matters cognizable by crosier and mitre; or the other query, whether the zealous Bishop of Calcutta be an ex officio-member of the Bengal Marine Board with full powers to suspend, or displace its servants, in short to be "*at them*" as his martial zeal may happen to inspire him.

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P. S. D'Rozario & Co.

SUMMARY OF INTELLIGENCE.

No. 21.] CALCUTTA: SATURDAY, NOVEMBER 18, 1843. [VOL. V.

THURSDAY, NOVEMBER 9.

We record with deep regret the death, by cholera, of Major DeBude of the Engineers, and Secretary to the Military Board, at the age of 44. He was well on Tuesday morning and buried on Thursday morning. In him the service has lost one of its most distinguished officers and society one of its most amiable and esteemed members.

The latest accounts from Simlah state, that the Hon. Mr. Clerk is quite out of danger and is doing well; but the severity of the remedies it was found necessary to use, have reduced him to a state of the greatest debility, and rendered his return to Europe more than ever necessary.

We stated a week or two ago that the number of labourers sent to the Mauritius since our ports were opened to emigration, amounted to 20,000. As the statements given in the *Star* differed somewhat from our estimate, we were supposed to have overrated the number. The *Cerneen* of the 30th September, a Mauritius paper, however, fully bears out our figures.

It states that since the raising of the prohibition, 16,984 men, women and children had arrived at the Mauritius. The number likely to be sent before the 1st of January next, when the restriction recently imposed comes into effect, will probably be more than 5000; and it is quite possible that with the increased activity which the new Act will give to private enterprise, in the six weeks that remain for its exercise the number may possibly rise to 10,000.

The *Star* of this morning states that at the last meeting of the Asiatic Society, the President the Hon. W. W. Bird said that "an application had been made to the Home Authorities for the services of a practical geologist and experinced miner for the sole purpose of exploring the reported mineral sites unworked in Bengal, and developing generally the mineral resources of Bengal." This affords another corroboration of the assertion we made some months ago, by way of correcting an erroneous notion of Mr. George Thompson, that almost every effort at improving the condition of India and developing its resources had originated with the local Government. The most eminent geologists in England have long been striving to prevail on the Court of Directors and the Board of Control to adopt the wise plan of the Emperor of Russia and submit India to a scientific geological survey. The advice appears to be unheeded. It is now sent from India, and will doubtless be attended to.

We stated last week that disturbance had been raised in the Shekawutte territory, and 'that body of insurgents amounting to 5000 had seized upon a fort.' We now learn that the insurrection is at an end Major Forster marched upon the fort with a detachment of his brigade, and the insurgents fled leaving six pieces of cannon behind them.

The ashes of Rajah Shere Singh, of his son and of Rajah Dhyan Singh which are on their way from Lahore to the sacred spot at Hurawar, have been received with honour by the Rajah of Puteeala, who went out six miles to meet the procession, and presented 250 goldmohurs.

The Governor General has given 500 Rs. to the Sailor's Home.

FRIDAY, NOVEMBER 10.

A most distressing account of an attempt to take the ship *Harriet Scott*, by the convicts who had been sent on her, from Penang to Bombay. The Captain was barbarously murdered, and several of the mutineers fell, some in the scuffle, while others were shot, we were going to say in cold blood by the chief mate, but he was in such a state of excitement from the scene he had witnessed and the wounds he had received, that it became necessary to put him in irons. This is the *third* Commander who has been murdered by convicts within the last four years in consequence of their having been sent without any guard. Surely it is time for Government to look into the matter; if that be not done, the Insurance offices must do their duty, and refuse to underwrite any vessels sent with convicts without a guard.

The *Hurkaru* hints that the men of the 2d European Regiment shewed some signs of mutiny on the day of their marching from Meerut. They refused to carry their knapsacks, and destroyed or left on the ground nearly the whole of them. The ringleader had been seized.

A meeting of the Magistrates was held as usual yesterday. That municipal body, like other municipal bodies in England has raised a loan—a loan of Twenty thousand Rupees,—on their own responsibility. But they separated without doing any thing to lay the dust.

The *Englishman* states that orders have been issued to countermand the progress of those who had been sent up the country to precede the Governor General; and that this Lordship has abandoned the idea of leaving the Presidency.

SATURDAY, NOVEMBER 11.

The Bombay Papers received yesterday, give a gloomy account of the state of the troops in Scinde. The Steamer *Indus* had brought intelligence from Kurachee to the 25th of October. The thermometer in tents had risen to 105°. H. M. 28th had 280 men in hospital' On the 22d there were 40 admissions; on the 23d, 30.

Huree Holkar, the descendant of chiefs renowned in Indian history, died at Indore on the 24th. He ascended the throne in 1834 after fourteen years's imprisonment. His affairs soon became inextricably involved; his expenditure exceeded his income by six or eight lakhs of Rupees. The year after his elevation, he married a woman of obscure birth and poor circumstances; a single child, the fruit of the union, has since died. The prince himself had long been sunk in sloth and disease, and was surrounded by low and debauched companions. This is a faithful picture of half the chiefs, who rule over the independent principalities in India. The greatest blessing their subjects could enjoy would be the annexation of the territories to the British dominions.

The Officers belonging to the Indian Navy at Bombay have given a splendid entertainment to Commodore Parker, of the United States Frigate *Brandywine* which has recently arrived in the harbour, and is waiting to convey the Honourable Mr. Cushing, the American Ambassador, to Pekin.

The number of passengers proceeding by the *Atalanta* Steamer from Bombay to Suez, in the pre

sent month is *eleven*. We hear the number already engaged on the *Hindoostan* amounts to *sixty*. The present is probably the month when the fewest passengers may be expected to leave India by *Steam*, as they will arrive in England at the very worst season of the year, in the depth of winter.

The *Hurkaru* of this morning contains a letter from Mr. W. T. Law, corroborating by the most circumsantial details the treatment inflicted on Mr. Taylor by the syces of Cook and Co's. Horse Establishment. There is every reason to believe that his death was occasioned by their brutal assault. They, and the grooms in the stables of Hunter and Co's., are the most ferocious and unruly body of men in Calcutta, and we hope such an example will be made of them, as shall effectually check their violence in future.

The Penang papers last received, are very sanguine about the extensive production of Sugar in that Colony. A Mill, to be worked by a Steam Engine of fourteen horse power, had been imported by one enterprising firm. This, and another machine previously received, were expected to produce in the ensuing year, a sufficient quantity of sugar to draw attention to the capabilities of the Island. Some of its sugar had already been sent to England and was said to be equal to the best West India and Mauritius sugar.

MONDAY, NOVEMBER 13.

Capt. Scott, while conducting the *Irawaddy* Steamer from Calcutta to Dacca, through the Sunderbuns, fell in with the Nacoda and two men of the Arab Ship *Soliman Shaw*, on the 5th instant. They were exhausted and confused, but said there were 20 more men and four women somewhere about, and that the vessel had been wrecked in the Roymungul River. Capt. Scott immedlately proceeded with the steamer in search of them and succeeded at length in falling in with them. They were sent on to Calcutta from Koolna, all but the Nacoda, who is gone with his two brothers, his wife and a servant to Dacca, where he says he has money to receive.

Saturday night's Gazette gives furlough to Cols. Graham and Oliver, thus disproving the report that all furloughs were to be suspended in the prospect of approachiug hostilities.

It is now said that Lord Ellenborough positively goes up the country after the arrival of the October Mail.

The *Star* states, that the Commander-in-Chief was expected at Agra on the 18th instant, and Mr. Thomason the day before, when it would be determined whether the army was to move towards Gwalior or not. The Army of Exercise is to assemble on the 24th.

Mr. J. S. Stopford is to be Sheriff of Calcutta for the ensuing year, and Mr. Frith, Deputy.

Some wag has been quizzing the Editor of the *Hills*, by sending him a letter from Abdool Ghiaz Khan, the cousion of Akhbar Khan, in which was enclosed a denial on the part of the good Samaritan, of his having ever flayed any man at any time. It is said that Sirdar Ameer Khan has been induced to make this affidavit in consequence of the charge preferred against him to that effect in Lady Sale's Book. The hoax, though clumsily contrived, deserves record The affidavit runs thus: "I, Mahomed Akbar, son of Ameer Dost Mahomed, do hereby declare most solemnly on the Koran, that I never flayed or ordered to be flayed any man at any time whatever, either Mahometan, Christian, Jew or Pagan.

Sworn before me, HAFIZ JEE, Head Moolah, Son of SYAD AMEER WAIZ.

The following notice appears in this day's *Hurkaru*. "Two duffadars have just been convicted, and fined by the Magistrate, Mr. Blacquiere. In this case there were three duffadars charged with decoying away thirty-six individuals from Gyah, by the practice of the usual deceit upon them. These men recounted the story of having been brought down on false pretences, false imprisoned, and ill-treated. On the evidence produced, two of the three duffadars were convicted of the charge against them and fined in the sum of fifty Rupees each."

TUESDAY, NOVEMBER 14.

Mr. George Thompson is coming down to Calcutta. He was to have left Delhi on the 7th instant.

The narative of the Jew Barenstein, who declared that he saw with his own eyes the execution of four Europeans at Bokhara, of whom two were Col Stoddard and Captain Conolly, is declared by the *Delhi Gazette* to be an entire fabrication. A friend of the Editor on hearing of it, made enquiries regarding its probability at Lahore, and learned that the man was an impostor.

We stated yesterday that Capt. Scott, proceeding in the *Irawaddy* Steamer to Dacca, picked up the Nocoda, or Commander of the *Soliman Shaw*, and a number of the crew, at the mouth of the Roymungul, one of the rivers that run through the Soonderbuns into the sea. The *Star* of this morning has a long and interesting article,—too long however for our space—on the subject, in which he more than hints that this vessel of Six Hundred Tons could have had no business in such a locality, except for the purpose of contraband traffic, with the marts of Koolna and Dacca. He states that there is every reason to believe that such a contraband traffic is carried on. The matter will furnish an interesting subject of investigation. We may also add that nothing but the vigilance of the Protector of Coolies at the Mauritius prevents the vessels running up the unfrequented mouths of the Soonderbuns and transporting a rich cargo of kidnapped Coolies to the Mauritius, or to Bourbon.

Capt. G. T Green, of the Corps of Engineers, has been appointed Secretary to the Military Board in the room of the late Major DeBude.

The *Hurkaru* of this morning contains a statement of another brutal attack made on the two servants of a European Gentlemen by the native grooms of Cook and Co's the Stable keepers. They appear to be the most unruly set of ruffians within the town. On the present occasion the Police of the two neighbouring thannas did nothing but dispute whose business it was to go into the stables and rescue the men.

The regular post from Calcutta of the 22d of October was in time for the Steamer which left Bombay on the 1st instant. The express which was despatched on the 21st, was of course in time.

WEDNESDAY, NOVEMBER 15.

A Native correspondent wishes us to publish that a brahminy bull has goared a man to death, near the village of Agraparah. He thinks "a wise and enlightened Government ought to provide for the suppression of these evils." It is not quite so easy to take these bulls by the horns as our correspondent thinks; but the "wise and enlightened" Baboos who let them loose to prey on society, might easily cure the evil, by dropping the custom. This would render the interference of Government unnecessary.

The accounts from Sukkur extend to the 29th ultimo, and are very deplorable. Upwards of 600 patients were in each of the Native Infantry Hospitals. Of 164 European Artillery men 35 had died since May, and the remainder are quite incapacitated from continued sickness.—*Friend of India.*

Printed and published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 22.] CALCUTTA: SATURDAY, NOVEMBER 25, 1843. [VOL. V.

THURSDAY, NOVEMBER 16.

The *Hindoostan* steamer left Calcutta yesterday morning punctually at sunrise, with about seventy passengers. The *Star* says that it has been customary to supply a list of the passengers, but that for reasons not unfolded all information on the subject has been refused.

The state of affairs at Gwalior does not appear to be satisfactory, notwithstanding the capture of the usurper. Last week, says a letter from Cawnpore, in the *Star*, the Commander-in-Chief directed all corps warned for future service, to stand fast with the exception of the detachments of Artillery. This order we may suppose was issued on the report of the revolution which upset the authority of Khasgee. On the 8th instant, orders were issued to put the whole force in motion, and they were to commence their march on the 13th, 14th and 15th. This counter order may have been occasioned by the fresh revolution, which divided the troops into two hostile parties. Whether we advance, or the differences are compromised, it is understood that the occupation of Gwalior troops will cease. It is scarcely to be supposed that they will lay down their arms and retire to beggary and starvation, without something like a struggle.

The Madras papers notice the augmentation of the Corps of Engineers by two Captains and four Subalterns.

The *Delhi Gazette* of the 8th states that Dost Mahomed was at the date of the last accounts from Cabul, in good health. He may have been fired at, but was neither shot nor wounded. The Hill tribes demand the release of Ameenoolla, the "infamous Ameenoolla," but the Dost refuses to comply with their wishes, well knowing that the man, if set at liberty, would breed an insurrection.

We are happy to see among the Orders of the Lieut. Governor of the North West Provinces the appointment of Capt. Coutley, as Superintendent of Canals in the Dooab, and Director of the works on the Ganges Canal.

The following notice appears to be the latest intelligence from Gwalior. It is from the *Hurkaru*, and rather serves to neutralize the prospect of an early adjustment of differences.

Nov. 6. "I have not thought it worth while to write to you, since I gave you the result of the Maharaj Cumpoo's doings in the seizure of the Khasgeewalla. The Baee and her party have, however, organised such troops as continue on their side, and commenced entrenching themselves against the rebels.—The latter defy them and threaten that, on the first shot, off goes the Khasgee's head, and then war to the knife. How far they will carry their threat into execution depends on the resoluteness of the Baee, for if she gives in, there will be an end of all the trouble, until some determination is come to, with regard to the proposals mode by the British Government—the ultimatum having, I am told, been received, and a short time allowed for reply."

FRIDAY, NOVEMBER 17.

The *Star* states that Lord Ellenborough starts for the North West Provinces on the 25th instant.

The *Bombay Gentleman's Gazettee* states that Major Parker, of H. M. 78th, has put a period to his existence in a delirium from a severe fever.

The Puteeala Rajah, says the *Hurkaru*, after having been repeatedly summoned, has set out for Lahore to present himself at the Durbar. Puteeala is the largest of the Seikh states, on the left bank of the sutledge which is under the protection of the British. We thought this protection carried with it independence of Lahore; but the notice in the *Hurkaru* shews that we were mistaken.

The *Agra Ukhbar* alludes to a very valuable collection of ancient silver and copper coins made by Capt. C. H. Burt, of the 6th Regiment, during the late campaign in Affghanistan which he has presented to Lord Ellenborough and which his Lordship has sent to the British Museum. This collection will be particularly valuable in consequence of the utter loss, in the disastrous retreat, of several noble collections which had been made by our own officers. We believe Lady Sale's collection, which was of peculiar value, shared the fate of all others.

A letter from Sandoway in Arracan, dated the 31st October, informs us that a severe shock of an earthquake was felt there on the morning of the 30th; but no injury was done. The same letter states that Lieut. Hopkinson had been deputed to make a geological survey of the Island which was thrown up out of the sea sometime ago near Cheduba.

SATURDAY, NOVEMBER 18.

The *Englishman's* Overland Summary states that the *enterprising* firm of Aylwin and Co. have taken to shipping rags from India to England, a branch of trade hitherto monopolized by the Italian States. Not so. England is chiefly supplied with rags from Hamburgh. The Italian rags for the most part find their way across the Atlantic; but as the Natives of India never quit their clothes till they are rotten and even then make them up into quilts, the speculation is not likely to be profitable.

The *Bombay Times* states, that preliminary steps have been taken to establish a branch of the Bombay Bank in Calcutta, and that business will commence as soon as a sufficient number of shareholders have been found to form a Board of Directors.

MONDAY, NOVEMBER 20.

The dawk edition of the *Hurkaru* on Saturday, gave an extract of a letter from Lahore, the purport of which was that Heera Singh, and Lena Singh Majeteea had quarrelled; that the former was in the fort, and that the latter with the father of Now Nehal's widow, had attacked it with a large force and upwards of a hundred guns. But after the specimens we have had of spurious information systematically despatched from the Punjab, we are constrained to receive all news from the scouts, with some mistrust.

The *Agra Ukhbar* has revived the report that the Governor General intends to establish the Supreme Government, at Agra. The Supreme Government is coveted both at Bombay and at Agra, but the present Ruler has no idea of removing it, and we question whether its seat will be disturbed for a very long time to come.—*Friend of India.*

THURSDAY, NOVEMBER 23.

The *Bentinck* Steamer so anxiously looked for arrived off Town this afternoon.

OVERLAND MAIL.

Englishman Office, 6 A. M. *Friday 24th Nov.*

The Express has just reached Calcutta.

The mail via Marseilles did not leave London before the 6th.

The Queen had returned from her visit to France—and had taken her departure to pay the same compliment to the King of the Belgians.

The public suspense, entailed by the non-delivery of the mails which were lost by the *Memnon* was not relieved until the 31 October, when the intelligence reached London.

The non-arrival of these mails occasioned much speculation upon the possible cause of detention—and has produced a movement among the Mercantile classes generally who have taken the subject up energetically, and who expect to obtain a much improved arrangement for the future transmission and receipt of the India Mails "Out of evil" says the adage, "good sometimes arises."

The *Loodhiana* Steamer built for the navigation of the Indus is completed.

The subscription to assertain the fate of Col. Conolly and Capt Stoddart have not exceeded £244, Lord Aberdeen has promised his aid—and Colonel Sheil has instructions to prosecute the enquiry.

The death of Schah Kamran of Herat is announced.

In Commercial matters, it is the general impression that an improvement has taken place.

The sale of Cotton in Liverpool on one day, (the 2d Oct) amounted to 25,000 bales, and an advance of 1-8 per lb. was established.

Mr. Murray's new publication of books for the Indian Market has given a check to the piratical practices of the American and French booksellers.

Colonel Fawcett's antagonist, and his second have not yet been apprehended, and the matter remains *in statu quo*.

The sudden disappearance of the unfortunate Dyce Sombre, who had been removed to Liverpool for change of air has occasioned a considerable sensation in the quarter in which it occurred.

Lord Cardigan's name again appears in unenviable print upon a charge of intrigue—but the accounts are not to be fully depended upon, and are much exaggerated.

The continuation of the papers on the Development of the Resources of India which will be perused with interest in the *Monthly Times*, embraces a further portion of the "Hindoostanee Railway Report."

Spain continues in a disquiet and anarchical state—while Espartero is enjoying himself in a quiet retreat in Regent's Park.

A Revolution in Greece will scarcely surprise those who have paid any attention to the description of Government which has for so long prevailed there.

The Belgian Army has been reduced—and no regiment is to exceed 900 men—the reduction applies to both Cavalry and Infantry.

The Desert transit through Egypt is in course of gradual improvement, and was passed by the passengers (108) per *Hindoostan* from England in seventeen hours and a half.

Duncan M'Neil, Esq., the Advocate for Scotland, has been returned Member for the Country of Argyle.

Edinburgh is to be connected with London by the continuation of a line of railway, already in a stage of active progress.

The death of Sir M. Wood occasions a vacancy in the representation of London, which it is expected Sir George de H. Larpent may be induced to fill.

The accounts brought by the *Tay* state, that a conflagration at Kingston, Jamaica, has consumed 10,000 houses—the loss estimated at £350,000—the origin unknown.

The *Blundell* had arrived with a detachment of the 59th.

In the East India House Debates the injustice of the Compulsory prosecution of Appeals from the Sudder Dewanny Adawlut, to the Privy Council, imposed on the East India Company by orders in Council was discussed, and the motion withdrawn, upon the assurance that the subject would receive the early attention of the Board of Controul.

An angry correspondence has taken place between Lieut. Col. Outram, and Major General Napier, in consequence of a letter which appeared in the papers disparaging the services of Col. Outram during the Affghan war.

Capt. Charles Farquharson and Capt. Gordon, R. N., are the newly elected Elder brethren of the Trinity House.

The French Ambassador to China was to have sailed on the 15th October for Canton.

Permission has been granted to all ranks who received the Affghan Medals, to wear them throughout the British dominions.

We regret among the deaths which have occurred to notice those of Major W. Richards, of J. R. Dunlop, Esq. of Lieut. Col. W. L. Wood, K H, formerly of the 4th, and of Lieut. Col. A. Cameron, of the 87th; Professor Bell of Edinburgh, Dr. Prior of Dublin, the Right Honorable J A. Stewart Mackenzie Alderman, Sir M. Wood, Gen. Sir T. Brown, R. H.

An account has been received of the discovery in the wilds of America, by the celebrated Naturalist's Audubon of a quadruped hitherto unknown.

Sir Charles Metcalfe who was at Kingston when the last accounts left, and who is as highly regarded in Canada as he was in India had recovered his health; but was still suffering from a cancer in the cheek.

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Boarders, ... 25 „ ditto.

For further particulars apply to the Rector.

SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA: SATURDAY, DECEMBER 2, 1843. [VOL. V.

MONDAY, NOVEMBER 20.

At the recommendation of the Commander-in-Chief, the Governor General has added a Corps to be styled the left wing, to the Army of Exercies, and this has rendered a new disposition of that army necessary, for which however we cannot find room. All appointments are to date from the 25th instant. It was said a day or two ago that some of the corps had been ordered to stand fast, but it is now understood that they march without delay to their stations. Yet the question of peace and war seems undecided. At any rate, the Gungajulee Treasury, is to pay the expense, all the expense of this gathering; not a farthing of it is to fall on the British Government, which is perhaps the reason why the 5 per cents, looking so ambitiously up to nine per cent. premium.

The Military Board has been recast, The Chief Magistrate's services are dispensed with,—indeed it would be difficult to tell why he ever had a seat at it. The Commissary General is to be a member, and his department is incorporated with the Board.

The *Star* continues to follow up the scent after the *Soliman Shaw*, which he says belongs to a very stoical Jew in Calcutta, who affirms she was consigned from Muscat with a cargo of salt, dates, and, sundries, which renders her appearance at the estuary of the Roymungul still more suspicious. The *Star* states that there was long an intimate intercourse between the Imam and the Nabob of Dacca, and that so low down as 1770 the Nabob solicited aid in arms, and munitions of war from the Imam to resist the English. "The correspondence was discovered, and the proceedings instituted against the Nabob on that occasion constitute the first of the *causes celebres*, in which a feudatory had been arraigned for bad faith." The circumstance is quite new to us, and we should take it as a favour if the *Star* would note the work in which it is to be found.

The Great Gun has been mounted upon a stone base in front of Government House, but there is no Dragon The mouth of the cannon points directly at the statue of Lord Hastings. The *Star* is pleased to be facetious on the occasion and makes the gun spout puns as if he were an editor; but we really wish some of our brethren in the City of Palaces would tell the benighted inhabitants of the interior, where the gun came from, what it is intended to represent and why it is put up in its present position.

H. M's. 13th Light infanty reached Loodiana on the 6th instant. A letter from that station published in the *Hurkaru*, states that orders had arrived from Head Quarters requiring every man in the division the 9th Foot excepted, and even including the 13th, to be in readiness for immediate active service. The sick to be left behind with a small guard from each Regiment. Is the 13th to be employed in gathering a few more laurels before it embarks for England?

TUESDAY, NOVEMBER 21.

The *Star* has intelligence from Ferozepore to the 10th instant, which confirms in a great measure the statements which had been previously received regarding the state of affairs in the Punjab. A deadly enmity has, it is said, sprung up between Lena Sing, and Heera Sing; the former is said to have assembled an army of 10,000 men, with which he is watching an opportunity for action. It is expected that Raja Golab Sing will march down upon Lahore to settle matters; but while his back is turned, matters will probably be unsettled at Jumboo. Dost Mahomed, it is now said, has been wounded, not killed; and Akhbar Khan is at the western mouth of the Khyber ready to march upon Peshawur. Meanwhile the Seikh reinforcements who have been ordered thither, refuse, they say, to march.

The *Bombay Gentlpman's Gazette* states, that the Persian Government has resolved to send troops to occupy Karrack, and have pledged themselves to support one of the Seikhs of Bahrein who has asked their assistance.

The *Englishman* states, that Baboo Mootee Lall Seel has, by an act of great munificence and yet with a modesty that would do credit to any one, liberated all the debtors of the Great Jail. We wish the Editor would tell us the amount; after the fact is known, there can be no harm in stating the sum. It is one of the most remarkable features of society in Calcutta, that all these acts of munificence which are done with such blushing modesty, that the man would not have them whispered for the world, always find their way into the public newspapers.

The *Hurkaru* gives an account of the Governor General's visit to the Company's dock yard at Kidderpore last week, with which his Lordship seemed to be much gratified; but his Lordship was of course quite shoked to find, that after so large a sum had been expended on the establishment, there was not a dock large enough for the first class of Steamers, and that Government was still dependent on the private dock yards for their accommodation and repairs. We have heard that another has been contemplated. Why not make it large enough for the largest, for an 1800 ton Steamer, if necessary?

The *Hurkaru* gives an account of another batch of returned Coolies, recently brought by the *Water Witch*. They were not in so plump and flourishing a condition as those which preceded them Nine died on the passage; four others immediately after landing in the Howrah Hospital. They were also poor, three of them having had only 27 Rupees each. Government should look into the matter and make it the subject of special reference to the Mauritius authorities. It is quite possible that the deaths may have been occasioned by neglect.

WEDNESDAY, NOVEMBER 22.

No Mail yet—the 22d the Bombay Steamers are become insufferably dilatory, and the sooner the Court of Directors adopt the common sense plan of employing the Steam Navigation Company's vessels from Suez to Galle, Madras and Calcutta with a branch vessel from Aden to Bombay, the better.

The *Maidstone* is announced this morning, from the Cape in a month and twenty-one days. She is one of the best London vessels. and we hope her arrival will be the precursor of all the other vessels which are now due.

THURSDAY, NOVEMBER 23.

A correspondent of the *Englishman*, rather overburthin with capital which he is anxious to employ in a profitable way, asks whether rags were ever imported at Serampore from Europe. To

which we reply what they were ; but that they were found to be more expensive than the rags which were obtainable in India. In Europe the only thing which they look for in rags is their strength, as the dirtiest can be bleached white as the driven snow by Chlorine gas, but unfortunately the rags furnished by the Hundred Millions of British subjects in the East, are deficient above all things in that one quality of strength.

Mr. George Thompson has left Delhi, having as the *Delhi Gazette* says, settled every thing with his Majesty to his own satisfaction.

Sir Richmond Shakespear received charge of the Gwalior Residency from Col Speirs on the 30th ultimo. The latter took his departure immediately for Nagpore.

FRIDAY, NOVEMBER 24.

The *Bentinck* has made a very splendid voyage. She was only *sixty-four* days under steam from Southampton to the Sand Heads. She was detained on the route *twenty four* days yet reached Calcutta in less than three months.

Mr. George Clerk, late Lieut. Governor of the North West Provinces, has left Simla, and embarked for Calcutta at Gurmookteshur Ghat. He returns to England by way of the Cape.

Sir Joseph Thackwell has been appointed to command the Cavalry division of the army intended to operate agaist Gwalior.

By the latest accounts from Moulmein we learn that the Commissioner has suspended Capt. Corbyn, the Master Attendant at Amherst, and established a land post between Mergui, Tavoy, Amherst and Moulmein.

The *Rustomjee Cowasjee* has brought round from China the remnant of the Company's Staff Col. Wilson, Capt. Davidson and Lieut. Ochterlony. The Settlements there are now placed upon the usual colonial allowances given by the Crown, which fall far short of those given by *our* Honorable Masters.

Sir Henry Pottinger has appointed Major Pottinger, an extra Aid-de-Camp, and it is said will send him home with the Supplementary Treaty. This treaty, it appears, provides that all foreign nations trading with China shall enjoy the same privileges which have been granted to the English, and that if any fresh privileges should be granted to foreigners, the British may claim to participate in them.

The Bombay papers hint that an American fleet will congregate at Canton, and that the Envoy will demand of the Chinese Government reparation for injuries committed in the seizure of some opium on American ships. We thought brother Jonathan *repudiated* the opium traffic, quite as much as he does the repayment of the loans made to some of the states.

SATURDAY, NOVEMBER 25.

The *Hindoostan* Steamer arrived at Madras at day light on the 19th, having made the voyage from Garden Reach to that Port, in four days. Capt Engledue has been very successful in expediting the passage of this vessel. On the former trip, she did not leave the Pilot, till the third day after leaving town.

MONDAY, NOVEMBER 27.

Lord Ellenborough left Barrackpore in the State Boat, towed by the Hoogly Steamer, on Saturday a little after two in the afternoon. A bar of sand on the Barackpore side of the river obliged the vessels to take the deeper channel on ourside of the water. His Lordship was on deck, and appeared to look with some degrees of interest towards the office of the *Friend of India* as he passed in front of it. We stood on the bank of the river to return the compliment, musing at the same time on the thrones the Governor General would probably overturn before he again returned to his country seat. At Hoogly he disembarked, and entered a non-descript kind of conveyance, in which he is to be propelled by human labour to Agra. Strange that after having held Bengal for nearly eighty years, there should not be a decent carriage road for the Governor General of India to travel on.

The *Floraville*, which has brought up Mr. Blundell, the Ex-Governor of Moulmein and of the Straits settlements, grounded on her way up last Saturday, on the "James and Mary" and foundered; all hands are saved but one. We believe it will now belong to the province of the Superintendent of Marine to urge on Government the immediate necessity of blowing her up, to prevent the obstuction of a channel at all times narrow and dangerous, but which will be rendered ten times more so, unless steps are taken to clear away the wreck. We are extremely sorry to find how great a loser Mr. Blundell has been by this calamity. All the property he brought round with him has perished. His English library may be re-placed ; But not the valuable Burmese library which he had been many years in collecting.

The *Delhi Gazette* gives the important intelligence that Rajah Golab Singh has at length arrived at Lahore with 20,000 of his well disciplined mountain soldiers, and has assumed the Government of the Punjab. He has at once refused to accede to the pecuniary demands of the refractory troops of Heera Singh, which have been urged with such insolent importunity, and willdoubtless put them down by force. All the foreign officers including General Ventura, are to quite the service.

TUESDAY, NOVEMBER 28.

His Excellency, the Commander-in-Chief reached Agra on the 18th where he found Col. Sleeman and Sir Richmond Shakespear. Mr. Thomason, the newly appointed Lieut. Governor, had also arrived there, but intended shortly to leave it on revenue duties in the north. The arrival at the station of Baboo Dwarkenath Tagore is also announced. The *Agra Ukhbar* states, that Col. Speirs had arrived at Agra, having made an unsuccessful attempt to pass through the Gwalior states to Nagpore. The policy of removing this officer who is so intimately acquainted with Gwalior affairs, and also Major Lawrence, whose knowledge of the Punjab is second only to that of Mr. Clerk, just at the time when we are about to enter upon negotiations with those states, which may end in war, is very questionable. Their successors cannot be supposed to have their local experience.

The Madars papers state, that orders had been unxpectedly and peremptorily received from Lord Ellenborough by the Resident at Hydrabad to despatch seven Regiments of Cavalry and Infantry to some place in the vicinity of Elichpore. No one seems to know any thing of the object of this contemplated movement.

A correspondent of the *Hurkaru* states, that Government have thrown out the proposal of two out of four of the Magistrates of Calcutta to raise the House Tax from Five to Six and a half per cent. The same writer states, that the collection of the Tax, which is now performed by salaried officers, costs nearly 15 per cent. ; and suggests that it might be done for half that sum by a percentage.

WEDNESDAY, NOVEMBER 29.

The *Bombay Times* informs us that the September periodical publications which had been left behind at Suez, have been brought on now ; and that the October Periodicals have been left behind at Aden because the Commander of the Steamer considering them as Merchandize fancied he was precluded by his orders from bringing them on.—*Friend of India.*

SUMMARY OF INTELLIGENCE.

No. 24.] CALCUTTA: SATURDAY, DECEMBER 9, 1843. [VOL. V.

THURSDAY, NOVEMBER 30.

We are happy to find from the *Delhi Gazette* that "Bundlekund appears to be in a settled state."

Golam Alee Khan has been appointed Grand Vizier of the Emperor of Delhi. He has made his own terms, they say, with his master, and has the entire management of affairs under his control. These affairs no longer embrace the external and internal relations of India, but are simply confined to the disbursement of a few lakhs of Rupees a year.

The *Englishman* announces that the sole right of reprinting Martin Chuzzlewitz in India has been purchased of Champman and Hall, the booksellers, by the Proprietor of that journal. Dubtless the exclusive republication of any work of Dickens will give value to any paper, but experience teaches that no paper can safely rely on these borrowed sources for the increase or even maintenance of its circulation, and that a large and accurate knowledge of Indian affairs, a sound judgement, a nervous style, and impartiality of views are of themselves quite sufficient to insure extensive popularity, and that without these qulifications no paper can long stand its ground.

There is little news from the Punjab this morning. Only, it is said that the foreign officers are more than ever anxious to quit the scene of trouble and uncertainty which the Punjab now presents, and that Heera Singh has resolved to detain General Ventura as security for the 27 lakhs of Rupees which General Avitabile is said to have taken out of the country.

FRIDAY, DECEMBER 1.

The Temperance Society of Calcutta, has resolved to open a second Temperance Tavern in Grant's Lane. One has already been opened in Radha bazar, and has, we suppose met with sufficient encouragement to induce the benevolent projectors to venture on a second.

A meeting of the Chamber of Commerce was held yesterday to urge on the Home Authorities not to adopt any plan of Steam Communication that did not embrace the direct line between Suez and Calcutta.

Intellignce has been received that the two parties have come to an engagement at Gwalior, in which the adherents of the Khasgee wallah were defeated. He was loaded with irons and sent to Dholpore to Col. Speirs. Yet we were told last week that the Colonel had made over the Residency to Sir Richmond Shakespear and had in vain endeavoured to pass through the Gwalior states on his way to Nagpore, and had in consequence proceeded to Agra. The delivery of the Khasgee, it is supposed, will put an end to all hopes of earning any ribbons or crosses in the battle field, and lead to the immediate acceptance of our terms, which embrace the disbanding of all the troops of the state.

An address to the Sheriff is in circulation requesting him to call a meeting of the Inhabitants of Calcutta, to consider the present position of Steam communication, and to adopt such measures as may be necessary to secure a permanent direct communication by Steam between Calcutta, Madras, Galle and Suez.

SATURDAY, DECEMBER 2.

The *Star* states, that it is rumoured that Raja Golab Sing intends to withdraw altogether from Lahore with Heera Sing to his own dominions in Jumboo, and to leave the Seikhs to fight the matter out among themselves. For this determination the public was fully prepared. At Lahore he will always be exposed to a collision with our Government. In his Hill territories he may maintain his position free from all interruption, and even take an opportunity of carving a slice out of the Chinese empire for himself.

The following is the number of letters and papers received by the slow *Cleopatra* at Bombay:

	Letters.	Papers.	Boxes.
Via Falmouth, ...	17,594	22,240	60
Via Marseilles, ...	4,048	8,764	27
Foreign, ...	1,279	4,500	11
Total Letters, ...	23,221	35,504	98
Total Papers, ...	35,045		
Total Covers, ...	58,725		

It will thus be seen that the interest we feel in home affairs, is three times as great as the interest felt at home in Indian affairs Ten thousand of our newsappers is the average limit of transmission while we continue to receive more than Thirty-five thousand. We wish some of our contemporaries in Calcutta would contrive to obain from the Post Master General or the Deputy, the number of letters brought on the *Hindoostan*. This they can easily do, for Lord Ellenborough's Proclamation against the communication of intelligence of which an officer may become officially cognizant, was issued from the *Foreign Department*, and refers exclusively to papers and intelligence of a high political character. It has nothing whatever to do with the Home Department, to which the Post Office belongs.

The *Agra Ukhbar* just received, says: we have just heard that another fight has taken place at Gwalior, but the Khasgee is sent to Dholpore. It is somewhat singular that not one of the papers as far as we can recollect, has told the public who this most formidable Khasgee wallah is; who was his father and his grandfather; what are his resources and his pretensions, and how he got into power.

The Madras papers state, that the new Act forbidding the embarkation of Coolies from any port but that of Calcutta will be particularly hard upon the wives of a great many labourers now at the Mauritius who are most anxious to join their husband We think the Editor is wrong. The Act forbids only the exportation of labourers, which means men it says nothing of women, and no Captain would take the wives and children of those who are on the island could be considered as infringing the law.

MONDAY, DECEMBER 4.

Major General Churchill—whom some of the papers murdered a few weeks ago—has joined the Commander-in-Chief at Agra, so that his Excellency is now surrounded by the whole of the superior Staff of the Bengal Army.

The *Hurkaru* states that a large House of business in Calcutta, sought the protection of the Insolv

Court on Sunday last, but that no order was passed by the Court, on which account the name is suppressed.

The *Hurkaru* has received intelligence that the Khasgeewalla whom they were conveying to the British Resident has been rescued. But the *Agra Ukhbar* says that it is rumoured in the city that he made his escape and that it was effected by collusion.

On Saturday last, the members of the extinct firm of Fergusson, Brothers and Co. were respectively sworn to the truth of the schedule of the separate estate of each, and then in due form discharged without any opposition whatsoever.

The *Englishman* says that Heera Sing, when General Ventura applied to him for leave of absence, adopted an ingenious contrivance to make him responsible for the 27 lakhs of Rupees taken out of the country by General Avitabile, by sending to him for 100 Rupees a day; at which rate he would be nearly *Eighty* years paying up the whole sum.

TUESDAY, DECEMBER 5.

The seventh and last Criminal Sessions of the year was opened yesterday. The Chief Justice and both the Puisne Judges were on the bench. Sir Lawrence Peel charged the Grand Jury, commented on the lightless of the Calendar, and said that with one or two exceptions all the cases were of a trivial nature. His Lordship also stated that the Magistrates had been much more careful in wording the committals than they had formerly been.

A Board of Officers has been appointed to assemble to-morrow morning in Fort William, to enquire whether the uncommon sickness which prevails in the 10th Foot arises from their location.

The Mussoorie Bank has just declared a dividend of 12 per cent., and determined to increase its capital Stock to the sum of Five Lakhs of Rupees. The existence and flourishing condition of a Bank in such a nook as Mussoorie, where there is no commerce requiring assistance, is a remarkable circumstance. It has been determined by the shareholders to adopt the rules of the Agra Bank as it respects Loans, Deposits and Mortgages. The Bank is therefore the medium of accommodating the officers of the public service with loans on good security, from the stores of others officers who have accumulated a little capital,

The *Hurkaru* states it as the opinion of those who are entitled to form an opinion in the North West Provinces that the present movement of the Governor General to Agra, is occasioned chiefly by the unsettled state of things in the Punjab. We learn from the same source that terms have been proposed to the Authorities at Lahore, and that they consist only of a demand for the reception of a Resident at Lahore, and the right of marching troops through the Punjab to Peshawur, if necessary. As to the former, it is not many months since Mr. Clerk was appointed Envoy to the Court at Lahore, and the subsequent withdrawal of the Envoy, and the substitution of a mere Agent in his stead was understood to have originated in objections offered by the Court in Leadenhall Street, not by the Court of Lahore. As the latter requisition, we thought Lord Ellenborough had washed his hands clean of Afighanistan, and had for ever established the Indus as the ultimate and impassable limit of our movements.

WEDNESDAY, DECEMBER 6.

The Preliminary Steam Meeting was held yesterday morning at the Town Hall. There was a very large attendance. Mr F. Milet was in the chair. The business of the meeting was comprized in the following Resolution that "it be referred to a Committee to prepare resolutions to be laid before a General Meeting to consider what steps should be taken with reference to the communication lately made by the E. I. and China Association on the contemplated arrangements for altering the present line of Steam Navigation between India and Great Britain" The names of the gentlemen appointed on the committee are the following:—Messrs. W. P. Grant, Elliott, C. B. Greenlaw, L. J. H. Grey, T. Leach, Remfry, Lieutenant Colonel Taylor, J. Hume, Stopford, Colonel Forbes and Newcomen.

The *Delhi Gazette* just received gives information from Cabul to the effect that Dost Mahomed was becoming daily more oppressive and unpopular, and less able to maintain his position. He had sent a letter to Peer Mahomed Khan at Peshawur, ostensibly condoling with him on the death of Shere Singh, but secretly instigating him to revolt. The fact of the Dost's weakness is distinctly proved by his inability to take advantage of the present favourable opening for regaining Peshawur. A report prevailed at Loodiana on the 8th of November that a large body of the Khyberees had come down and attacked Jumrood, and that 500 of the garrison had been killed. It is said that Tez Sing, the commandant at Peshawur sallied out with a large body and drove back the Khyberees.

The Candahar Sirdars have begun to read the Khootha and coin money in the name of the King of Persia. It is distinctly stated that Meer Morad Ali, our Ally, to whom we have made over nearly half Scinde, is in treasonable correspondence with these Sirdars, and has promised to kick up a dust at Khyrpoor, if they will attack Shikarpoor.

General Ventura has succeeded in obtaining leave at last from the Seikh Government, and is packing up as rapidly as possible for Loodiana. He is leaving the Punjab for ever, in which he shews his wisdom.

A meeting of the Indian Shareholders of the Peninsular and Oriental Steam Navigation Company is to be held at the Town Hall to-morrow at 3 P. M. when Capt. Engledue will doubtless afford some explanation of the movements of that Association, which have created so much anxiety in Calcutta and Madras, afforded so much satisfaction to the community at Bombay.—*Friend of India.*

CATHOLIC BOOKS.

Messrs. D'Rozario and Co. have received a few copies of the following works by the *Agincourt*:

Milner's End of Controversy, complete, 12 as.
Challoner's Meditations for every day, 2 vols. 1 re. 8 as.
St. Liguori's Preparation for Death, 2 rs 8 as.
Kempis's Soliloquy of the Soul, 2 rs.
Catholic Choralist, with Music, 2 rs.

St. Xavier's College.

No. 22, Chowringhee Road.

Day Scholars, at ..... 8 Rs. per month.
Day Boarders, ... 16 „ ditto.
Boarders, ... 25 „ ditto.

For further particulars apply to the Rector.

Printed and published by P. S. D'Rozario and Co. No. 8, Tank Square, Calcutta, every Saturday Morning. Price One Rupee per month, or Ten Rupees per year, if paid in advance. Subscriptions also received by Mr. W. L. Johnston, *Madras*; Mr. M. A. D'Mello, *Bombay*; Mr. G. M. Frederick, *Singapore*; Mr. J. P. De Murat, *Penang*; Mr. T. Bonnefoy, *Mauritius*; Mr. D. B. Anandappa, *Ceylon*; Mr. E. Abreu, *Moulmein*; Mr. R. P. Stowell, *Agra*; *and* M. J. A. Smith, 14 *Soho Square, London.*

SUMMARY OF INTELLIGENCE.

No. 25.] CALCUTTA: SATURDAY, DECEMBER 16, 1843. [VOL. V.

THURSDAY, DECEMBER 7.

Intelligence has been received from China to the 26th of October The Supplementary Treaty has been ratified by the Emperor, and ordered to be carried into effect, without waiting for the signature of Queen Victoria. This token of confidence in British faith is very gratifying. It is pleasing to find that Major Potinger, who left India under the capricious frown of the Governor General, has been nominated to convey the Treaty to Her Majesty. Thus the injustice to which he was subjected by the Head of the Government in India, has been in a great measure redressed, and the Hero of Herat and Chareekar, the individual to whose exertions at Bameean we are indebted for the liberation of prisoners, one of the the objects of the expedition to Cabul, will make his first appearance at the Court of England in association with the final treaty concluded by his illustious uncle, with the Empire of China.

Last night's *Calcutta Gazette* contains the draft of an Act repealing Reg. 9, of 1808, which had become obsolete, from its extreme severity. This was the Act passed when dacoity was at its height in Bengal, which inflicted such extraordinary penalties on those who refused to surrender. It was under this Act that a Native was recently subjected to long transportation for not appearing when summoned, which punishment Mr. Bird wisely remitted.

The Honourable the Court of Directors have sent out a despatch to "our Governor of the Presidency of Fort William in Bengal, informing him that Southampton had been made the port of arrival and departure of the Indian Mails sent by the Mediterranean, and directing that the "immediate and particular attention of your Post Master General be called to this alteration" It is much to be regretted that the Honourable Court did not see fit to announce with the same formalities a far more important alteration, the reduction of the French postage from 2*s* 8*d*. to 1*s*. 8*d*. In that case our Post Master General would have been obliged to pay immediate and particular attention to it, instead of continuing to announce the old rate for months after it had been abolished. As the post Master has now done with the Governor General's journey to the Upper Provinces, perhaps he will find leisure to publish the amended rate which has not yet appeared.

FRIDAY, DECEMBER 8.

The accounts from Sukkur are still of the same melancholy character, and the troops are saved from annihilation only by the moderation or fears of the Belochees. Each Regiment has still 500 in hospital.

The Honourable Caleb Cushing, the Envoy from the United States of America, to the Emperor of China, after having been most honourably and most hospitably treated at Bombay by the Government and the community, has embarked for the Celestial empire, where the Brother of the Sun and the Moon does not by any means wish to see him,—and will contrive to evade a meeting by referring him to the 8th Article of the Supplementary Treaty with Great Britain, and sending him back to Washington.

The *Englishman* says there was a report yesterday of an outbreak in Nepal. We have heard of no other outbreak than one of regret at Mr. Hodgson's approaching departure. The Durbar was loading him with tokens of their esteem and gratitude.

The *Star* says, that final arrangements have been determined on for the occupation of Scinde by Bengal troops, and that the several Regiments will proceed to their destination immediately.

Mr. George Thompson has arrived in Calcutta and embarks on Friday morning in the *Bentinck*.

The *Englishman* states, on the authority of a letter from the North West, that three French officers had arrived at Cabul with the intention of forming and disciplining a force for the Affghans, as their countrymen have done in the Punjab They could not have arrived at a time when their aid will be less prized.

The Governor General, it is said, intends to proceed forthwith to the banks of the Sutledge, doubtless Ferozepore, the scene of last year's festivities; but apparently with a different object; not to receive a triumphant army on its return at the foot of the bridge, but to send an army across it to gather fresh laurels. The Post Office authorities are said to have received orders to lay bearers between Agra and Umbala. A letter from this latter place published in this day's *Hurkaru* seems to hint that Lord Ellenborough has demanded the session of the states belonging to the Sikhs, that it is to Runjeet Singh's successor, on the left bank of the Sutledge. These estates were acquired by the late ruler by gradual encroachments and are estimated to yeild, if we remember right, a revenue of about 12 lakhs of Rupees a year. They were guaranteed to Runjeet Singh, more than thirty years ago. It is said that Heera Singh is quite willing to resign the lands, but that Golab Singh peremptorily refuses to give them up and even threatens to cross the river if we should attempt to occupy them.

The *John Hepburne*, which has come in from Rangoon, brings accounts of a very serious outbreaks of the Cholera at Ava; to which the King's second illegitimate son, and one of his ministers well known to be very inimical to us, have fallen victims.

MONDAY, DECEMBER 11.

The last sale of Indigo at the Indigo Mart, is said to have gone off with spirit. The average price of about 100 maunds of Kishnaghur Indigo was 150 Rs. the factory maund; the average of Tirhoot, about 105.

An attempt is said to have been made to carry the young King of the Punjab, Duleep Sing, across the Sutlegde into the British dominions. Two of his uncles endeavoured to corrupt the troops, but in vain; they then laid a horse dawk from Lahore the river, but the project was discovered before the could put it into execution. They were seized and thrown into confinement, and the young lad was reinstated on the Guddee. After this Heera Sing and Golab ordered a body of troops down to the Sutlege to watch the fords, but they mutinied and refused to go. It must however be remembered that all intelligence from the Punjab must be told three

times by three independent witnesses before it is entitled to credit.

H. M's. 13th Foot embarked at Ferozepore for Scinde on the 24th, it is said *in high spirits!* It would seem as though Sir Robert Sale had proceeded with the Regiment in command of it.

The *Star* publishes a letter from Sukkur, which states that Sir Jasper Nicolls and family, with Col. Luard, had reached that station on his way to Bombay. He had written from Bhawulpore to request that no other mark of distinction should be shewn him but the salute due to his rank. Even that, owing to the universal sickness, could not be shewn him. In fact the army may be considered as broken up by the effects of the climate. So many officers had been obliged to leave the station, that there was likely soon to be a Brigade of sick men without officers. Of 164 Artillerymen who left Ferozepore not long ago, 60 have been consigned to the grave. Rain was expected in the next month, when the Medical men predicted the Sepoys would die like rotten sheep.

TUESDAY, DECEMBER 12.

The great Steam Meeting yesterday afternoon was attended by more than 400 persons.

The *Star* states, that preparations are again going on for the siege train at Agra, which is to be on a larger scale than ever. The whole force was calculated to assemble there by the 4th; the Governor General would reach the station by the 10th, and it is said that the force would be in motion towards Gwalior by the 12th.

—The *Hurkaru* states, that the attempted flight of Duleep Singh, and the subsequent mutiny of some of the Sikh troops is confirmed. Golab Sing and Heera Sing are still at the capital, enlisting troops, in consequence of the consternation created by the large force we are gathering on the Sutlege. The same accounts state that Akbar Khan was at the Western extremity of the Khyber, ready of course to fall upon Peshawur.

WEDNESDAY, DECEMBER 13.

The *Hurkaru* states that the mercantile firm, which was mentioned in its law report some ten days ago as having sought the protection of the Insolvent Court, was that of McGregor, Hunter and Co.—*Friend of India.*

ST. JOHN'S COLLEGE.

INTALLY.

To open on the first of January, 1844.

The Very Rev. Dr. Kennedy,
Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate all demand, that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of labourers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate.

The Archbishop, Vicar Apostolic although for a long time, deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes, were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if through a singular manifestation of the Divine Goodness, a House and Demesne had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 100,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes, can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure, for the Bengal Mission, an Institution, which, with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Heralds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by concursus, or according to merit to be ascertained by examination. For the present young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object, for which the Seminary is established, and to give time to the Anglo India Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin languages and Methematics, as will qualify them to complete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with, Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing Arithmetic, &c. English Grammar, Geography, History, the use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payment to be made quarterly in advance, and a month when once entered upon to be charged for in full. No extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bedroom furniture.

Reference for further information to be made to the Principal of the College.

NOTICE.

The Treasurer for the Society of the Propagation of the Faith, having written to the Bishop to request that the account of the receipts in the Bengal Vicariate for the last twelve months should be adjusted, the Bishop requests that all sums received for that Society may be immediately transmitted to him

Catholic Cathedral House,
March 21, 1843.

St Xavier's College.

No. 22, *Chowringhee Road.*

Day Scholars, at ..... 8 Rs. per month.
Day Boarders, ... 16 „ ditto.
Boarders, ... 25 „ ditto.

For further particulars apply to the Rector.

Printed and published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 26.] CALCUTTA: SATURDAY, DECEMBER 23, 1843. [VOL. V.

THURSDAY, DECEMBER 14.

Amongst the notices of Marriages appears the first celebrated in Calcutta by the Ministers of the Free Presbyterian Church, who have thus taken their place with the Dissenters in asserting their right to marry, even without an extension of the new marriage Act to India.

A handsome silver cup has been presented by the Assam Company to Captain F. W. Smith of the *Seetakoond*, in acknowledgment of his services in taking their Steamer twice to Allahabad, so as to establish her character

The *Star* mentions a rumour as current for some time past, derived from private letters by the last mail, that it is the intention of the Court of Directors at last to grant an increase of European Officers to the Indian Army. The increase is to be made by the formation of a second grade of Captains, giving each Regiment a number of second Captains eventually to equal the present number of Captains, but to be promoted gradually as young officers are sent to occupy the inferior ranks. Opposition to the measure is, however, anticipated from the Home Government, as the premier is said to be determinedly opposed to any increase of the Indian army, either officers or men, because of certain new arrangements intended at the expiration of the present charter.

A letter in the *Star* from Sukkur, of the 27th November, gives a list of thirty-four Officers who had been compelled by sickness to leave the station, and two who had died, within the previous two months. The lives of a detachment of European Artillery, three Regiments and the staff were then intrusted to the care of one medical officer Fever was gradually decreasing; but dysentery was raging as much as ever.

The *Englishman* reports that Sir William Nott left Lucknow on the evening of the 5th Instant with his family, to proceed to sea for the benefit of his health; and that Major General Pollock has gone to Lucknow to officiate for him during his absence—rather a singular arrangement certainly.

The Agra Post Office is to be immediately given into the charge of an Uncovenanted Officer —an arrangement which might be followed elsewhere, and no harm be done.

The *Delhi Gazette* of the 6th instant says, that Camp equipage was preparing at Agra for the Governor General, and that his Lordship's Aid-de-Camp Captain Maclean, with the cook and native doctor reached Agra on the 4 h.

In the same paper there appears a letter from Gwalior, of the 27th November, which states that a meeting of the officers of the Lushkur had been held, at which it was suggested that no opposition should be offered to the British Army crossing the Chumbul, but that feigning a retreat they should get behind the British Force and fall on Agra, Muttra and Delhi. Nothing, however, was definitely resolved on. The last report from Gwalior to the 3d instant, was that Bapoo Seetoleeah has strongly advised the Tara Bhaee, at the earnest suggestion of the Baeza Bhaee, to give up Dadajee; and that Ram Rau Phulkea, Sumbajee, and other deputies at Agra had been instructed accordingly. The superior officers are anxious to give up the Dada, but the men are urgent against the measure.

Baboo Dwarkanath Tagore arrived at Delhi on the 1st instant, and is busy sight seeing. The King left his Palace on the 5th instant, for the first time since he was deprived of the harmless homage of his Nuzzurs; and he received the proper salutes both from his own battery, and from the light field battery in garrison.

So poor is the supply of firewood in Delhi, that the extra demand for funeral piles, in consequence of unusual mortality amongst the Hindoos, has raised the price of the better sort of fuel to a Rupee for two maunds. Government has increased the allowance for planting trees from 1000 to 3000 Rupees, on the Dooab canal; and for the past eight months the planting operations have gone on rapidly.

Letters from Loodiana, to the 3d December, says the *Delhi Gazette*, give the intelligence that Raja Goolab Singh is likely to assume command of all the Sikh troops on the right bank of the Sutlege, to be stationed opposite Ferozepore; that Lena Singh is to command at Phuloor, and Sonchet Singh at Roopur. It is also reported that all the European Officers are to be dismissed from the Seikh service; and that steps are to be taken for putting to death Juwahir Sing, the uncle of the King, who attempted to run off with him.

FRIDAY, DECEMBER 15.

The *Star* reports, that the Siege Train now forming at Agra, consists of 50 pieces of ordnance, (6 of them being Iron 24 Pounders, and 10 of them Iron 18 Pounders,) together with several Field pieces.

SATURDAY, DECEMBER 16.

An advertizement appears to day of the appointment of Mr. James Calder Stewart as successor to Mr. Gordon in the Secretaryship of the Union Bank, subject to the approval of the Proprietors at their next general meeting. Mr. Stewart undertakes his office in circumstances that will afford opportunity for exhibiting every qualification he can possess for the discharge of its duties: and we trust he will shew himself equal to the occasion. As it is, he is recommended both by the excellence of his personal character, and his relationship to one of the kindest hearted men ever connected with the commerce of Calcutta, James Calder: and Calcutta has not been poor in such characters.

At Hickey and Co.'s sale of the 14th, the highest price obtained for Indigo—that of R. C. Bell and Co Nuddea,—was Rs. 152-8

We are happy to see a notice of the near completion of that splendid ornament to the City of Palaces, the Metcalfe Hall.

The *Hurkaru* reports the prevalence of cholera and small pox at Akyab, with great mortality amongst the Native population; Lieut. Staples, of the 68th N. I. had also been cut off by cholera.

The Bombay Government have been under the necessity of advertizing for uncovenanted Surgeons to proceed to Scinde on temporary employment. We are happy to see it stated in the *Gentleman's Gazette* that the sickness in Scinde is not fatal in proportion to its extent.

The Bombay Geographical Society have received their portrait of Sir A. Burnes, from the easel of Brockedon.

MONDAY, DECEMBER 18.

The Calcutta Trade Association have made a valuable contribution to the advocacy of our Steam Cause, in Memorials to the Board of Controul, and the Court of Directors, which will be found amongst our selections.

The Governor General reached Allahabad on the 3d instant, and was expected at Agra on the 11th.

The *Delhi Gazette* of the 9th contains long communications from Cabul, the most important items of which are the visit of the Meer Wullee of Khooloom to the Dost with little welcome—the dismissal of Sufter Jung with four Rupees for his travelling expenses, and every mark of contumely, on his way—the rapacity of the Dost in confiscating the property of a merchant at Attock on pretence that he is dead—and the reception of a studiously brief reply from the Governor General, to the communication formerly reported to have been sent him by the Dost. Every thing asked has been refused yet the Dost has another letter to his Lordship in preparation.

The late appearance of the Nepaulese in the territories of Oude had occasioned orders to the troops at Cawnpore to hold themselves ready for service on the shortest notice. The orders, however were soon withdrawn.

THE NOVEMBER MAIL.

The November Mail, which we were led by the *Bombay Times*, not to expect for several days, has come in unexpectedly this morning, (Wednesday) and we have received by express, a copy of the London *Atlas* of the 4th of November. The only intelligence of particular interest is the prohibition of farther meetings in Ireland and the arrest and prosecution of Daniel O'Connell, for conspiracy and other misdemeanors. We present our reader with the Summary of the *Atlas* and subjoin to it some farther items of intelligence gleaned from the Journal.

SUMMARY OF THE MONTH.

The absence of all subjects of public excitement during the month of September has been fully counterbalanced by the political occurrences of the month that has just closed. The mail which bore to India the tidings of our gracious Sovereign's reception in France and Belgium, and was rife with complaints of the inaction of our Government in respect to Ireland and Wales, had scarcely left these shores when the authorities shook off their lethargy and commenced operations in both quarters. The first measure adopted was to prohibit a great repeal meeting at Clontarf by proclamation—the second, to arrest O'Connell and some of his repeal associates on a charge of sedition founded upon the deposition of a reporter named Hughes.

We hear that preparations are making for the trial of the great Agitator and that counter proceedings had been attempted against the reporter upon a charge of perjury. By a very large class the Government is censured for its present interference, seeing that it has permitted monster meetings to be held, and inflammatory harangues to be delivered, for months past without let or hindrance, therefore in a manner connived at the operations of the repealers. On the other hand it is argued that effectually to arrest the demonstrations making in Ireland, a large amount of physical force, well organized and judiciously placed, was essential; and as this coercive power could not be mustered at an earlier period, there is no sufficient reason for an imputation of indifference to O'Connell's proceedings. It is confidently asserted that Government will fail to obtain conviction against O'Connell simply upon the affidavit of a man who has erred in part of his representations. Meanwhile, Ireland is covered with troops, and her coasts watched by vessels of war. Great activity prevails in the law courts of Dublin, and O'Connell divides his time between preparations for his defence and exhortations to his millions of followers not to violate the public peace.

In South Wales an inquiry, by commission, has been commenced, and some of the "daughters of Rebecca" whose violence was attended with crime, have already come under the cognizance of the law. But here, as in Ireland, commotion has temporarily ceased, pending, as it were, the result of the investigations. The solemn inquiry ordered by Government demonstrates that the grievances of the rustic population have awakened Ministers from their apathy, and riveted attention upon the necessity for soothing measures —and that is something gained.

Alderman Magnay has been elected Lord Mayor of London by a majority of 700, over his closest competitor

The Reverend Dr. Wolff has taken his departure for Bokhara, for the rescue of Col. Stoddart and Capt. Conolly, if they yet survive, and to gather particulars of their death, if they have been murdered. The subscription to defray his expenses has not reached more than 300*l*.

Sir, Archibald Campbell, so well known in India by his campaigns in Burmah, has paid the debt of nature at a very advanced age.

The Duke of Bordeaux, the Pretender to the throne of France has arrived in England with a considerable suite. A regular system of espionage has been organized by the French Government, to watch all his movements.

The election of the free trade candidate for the city of London, Mr. Pattison, was carried by a majority of 165; the numbers being for Mr. Pattison 6532, and for his opponent Mr. Baring, the advocate of commercial restrictions, 6367.

Sir James Shaw, Bart. of the county of Ayr, who had by his industry and honesty, raised himself from the humblest situation in a mercantile counting house to the office of Lord Mayor, and Chamberlain of the City, has died at the age of 80

Lord Ellenborough's proposal to discontinue the system of advances on goods in India, with the view of effecting remittances to England, has created a considerable sensation in the commercial circles in London; but it appears to be generally approved.—*Friend of India.*

ST. THOMAS' CHURCH.

From the 1st of January, 1844, the arrangements with regard to the Pews at St. Thomas' Church will be as follows: —

Persons who wish to secure particular seats in St. Thomas' Church will have to apply to Mr. P. S D'Rozario, who will sell Tickets for 1 month, 3 months, or 6 months, for cash only, at prices fixed by authority of His Grace the Archbishop. Considerable reduction in the former prices has been made in favor of persons taking more than one Chair, or Chairs for 3 or 6 months. Persons desirous of securing particular seats had better apply as early as possible, as the sale of Tickets will commence as soon as they are prepared.

Persons who are indebted for Seats are requested to pay up their arrears before the 1st of January.

Printed and published by P. S. D'Rozario and Co.

will forgive our presumption, we would say that his remarks on "brandy *pany*" are not expressed with sufficient brevity. "It was believed twenty years ago that no sailor could be a sailor except he were supported by the stimulus, not of *grog*, but of raw spirits. The allaying of these with a proportion of water was long looked upon as a dangerous effeminacy, not unlikely to sap the vigor of our seamen" We think the pithy remark of the old Engineer who sat up the first Steam Engine in Serampore twenty-four years ago, rather more to the point; "Sir, nothing spoils Brandy so much as water."

The *Star* states, that Lord Ellenborough was to march with the Army on the 16th, and that his Lordship retains only one member of his personal staff about him, Capt. Maclean; all the others being distributed among the several divisions and brigades as extra aides-de-camps to the several commanding officers. Of the public officer, there will march with his Lordship Colonels Stuart and Sanders, and Messrs. Mansel and Currie.

TUESDAY, DECEMBER 26.

The Ceylon papers mention that the *Hindoostan* arrived at Galle on the 23d of November, a day or two earlier than was expected. She left Calcutta on the morning of the 15th, and has therefore made the voyage to Galle, stopping at Madras, in the very brief space of eight days.

The *Star* gives the number of Cooly emigrants, who have been sent to the Mauritius during the month of October and November. It is not less than 4014. The Agents have certainly made the most of the time allowed for their operations On Monday next all farther exportation of labourers, through the instrumentality of private individuals, will cease.

WEDNESDAY, DECEMBER 27.

The Madras papers state that a spirit of disaffection had been exhibited by the force which lately proceeded from Kamptee to Jubbulpore, consequent on the stoppage of field batta from the date of their arrival at that station. Just as the excitement was becoming troublesome, it was allayed by the following wise resolution which had been received from Madras, "The most noble the Governor in Council observes that the relief of the subsidiary forces contemplated by the Government, was a return within the territories of this Presidency, until which time *full batta* will be continued to the troops."

On the 16th of December, the very day on which the Governor General and the Commander-in-Chief left Agra for Gwalior, Gungadhur Bullalee, the ex-treasurer of the Mahratta Raj, commonly called the the Dada Khasjee walla, was delivered up to Sir Richmond Shakespear, and was sent on to Agra under an escort. This event however has not arrested the progress of our troops. The Gwalior army may yet have one fight for its bread.—*Friend of India.*

ST. JOHN'S COLLEGE.

INTALLY.

TO OPEN ON THE FIRST OF JANUARY, 1844.

THE VERY REV. DR. KENNEDY,
Principal.

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate all demand, that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of labourers in the Vineyard of the Lord, and to secure a succession of good Pastors for the Vicariate.

The Archbishop, Vicar Apostolic, although for a long time deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes, were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if through a singular manifestation of the Divine Goodness, a House and Demesne had not been placed at his disposal, (which cost the late Proprietor the immense sum of about 100,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an Institution, which, with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Heralds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by concursus, or according to merit to be ascertained by examination. For the present young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object, for which the Seminary is established, and to give time to the Anglo India Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin languages and Methematics, as will qualify them to complete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally, in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payment to be made quarterly in advance, and a month when once entered upon to be charged for in full. No extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bedroom furniture.

Reference for further information to be made to the Principal of the College.

ACKNOWLEDGEMENT.

We beg to acknowledge the receipt of the following Subscriptions for the *Herald*: viz.

Sergt. P. O'Connor, 2d Co. H. M's 31st Regt. Ferozepore, to Dec. 1844,	Rs. 10
James Murray, Musgulpore, to Dec. 1844,	10
Michl. Kellcher, Gr. Co. 9th Regt. Subathoo, Aug. 1843,	10

END OF VOLUME FIFTH.

SUMMARY OF INTELLIGENCE.

No. 27.] CALCUTTA: SATURDAY, DECEMBER 30, 1843. [VOL. V.

THURSDAY, DECEMBER 21.

The last accounts received from Lahore which appear in the *Delhi Gazette*, state that the danger of a collision between Heera Singh and Suchet Singh, his uncle, was very imminent; that Golab Singh had done every thing to prevent it, and that he had at length prevailed on his brother to accompany him to Jumboo, and it seems that the result of Golab Singh's advent is simply this, that he marched down the hill with twenty thousand men, and then marched up the hill again with them.

Lord Ellenborough reached Agra on Monday morning the 11th instant, without either Chaplain or Council. He is therefore destitute alike of spiritual or temporal advice, and is left to walk after the counsel of his own will, and he has resolved, like his two predecessors Lord W. Bentinck and Lord Auckland, to see Gwalior; only they went thither with the most pacific views, and were cordially greeted. Our present ruler takes an Army of Exercise, and an enormous battering train with him, and is likely to be any thing but welcome.

An order has been issued by the Durbar of Lahore to confiscate all the jaygeers of Jowaher Singh, the uncle of Duleep Singh.

The general Orders by the President in Council published in last evening's *Calcutta Gazette*, contain instructions from the Court of Directors that Chaplains who have served seven years in India are entitled to a pension of £63 17s 6d, and their widows to one-half that sum. The widows of Chaplains who have actually served seven years in India will receive pensions as widows of Captains; of those who have completed fifteen years actual service, as widows of Majors.

Mr. R. N. C. Hamilton, the Secretary to Government for the North West Provinces, has been deputed on a special mission from the Governor General to Sirsa, and Bhawulpore.

The *Englishman* states, that the *Assam* Steamer now on her way down to Calcutta brings 400 chests of indigo. We believe this is the first instance in which Indigo has had a ride in a Steamer, and we have some curiosity to know the fare.

FRIDAY, DECEMBER 22.

We were most agreeably surprized by the arrival yesterday of the first instalment of the regular Mail from Bombay, in *nine* days. Such despatch is altogether novel. The express arrived in eight days.

The City Article in the *Star* of this morning states, that at the date of the despatch of the November Mail, only the letters sent by the *Hindoostan* had been received in London, and the highest estimate of the present crop did not exceed 140,000 maunds. We question whether even this intelligence was in London, during the October sale, which terminated on the 19th of that month, and at which the finer qualities gave way from 4*d*. to 6*d*. a pound, while the middling qualities supported their rate. Of course, when the exuberance of the crop, which will scarcely fall short of 170,000 maunds—the largest ever obtained—is announced in England, the price of all qualities must recede.

The *Englishman* of this morning publishes that portion of the Essay on the developement of the resources of British India—which he has been giving in successive portions—in wich the cost of the proposed railways from Bombay to Calcutta, and from Bombay to Madras is given. It is estimated at 15 Millions Sterling, fifteen crores of Rupees. The interest of this sum at four per cent. would be 600,000*l* a year, six times as much as would give us Steam Communication monthly direct from Suez to each of the ports in India.

The chief news from Agra given this day, is, that the Gwalior Vakeel had waited on the Governor General, who told him that the terms of peace would be made known under the walls of Gwalior; a reply which would have had a more chivalrous air, if there had been any thing to oppose our march to that fortress.

SATURDAY, DECEMBER 23.

The *Star* of this morning states, that Sir George Pollock was to leave Dinapore on Tuesday the 19th to assume temporary charge of the Residency at Lucknow. His acceptance of this post, and only in an officiating capacity, is an enigma. The Office is little better than a sinecure, and has been held by Senior Merchants and officers of the rank of Field officers, but never has it been deemed equal in dignity to the command of a Division of the Army. The Governor General has recently loaded it with the tinsel trappings of a high sounding name, and the Resident has become his Excellency the Envoy, but this has not removed comparative insignificance of the post, any more than the Empress of Russia's promoting her gun brings into frigates, and her frigates into ships of the line, altered their instrinsic value.

The *Englishman* does not think that the credit of having originated the masterly movement up the Yang-tse-keang which brought the Emperor of China to terms, is due to the present Ministry, or to Lord Stanley. He seems still to give the paternity of it to Lord Auckland, by whom Capt. Bethune was deputed to survey that river.

MONDAY, DECEMBER 25.

The sword subscribed for by the Gentlemen of the Civil Service in testimony of their admiration of Sir Robert Sale's conduct at Jellalabad, is now, as we learn from the *Star*, at Messrs. Hamilton and Co's. The cost was 300*l*.

The *Delhi Gazette*, states, that his Honour the Lieut. Governor arrived at Meerut on the morning of the 12th, so unwell that even the salute due to him was not given. This paragraph refers of course to the late Lieut. Governor, Mr. Clerk, who is now on his way to Calcutta, to embark for England. We hope the next accounts will be more favourable; and that he may live, not only to reach England, but to return to India, where his profound acquaintance with the politics of Upper India, united with the activity and vigor of his character, will at all times render his services invaluable.

There is an admirable article in this day's *Star* on the subject of Temperance in general, and the Calcutta Temperance Sailors' home in particular, which we would recommend to the perusal of all who can lay their hands on the paper. It is pleasing to see a journal, which is usually so much opposed to whatever the Editor deems *cant*, so powerfully advocating the cause of Temperance.—If the writer

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one Faith, one Baptism."

VOLUME VI.

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1844.

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THE

BENGAL

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No. 1.] CALCUTTA: SATURDAY, JANUARY 6, 1834 [VOL. VI.

PASTORAL ADDRESS.

TO THE CATHOLICS OF BENGAL.

PATRICK JOSEPH, *by the grace of God, and the favor of the Holy Apostolic See, Archbishop of Edessa and Vicar Apostolic of Bengal, to the Faithful under his care, wishes Health and Benediction.*

BELOVED BRETHREN IN JESUS CHRIST,

Our gratitude to God, for the abundant blessings, which, during the past year, He has poured upon the Church of Bengal, and our zeal for your future welfare, prompt us to address you on the present occasion. We do so, in order that, by reminding you of the mercies conferred upon you, we may excite you to unite with us in rendering due thanks to the Almighty goodness, and, also, that we may manifest our pastoral solicitude, by calling your attention to those counsels and instructions, which we deem it proper to suggest, for the further advancement of our holy religion.

For, Beloved Brethren, we must ever hold in mind, that the solemn admonition of the Saviour, "No man putting his hand to the plough and looking backwards is fit for the kingdom of Heaven;" we must remember, we repeat it, that this warning is applicable, not only to each individual Christian, but also to the Faithful collectively, who compose or constitute each portion of the Catholic Church.

In compliance, then, with this divine maxim, it is our duty constantly to labour with vigilance, zeal and charity to complete the good work, which God has begun amongst us, and to give to it all the perfection, comprehensiveness, and permanency, which fidelity, on our part, in co-operating with the divine grace, will enable us to bestow upon it.

To impress this truth on our minds and hearts, the Spirit of God, in the Holy Scriptures, re presents the Church, as a garden and as a vineyard, in order thus to instruct us, that unceasing care and exertion are necessary, both to prevent noxious weeds from growing up in it, and at the same time, to render it productive of good fruit, worthy to be presented to the Lord, by whose right arm it hath been planted.

Having thus prepared you, Beloved Brethren, for the fulfilment of what religion expects from you, it is consoling to us to inform you, that in every part of Bengal in which, during the past year, any of our Priests resided, many of those who were to be saved were added to the Church of God, and rescued from the dangers of superstition, or heresy. Upwards of one hundred of the poor children of our community are sheltered, supported and educated in the Orphanage, whilst for the education of children of the middling and the wealthier classes, due provision is made in our Institutions at Serampore and Calcutta. Neither have the wants of the destitute orphan been forgotten in the remoter parts of the Vicariate. At Chittagong, through the pious exertions of the excellent Pastor of that district, several of these beloved little ones of Jesus Christ are also provided for. With the view to enable our Orphan Boys to procure an honest and respectable livelihood, when they shall attain manhood, we have already made arrangements, to have the more mature among them instructed in some useful trade or occupation, and we trust, that we shall soon accomplish a similar arrangement in favor of the destitute female children under our care.

It has long been an object much desired by us to introduce into this portion of the Church of Christ, a community of Religious persons, who, like the Sisters of Charity, would devote themselves to visit the sick, to minister to their spiritual and temporal necessities, and assist in preparing them to receive the last sacraments, in an edifying manner. We have reason to hope, that the day is not distant, when, you, Beloved Brethren, will enjoy this blessing, a blessing, which in Europe, America, and, now, even in Africa, is appreciated as inestimable, not only by Catholics, but even by those who differ from us in religion.

To perpetuate the work of the Ministry in Bengal, and to be enabled to introduce into the Sanctuary a succession of Holy and Learned Pastors, qualified to preside over the Faithful in this Vicariate, we, aided by the munificence of a respected Member of your body, have established a Seminary, from which, through God's mercy, we hope that many important blessings will, in due time, be derived by you. It will be gratifying to your zeal to be informed, that six young Ecclesiastics of approved piety and talents are, by this time, on their way, to enter St. John's College and prepare for the Sacred Ministry.

We invite you, Beloved Brethren, to join in prayer for the speedy and safe arrival of these pious young men, who are leaving all that is dear to human nature, in order to devote themselves here to the service of God and of his Holy Church. Still more earnestly do we ask your prayers, to obtain the same favor for the excellent and estimable Coadjutor, whom the Holy See has chosen to assist us in our labors for your welfare, and for the Priests, the holy Virgins and Monks, who, for the sake of Christ, accompany your future Prelate to this distant and dangerous climate.

Remember, Beloved Brethren, that whilst the treasures of religion and education are copiously distributed, more especially to such of you and your children as reside in Calcutta and its vicinity, there are thousands of your fellow-Catholics dispersed in the several parts of Bengal, who are utterly destitute of any of the blessings which you enjoy. Their little ones ask for bread, and there is no one to break it to them. In the language of holy Job, they cry aloud to you "Have pity on me, have pity on me, at least, you, my friends, have pity on me, for the hand of the Lord hath afflicted me." Oh! yes, their affliction is heavy indeed, for not only has their vineyard been neglected, but its fences have been destroyed, its beauty disfigured and defiled, for "a singular wild beast has been devastating and despoiling it." The savage and many-headed monster of error has roamed undismayed by the faithful watchmen of Israel, for these had perished, and there were none to succeed them through those places, where once the name of the Lord was honored by a pure and holy worship, where the unspotted oblation of the new and eternal Testament had sent up once a sweet odor to Heaven, and propitiated the mercies of the Most High. Be it ours, beloved brethren, to collect together the stones of the sanctuary, which have been dispersed, to rekindle the sacred fire, which, during the spiritual captivity of our brethren, has been turned into thick water, and to restore the blessings of a lawful and holy Priesthood, untainted with the plague spots of heresy, schism, or immorality.

With regard to those of our beloved flock who reside in Calcutta and its vicinity, we earnestly exhort them, to form themselves in each of the parochial districts which have been recently erected, into religious associations, under the immediate superintendence of their respective officiating Pastors, in order to co-operate with the parochial clergy in their labors, to ascertain the number of Catholics resident in each district, the number of Catholic children who frequent Catholic or Protestant Schools of a proselytizing description, the number of the really destitute and deserving objects of our communion, and also the best means to obtain from those who can afford it, regular contributions for the Orphanage, the Free Schools, the Society for the Propagation of the Faith, and the establishment of new Missions throughout the province of Bengal. We particularly exhort and implore the educated and religious portion of the people of Calcutta in particular, to encourage their poorer and less instructed brethren, to send the children of the latter to the Catholic Male and and Female Free Schools, established in the principal parts of the city, and not to barter the salvation of the little ones of Christ, who were baptized in the Catholic Church, for any paltry mercenary retribution, which, in their regard, must be deemed the wages of iniquity.

We also conjure those of our brethren, whose station and example give them deserved influence, to encourage, as far as in them lies, the regular attendance of the adult and young of the poorer classes at Divine Service on Sunday mornings and evenings in their respective public Churches. It is only by the regular ordinary attention of the humbler members of our community to pub-

lic worship and instruction, that their character can be improved, and those habits of virtue formed in them, which will render their profession of the true faith profitable to themselves and honorable to Catholicity.

It is the peculiar glory of our holy religion, that, recognising as it does between all its children a sacred bond of communion which belongs to itself alone, it thus causes them to sympathize and rejoice in the sorrows or success of each other, in every part of the universe, as becomes Members of the same family and the offspring of the same parent. Profiting of this sacred and endearing connection, we now, beloved brethren, lay before you, in the documents annexed to this Pastoral letter, the accounts we have received from the Venerable Bishop of Drusipare, of the cruel sufferings and glorious triumph of our fellow Catholics in Corea, more than one hundred of whom have attested with their blood, their inflexible fidelity to the sublime faith and morality of the Church, to which we have the happiness to belong. From the narrative of this event, so revolting to humanity, but yet so glorious to the cause of truth, you will perceive with delight and holy gratitude to God, that, emulating the heroic fervor of the first Christians, the Bishop, as became his sacred dignity, led on his Priests to martyrdom, and that the precious example of these good Shepherds was courageously followed, not only by several of the ordinary class of the faithful, but also by many tender virgins and young children. We are confident, beloved brethren, that we only anticipate your pious desires, when we ordain that on the Octave of the Epiphany, the feast sacred to the Conversion of the Gentiles, the Holy Sacrifice of the Altar shall be offered up in all the Churches of Calcutta and its vicinity, both to return worthy thanks to the God of Martyrs for the supernatural strength, fortitude and constancy, bestowed by his mercy on these recent witnesses to the Gospel, and to supplicate the Almighty, to render the blood that has been shed, the fertile seed of Christianity, in the country where it was poured forth. We leave it to the piety of our Reverend Brethren, who reside at a distance from Calcutta, to fix a convenient day for their respective congregations for the discharge of the same religious exercise which we have just recommended to your notice.

Now to Him, Beloved Brethren, who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord Jesus Christ, to the only God, our Saviour, through Jesus Christ our Lord, be glory and magnificence, empire and power, before all ages, and now, and for all ages of ages. Amen.

Given at the Cathedral House, Calcutta, on the Octave-day of St. John the Evangelist, 1844.

\+ P. J. CAREW,
Archbishop of Edessa,
Vicar Apostolic of Bengal.

J. X. MASCARENHAS,
Secretary to the Archbishop Vicar Apostolic.

This Pastoral to be read at the public Mass in each of the Churches of the Bengal Vicariate, on Sunday, the 7th instant, in Calcutta and its vicinity, and on the following Sunday in the more remote Churches of Bengal.

By order of the Archbishop,
J. X. MASCARENHAS,
Secretary.

Pondicherry, December 12, 1843.

MY LORD,

Yesterday I received letters from Montchourie. I hasten to make your Lordship acquainted with the important intelligence they contain. They convey to me the official information of the Martyrdom of our humble brethren Mgr. Jenbert, and of Messrs. Chastan and Manbant; they had their heads cut off the 21st September, 1839. I have not received an account of the persecution, it was sent to the Members of the two Councils of "the Work of the Propagation of the Faith" I send to your Grace the documents which I have received, consisting of a letter of Mgr. Ferreol elected Bishop of Belline, and Vicar Apostolic of Corea, which contains the copy of a letter from Mr. Chastan, written before he was placed under the power of the fury of the persecutors, and a P. S. of a letter from Mgr. Berrolles. I enclose in this an authentic copy of each. These two documents speak for themselves, and demand not the slightest commentary. If from one side, we are profoundly afflicted by hearing of the cruel ravages of the persecution in Corea, and the great loss we have sustained in the only three Apostolic labourers that we had, on the other hand we are consoled in our Saviour by hearing of the holy and intrepid faith of these admirable athletes of Jesus Christ, which has rendered them worthy to be placed amongst the Martyrs of the fairest times of the Church, and that Heaven had worked prodigies in favor of these young virgins, who had the happiness of gaining the double palm of virginity, and of Martyrdom. Is it not worthy of the Priesthood of Jesus

Christ to see Priests at the same time Martyrs of obedience, of charity, and of faith? Can one see even in the Martyrs of Europe more of intrepidity, and more of virtue than in the virgin Martyrs of Corea? Do the annals of the Church furnish us in a more striking degree with all the vigour of faith exhibited by young people of 12 years of age? Your Lordship will easily understand that the circumstances attending these glorious martyrdoms cannot be too well made known to the Christians of your vicariate and even to the public. Permit, I pray, the sentiments of affection and of respect of him who is, very sincerely,

My Lord,

Your very humble
and devoted servant,
CL. BONNAND.
Bishop of Drusipare, V. A.

P. S. The Christians of Corea have sent couriers to demand new missionaries. Monsieur Ferreol and Mr. Maistre are waiting at Srastang for a favorable opportunity for going.

Mongolie dans le Conaté de Karlans Bout, 15 Fevrier, 1843.

MY LORD,—I have the pain of communicating that in 1839 there was a cruel persecution in Corea of which Mgr. de Capse and his two dear associates, Messrs. Manbant and Chastan, were the victims. As in all probability you have already, received or will soon receive, a detailed account which Mr. Imbert left, I content myself by transcribing for your Lordship the letter of Mr. Chastan, addressed to our Vicars Apostolic and to our Brethren:—"My Lord, your Highnesses, and Gentlemen, our dear Brethren,—Divine Providence, which had conducted us across so many obstacles in this mission, permits that the peace which we enjoyed should be disturbed by a cruel persecution. The representation left by his Lordship before his entrance into prison, which shall be sent by these letters (it we can find means), will make you acquainted with the cause, the train of events, and their effects. 25 Confessors were beheaded, one died from torments, or from the effects of them; more than 150 are in irons. The number of apostates were not few. His Lordship thought of saving his flock by delivering himself; notwithstanding, as there was no question regarding us in these torments, but only apostatize, and save your life, one feared to irritate them to evil, in lieu of soothing it by presenting one's-self Towards the end of July, having had the happiness of being reunited, his Lordship was desirous of sending us to China, and to go alone to receive the crown of martyrdom."

"This proposition afflicted us exceedingly; the evident danger of death which the Boatmen and their families would run, caused it to be rejected."

"This day, the 7th September, a second order has arrived from his Lordship to present ourselves to martyrdom. We have the sweet pleasure of departing, after having celebrated the last sacrifice. How consoling it is to be able to say with St. Gregory 'Unum ad palmam iter, pro Christo mortem appeto.'

"If we have the happiness of obtaining this glorious crown, 'quæ dicitur suavis ad gustum, umbrosa ad requiem nonarabiles ad triumphum,' perform for us a thousand actions of thankfulness for the divine goodness, and do not fail to send succours to these poor neophytes who will again find themselves orphans. To encourage our dear Brethren who will be destined to replace us, I have the happiness to announce to them that the minister Y., actually a great persecutor, has caused three large sabres to be made for cutting off heads. If anything could diminish the joy which we feel at the moment of departure it would be to quit these fervent Neophytes, to whom we have had the happiness of administering for three years, and who love us as the Galatians loved St. Paul, but we are going to too great a feast that it should be permitted that feelings of sorrow should enter our hearts. We have the honor to recommend these dear neophytes to your ardent charity; accept our humble adieus, our prayers, in union with good works, sufferings, and sacrifice. We have the honor to remain, with the most profound respect, my dear brethren, your very humble and obedient servants and brethren."

(Signed) "J. H. CHASTAN M. A.
"*Corea, the 6th December*, 1839."

P. S.—A few days after our dear brethren were in possession of the crown of double martyrdom of charity and of faith. If the triumph of the pastor was glorious and ravishing, the state of the flock is very sad, very deplorable!

(Signed) J. FERREOL,
Bishop Elect of Belline,
and Vic. Ap. of Corea,

P. S. of a letter from Mgr. Berrolles, Bishop of Columbia and Vicar Apostolic of Seasbourg, written to Mgr. Bonnand, Bishop of Drusipare, Vicar Apostolic of Pondicherry, dated 20th May, 1843.

ONE WORD ON THE SUBJECT OF COREA.

The Coreans, after a silence of three years, have at length given us information regarding them. In 1839, the Saturday, 21st Sep-

tember, the feast of St. Matthew, Mgr. de Capse, M. M. Manbant and Chastan together gathered the crown of the Martyrs. They had their heads cut off,—*Inelyti Israel amabilis et decori in vitâ sua, in morte quoque non sunt divisi*!! Mgr. delivered himself up on the 11th of August, and his associates by his commands, delivered themselves on the 7th September!!! It seems certain that they desponded too soon. Mr. Chastan says they might have concealed themselves, and the Christians consented to receive them.

But they are Martyrs———Mgr. had received, says Mr. Manbant, severe bastinading. They exposed numbers of Virgins of Corea, after having broken their bones and pierced their backs with spears made red hot, entirely naked, in the middle of the great prison, during more than two days, for the purpose of delivering them to the brutality of these swine.

Our Divine Saviour, the spouse of our souls, came to their aid, clothed in superhuman strength; together they defeated ten of these unclean animals, and they were preserved from all evil, from all outrage, and dishonour. These miserable creatures retired confounded and astonished. They had broken their bones, but the following day they found them cured, as well as many other Martyrs. About one hundred Martyrs! The persecution commenced in May, 1839. Now all appears tranquil. Mr. Ferréol named Vicar Apostolic, and Bishop of Belline, shall be consecrated, God assisting, the approaching winter. I cannot say where, for I myself have no habitation, on which I may depend but I dare not hope that either Mgr. Ferréol or Mr. Maistre can enter this year. They are going to attempt another route by the north, I hope it may succeed, after some years, quite close to the Sea of Japan. Amongst the one hundred Martyrs, sixty were decapitated, about forty died under an accumulation of miseries, imprisonment, and frightful tortures,which they endured. We remark, above all, 4 children, aged 12 years, who exhibited the courage and intrepidity of heroes. In general the intrepidity of these confessors may be compared to that of the Martyrs of Japan. I have sent to the two Councils a relation of the persecution; you will read it in the annals.

(True Copies.) CL. BONNAND,
Bishop of Drusipare, V. A.

CONVERSIONS.—During the preceding week, a Chinese youth and a Protestant young woman were received into the Catholic Church in Calcutta.

A WORD OF THE PAST.

In commencing our sixth volume with a new year, we shall direct our readers' attention, briefly, to some of the most interesting events which we have had occasion to notice during the last twelve months. This retrospect is full of consolation for our fellow Catholics; it presents to the minds of our separated brethren abundant matter for reflection; and, while it cannot fail to wound the bigoted enemies of our holy religion, it will gladden the heart of the humane and philanthropic religionist, whatever may be his creed.

Who will not be glad to see two numerous Orphanages, depending for their monthly support on the Providence of God and the charity of men, well supported and flourishing? Who will not rejoice to see Free Schools established in every quarter of this city, and the facilities of gratuitous education extended to the very doors of our distressed brethren, under all the allurements of charity? Who is there so bad a Christian as not to wish to see peace restored, and the unbeliever who had been sitting in the darkness of the shadow of death, enlightened by the admirable light of the Gospel, and made a new creature?

The number of conversions recorded by us during the last year, to the Catholic faith from Heathenism, Mahomedanism, Protestantism, &c. may be about 100, and probably a considerable number has not come to our knowledge at all. We had the pleasure of noticing the establishment, on a respectable scale, of Male and Female Pay-Schools with a branch of the Loretto Convent at Serampore, where there was not a Catholic Institution, in the memory of any one now living, and the discovery of a new congregation of Christians by one of our Missionaries, the Rev. Mr. Barbe, in Tipperah, where, we understand, the Archbishop, Vicar Apostolic of Bengal, is making arrangements for the permanent residence of a clergyman to minister to their spiritual wants. We had occasion to announce the arrival amongst us of several efficient labourers in the sacred ministry, who are now permanently attached to this mission, and, among others, lately, the addition of two priests, several students and lay brothers to St. Xavier's College.

We must not forget the Hindoo College founded by Mutty Lall Seal, and confided to the direction of the Rev. Gentlemen of St. Xavier's College; nor the foundation of St. John's College, Intally, for the education of youths for the sacred ministry, under the patronage of His Grace, the Archbishop, Vicar Apostolic of Bengal; nor the reconciliation of the splendid Church of *the Sacred Heart* at Durrumtollah, under circumstances so consoling; nor the enlargement of

St. Thomas' Church, Chowringhee, and the arrival from Rome of a marble altar for its sanctuary, we believe, the first altar of the kind ever seen in India.

Really, when we enumerate the various literary, religious, and charitable Institutions which have been called into existence, in such rapid succession, under the auspices of our venerated Archbishop, and which continue to flourish in spite of every opposition; when we consider the actual success of the several missions of the Vicariate and their future prospects, and compare these happy results with the apparent inadequacy of the agent's powers; when we look back and reflect on the difficulties that have been surmounted, and on the shortness of the period in which the present state of things has been brought about, we are forced to say of the Archbishop of Edessa, what the scripture says of Josue—"He took and laid waste *with one assault* all the territory, from Gosen to Gabaon, and all the Kings and their Kingdoms, *for the Lord God of Israel fought for him.*"

Like another David, he fights without sword, or spear, or shield; without gold or patronage to allure, or power to terrify, or the press to wound, or the arm of the state to shield him from attack, but still with confidence in the God of armies he advances fearlessly; and when we know that his antagonists have the stature, the strength and arms of Goliath, we should not hesitate to attribute the victory of defenceless weakness over armed strength, to the interposition of Him whose honor is concerned in the struggle, and whose name is invoked upon its issue.

OPENING OF NEW SCHOOL ROOMS AT ST. XAVIER'S COLLEGE.

On Tuesday last the Directors of St. Xavier's College entertained the subscribers to their new suite of school-rooms to a public breakfast. Cards of invitation had been issued for about 150 persons, but, from various unavoidable circumstances, the party assembled could scarcely have been the half of that number. Very shortly after 9 A. M. the company formed in groups, were engaged in inspecting the truly magnificent suite of apartments erected on the premises of the College, to the south of the main building. The new edifice was planned, we believe, by the late lamented Father Irvine, and reflects equal credit on his taste and judgment; that plan has been carried out by Messrs. Burn and Co. in their best style of workmanship. The rooms, seven in number, are all lofty, spacious and airy, and paved with Chunar stone throughout, having a beautiful colonnaded verandah running along their whole length on the north side. At half after ten the company sat to breakfast in the superb hall of the College, where a sumptuous *dejeuné a la fourchette* was spread out.

The Rev. R. Johnson, Rector of the College, was at the head of the table, having Sir J. P. Grant on his right, and J. J. Mackenzie, Esq. on his left. After ample justice had been done to the viands and all the dainty delicacies and good things of the season provided by Messrs. Spence and Co., with their usual good taste and care, the Rev. Rector rose, and addressed the assembled company to the following purport:—

Our Schools being now completed, the Directors of the College have thought fit thus to assemble together the subscribers to our undertaking, in order to afford you an opportunity to see and judge for yourselves in what manner we have acted as to the trust reposed in us, and in what manner your donations have been invested. We, the Directors of this institution, having seen the noble edifices of the Society in Europe constituted for the purposes of education—the superb College of Rome, the beautiful building in Milan, the Public Schools in Fribourg, at Paris, and elsewhere, felt the disadvantages of the damp and unsuitable apartments used as School Rooms by us. The several institutions which I have just enumerated, as well as many others under the management of our Society, were erected either by the munificence of individuals, or by the contributions of the public. The great College in Rome was erected by Gregory the 13th, the College in Paris bearing the name of Louis the 14th, was built by that King, and Henry the 4th, King of France, not only constructed a College for the Society, but, in his zeal for education, and to testify his admiration and approval of the system of education adopted and followed out by the Colleges of the Society, directed that after his death his heart should be buried in the School founded by him, as we read in History. The Directors of this Institution, looking back upon those edifices, and considering the facilities therein afforded for education, felt an anxious desire to emulate their distant brethren, and a solicitude to extend to this country the blessings and advantages of the same education. For this purpose we appealed to the public, and nobly has the call been answered; on our part we venture to hope that we have satisfied the expectations of the subscribers, and that a suite of apartments has now been erected which will form part of a building that will bear comparison with the Colleges of the Society in Europe. One other point, I wish, on this occasion, to bring to your special

notice. In the Colleges I have mentioned education is gratuitous, such is not the case in the English institutions, owing to the difference there in the system of education, which does not accord with our English feelings. Anxious, however, to see the benefits of a solid education widely extended in this country, it is the intention of the Directors of this institution to reduce the scale of pensions at as early a date as may be practicable, and we even venture to express a hope that the day is not very far distant when we shall be able to throw open a number of gratuitous Scholarships to merit and to necessity. In conclusion, in the name of the Directors, I thank you for your generosity, I thank you for the honor you have done us this day by your presence, and we feel grateful for the means you have given us, by your donations, of erecting the suitable range of apartments this day thrown open. I avail myself of the occasion to wish you all health, happiness, and prosperity during the ensuing year.

After the Rev. gentleman had sat down Sir J. P. Grant rose, and spoke nearly to the following effect:—

I think I may be permitted, in the names of the subscribers, to express our entire satisfaction of the very suitable manner in which our humble donations for the advancement of education have been invested, by the erection of the beautiful building we have this day seen. In all matters and on almost all occasions where the interests of education are concerned, I have ever felt, and trust will always feel, the deepest interest. The charge, I may say the sacred charge, of imparting knowledge and of promoting education in this country cannot be intrusted to better hands than the learned and reverend gentleman who presides over this institution and its Directors. Why or how it is that the Society of which the Directors of this College are members is pre-eminently successful in advancing the interests of education and spreading the blessings of knowledge, it is not for me to discuss, but all who are conversant with History well know the fact; witness their efforts and successes in Europe, in America, in this Country, and, I believe I may add, in China. I will conclude, then, by wishing the learned and enterprising Directors of this institution the blessing and the comfort of good health to enable them to carry out their noble intentions, and by wishing them that which will be more prized, prosperity and success to their undertaking for the promotion of learning.

The Company broke up immediately afterwards in high satisfaction.

FOR THE CATHOLIC ORPHANAGE.

Mrs. Hopwood, through His Grace the Archbishop, ...	50	0	0

FOR THE CATHOLIC FREE SCHOOLS.

Mrs. Shillingford's Annual Subscription, ...	100	0	0

FOR THE CATHOLIC ORPHANAGE AT CHANDERNAGORE.

Through Mr. N. O'Brien.

A Native, ...	2	0	0
A Friend to the Poor, ...	1	0	0
Mrs. N. O'Brien, ...	10	0	0
Mrs. G. Steven, ...	10	0	0
F. P. M., ...	5	0	0
R. C. Bell, Esq., ...	10	0	0
	38	0	0

FESTIVALS.

Sunday, 14, Jan.—2nd after Epiphany, Holy name of Jesus d. 2l. d.
Monday, 15,—S. Paul first Hermit, d.
Tuesday, 16,—S. Marcellus P. M. Sem.
Wednesday, 17,—S. Anthony Ab. d.
Thursday, 18,—Chair of S. Peter d. com. &c.
Friday, 19,—S. Wolstan B. d. D. (E. S.) com. &c.
Saturday, 20,—S. S. Fab. and Seb. M. M. d.
Sunday, 21,—3rd after Epiphany, S. Augustin, V. M. d.
Monday, 22,—S. S Vinc. and Anast. M. M. sem.
Tuesday, 23,—Despons. B. V. d. mass.
Wednesday, 24,— S. Timoth, B. M. Sem.
Thursday, 25,—Conv. S. Paul, Ap. d. may
Friday, 26,—S. Polyc B. M. Sem.
Saturday, 27,—S. John Chrys. E.C.D. d.
Sunday, 28,—4th after Epiph. S. Dunstan, E. C. d. (E. S.)
Monday, 29,—S. Franc. Sal. E. C. d.
Tuesday, 30,—S. Mart. V. M. Sem.
Wednesday, 31,—S. Peter vol. C. d.

SELECTIONS.

Harlem.—Mr. Bayley, formerly minister of the Episcopal church in Harlem, N. Y., has recently been to Oxford and Rome. The Evangelist says that he has been so smitten with the beauties of Romanism, that he will come back to this country a Popish priest; and that a certain Congregational minister has also gone to Oxford, and will probably follow Mr. Bayley's track clear round. The sooner the better.—*Presbyterian.*—Undoubtedly.—*Catholic Herald of Philadelphia, August* 10.

THE RIGHT REV. DR. OLIFFE.

BISHOP OF MILNE AND VICAR APOSTOLIC OF BENGAL.

MONDAY the Right Rev. Dr. Oliffe entertained a large and distinguished party at the Victoria Hotel, in commemoration of his consecration as Bishop of Milene *in partibus* and coadjutor Vicar Apostolic of Bengal. The tables were crowded with every delicacy of the season—served up in a style highly creditable to the establishment which was favored on this occasion with the patronage of his Lordship. Indeed we have never seen a dinner table so splendidly, even gorgeously laid out at this was by Mr. M'Cormack. Rare wines flowed in profusion; no expense, spared in providing a banquet which was independent of its tempting varieties of dishes &c., presented so many interesting features to the layman as well as to the ecclesiastic, and which was remarkable in a high degree for a delightful conviviality free from the irksome trammels of cold etiquette. At half past six o'clock the Right Rev. Dr. Oliffe took the chair. His Lordship was supported on his right by the Rt. Rev. Dr. Murphy, Bishop of Cork, the Rt. Rev. Dr. Crotty, Bishop of Cloyne, and Daniel Callaghan, Esq., M. P.—on his left by the Rt. Rev. Dr. Egan, Bishop of Kerry, Daniel Murphy, Esq., Belville, and Nicholas Murphy, Esq., Clifton—The Rt. Rev. Dr. Haly, Bishop of Kildare and Leighlin, and the Rt. Rev. Dr. O'Connor, Bishop of Pitsburgh, the acting assisting Bishops at the consecration were seated at either end of the head table,—The vice-Chair was occupied by Joseph Oliffe, Esq., M.D. Paris. Among the other guests invited were Dr. Porter, Very Rev. Mr. Cronin, O.S.A., Counsellors M'Carthy and Maguire, Rev. Messrs. Browne and Coffey, Messrs. James Sugrue, Carroll, (Carolina), Jervis Deane, Samuel M'Carthy, (Spring Mount),—Henry Barry, (Barry's Lodge,) Captain Curtayne, E.I.C., Edward Collins, J. P., (Toureen Lodge), M. Lenihan, Rev. Messrs. Hay's, Michael O'Sullivan, England (Passage). Messrs. Henry Oliffe, Washington Oliffe, &c. Apologies were received from the Right Rev. Dr. Wiseman, the Right Rev. Dr. O'Connor, Bishop of Madras, the Very Rev. Theobald Mathew, and other eminent dignitaries, expressing unbounded affection and good will towards the newly consecrated Prelate, and their great concern that they were unavoidably unable to attend. The cloth having been removed and grace said;

The Right Rev. Dr. Oliffe rose and said that the first duty which devolved upon him, enrolled as he had been among the Hierarchy of the Catholic Church—was to propose the health of an illustrious Personage, who was himself the head of that church (hear). Fifteen years ago he had the high honour for the first time of becoming acquainted with his Holiness, the Pope, who was then Cardinal, and he had peculiar reasons for feeling towards His Holiness every grateful, every fond, every affectionate feeling, because he (Dr. Oliffe) had ever received kindness at his hands. (cheers). As a Pope there was no second opinion of His Holiness (cheers). The name which he bore—that of Gregory—showed what he was—he was a Gregory in reality (cheers)—for the last thirteen years he had watched with untiring zeal and ever wakeful watchfulness over the Catholic Church in every part of the world. In that course of time his Holiness appointed no less than thirteen new Bishops to sees which had not before existed, in addition to the very many Bishops whom he appointed to sees which had become vacant—he was a Gregory, he (Dr. Oliffe) repeated, in reality—and it was mentioned to him, on the very best authority, that he took the name from that Pope through whose instrumentality, and during whose life-time Austin preached the Christian faith to the people of England (hear, hear). Such was the Pope in his public capacity—the ardent friend of religion—the indefatigable champion of the church—the great benefactor of the faithful—the promoter of every good work connected with the advancement not only of religion, but of literature and the fine arts—such was the Pope in his public capacity. But he could speak of his Holiness also in his private capacity; as the courteous, the benevolent friend—as such he knew his Holiness both when Cardinal Capellari, and since he was raised to the exalted dignity which he enjoyed—and with these feelings he would give—

"His Holiness Pope Gregory XVI. the reigning Pontiff of the Catholic Church" (drunk with all the honors).

The Right Rev. Dr. Oliffe said that the next toast which devolved upon him to propose was the health of Her Most Gracious Majesty the Queen (cheers). He begged to propose that toast in his capacity of Bishop, and as a British subject. He could not say, as he had said respecting His Holiness the Pope, that he enjoyed the privilege of acquaintance with Her Majesty Queen Victoria; but he could, and he would say, that he was one of the most attached and devoted subjects of her Majesty—(loud cheers). He would, therefore, propose the Queen's health, as he had said, in his public as well as private capacity. He was sure that the feelings by which he was actuated towards the Queen were participated in by every one of the hierarchy, clergy, and laity present (cheers). He was sure that there was no second opinion with regard to Her Majesty—that she was what a Queen ought to be—impartial between all her subjects. He would therefore give the health of—

"The Queen" (drunk with all the honors).

The Right Rev. Dr. Oliffe said, that in consequence of the change which had taken place in his ecclesiastical position, it devolved upon him to propose a toast which he was confident would be responded to with warmth by all present. It was the health of Cardinal Franzoni, and the Sacred College of the Propaganda (cheers). This was a toast which he conceived it a duty to propose, because he not only received his episcopal appointment through them, but he had got his education through their assiduous and friendly care (hear, hear). Cardinal Franzoni was known to many then present, and to those he need not say what were the great attainments and the splendid virtues of his Eminence, who now filled the situation which his Holiness occupied before he was raised to the Papal throne. He need not tell what manner of man Cardinal Franzoni was,

to those who knew him personally—but to those who did not know him, he (Dr. Oliffe) would say that he belonged to and was an ornament to that Sacred College, which numbered within its precincts some of the most brilliant lights of the present age—which embraced such men as the Columbo of literature, who discovered the work *Cicero de Republica*; as Mezzofanti, the great living Polyglot, who was fully acquainted with fifty languages—those were but two out of the Cardinals of the Sacred College, which was itself but part of the Sacred Congregation. He would therefore, without further preface give—

"Cardinal Franzoni and the Sacred College" (cheers).

The Right Rev. Dr. Oliffe said that, after proposing the three foregoing toasts he now came nearer home (hear), he came to his native country—and to the city of his birth—(cheers). Absent as he had been for the space of fifteen years from Ireland he returned to her shores with a heart unchanged in affection for the welfare and happiness of her people (loud cheers). But he was unable to speak, from personal knowledge, of the state of the Catholic religion in Ireland—he could, however, speak from what he had heard; and in proposing the health of the Venerated and highly-respected Diocesan of Cork and the Catholic Hierarchy of Ireland, he would observe that as they were so far better acquainted with the merits and virtues of the Right Rev. Prelate who presided over the diocese and the body to which he belonged than he (Dr. Oliffe) could possibly be, he did not consider it necessary for him to descant in that company on their merits (hear, hear.) With respect to the Catholic Church of Ireland generally, he could say that in Rome it was held in the highest possible estimation—that when any of the Bishops of Ireland visited the Eternal City they were received by the Pope with marked attention—that his Holiness ever exhibited a fund of pure affection for Ireland and the Irish, and that in his (Dr. Oliffe's) opinion he preferred them even to his countrymen the Italians (loud cheers). Such was the position in which the Irish Hierarchy stood with regard to the Holy See. It was one which should give pride to Ireland, but it was one he was sure, which the faithful perseverance of Ireland in religion pre-eminently merited [continued cheers]. As to the second order of Clergy in Ireland he would not speak of their merits in a meeting where they were so well understood and so highly appreciated as in the present. They all knew the zeal, the watchfulness, the learning and the piety of the Irish clergy (hear, and cheers). He would conclude therefore by proposing—

"The Right Rev. Dr. Murphy and the Catholic Hierarchy and Clergy of Ireland" (loud cheers).

The Right Rev. Dr. Murphy rose and said that, being the senior Prelate present, it devolved upon him to return his very cordial thanks for the kind manner in which they had received the toast which had been proposed by the Right Rev. Dr. Oliffe—the Hierarchy of Ireland. To descant on the merits of the Irish Hierarchy would not become him. They were aware of the claims which that venerable body had on the affections of the faithful. They were conscious that it was untiring in the exercise of that good which it was in its power to effect for the spiritual and temporal advantage of the flocks committed to its care (loud cheers). Thus much he would say of the members of the Irish Hierarchy whose healths had been drunk—but he would not speak of himself, or of any claims which the Right Rev. Prelate who filled the chair might suppose he possessed on their esteem and affections (loud cheers). But he would speak of a Prelate who, though a long while away, had the happiness of being born in Ireland—of being reared and educated in the City of Cork—(cheers)—of one who in Rome distinguished himself so highly as to obtain the full approbation of the masters under whom he studied—of the Sacred College in which he was located, and of His Holiness, the Pope himself (cheers). At a very early period of life the Prelate to whom he alluded was sent out to a far distant land—to an unwholesome climate—on a mission which was at the same time laborious and irksome (hear)—he resided at Bengal, of which he had been constituted Vicar-General—he was sent to Europe on important business connected with that Church, and the consequence was that he had been selected Coadjutor Vicar Apostolic of Bengal, with the right of succession, should he survive the present eminent Prelate of that See, as Archbishop of Edessa (loud cheers). He would only say, therefore, that to that Prelate, who presided over them this evening, he wished every grace and blessing, health, peace, abundant fruit in his arduous mission, and many, many years under the protecting wing of the Almighty in the bosom of his Church—doing good, abating evil, and opening for the Heathen and the sinner the way of life everlasting. He would give—

"The Right Rev. Dr. Oliffe, Bishop of Milene and Coadjutor Vicar Apostolic of Bengal" (drunk with all the honors).

The Right Rev. Dr. Oliffe, in returning thanks for the warm and enthusiastic manner in which his health had been received, and for the great kindness bestowed upon him by the Right Rev. Dr. Murphy, said that since he was a boy in Cork he ever experienced the kind attentions of his Lordship, and that he ever appreciated his Lordship's singular goodness of disposition (loud cheers). At the period when he was departing for Rome, that Right Rev. Prelate gave him the most affectionate advice and parted with him as he would with one in whom he took a fraternal interest. He remained away for a period of sixteen years, and on his return, he found that the affection which he had formerly experienced from Dr. Murphy was increased (loud cheers). He begged then to thank his Lordship and the company for the honor that had been conferred. He would now proceed to another toast—it was one in some respect connected with politics—but he did not give it as a party or political toast in that mixed assembly (hear). It was a toast which related to popular representation, and as such he begged to propose the health of the hon. member for Cork City who was then present—Mr. Daniel Callaghan (hear)—his colleague Mr. Sergeant Murphy, and the members of the county (loud cheers). He proposed their healths

because Parliamentary representation was absolutely necessary to express the wants and wishes of the people; and because he believed the honorable gentlemen to whom he alluded zealously worked in their respective avocations. Of the hon. member present he would not speak at any length. They all knew him far more intimately than he did—he would conclude by giving—

"Daniel Callaghan, Esq., Mr. Sergeant Murphy, and the Parliamentary Representatives for the County" (loud cheers).

Mr. Callaghan said that a great honor had been done him and the other gentlemen included in the toast, which they had just received so warmly. With respect to what the Right Rev. Dr. Oliffe had told them that they were all better acquainted with his (Mr. Callaghan's) character than Doctor Oliffe was, it was a great reason why he should speak as little as possible with regard to himself—but this he would observe that however anxious he was to do good, he did not possess the abilities, the appliances, or the means of achieving the good which his Hon. Colleague and the members of the County were capable of performing. He was zealous, however, to promote the welfare of the people (cheers). He now begged leave to propose a toast. It was the health of the learned and respected gentleman who filled the Vice-Chair—Dr. Oliffe of Paris (loud cheers). A gentleman who in a foreign land had attained the highest distinction in the arduous profession to which he belonged, and one who was held in that strange country, in the highest respect and estimation, not only by the public but by his professional brethren (loud cheers). He would give—

"Dr. Oliffe, of Paris" (loud cheers).

Dr. Oliffe returned thanks in an impressive address. He expressed the gratitude he sincerely felt for the high compliment which had been paid him, coming as it did from the hands of the Hon. Member for Cork, and the Prelates and Clergyman, and Gentlemen whom he had the honor of seeing present upon that, to him,—a gratifying and a proud occasion (cheers) It was indeed a gratifying and a proud occasion to see himself in his native City, after a long absence, surrounded by so much of its eminence, and talent, and virtue, congregated around the table of a beloved and distinguished brother (loud cheers). He considered it a most happy circumstance that he came to Ireland at the same time that his brother came—and that he was a witness of that solemn and majestic ceremony which they looked upon yesterday—the more particularly as the Consecrating Bishop was the Bishop of Cork (loud cheers)—a Prelate who was one of the most warm-hearted friends he knew—who when going to Paris furnished him with letters of introduction to which he traced the success which had attended him in that capital (loud cheering). Having thus expressed his thanks for the high honor which had been done him he now begged to propose a toast, which he did with feelings of gratitude and affection and which he was certain would be responded to with warmth and enthusiasm by all present (hear). It was the health of two gentlemen, one of whom was prevented by indisposition, from attending—but the other was present. Having passed the highest possible eulogium on the gentlemen in question—(Dr. Porter and Mr. Hamblin)—for the care which they bestowed upon the Right Rev. Dr. Oliffe, on him (Dr. Oliffe) and his brothers in their education—and for the kindness he had ever received at their hands and at the hands especially of his kinsman Dr. Porter. He concluded by proposing the healths of

"Doctor Porter and Mr. Hamblin" (loud cheers).

Dr. Porter returned thanks in a very well received address and expressed the feelings by which he was always actuated towards the Right Rev. Prelate, whose mild and docile disposition, tractable manners, and brilliant talents facilitated any labour which he and his beloved brother-in-law Mr. Hamblin, might have had in giving him instruction. When he had heard of the kindness with which the Cardinals, Bishops and eminent men in Rome treated him (the Right Rev. Dr. Oliffe), he drank their healths—he felt obliged to them as if they had bestowed a personal compliment on himself—and he wished His Lorship every success in the arduous mission to which he was about devoting his years—the conversion of the Hindoo and the Mahomedan—and the spread of the light of Christianity on that darkened land.—(cheers).

The Vice President (Dr. Oliffe) begged permission to propose one or two toasts more (hear and laughter). The toast which he was then about to propose was one which he was sure they would cordially respond to. Even when unconnected with politics they must value the benefits of a free, a talented, and an independent press—they enjoyed such in this country in a far greater degree than in that in which he resided, where the sum of £4,000 was first paid into the treasury before a newspaper could be issued from the press, and where that sum was always liable to be curtailed by fines and damages. The advantage of a free press were manifold, where it respected the proprieties of private life, and advocated measures on public grounds, and with adherence to principle (hear, hear). When such a press was conducted by a young gentleman of energy and talent, it must command their highest respect (hear, hear). He felt pleasure and happiness in proposing the health of a young gentleman of energy and talent—of one who in his native City had raised himself to a high degree of eminence by his genius, and of one who occupied with credit to himself and advantage to the public, the station in which he was placed (cheers.) He would conclude by proposing—

"Counsellor Maguire, and the CORK EXAMINER" (loud cheers).

Consellor Maguire, in returning thanks, said that he would not occupy the attention of the meeting one moment longer than while he expressed his gratitude and thanks for the compliment bestowed upon him in connection with the press. He would say, however, that in his life he never felt greater pleasure than in being the medium, through his friend and colleague, Mr. Lenihan, who was then present, of giving to the world the proceedings of the Consecration of the Right Rev. Dr. Oliffe, a Prelate who had shed

lustre on the city of his birth (cheers). He thanked them sincerely for their kindness, and he begged to assure them that as long as he breathed he should ever continue a champion of the liberty of the Press (loud cheers).

The Vice-President begged to propose another toast—it related to a distinguished family of Cork, two of whose members were present on that occasion (hear, hear). He had the honour of knowing them for a long period; but their worth and virtues and the good they had always done and were doing, made them as universally respected as they were universally known (hear and cheers). To dwell on the merits of that family he would not. Those merits spoke for themselves (hear and cheers). One of the members of the Murphy family was a highly distinguished member of Parliament, and was likely soon to fill a high judicial station on the English Bench —he had already gone as Judge of Assize in that country and had obtained the praise of all parties by the admirable manner in which he conducted himself in that elevated capacity (cheers). He would not dwell further on the toast than to propose the healths of—

"Daniel and Nicholas Murphy, Esqrs., and the members of the Murphy family" (loud cheers).

Mr. Dan. Murphy said that there were occasions when the tongue refused to give utterance to the feelings by which the heart was actuated, and that, he could assure their Lordships and the gentlemen present, was one of those occasions (hear, hear). For the compliment which had been paid the family to which he belonged he was sincerely thankful. If a sincere desire to ameliorate the condition of the people—to advance the prosperity of the country, and to promote peace and concord among all good men constituted a claim, he trusted that his family endeavoured to merit the esteem of their fellow-citizens by not neglecting the duties which devolved upon them in their private and public capacities (cheers). As to the member for Cork, he would permit that gentleman to speak for himself, as there could be no doubt but that he was well able to do so (hear, cheers, and laughter). All he would say of Mr. Sergeant Murphy was, that he was sincere—honest—determined—and faithful—and that with his constituents he desired on all occasions to have the most perfect identity of sentiment in their public relations (cheers). He again thanked them for the honour done—and begged in conclusion to drink all their healths (loud cheers.)

The Vice-President said that there was another toast which he was most anxious to propose. He thought that there was something of neglect in not giving it before—but it arose from the circumstance he was sure that the health of the eminent Prelate had been included in that of the Heirarchy of Ireland, though he did not belong to that distinguished body, but was enrolled among the Heirarchy of the United States (hear, and cheers.) With respect to the merits and virtues of that learned and exalted Prelate he would not detain them. Those were well known by all who had the honour of acquaintance with the Right Rev. Dr. O'Connor (loud cheers). He would conclude then by proposing the health of that Right Rev. Prelate, and of wishing him all success in the mission to which he was about devoting himself (loud cheers). As further inducement to them, if such were wanted, he need not say that Dr. O'Connor was a native of their county, and one who had superior claims on the esteem and veneration of all his friends and admirers (loud cheers). He would give—

"The Right Rev. Dr. O'Connor, Bishop of Pittsburgh, and the Catholic Hierarchy of America" (loud and continued cheers).

The Right Rev. Dr. O'Connor said that for the honour conferred upon him, he was thankful. Coupled as his name was with the American Hierarchy it made the compliment doubly valuable. Young as that Heirarchy was, it had already attained a high elevation in the Church of God, and by its zeal, watchfulness and perseverance it was forwarding the glorious cause of peace and charity throughout the broad continent of the new world (cheers), founding religious houses, erecting churches, instructing the faithful, and bringing those who were in darkness to a knowledge of the blessings of the Lord (cheers).—He would not dwell upon the merits of the American Heirarchy. He knew that they appreciated the good which had been achieved by that venerable body, and he trusted that he would, with God's assistance, walk in the footsteps of those good Prelates who had preceded him in that mission and imitate the great virtues of the members of the American heirarchy now living (cheers). Leaving that subject, he could not refrain from expressing the satisfaction and delight he felt in being present on that occasion. It was a source of great joy and satisfaction to him to have an opportunity of assisting at the consecration of his friend and school-fellow—the companion of his early years, and the admiration of all who knew him—the Right Rev. Dr. Oliffe —(cheers). He had come a great distance to assist at that consecration—he intended to assist at it whenever it took place, and no matter the amount of inconvenience, he was prepared to undergo it for the proud satisfaction of witnessing the dignity of the episcopacy conferred on one who would ornament it by his humility, his virtue, his talents, his zeal and his charity (loud cheers). He would conclude by begging permission to purpose a toast—it related to a lady, whose actions spoke so loudly in her favour as to require that he should say but little in her praise (hear.) At Rome it was remarked by many that the mother of Dr. Oliffe, the Prelate who presided over the festivities of that evening, must be a good woman indeed—and good there was no doubt she was in rearing and educating a family so respectable and so respected, and so distinguished by virtue and worth (cheers). Of Mrs. Oliffe, then, he would only repeat, that her virtues spoke for themselves, and he felt great pleasure therefore in proposing—

"The health of the pious, amiable, and excellent Mrs. Oliffe" (loud cheers).

Mr. Henry Oliffe returned thanks for the honor conferred upon his mother—an honor, he was sure, of which she would be justly proud (hear). The ceremony of the preceding day was

well calculated to repay her for all the anxiety and toil she had undergone, to make her as it were young again, and to impart consolation and joy to her heart that she had witnessed the result of her cares in the honor conferred upon a son who had ever held the highest place in her affections (loud cheers).

The company separated at ten o'clock, highly gratified with the evening's entertainment.—*Cork Examiner Oct.* 11.

DISTINGUISHED IRISH ECCLESIASTICS ABROAD.

The most Rev. Dr. Carew, Archbishop of Bengal, is an Irishman. The last missionaries who sailed per the Lady Flora from Gravesend, for Madras, were all Irish, as is the amiable and learned bishop himself, the Right Rev. Dr. Fennelly; the Very Rev. Wm. Kennedy, his Lordship's Vicar-General, who is now at Visyagapatam, is a native of the country Wexford; the Rev. P. Gannon, stationed at Madras, is from the county Meath; Rev. Daniel Murphy, at Secunderabad, is from Cork; Rev. Cornelius Murphy, at St. Thomas's Mount, is from the same city; the Rev. Denis Egan, at Kamptee, from Killaloe diocese; Rev, P. Doyle, at Bellary, from the diocese of Ossory; Rev. Godfrey Mitchell, at Cuddalore, is from Galway; Rev. John Breen, now at Kamptee, is from the diocese of Killaloe; Rev. John Kenny, at St. George's Fort near Madras, is from the county Wexford; Rev. James Corry, now at St. Thomas, Mount, ditto, from Killaloe; Rev. Eugene Sheil, at Madras, is from Armagh; the Rev. S. Fennelly, brother of the bishop, and Rev. N. Walsh, now on their passage, are both from Ireland. The Rev. Mr. Wilson, lately ordained in Rome, and just arrived in Dublin, who is to accompany the Right Rev. Dr. Oliffe to his important mission at Bengal, is also an Irishman. Of course, the remainder of the pious band of missionaries who have already volunteered to join this virtuous and talented bishop, are also Irishmen. The Right Rev. Dr. Barron, who is now just about to proceed on his most trying mission at Siberia, or Guinea, in Africa, is also an Irishman—from Waterford; and the Right Rev. Dr. Hynnes, who is appointed by the Holy See Apostolical Administrator of the Vicariate of British Guinea, is from the south of Ireland. So far without proceeding, as yet, to the extensive and distant missions of Sydney, Australia, Van Dieman's Land, New Zealand, &c. Thus has God glorified himself and extended his church by the humble ministry of Irishmen.—*Nation.*

CONVERSION OF THE REV. MR. SEAGER.

A letter from Oxford, dated October the 20th, mentions that the Rev. Charles Seager, M. A., Worcester College, has joined the Church of Rome. A correspondent of an evening paper, in reference to this conversion to Popery, copies the following printed notice issued by Dr. Pusey at the beginning of last term:—"The Regius Professor of Hebrew will continue his lectures in the Prophet Isaiah during the present term on Mondays, Tuesdays, Thursdays, and Saturdays at nine o'clock. Any members of the University, who need private instruction, in addition to that given in the public classes, are recommended by the Regius Professor to apply to the Rev. J. B. Morris, M. A., Exeter College, or the Rev. C. Seager, M. A., Worcester College."

TENDENCIES TO ROMANISM.

The great difficulty (in a popular sense) with which those who uphold church principles have to contend, is their supposed tendency to popery. This difficulty, which existed in some degree from the commencement of the popular revival of church principles about ten years ago, has of late greatly increased, owing to the thing itself—*i.e.*, the tendency to Romanism—having palpably exhibited itself in the earnest and vehement writings of a small number of men who belong to the Anglican Church, and who oppose themselves with peculiar ardour to the same errors and presumptions of ultra-Protestantism, from which the great body of the upholders of Church principles are anxious to escape. It seems urgently necessary, in consequence of the present state of things, that every reasonable effort should be made by sound churchmen to separate themselves, and to show their distinct separation from such as appear half willing, or more than half, to embrace the errors and conceits, and fond imaginings of Romanism. We know how unpleasant it is to suggest "separation," and how "uncatholic" it will seem to some, who have got a dream into their heads (at least we think it a dream) about the possibility of "harmonising and embracing" those things which, at first sight, we are disposed to deny and reject. But, however uncatholic it may appear to some, still we see no better way for honest mortal men to proceed, but to deny what they have good reason and high authority for believing to be wrong, and to cleave to that which, on the same reason and authority, they believe to be right. There is no doctrine which we more repudiate on account of its erroneousness, or dislike on account of its arrogance, than the doctrine of the right of private judgment in the external matters of religion; but in submitting ourselves to authority, let us consider what the authority is to which our respect and obedience is most reasonably due; and as we have been brought up in the Church of England, which claims to hold the primitive Christian doctrine and discipline as they were before the modern errors of Rome were introduced, let us adhere thereto, and resolutely and distinctly (though without bitterness or personal hatred) reject those errors of Rome, and avoid all tendency to relapse into them. This is not at all inconsistent with the adoption of whatever seems good, and pious, and considerate and kind, in the practice of Romanists. There is much of their practical piety which we ought never to have lost, and which we would do well to try to regain—their retirement from the world—their devoting of themselves to continual works of mercy, giving to God all the glory and the praise—their attention to outward things which do honour to God and to religion—their adoption of their sacred ministrations to the convenience and spiritual sustenance of the whole body of the people, without any practical

recognition of the differences of rank or wealth; all these are excellent things which do not in any way clash with the Catholic verity as maintained in our Church, but are therewith strictly conformable, and they ought to be imitated by us. But while we adopt these Romanist practices because they are pious and Catholic, let us not embrace other wrong things, because they are Romanist practices. Let us remember that our duty is to revive the principles of the Church of England, not to go back into the errors of the Church of Rome.—*Morning Post.*

PROGRESS OF CATHOLICITY.

It has been our practice to notice in detail, and sometimes in a general way, the marvellous events that, with a rapidity scarcely to be kept pace with by a weekly journal, are ushering Catholicity into every hamlet—nay, almost into every family circle. Since the 18th of May when our first number was issued—that being the day of the disruption of the Church of Scotland, events of no common character have occurred in the religious world. Not only has the Church of Scotland been rent in twain, but in fact she has gone out of herself, and that which is left is the Residuary, as it is termed, though containing many estimable individuals, as spiritual guides, has neither the confidence of the people, nor the talent to acquire that confidence. Meanwhile, the New Secession, or Free Church, has fraternised with the Dissenters, and both are making common cause against the Establishment. We have borrowed from a contemporary some observations on the condition of the Free Church, partly true and partly overcharged. A more agitating and revolutionary body, and more dangerous to civil and religious liberty has not appeared since 1640—they being ready to join with every party—except Catholics, against the Established Churches, and every institution from the Throne downwards, that is likely to resist unbridled Calvinism. And this is not confined to Scotland alone. Throughout the great towns of England the Scotch churches are being filled with Free Churchmen; and in the Rodney Street, Liverpool, Presbyterian Church, the parties have already been landed in the Court of Chancery on the respective rights belonging to the Established, or Disestablished, Church of Scotland. In the colonies the same thing is going on, and the Presbyterianism that, in India, was more cherished by the Government than the Catholic Church was, has deserted its connection with the State, and the Calvinist ministers sent to India by the General Assembly of the Established Church have withdrawn from the Establishment, and given in their adherence to the Free or Revolution Church—so that by and by Dissent in India will, as it was in the West Indies, be found a troublesome, dangerous, and revolutionary corps, more hazardous to our Indian empire than external enemies.

The Anglican Establishment has been quickened into Catholicity; and while many of the best and most learned members of that Establishment have actually joined the Catholic Church, and many others are preparing to follow their example, those that remain without thinking of a change, are setting their house in order, and, as inculcated in an article, part of which we borrow from the *Morning Post*, are adopting a portion of Catholic piety from Rome, without (vain thought!) going all the lengths that Roman Catholics go. Members of the Cabinet and of the Legislature, grave Doctors in Divinity, and the learning and morality of the various classes of Anglican society have undergone a most wonderful change. Formerly those who did consult the standards of the Catholic Church were intent only on finding meterials to be, or to write anti-Catholic; but now the well-spring of life is being frequented by those parties, not to disturb, but to imbibe, and the consequence is, that each revolving week brings the grateful intelligence of farther accessions to the fold of Peter. But, while we gladly turn to this cheering picture, it is impossible to shut our eyes to the disheartening fact that secular politics have tainted a portion of the Catholic body now reelling, as it were, under that debasing influence. Every thing that has been lost by Catholicity, has been lost by convulsions and by the dislocation of society; and any one, who looks at all beneath the surface of society, and observes the principles and the influences that are at work, must see that Chartism anti-Corn Law Leaguism, and Radicalism, are tending towards the up-rooting of the existing orders in this country; and that while parties composing these different sections of revolutionists, are all bitter haters of Catholicity, and anxious for its repression, it is matter of the deepest sorrow that a great portion of the Catholic body is found banded with this revolutionary force. We desire anxiously to draw the attention of our venerable clerical guides, as well as that of the moderate and intelligent lay Catholics, to this state of matters. It is very true that the great accessions of late to the Church, make this not so palpable as it otherwise would be: but it is, nevertheless, true and must be remedied. And we humbly submit that, if the example were generally followed of withdrawing the influence of clerical aid in political questions, and of imitating that portion of the clergy where conversion is most apparent, a more healthy tone would be given to Catholicity, and truth, virtue, and piety would not only keep right the Catholics that we have, but be certain of attracting multitudes to the same pure source,—*Edinburgh Courier, Oct.*—

MISCELLANEA.

COMMITTAL OF A DISSENTING MINISTER AND HIS SON, FOR BODY STEALING.—On Thursday last the Rev. Isaac Bridgeman, the Minister of a Dissenting Chapel at Walworth, whose case has been several times before the Court, was finally examined, with his son, a medical pupil, before Mr. Cottingham, at the Union Hall Police Office, on a charge of having removed the coffin and dead body of the late Mr. Tawney from the burial-ground of Mr. Bridgeman's chapel. Both the defendants were held to bail for their appearance to take their trials at the next Old Bailey Sessions for the misdemeanour.—*Leeds Paper.*

THE SNORING BISHOP.—The *Western Times* tells an anecdote of Bishop Philpotts, in Exeter

almost "too good to be true." We give it, however, with some curtailment—On Sunday afternoon last, Bishop Philpotts took his seat on the Episcopal throne, drew the curtains around him, and made all snug for meditation. Dr. Coleridge, of Thorverton, was the divine appointed to preach, and his sermon was marked with that vigour of thought and terseness of expression for which the reverend doctor is somewhat celebrated. He denounced triflers, and most especially those who, having used the six days for the pursuits of this world, went, and slept away the seventh at church. The sermon concluded, as all good things will do. The reverend doctor looked over towards the bishop's throne, expecting to see our right reverend and drowsy diocesan slowly rise and dismiss the flock with a pious benediction. The doctor looked in vain; but as he directed a stern and astonished gaze right into the bishop's snuggery, people could not really tell what to make of it: every face was turned with indescribable anxiety towards the throne. The verger rushed over with his mace and knocked decidedly; then louder and more decidedly; but, alas! there was no response, save, in the stillness between the knocks, the response of an audible but most comfortable snore. The third rap of the mace waked the bishop, who, shaking himself, like one suddenly started from a pleasant dream into a dull reality, proceeded forthwith to deliver his professional benediction, as "wide awake as ever."

A Remarkable Fact.—A Baptist clergyman and his wife, who reside in the vicinity of Boston, U. S., have the pleasure of daily gathering around their fireside four daughters, who were born in four different quarters of the globe, viz., one in Europe, one in Asia, one in Africa, and one in America!

New Zealand.—A letter from the Rev. J. P. O'Reilly, of Wallington, in port Nicholson, dated 2d April, 1843, and addressed to the editor of the *Australasian Chronicle*, gives the following account of the state of the Church in New Zealand:—"I came here in the ship with M. Petre, on the application, of the Most Rev. Dr. Murray, Catholic Archbishop of Dublin, to take charge of what Catholics might be here. I was delighted to find some of my poor countrymen here, from Erin's most distant shores, and it cheered me to let them see (if I could do nothing else) the solicitude of the Church in their regard. They are in truth like the Jews, scattered everywhere: but not like that historic nation, to parcel out, in fragments, broken and disconnected, the gem of truth, but to offer it whole, and without flaw, in the vast bosom of the Catholic Church. The poor people have no chapel here as yet, nor have they means of providing one. Up to the present we have been saying mass in a room adjoining a public-house; we are lately removed to an old store, on the beach. Might I ask it as favour of you to announce your willingness to receive the subscriptions of any of our good neighbours of Sydney, who might, *without injury to their local charities*, confer a mite on us?" The editor of the *Australasian* observes:—"The writer belongs to the same religious orders with the good and great Father Mathew, and was one of his *first* and most active fellow labourers in the cause of Temperance, in Kilkenny, Dublin, &c. He left a most comfortable mission in Ireland, to come and break the bread of life to his fellow Catholics, who were entirely destitute of that blessing till his arrival at Port Nicholson." He then offers to receive subscriptions, and warmly urges on the Australians the duty of assisting the New Zealand mission.

The New Peel of Joy Bells for the Church of St. Paul's.—A splendid peel of joy bells, the first complete set that has been cast in Ireland since the time of the Reformation, has just been manufactured in Mr. Sheridant's Engine Foundry, Church-street, for the use of the new Catholic Church of St. Paul, on Arran quay. Five of the bells were manufactured in the course of the last fortnight, and the sixth, which completes that set, was cast at eight o'clock on Saturday evening last. The vicar-general of the diocess, with several other clergymen, and many of the resident Catholic gentry of the parish were present to witness the process of manufacture, and appeared to derive much gratification from the sight. The following words will be inscribed upon the globe of the bell;—"This Bell was presented by the Ladies to the Church of St. Paul, Arran-quay, Dublin. The Very Rev. Dr. Yore, V. G. P. P. James Sheridan, maker, 1843." The process of manufacture being concluded, the five Bells which are already completed, chimed a merry peal to the iron mallets of the smiths, and the company of visitors retired evidently highly gratified.—*Freeman.*

The Superioress of the House of Mercy in Baggot-street, Dublin, with seven other religious ladies of that convent, sailed from Kingstown, on Monday evening last, in order to take possession of the new establishment in Liverpool. The Superioress, it is expected, will return to the parent house after having laid the foundation of all things connected with the new and interesting branch, which it is expected will be fruitful of lasting benefits to religion and charity.—*Correspondent.*

Died, on the 26th instant, in 54th year of his age, the Rev. John Carter, who for upwards of eighteen years, was parish priest of Donoughmore near this town. The chapel of Bar was built through his exertions, and in that churchyard he was buried on Monday last. *Requiescat in Pace—Ibid.*

It is proposed to raise a monument in Cork, his native city, to the memory of the illustrious John England, the late beloved Bishop of Charleston.

Mission to the Indians.—The Rev. Messrs. Olscamp and Payment have returned from their mission to the Indians of St. Maurice, having baptized twenty adults and six infants, admitted twenty-six adults to their first communion and celebrated three marriages. They advanced to Kekenduche of the Bullet-headed Indians, all the natives were delighted with the advent of their apostles, and grieved at their departure; the missionaries were gratified with the progress in religion of their aborigiual *eleves.*

Toronto.—Some Jesuits had arrived in New York to establish themselves at Sandwich, in this diocese. The Brothers of the Christian Doctrine who accompanied them are still at Montreal.

Epigram.

The Pharisees of old, Heaven's path to seek,
Gave tithes of all, and fasted twice a week,
Our wiser Saints such plans have far surpass'd,
They *take* the tithes, and leave the poor to fast!

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THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

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THE OCTAVE OF THE EPIPHANY.

" And he shall rule from sea to sea, and from the river unto the ends of the earth. Before him the Æthiopians shall fall down; and his enemies shall lick the ground. The Kings of Tharsis and the Islands shall offer presents, the Kings of the Arabians and of Saba shall bring gifts. And all Kings of the earth shall adore him; all nations shall serve him."

Thus prophesied the Psalmist of the coming of Christ and of his Kingdom; and, in order to commemorate with becoming gratitude the glorious fulfilment of this prophecy, the Church has instituted the Festival of the *Epipha*[illegible], whose octave terminates to-day.

This festival is called the *Epiphany* or the *Manifestation*, because it is the anniversary of the manifestation of Christ to the Gentiles by a luminous star which indicated his birth, and conducted the wise men of the East to the humble dwelling of their infant Saviour.

" Who, having heard the King, went their way, and behold the star which they had seen in the East went before them, until it came and stood over where the child was. And, seeing the star, they rejoiced with exceeding great joy. And entering into the house they found the child with Mary his mother, and falling down they adored him, and opening their treasures they offered him gifts, gold, frankincense and myrrh." (*Mathew, c.* 2.)

The prophecy, therefore, began to be fulfilled at the birth of Christ; it had a fuller accomplishment in the conversions effected by the preaching of the apostles and their successors, and it will have a still more extensive fulfilment, before the consummation of the world.

" But you shall receive," said Christ to his apostles, " the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."—(*Acts*, 1. 8.)

" Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."—(*Matthew*, 28. c.)

" And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations; and then shall the consummation come."—(*Matthew*, 24. c.)

It is true that in the days of the Apostles the sound of their preaching went forth to the ends of the earth, and that from that period to the present, God has not failed to raise up to himself, from time to time, witnesses of an extraordinary character, whose preaching, like that of St. Paul, was not merely in words but in power and the operation of the Holy Ghost; and yet, after the lapse of so many ages, how many nations are still in the darkness of idolatry, and how many others have apostatized from the faith once deliverd to them by the Saints? How many individuals and nations have neglected the admonition of the angel to shun *Herod*, and return home by another road, after they had found the residence of their Saviour and adored him? Is it not true, that, although many have been called, few have been chosen; and that of those who appeared to have been chosen, many have not walked worthy of their vocation; making profession indeed to know God, but in their acts denying him?

We, therefore, who have been not only

called to the true Faith, but preserved from the dangers to which Faith is exposed, can never return sufficient thanks to our good God for the special graces with which he has been pleased to favour us; and knowing the almost innumerable difficulties that prevent the conversion of many sincere inquirers after truth, we should never cease to supplicate the abundant mercies of our common Saviour, that he would vouchsafe to liberate them from the pit-falls of error. *He that believeth not,* says St. Mark, *shall be condemned ;* and St. Paul assures us that the just man lives by faith, that without faith it is impossible to please God, and that as there is but one God and one baptism, so there is but one faith. We who have the happiness to profess this faith in its integrity, as it was once delivered to the Saints, are often surprised that all men are not attracted by the brightness of the evidence which indicates its residence on earth, but still more at the hostility of some few, who, like Herod, are diligent inquirers about it for the purpose of eradicating it, if possible, from amongst the sons of men. But, as it was in the beginning, so is it now, and will be for ever.—"Come and see the works of God terrible in his councils over the sons of men." The Jews could tell where the Saviour was to be born, and yet could not find him, the wise men of the East sought him where the Jews declared he was to be born and found him. He was born among the Jews, and they sought his destruction, and at last crucified him, the wise men came a great distance to see him, and finding him they adored him, and offered him precious gifts. "What else," says St. Augustine, "does this providence of God signify unless that *the letter alone of scripture* was to remain with the Jews by which they were to be blinded; while the nations were to be instructed in its meaning."

Thus do Protestants read the letter of scripture without learning its meaning; and if they are asked, where the true faith is to be found, they will answer, according to the words of the Apostles' creed—"*in the holy Catholic Church ;*"—and yet they not only refuse to profess the faith which the Catholic Church teaches, but *protest* against it. But the sincere and humble inquirer after truth, who, like the wise men of the East, is prepared to honor it, when he finds it, by sacrifice and gifts, is sure to succeed by the guidance of a star from heaven, though he may not possess the fruitless knowledge of the Jews. In what Church did the Saints of all ages live, those holy men who instructed many unto justice, and who are now shining like stars in heaven? What Faith did they profess?—what authority did they acknowledge and obey?—what laws and discipline did they enforce?—and what errors did they condemn? The writings of the sacred penmen, as interpreted in the writings of their disciples and successors, the Holy Fathers of the Church, are the bright beams of this glorious and heavenly star which shines from the West even unto the East, and conducts those who are wise, to the one fold of the one Shepherd, to the Church, which, from the time of the apostles, has been governed by the successors of St. Peter; to the Church founded by Christ on Peter, as upon a rock; to the Church which converted all the nations of the earth to the belief of Christianity; to the Church of all ages and nations which has withstood the shocks of persecution and heresy; to the pillar and ground of truth, which has condemned every heresy and schism that ever troubled the peace of Christians and rent the seamless garment of Christ; to the house of the living God, where all the saints, the martyrs, confessors, and holy virgins who glorified God in their lives, and edified us by their example, lived and died.

CONVERSION FROM ANA-BAPTISM.

An English Gentleman, residing in the Madras Presidency, lately converted from Anabaptism to the Catholic Church, has written the following letter to the Rev. N. Missionary Apostolic:—

October 5th, 1843.

REV. AND DEAR SIR,—It affords me much pleasure to sit down and write you a few lines, as well as to give a short account of myself when I conceive, ere this, you have been anxious to learn about me. I purposed writing to you a little more than a month ago, and put it off to the present on account of a journey which I made to ..... in company with the Rev. N. We remained under the roof of Mr.....;... who, of course, is a Catholic, where we passed a very pleasant time. He has built a very nice little Gothic Church at his own expense, and is a most zealous and devoted Christian. I have not seen a Protestant pass more time in prayer and meditation than both of them....

I read a public profession of the Catholic Faith in St. Mary's Church.....; and, after the ceremony, was received into the Church by the Rev. ..... I must say I felt it a great ordeal, and felt much afraid of myself at the time; all eyes were fixed upon me.....

I have not once regretted having taken

the step in joining the Holy Catholic Church; nay, much the reverse: I rejoice in my privilege daily more and more, and thank Almighty God that he has so mercifully preserved me, and shown me the true Church of Christ. I now turn a deaf ear to all that ignorant Protestants say against our most Holy Catholic and Apostolic Church. All we can do is to pity and pray for our separated brethren. I rejoice in the state of the times at home, believing as I do, not very long it may be and we shall see Mass celebrated in Westminster Abbey, as in days gone by. When at N—— we read Dodd's Church History of England by Tierney, the life of dear Sir Thomas Moore, and some parts of Lingard's History of England. This alone is enough to make any Christian fall on his knees and thank God that he has so mercifully preserved his Church in the midst of wolves, murderers, and political intriguers. Dear Catholics, how they were cut and sawn assunder, hung and drawn at Tyburn. But enough for the present, this subject is heart-stirring.

If you should meet any of the Baptist Missionaries, please to say all that is kind to them, and say that I do not forget them in my prayers. Of course we are now separated, and they must feel rather cool towards me, which is not to be wondered at, seeing how wide is the difference.

Of all Protestant Missionaries those in N—— are, I think, the most laborious and self-denying, but the Missionaries on this side are literally nothing more or less than trading Missionaries, and this I am not afraid of saying. They have good houses provided for them, with handsome salaries, circulate Bibles by wholesale, and then write letters home to send out more Missionaries. Then these Missionaries make places for printers, &c. &c. &c. It is a regular jobbing. Ask them to shew you their Church after labouring for 10 or 15 years or so, 80 or 100; whereas Catholics swarm, with nothing like the means, and no temporal inducements held out. On this I could say much, but enough. How very much I should like to see you once more. Little did I believe your prophetic words would come true, "that some day I should become a Catholic." My dear mother says that in Scotland they are turning Catholics by hundreds, so in England and Wales. What would you say to England becoming Catholic once again, during the Pontificate of His Holiness Gregory XVI? I suppose you use a Litany or some Prayer with that intention daily at your Church. We shall all be delighted to hear about you. Write a long letter..... I am not aware of having more for the present to say, N. N., and some others, desire to be very affectionately remembered to you, my dear father, as also myself. Remember me in your prayers.

Yours very sincerely and obediently,
N. N.

GWALIOR.

We have much pleasure in publishing the following extracts from a letter written by an Officer in the East India Company's service, a recent Convert to Catholicity, to a Lady at this Presidency, also a convert:

Camp, Dec. 31, 1843.

I have just received your delightful letter of the 21st ultimo: many many thanks for it, and for his Grace's introductory letter to Major ——. I anticipate much pleasure and edification in becoming acquainted with him. The first Sunday I was at Agra I saw him and his lady in the Catholic Chapel * * * * I must now tell you what has occurred since I last wrote, on the 28th December. We received our orders to march the following morning at day-break, as the Gwaliorites had assembled in force a few miles ahead. I happened to command the outlying picket of my regiment, and, consequently, got but a few minutes sleep that night. Well, we marched at half past 4 o'clock H. M. 39th; H. E. I. C. 56th and some Horse Artillery; about eight we came within large shot range of the enemy. The first round shot that I could see knocked over a poor ammunition camel; next came a shell which killed 3 Sepoys of the 56th a very few yards behind me; we then had the order to charge a village at least 1,200 yards in our front, and strongly defended by, I think, 12 pieces of cannon; the 39th went straight at it, and behaved most admirably; we had to make a slight detour to the right to capture 6 guns that were doing great mischief, and then we came upon the rear of the village. The slaughter amongst the refugees must have been terrific, our regiments kept up an incessant fire for a quarter of an hour at least, until the houses had thoroughly caught fire, we then moved on in one continual charge, and ended the fight at about half past 2, by totally routing the enemy. I had the good fortune to distinguish myself by capturing a large brass gun that was galling our right flank with a continual fire of grape shot; after the engagement my commanding officer publicly thanked me for the zeal, &c. &c. &c. that I displayed throughout the day. Pray don't think that I am becoming vain; I know well that I cannot too much, or even nearly enough, feel thankful to that merciful Pro-

videnee for sparing my life and those of our officers, however you will see a much better discription of the whole affair in the newspapers, so I will finish the subject for the present; I shall write again very soon, if my life be spared. I don't know whether we shall have to fight our way into Gwalior city or not. Pray thank His Grace for all his kindness to me, you will do it so much better than I can at present, so pray do it; don't let me be forgotten by my friends in Calcutta, both in and out of the College. I have not had much time lately for kneeling in prayer, but whilst I am marching, and whereon I am ever, I continually pray, and repeat some beautiful prayers I have by heart. * *

I believe upwards of 40 guns were captured on the 29th * * * * * * We are about four or five *Coss* from the City of Gwalior, our faces are so scorched by the sun that we look such funny objects!!!

PROGRESS OF TEETOTALISM IN BENGAL.

During the past week a Catholic Gentleman, well known in this city, in company with his wife*, and eldest son, a lad of about eighteen, and another young gentleman, took the pledge of total abstinence at the hands of the Very Rev. Dr. Kennedy, the Principal of St. John's College, in Intally. These parties had been remarkable for their abstemiousness in regard to all wines and liquors; the motive with them for taking the pledge could not, therefore, be to get rid of a bad habit which they never had. Their views were of a more extensive character; they can now serve the cause of temperance by example no less than by words; and may, by inducing others to follow them, be the means of saving many a one from temporal as well as eternal misery; for the pledge is not simply a promise to abstain from all intoxicating drinks, but also to endeavour, to the best of one's power to discourage drunkenness. The existence of a society formed upon such principles cannot but be a great blessing to the world. Father Mathew, the great Apostle of Temperance, was but a single individual when he entered on his arduous mission, and his disciples are already spreading even in this far distant land. Through the agency of that great and good man how many families have been saved from misery, how many have been secured from an untimely grave, how many snatched away from the brink of eternal ruin! It is thus that God blesses and prospers every undertaking which tends to the sanctification of his creatures, and the advancement of his glory.

We understand that there are several others here who intend to join Father Mathew's Society, and may soon follow the example which has been already set.

* This we believe is the first East Indian Lady in Bengal who has joined Father Mathew's Society.

CONVERSIONS.

During the last week a Native youth, and a Soldier of the Presbyterian persuasion were received into the Catholic Church in the Bengal Vicariate.

In the same Vicariate two young men, natives of Ireland, who during their boyhood had been compelled to attend Protestant worship, were reconciled to the Church and restored to her communion.

CHINSURAH.

We insert, with pleasure, the following letter, and we trust that the perusal of it will prove useful to Religion, not only in Chinsurah, where Mr. Barber resides, but also throughout Bengal.

To The Archbishop, Vicar Apostolic, of Bengal.

My Lord Archbishop,—I have the honor to address your Grace, in order to inform you that hitherto, through ignorance or neglect on my part, I unfortunately adhered to those Clergymen who refuse to obey the Holy See and acknowledge you as their lawful superior; I now sincerely lament my conduct, and beg your Lordship to receive me again into the communion of the Catholic Church. It shall be my study henceforward to repair the dis-edification I may have caused the Faithful by my strict attention to the duties of Religion, and the precepts of the Catholic Church.

I remain,
My Lord Archbishop,
Your humble and
Penitent Child in Christ,
P. Barber.

Chinsurah, January, 7th, 1844.

CONFIRMATION AT CHINSURAH.

On Tuesday the 9th instant the Archbishop Vicar Apostolic administered the Holy sacrament of confirmation to thirty-two persons at Chinsurah, principally Soldiers of the depôt of H. M. Regt. which is established there. On the same occasion about forty persons approached in a very edifying manner the Holy Communion.

These blessed fruits are the happy result of the unremitting zeal of the Rev. F. Boulogne.

HONG-KONG MISSION.

The following letter, just received from the Very Rev. the Prefect of Hong-Kong Victoria, dated 25th August last, to the address of His Grace the Most Rev. Dr. Carew, Archbishop of Edessa and Vicar Apostolic of Bengal, will be perused with interest.

My Lord,

We received the 12th number of the *Catholic Herald* some weeks since in answer to our letter of December directed to your Grace, in which we humbly and earnestly solicited your approbation to raise funds in aid of our mission. We are at a loss how to express our esteem and admiration of your Grace, not only for your approbation, but also for your generous co-operation, together with the many other favours conferred on us by your Grace. That we may not be wanting in gratitude, we beg leave to offer our humble but fervent prayers to God for your welfare, and the other Benefactors, both Clergy and Laity, who so kindly co-operated with you and are entrusted to your paternal solicitude, that he may pour down his choicest blessings on them; and, amongst other things, we shall recommend your Orphanage to our Catholic soldiers, if it may so please your Grace. We shall take it as a favour if your Grace would notice, in the *Bengal Catholic Herald*, any intelligence we may be able to communicate to you regarding our mission. At present we are only able to give a short outline of its progress since it was first established. In 1840, the Rev. Theodoret Jozet, being informed that there were many English Catholics here destitute of all spiritual aid, and seeing that such could not be remedied by the Ordinary of Macao, in consequence of the scarcity of priests, despatched letters to the Secretary De Propaganda Fidê, representing the state of things there; they answered him by appointing him Prefect Apostolic of Hong Kong and the adjacent country. In March, all the members of the Mission were transferred here, for reasons which it is unnecessary to mention: it is incredible the toil and labour which the Prefect Apostolic underwent in establishing this Mission, not to say any thing of the many difficulties he met with, nor of the miseries the whole of the members underwent in houses made of reeds and straw—he nearly completed a small house, laid the foundation of a Church, made preparations to establish schools, for which he every where sought and obtained assistance, until at length, worn out with labour and fatigue, he departed this life, universally lamented, at a time when the other members suffered much from sickness. His remains were deposited in the Catholic Cemetry, but on the 10th of May were secretly removed to the Presbytery and placed beneath a monument bearing his inscription. On his demise, Father Michael Navarro took the pastoral charge until March, when he received letters from the Secretary De Propaganda Fidé confirming him in the appointment, and investing him with all the authority of his predecessor, in addition to some other privileges conferred on him by His Holiness. Amongst other things in contemplation or commenced by the praise worthy Jozet, and which were most dear to us, we wished for nothing more than to finish the Church and establish schools, all of which in a short time were done, notwithstanding almost innumerable difficulties, and the low state of the funds. We dedicated the Church to the B. V. Mary of Immaculate Conception on the 11th of June; the ceremony was grand and imposing, we began the solemn Benediction at 9 o'clock, assisted by Rev. Michael Navarro and Rev. Francis Buffa, followed by a solemn High Mass. The number of Clergy in attendance were eight, two of whom on that morning arrived from Europe, and some of the others came from Macao to be present on the occasion; the morning ceremonies concluded by the baptism of an adult from Madras, the evening with a solemn benediction of the Blessed Sacrament.

"The whole scene," says the *Hong Kong Gazette*, "was one of the most interesting we have seen for a long time, and as the mind wandered back to the days of Sts. Francis Xavier and Loyola it was with feelings of no ordinary kind that the hardships of these extraordinary men passed in review before us. No organ, but a good band of musical instruments joined in the chaunting, whilst the devotional propriety of the worshippers was as great as any one ever saw in any Cathedral or Chapel in Europe, it was the same Church, the same music, the same symbols as we have seen in England, in Italy, and Malta."

The Church is pleasantly situated on the declivity of a hill; the front, which looks to the East, is supported by twenty pillars with their pedestals and capitals; above the large window which illumines the orchestra is a monogram of the Blessed Virgin, the steeple supports three crosses, one of which is of exquisite workmanship. We are sorry that it is not in our power to give an accurate description of the edifice, but it is sufficient to say that, when completed, it will confer a great honor on religion, more particularly here, where the Gospel has so lately found its way. It is very spacious, capable of contain-

ing a thousand persons. The amount of expenses already incurred is about nine thousand dollars—some are of opinion that for its completion twelve more would be required. The sums raised by contributions amount to about six thousand dollars, so that leaves us very much involved, besides we require a Bell, Organ, Candlesticks, Vestments and many other things which are necessary for the completion of a new Church. Though perhaps inconvenient to embark in such an undertaking, now that it is once begun it would be unworthy of us to suffer it to remain unfinished. I would be anxious, but at present I cannot describe to your Grace, the state of our Mission; the conversion of Protestants, five of whom were seriously ill, the restoration of Apostates, to the peace of the Church, the formal abjuration of schism by a youth from Calcutta, the baptism of Infants of Protestant parents, the well-founded hope of additional converts, and the many other things which conduce to Christian edification, all of which, if it be necessary, we will give authentic testimony of. For brevity sake we must be silent about the efforts of Protestants to seduce female orphans and poor Catholics to their conventicles; to oppose us they have written in the Hong Kong Journals, of things which have been done in America and England by Missionaries, *things* which we have known to be done here by Protestant Missionaries, and which, we trust, cannot be applied to Catholic Missionaries anywhere. In like manner I am unable to enumerate the obstacles which are thrown out to prevent Catholic Soldiers not only from entering their Churches but also from hearing Mass on Sundays and holidays. Notwithstanding our humble entreaties to the authorities placed over them we were uncourteously denied by some, the privilege of visiting the sick on board of vessels, and granted by others with severe restrictions. Amongst so many causes of grief, we are much consoled to hear, through the *Catholic Herald*, of so many conversions, particularly those which have taken place in your Grace's Vicariate. We pray that God may assist and strengthen you in your Apostolic labours who so generously and liberally have contributed to support other missions. Though more prolix than I intended, and was convenient, I now conclude by renewing our most sincere feelings of gratitude and desire of heavenly benediction, on your Grace.

Your Grace's Most Humble & Obdt. Servt.

F. ANTONY FELICIANI,
Procurator Sac. Congreg, De Propaganda Fidé.

CHANDERNAGORE.

On Tuesday, the 9th instant, the Archbishop, accompanied by Mr. D. John, visited both the Orphanages at Chandernagore, and was, we learn, much pleased with the happy and healthful appearance of the Children. Of the entire number (about 110) only one child was confined by sickness, and of the remaining part there were only two or three who seemed to be in a delicate state of health.

THREE GLORIOUS MONTHS IN MOULMEIN.

During the last September, October and November, twenty-one converts have been received into the Catholic Church, of which number there are seven of H. M. 84th Regt., two of the Artillery, three of the 17th Native Regt. the rest Malabar heathens. Is this the effect of the late persecution, in which the Rev. Mr. Stork and, of course, his successor, the Rev. Dr. Delprino, have been interdicted all admittance to the barracks, congee house, guard house, or huts of married soldiers?

We understand that several Protestants of the Established Church had joined the Baptists and received baptism by immersion.

VESTRY AFFAIRS.—On Monday next, the 15th instant, at 8 o'clock A. M., a meeting of Catholics will be held at the Cathedral House, to elect two Wardens, in the room of Count John Lackersteen and Mr. David John, who go out of the board of Wardens by rotation.

SERAMPORE SCHOOLS.

(THROUGH THE ARCHBISHOP.)

J. Conolly, Esq.	50

PROPAGATION OF THE FAITH.

Through the Rector of St. Xavier's College for December last,	44	6	9

DONATIONS TO THE BENGAL CATHOLIC ORPHANAGE.

(THROUGH THE ARCHBISHOP,)

A Catholic,	50	0	0
J. Conolly, Esq.,	50	0	0
Mr. and Mrs. Costello,	20	0	0
Mr. Malone,	20	0	0
Dr. McClelland,	10	0	0
J. G.	2	0	0

MADRAS.

A Case for the consideration of the Most Noble the Governor and Commander-in-Chief—We avail ourselves of the earliest opportunity of giving publicity to the communication of "*A Catholic*," and of soliciting the attention of the Most Noble the Marquis at the head of the Government, and who has the character of being the soldier's friend, to the case of oppression and injustice it unfolds; and we do so under a conviction that his Lordship will interpose his authority between that self-constituted power and the claims of a deceased soldier's orphan child, which are but too apparent in this instance, and make such an order on the subject as shall secure respect in future being paid to the dying request and injunction of a child's parent, and give those invested with a little brief authority to understand, that such interference with the dying request of a soldier respecting his child as the communication under notice makes known, is an exercise of power which nothing can justify or palliate, and which calls for the severest reprehension.—*Examiner, December* 28.

To the Editor of the Examiner.

SIR,—I will feel obliged to you to insert in your independent Journal the following extract from the *Tablet*, dated 7th October, 1843.

"LONDON.

"Catholic Institute—The Committee held their meeting for October on Wednesdy last. Mr. Faielli in the Chair,—The Secretary stated that he had lately had an interview, at the Horse Guards, with Lord Fitzroy Somerset, Military Secretary, on the subject of the detention of the Catholic Orphan McCann, in the Protestant Asylum at Madras, by the Military authorities, and that he was referred by his Lordship to the Military department of the East India House—that he had accordingly visited that department, and, by advice of an official Gentleman, had drawn up and transmitted a statement of the case, accompanied by certain documents received from India, to be laid before the Honourable the Court of Directors."

The child McCANN is the daughter of a Gunner who died at St. Thomas' Mount in 1838. He was a Catholic, and on his death bed left his child in the care of Gunner Robert KENNEDY, to whom he bequeathed his property for her support, and strictly enjoined him to rear her up in the Catholic Religion. This charge Gunner KENNEDY faithfully fulfilled till the death of his wife. He was then obliged to apply to the Battalion fund of his Company, then stationed at Bellary, for an allowance for her support, but was recommended to send her to the Orphan Asylum at Madras. Thinking she would be reared up a Catholic, he gave his consent, and the child was given in charge to Bugle Major FRANCE, 2nd Battalion Artillery, who was then going to St. Thomas' Mount. Understanding soon after that the child was to be placed in the Protestant Asylum, and that all the children in that institution were educated in the Protestant religion, he immediately applied to have the child sent to the Catholic Asylum, but adjutant ROWLANDSON at the Mount would not allow Bugle Major FRANCE to comply with his wishes. He then stated the case to the Right Rev. Dr. CAREW Catholic Bishop at Madras, by whom it was referred to Government. KENNEDY was told in reply, that he should send his statement through his Commanding Officer. He did so, accordingly, but up to this he has obtained no redress. A person acquainted with the circumstances, sent an account of it to the Catholic Institute of Great Britain, which has prepared a statement of the case to be laid before the Honorable the Court of Directors. I suppose the Hon. Court has already referred it to the authorities at Madras. In the representation sent from this country to the Catholic Institute it was stated, through mistake, that the child was detained in the Protestant Asylum at Madras. It appears the child is still in charge of Bugle Major FRANCE. The authorities at Madras may inquire in the Protestant Asylum, and, not finding her there, may, without further inquiry, write home to that effect to the Honorable Court. I wish to know how they could be set right with regard to the matter. Perhaps this letter, and a few additional remarks, might attract the attention of the Noble Marquis at the head of the Government, to the injustice of the case. A few months ago the Protestant missionaries at Bombay were obliged by the Supreme Court, to give up to his Pagan father one of their converts, a boy about 12 years of age, against his consent. Whereas Adjutant ROWLANDSON and his successors at the Mount, Officers in the employment of the Government, refuse to allow the child of a Catholic Soldier to be delivered up to her lawful guardian, and against his consent insist on having her educated a Protestant, and the Madras Government being applied to refuse to give redress. Are the Catholic Soldiers in this country the only persons that cannot obtain impartial justice?

I have the honor to be,
&c. &c. &c.
21st Decr. 1843. A CATHOLIC.

BOMBAY.

Preparations on as extensive a scale, as their means will allow, have been made by the Native Christians for the fit reception of the Archbishop of Goa, who was consecrated at Lisbon on the 8th Oct., and was to leave that city for India on the 8th of Nov. As the Prelate may arrive in the "Acbar," Steamer, there is great curiosity prevailing amongst the Roman Catholics of this Island, as to the probabilities of their Ecclesiastical Superior being in Bombay on Christmas day

On last Sunday morning four Canons of the Cathedral of Goa, with other Ecclesiastical attendants, arrived in Bombay from that Port, bringing here the various vestments and dresses, Mitre and Crozier, and other Insignia of the Dignity of this Prelate. His official signature as it came by the last mail, is "Archbishop Metropolitan and Primate of the Orient." This title, which was obtained after a long diplomatic struggle with the Papal See, has, together with the Pallium, invested this Prelate with all the rank and privileges of his most distinguished Predecessors.

The Pallium is described as resembling the ribband of one grand Order of Knighthood in Europe; it confers on this Archbishop an extensive range of powers according to the ritual of the Roman Catholic Church. The only difference between the "Pallium" and the "secu-

There is a house prepared for the residence of the Archbishop close to the large Catholic Church at Mazagon, in which sacred edifice it is expected that he will perform several of the grand pontifical ceremonies, prior to his departure for Goa, as that will be the first church belonging to his jurisdiction, of which he will have taken official possession.

Shortly before sunset yesterday, a signal was made of a Portuguese Brig. It is said to be one despatched by the Government of Goa, with two Officers especially deputed to compliment the Archbishop on his arrival in Bombay.—*Bombay Gazette, December* 9,

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CONSECRATION OF THE RIGHT REV. THOMAS OLIFFE, D.D., AS BISHOP OF MILENE, AND COADJUTOR VICAR APOSTOLIC OF BENGAL.

This most solemn and impressive ceremonial took place at the Catholic Cathedral of this City (North Parish Chapel), on Sunday, the 8th inst., being the anniversary of the Dedication of the Churches of Ireland. At any time, the celebration of so solemn and imposing a rite would have been an object of great and general interest; but many circumstances combined to render the present occasion one of surpassing interest among our local community, as well as an event of much importance in the ecclesiastical world. The respected individual on whom this high dignity has been conferred was a native of Cork, and a member of a family who are very generally and deservedly esteemed. He received his education in this city, and soon after his ordination left Ireland, and with a zeal and energy to which his vigorous powers of mind and body, and great literary acquirements, gave the fullest effect, spent several years in the East Indian Presidencies, in the untiring discharge of his sacred calling, and in spreading the light of truth and the doctrines of salvation among the Heathen tribes of those distant lands, and affording spiritual consolation to the members of his Church who were scattered through the regions over which his labours extended. Within a few months, Dr. OLIFFE returned from Calcutta, and was presented to the Sacred Congregation at Rome, by whom the fruits of his Apostolic mission were so highly appreciated that his elevation to the Bishoprick of Milene was recommended and graciously approved of by His Holiness Pope Gregory XVI. [illegible] anxiety of the Holy Father to diffuse the Faith through every clime and country, by extending and promoting the foreign missions, has led to the establishment of several Bishopricks in the extensive empire of the East, in connexion with the Society for the Propagation of the Faith, and though perhaps Dr. OLIFFE was the youngest Clergyman on whom the Episcopal dig-

The Bulls having arrived from Rome, directed to the Rt. Rev. Dr. MURPHY, Bishop of the Diocese of Cork, it was publicly notified that the consecration would take place on Sunday, the 8th inst. being one of those Festivals of the Church usually selected for the solemnization of similar rites. The admission to the cathedral was by tickets, which were judiciously issued at a low price, in order that the public anxiety to witness the magnificent scene might be gratified as much as possible, without the inconvenience which would be certain to result from the overpowering throng that would otherwise have been consequent on an indiscriminate admission. The splendid and spacious edifice was prepared with all the grandeur and elegance befitting the august ceremony, and long before the hour at which it was to have commenced every available place was occupied. Indeed, such was the earnest anxiety of many of the citizens who did not arrive at an early hour to obtain admission to any part of the building, that it was found necessary to have all the doors locked before the ceremonies commenced, in order that they might not be interrupted by the continued ingress of persons. The sanctuary, side aisles, and galleries were filled in every part with a most respectable congregation, among whom we noticed most of the families of distinction in and around the city, and many respectable persons of different religious persuasions.

At a quarter past ten o'clock the solemn pealing of the grand organ, with the full burst of sacred harmony from the choir, announced the commencement of the service, and the procession of clergy from the sacristy with acolytes robed, and bearing lighted tapers, gave all the effect to the scene which elevates the soul in silent adoration at the solemn worship of the Deity, amid all the imposing magnificence of the gorgeous ceremonials which the church observes in the celebration of the sacred rites, and inspires her children with the sentiments which led the prophet to exclaim—"Lord I have loved the beauty of thy house and the place of the habitation of thy glory." If external impressions can convey to the heart a sense of holy reverence at the solemnization of the Divine mysteries, the occasion at this moment was one that could not fail to strike all who beheld the scene with every feeling of sublime devotion that could be associated with it. The procession was headed by the Right Rev. Dr. CROTTY, Bishop of Cloyne, attended by his Chaplain the Rev. Mr. Hogan, of Broad Lane. The assistant Bishops who entered next, were the Right Rev. Doctor EGAN, Bishop of Kerry, with his [illegible] the Rev. Mr. Cunningham, and the R[illegible] Dr. O'Connor, Bishop of Pittsburgh, [illegible] his Chaplain the Rev. Mr. Hayes. The [illegible] elect, with his Chaplain, the Rev. Mr. [illegible] advanced to the front of the Altar, [illegible] assistant Bishops, who were followed [illegible] Rev. Dr. HELY, Bishop of Kildare and Leig

attended by his Chaplain, the Rev. Mr. Murphy, and the last of the Prelates who entered was the Right Rev. Dr. Murphy, Bishop of Cork, attended by the Rev. Messrs. Browne and M'Leed as Deacon and Sub-Deacon, and the Rev. Mr. Foley, master of the ceremonies. Among the other Clergymen present we observed the Very Rev. Theobald Mathew. Rev. John Falvey, Very Rev. M. B. O'Shea, Rev. James O'Regan, Rev. Dominick Murphy, Rev. J. B. Clancy, Rev. P. W. Coffey, Rev. G. Sheehan, Rev. Mr. Holland, Rev. Mr. Haines, &c &c.

The Right Rev. Dr. Murphy, as consecrating Bishop, took his seat on the right of the Altar, and the Bishop elect was presented before him by the Assistant Bishops, who were robed in rochets, amies, stoles and copes, and white mitres, after which the Consecrator and the Elect retired to their Chapels and put on their robes. The Consecrator having then taken his place in the middle of the Altar, the Elect was placed before him, and the Bulls authorising the consecration having been read at length by the Deacon, all the Bishops took their seats, the Elect sitting before the Consecrator, and the Assistant Bishops on his right and left. The Examination prescribed by the ritual was then proceeded with, the Bishop Elect making the proper responses, standing uncovered at each, and with a reverential bow to the consecrator. The examination being ended, the Elect was conducted by the Assistant Bishop before the Consecrator, and having reverentially kissed his hand proceeded in the same order to his Chapel, where he was vested with sandals, pectoral cross, flowing stole, tunic, dalmatic, chasuble, and maniple. The service of the Mass was then proceeded with to the end of the Epistle and tract, which being finished, the Elect was again led before the Consecrator, who, standing mitred before the Altar, informed him of the duties of a Bishop, after which a prayer was offered, and the Elect was laid prostrate on the altar at the left side of the Consecrator while the Litany of the Saints was sung. This part of the ceremony was particularly impressive and affecting, the Litany was recited by the Consecrator, and the responses were sung by all the attendant Clergy with remarkable power and harmonious concord, the effect of which was absolutely thrilling. At the end of the Litany the Elect was raised from the ground by the Assistant Bishops and knelt before the Consecrator, who took the Book of the Gospels in his hands, and, with the assistance of the other Bishops, placed it over the neck and shoulders of the Elect, after which the Consecration Preface was proceeded with in the following form:—

"It is truly meet and just, right and wholesome that we always, and in all places, should give thanks to thee, O Holy Lord, Almighty Father, everlasting God, who, when instructing in secret and familiar converse, thy servant Moses, wast pleased, amongst other lessons of divine worship, to prescribe to him also the forms of priestly attire and didst command that Aaron, thy Elect, should be robed during the performance of sacrifice, in mysterious garments, to the end that posterity might derive a good knowledge from the example of their forefathers, and not ever be destitute of thy instruction; since with them of old the beauty of symbols commanded reverence; and with us, the experience of realities supersedes the darkness of figures. For the attire of that former priesthood notifies to us the ornaments of the mind; sacerdotal glory is not now recommended by the grandeur of robes, but by the beauty of souls. For even those things which then gratified the carnal sight, claimed the attention rather to the things they signified. Wherefore, O Lord, we beseech thee to bestow upon this thy servant, who has been chosen to minister to thee in the dignity of High Priest, that whatsoever in those mystical garments was implied by the glitter of gold, the sparkling of diamonds, and the varied richness of embroidery, may shine in his morals and deeds. Achieve, in thy Priest, the completion of thy Ministry; and, after clothing him with the brightness of all glory, sanctify him with the dew of celestial ointment."

The head of the Elect, preparatory to his being annointed, was then wrapt round with linen, and the Consecrating Bishop having knelt before the Altar and commenced the hymn *Veni Creator Spiritus*, it was taken up by the Choir, and sung in the most admirable and correct style that we have ever heard in Cork, the able and masterly performance of Mr. Moran, who presided at the Organ rendering the accompaniment singularly beautiful and effective. While it was being sung the Consecrator rose, and an apron having been placed on his knees, he proceeded to anoint the head of the Elect, who knelt before him, and the Preface was then continued as follows;—

"May this, O Lord, flow abundantly on his head; may it reach his lips; may it descend to the extreme parts of his body; so that the power of thy spirit may replenish him interiorly; and cover him all around exteriorly. May the constancy of faith, the purity of divine love, and the sincerity of peace abound in him. May his feet, by thy gift, be beautiful to preach peace, and to carry glad tidings of good things. Give to him, O Lord, the ministry of reconciliation, in words, and in deeds, in the power of signs and prodigies. Let his speech and preaching be, not in the persuasive words of human wisdom, but in the showing of the spirit and power. Give to him, O Lord, the keys of the kingdom of Heaven, that he may employ, without ostentation, the power which thou dost impart, for edification, and not for destruction. Whatsoever he shall bind on earth, be it bound also in Heaven; and whatsoever he shall loosen on earth, be it loosened also in heaven: whose sins he shall retain, be they retained, and whose sins he shall remit, may they be by Thee remitted. Whosoever shall curse him, be himself accursed: and whosoever shall bless him, be himself replenished with benedictions. May he be the faithful and wise servant, whom thou, O Lord, appointest over thy family, to give them meat in season, and to render every man perfect. May he be in watchfulness diligent, in spirit fervent; may he detest pride; may he love humility and truth, and be never led, by praises or fear, to abandon them. May he never put light for darkness, nor darkness for light; may he never call evil good, nor good evil; may he be to the wise and to the unwise, a debtor, that from the profit of all he may gather fruit. Promote him, O Lord, to the Episcopal Order of our Saviour, the Lord Jesus

Christ, who redeemed us from death, and obtained for us the kingdom of Heaven. Hear us, O Pious Almighty Father, Eternal God, and grant that what we ask in prayer, we may obtain: Through the same Christ our Lord. Amen."

The Anthem was then sung, from the 132nd Psalm "Behold how good and how pleasant," with the full strength of the choir, and the ceremony of annointing the hands of the Elect was proceeded with. The pastoral staff having been consecrated was then placed in the hands of the Elect, the Consecrating Bishop addressing him in these words:—"Receive this staff of the pastoral office, that in the correction of vice thou mayest temper severity with kindness, and exercise judgment without anger; and that in cherishing virtue, thou mayest sooth the minds of thy hearers, without neglecting, in thy forbearance, the severity of reproof. *Amen.*"

The ring having been next consecrated was placed on the finger of the Elect, the Consecrator saying:—"Receive this ring, in token of plighted faith, that, with spotless fidelity adorned, thou mayest guard from corruption the spouse of God, His holy Church. Amen."

The Consecrator having then received the Book of the Gospel, hitherto held open over the shoulders of the Elect, closed it, and presented it to the newly consecrated Bishop saying:—"Receive the Gospel, and go forth, and preach it to the people committed to thee; for God is able to give unto thee increase of grace; who liveth and reigneth, world without end. Amen."

The newly consecrated Bishop having received the kiss of peace from the Consecrator, and all the other Bishops, retired in the same order as before to his Chapel, and the Consecrating Bishop resumed his seat at the Gospel side of the Altar, the Deacon and Sub-Deacon being seated at either side of him.

THE SERMON.

The Rev. MICHAEL O'SULLIVAN then ascended the pulpit, having first received the Episcopal blessing with the proper solemnity, and delivered a most impressive, able, and eloquent discourse on the ceremony which had assembled the vast congregation he was addressing. He took his text from the 21st Chapter of Revelations—verse 3rd.

"*And I heard a great voice from the Throne saying—Behold the Tabernacle of God with man, and he will dwell with them, and they shall be his people, and God himself with them shall be their God.*"

The reverend Preacher commenced his sermon by addressing the newly Consecrated Bishop, to whom he remarked that the text which he had read could not fail to suggest to him the great end and object of the august ceremony at which he had been invested with the dignity of his high and holy office, which was to promote the union of the Eternal God with his elect in the kingdom of his glory. It was for that purpose that God's tabernacle with men was established, to show them that he was their God, and they his people, and it was to carry out that purpose of the Divine will that he had been that day associated with the Prelates of his Church, and invested with the same powers, and enlarged faculties as they were called upon to exercise. It was for that the sacred chrism had been poured upon his head and the Book of the Gospels placed upon his shoulders. For that had his feet been shod with the emblems of his calling, as the minister of salvation and glad tidings to those who were sitting in darkness and in the shadow of death; and it was for that great purpose that so many affecting lessons had been that day addressed to him in the beautiful and solemn ceremonial, by which he had been devoted anew to the service of his God, and eternally wedded to his sacred spouse, the Church of Jesus Christ. An office of itself so glorious and consoling was well calculated to call forth all the powers of his mind and energies of his body; but the affections of his heart would be more warmly engaged from a higher motive, which would console him in his labours, and urge him forward to their most complete accomplishment. Were it not for the existence of those high motives, his mind might have sunk beneath the burden of the important duties that devolved upon him in the arduous office to which he was called. The responsibility which now rested on him had increased in proportion to the elevated dignity which he ha

The ring which he received, in token of [illegible] on with the immaculate spouse of Christ, was a pledge which he should present pure and spotless at the close of his ministry; and by that union he had contracted with his Redeemer a pledge of which he might say with the Apostle, "I live now; not I, but Christ liveth in me." It was a pledge which would teach him to take for his model in all things the life and acts of his Divine Master; like him to seek out that which was lost, and to bring back again that which had gone astray; to unite that which was broken and to preserve the strong in its strength; so that when we should appear before Him he might be able to declare that which he himself said to his heavenly father—"Of those whom thou hast given me not one has been lost." That cross, which he was henceforth to bear on his breast, was an emphatic emblem of the trials, taunts, and indignities which were the inevitable portion of all who would follow in the footsteps of that victim, and who, like him, would devote themselves to the works of grace and mercy and redeeming charity; but as he knew that his Lordship was deeply and perfectly impressed with a due sense of the sacred duties to which he had devoted himself, he felt he could not better occupy the few minutes that remained to him than by directing the attention of the congregation before him to the ulterior object of that day's ceremony, and that which he knew to be the dearest to his Lordship's heart—the propagation of the faith of JESUS CHRIST. On that day the faithful commemorated the greatest of all blessings bestowed by the Creator on man, the saving knowledge of Divine truth by the light of his Gospel. Not only amid the hostile persecutions of human malignity, but against the persecuting efforts of human laws directed towards its destruction, the faith of Christ in this country had been well and faithfully preserved; and the exertions to crush it had strengthened it in its strength and advanced it mightily in its onward progress. What then should be their return to the Lord for all that he had done for them, so highly favoured by his gifts and graces? No tribute of thanks, no offering of gratitude could be

so acceptable, as their exertions to communicate and spread abroad and around them the blessings of religion which they themselves enjoyed. If any additional incitement were required to urge them on in this acceptable work, it would be found in the interesting and edifying ceremony which they had that day witnessed. They saw before them, elevated to the Episcopal dignity, one born, brought up, and educated among themselves—one who, like Samuel, having devoted his childhood to the services of the altar, gave the first efforts of his manhood to proclaiming the Gospel, and to the diffusion of its sacred truths in foreign lands; and who had now come back, not to repose from his labours, but to return, with increased powers, to diffuse the light of truth over the remote districts where he might with most advantage pursue his honoured calling; to go forth once more, with renewed energy, to combat against the errors of darkness, and infidelity in the name of Jesus Christ. The duty of propagating the faith was not, however, one peculiar alone to him and those who were associated with him in the Ministerial functions; it was equally incumbent on every one who professed it. At the moment the waters of baptism were poured on their heads, they solemnly avowed their readiness to stand forth as soldiers of the faith, and it therefore now became their duty to aid the spread of the Gospel, and promote the knowledge of its holy doctrines. It was their duty to extend the knowledge, and enforce the practice of that great leading precept of Christianity, which taught men that they should love the Lord God with their whole soul, and their neighbours as themselves for the love of God. To communicate the faith to the heathen and unbeliever was to fulfil the precept which the Scripture enjoined of saying to those in the dark —come forth; and to those who were lost, walk in the right path. In the regions to which the blessings of Christianity were now about to be extended, more than a hundred millions of their fellow creatures were sunk in the abomination of idolatry; in that region the revolting atrocities from which men's minds shuddered in the contemplation, were indulged in under the fearful name of religious ceremonials. There the cannibal gloated over his unnatural repast; there the unholy altars may still said to be smoking with the abominations of idolatry. But when the miserable victims, who before would rush with impetuous zeal under the wheels of the idol's car, were taught the divine truths which Christianity unfolded, and heard the consoling lessons of piety and peace which the Church placed before its children in every clime and country, its effects would be to bring them within the fold, and teach them that instead of finding in the grey hairs of the parent a motive, horrible even in its contemplation, for the immolation as propitiatory offerings to their fancied deities, a proper and worthy source for love and affection. The beauties and blessings of Christianity would be more developed, and those who were instrumental in their extension would find hope and happiness in the consoling reflections which would habitually arise to them. Animated by the exciting scene which was presented in that day's ceremony, he felt it would be worse than useless to occupy their time at any greater length, except to ask of them to join in their tribute of praise and thanksgiving, most humbly and reverentially associated with that of the divine victim who would be offered on the altar; and to implore their earnest and most fervent supplications in behalf of the newly consecrated Prelate, that the Almighty Dispenser of events might, in his mercy, be graciously pleased to pour upon him all the graces that would enable him to shed a lustre on the holy office which he was that day ordained to fill, and that he might, at the termination of his ecclesiastical labours, show forth that light which in the presence of God would be acceptable for ever and ever, as the fruits of a well spent life, by one of his chosen good and faithful servants.

It would be a great injustice to the excellent Preacher if we did not candidly avow that the very crowded state of the Cathedral did not permit our taking a complete report of his most lucid and truly impressive discourse; we have been only able to present our readers with a brief compendium of the leading points which the Rev. Gentleman embraced in the sermon; but referring to it, we are obliged to state—and, in doing so, we only discharge a duty which is most pleasing to us—that the sermon which he delivered was one which will be well and long borne in mind by all who had the happiness of hearing it. To the Rev. Mr. Holland, and (we believe) the Rev. Mr. Cronin, our Reporter is much indebted for the attention and courtesy which they evinced towards him; but the distance at which the pulpit was from his seat, and the difficulty of hearing distinctly the words of the Preacher rendered it impossible to give a literal report. The Preacher having descended from the pulpit, the ordinary of the Mass was proceeded with, and having been concluded to the Post Communion, the Consecrator having blessed the mitre, placed it on the head of the Elect saying—"We place, O Lord, on the head of this thy Prelate and Combatant, the helmet of defence and salvation, that, having his forehead adorned, and his head guarded, by the power of both Testaments, he may appear terrible to the adversaries of the truth, and stand forward as a valiant champion against them, through the abundant grace bestowed on him, by Thee; who didst adorn the countenance of thy servant Moses, made beauteous in a colloquy with thee, with the most brilliant rays of thy brightness and truth; and who didst command a diadem to be placed on the head of Aaron thy High Priest;—Through Christ, our Lord.—Amen." The Consecrator having next blessed the Gloves said:—"O Almighty Creator, who didst give unto man, made to thine own image, hands, endowed with joints, as organs of intelligence, that he might work aright; and didst command them to be kept clean, that the soul might be by them aptly represented, and that thy mysteries might be by them worthily performed; vouchsafe to bless + and to consecrate + these coverings of the hands, that whosoever of thy sacred Ministers, the Bishops, shall with humility clothe his hands in them, may, through thy mercy be signalized, by cleanliness, both of heart and work:—Through Christ our Lord. Amen."

And putting them on the hands of the newly

consecrated Bishop the following prayer was added:—"Encompass, O Lord, the hands of this thy Minister, with the cleanness of the New Man who came down from heaven; that, in like manner as Jacob, having his hands covered with the skins of kids, received his father's blessing, for presenting to him the food and drink he most desired, so this thy servant may be found worthy, by offering, in his hands, the Holy Sacrifice, to obtain the blessing of thy grace; Through our Lord Jesus Christ, thy Son, who, in the likeness of the sinful flesh, for our sakes, offered himself to thee. Amen."

After this part of the ceremonial was gone through the "TE DEUM" was sung by the choir, during which the newly Consecrated Bishop, attended by the Assistant Bishops, and preceded by acolytes bearing lighted tapers, proceeded through the aisle and nave of the Church, giving his Episcopal benediction as he passed to the congregation, by whom it was received with the most solemn reverence and humble devotion. Any attempt to describe or illustrate the scene which was at this time presented would be many degrees short of the reality. It only remains for us to say that it was sublime, solemn and exciting in the most remarkable degree; and that at its conclusion the fervent and earnest prayers of the humble flock, as well as of that portion of them who in a worldly sense were more exalted, were sent before the throne of mercy and grace for the prosperity and happiness of the meek and mild ecclesiastic who offered his aspirations for their sakes to the source of Divine love, and who was looked upon by those who received his benediction as one specially favoured of the Lord for the realization of His own wise ends.

This very impressive part of the ceremony having been concluded, the new Bishop returned to his seat, and the Consecrator said—"O God, the Pastor and Ruler of all the faithful, mercifully regard this thy servant, whom thou hast chosen to preside over thy Church: grant that he may, both by word and example, benefit those over whom he presides; that, together with the flock committed to his care, he may come to everlasting life; Through Christ our Lord. Amen."

The ceremony then concluded with the Benediction, which was pronounced by the newly consecrated Bishop, in this form;—"Blessed be the name of the Lord; Henceforth now and for ever." "Our help is in the name of the Lord; Who made Heaven and Earth." "May the Almighty God, the Father +, and the Son +, and the Holy Ghost +, bless you. Amen."

The Consecrating and Assistant Bishops remained as before, standing on the Gospel side, in their mitres, looking towards the new Bishop who proceeded from the Epistle side towards them, making in the way three reverences, and at each reverence saying to them:—*Many years of Health.* He was then received to the Kiss of Peace by the other Bishops, who conducted him away, after saying the last Gospel of the Mass. And thus concluded the solemn and impressive rite of which we have given a brief and imperfect sketch in the foregoing notice.—*The Cork Southern Reporter; Oct. 10.*

STATE OF CATHOLICISM THROUGHOUT THE WORLD.

"Discourse pronounced at Rome at the opening of the Academy of the Catholic Religion in the year 1843, by the Cardinal Pacca, Dean of the Sacred College, Bishop and Legate of Velletri, &c.

(Concluded from No. 27, vol. V.)

I cannot contemplate without grief the situation of the Catholic Church in these two kingdoms in which it was heretofore so flourishing; it is with a very different feeling that I consider what passes in another country, in which for many ages religion groaned under a most bitter and relentless persecution. There they refused to the unfortunate Catholics even the consolation of freely exercising their worship; and not only was not that worship tolerated but it was proscribed, under penalties the most severe and the most cruel. At present, by a wonderful mutation, we see in those same regions new temples and magnificent cathedrals rising up; we see the building of convents and monasteries for the religious of the two sexes—and a well-wishing and generous hospitality is offered to the priests of those foreign nations who have been struck down by the persecutions of their country. It is easy to perceive that I speak of England. These facts are not a little consoling; but there is no reason to flatter ourselves with the idea, which some persons do, that the Anglican sect is on the point of expiring. It is very true that it is every day losing ground, abandoned as it already is by numberless sectarians who have fallen into a complete incredulity, and by many others who, enlightened by Divine grace, are returning to the bosom of their mother—the Catholic Church, which has never ceased to feel for them the utmost tenderness. Nevertheless, this Anglican Church, all tottering and shaken though it appears to be, is supported by two firm stays—the power of the aristocracy and the opulence of the clergy,

As long as it shall be permitted to the great ones of this country to distribute to their brothers, to their children, to their nephews, the opulent revenue of episcopal endowments and the rich benefices which annually raise six million pounds sterling, it is in vain to hope for the disappearance of this sect. But if the Lord continues to bless the zeal and the labours of our clergy in England, we shall soon witness the abandonment of Protestant pastors by the greater portion of their flocks. It is seldom in Ireland that the Protestant minister of a parish has a larger congregation than his wife and children and clerk. As to the rest, that which the Anglicans call defection, but which we call conversion, will force the Government to make serious reflections. In other times it might be feared that it would make the persecution more violent; but in the actual state of Europe we must look for favourable results from it to the cause of the Catholics.

England, then, offers us consolation in the midst of the sufferings of the Church; but our consolation and our joy increase still more when we consider the state of the Church in Belgium. I have seen, in the course of my life, four different dynasties reign successively in this industri-

ous and interesting country. The three first, rivals and oftentimes opposed by political and commercial interests, agreed and perfectly resembled each other in one thing—in their application to trample upon and torment this good people, so truly Catholic, by religious innovations. These three first dynasties having been driven off, either by foreign arms or by the insurrection. and resistance of the people, Divine Providence has at length accorded peace to those good Catholics, and it has executed its design by a wonderful stroke of its omnipotence, by one of those means which the straightened ways of human wisdom might find contrary to the proposed end, means well expressed by this ingenious proverb of the Portuguese language—"*Deos escreve direito sobre uma regra estorta.*" God writes on a curved line. In effect, God, to procure peace for the Catholics, called the fourth dynasty. He raised upon the throne a new prince, strange by country, born and educated in Protestantism, and attached to the sect of Luther. Who would not have thought but that the enemies of religion would have found a support in him? Well! this prince, worthy to be proposed as a model to those who have had the good fortune to be born in the bosom of the true Church, has perfectly learnt the truth and justice of the celebrated words of the great Osius, Bishop of Cordova, to the Emperor Constance—"*Tibi Deus imperium commisit, nobis quæ sunt ecclesiæ credidit*"—It is to you, prince, that God has committed the empire; but it is to us that he has confided the interests of his Church.

When the new King of Belgium took possession of the throne the words he addressed to the clergy expressed the same thought, and he has faithfully kept his promise, for to give to his people a guarantee and complete assurance of the attachment of the new dynasty to the Catholic religion, he desired that his children should be baptised and brought up in our holy and august religion.

But why should I forget our dear Italy, which doubtless, ought to present itself first to my thoughts? This beautiful and rich country of Europe, one of the most privileged, one of the most favoured with the gifts of nature, which has received a sweet and wholesome climate, a sky almost ever serene, a soil so fertile as generally to recompense the sweat of the toiling agriculturist. She has produced an intelligent people, capable of great enterprises, as the celebrated Romans sufficiently proved in ancient times, and the Sovereign Pontiffs in modern days, who have chiefly belonged to our nation. And the Popes have indeed done great things, not only in the government of the Church, but also in favour of the temporal interests of the world and of civil society, by their wholesome influence and their wise authority. This is what you have proved, illustrious academicians, in a wise way, in the course of preceding years. But what are these favours of Heaven in comparison of a benefit far greater—that of having received from the East into the bosom of Italy, in our most happy city of Rome, the chair of truth; the supreme tribunal of the Church, this good and tender mother, who has always nourished, and who has never ceased to nourish with the purest milk of heavenly doctrines all the churches of Italy. It is she who has combated and who yet combats every day, to alienate far from her bosom the infernal poison of heresy and schism. Since those ancient days when first the Emperors of Constantinople, and afterwards the Kings of the Goths protected and sustained Arianism, the Roman Catholic Church has always stood in the way of heretic sects establishing themselves in this country; and in the sixteenth century in particular, when from the pit of hell so many heresies spread over the north, and endeavoured to penetrate into Italy and to take root here, it was Rome that drove from us the terrible plague of those religious wars, which inundated Germany with blood during thirty years, and France at first during forty years, and afterwards England, Bohemia, and Hungary. Nevertheless, we had also the unhappiness of seeing, in the seventeenth century, penetrate into Italy, a hypocritical sect from Flanders, and which, in order to hide the more securely its intentions and dark projects, disavowed its real existence. Though proscribed and struck with the anathemas of the Holy See, it found an easy access, a well-wishing reception in certain cloisters, whose destruction it had already perfidiously meditated, and in the universities, where unnatural children of Italy, unworthy to bear its name, and ungrateful towards Heaven and its numerous blessings, embraced the errors of the sect, and dared to defend them. From this double source of public instruction spread and rapidly propagated among politicians, magistrates, and men in the bosom of civil tribunals, those principles of defiance, of jealousy, and of hatred towards the Holy See, which, even under the reign of princes, whose private and public conduct was Christian, and whose intentions were pure and religious, reduced the Church to the sad bondage of Agar, she, who in sacred things should be free and independent queen.

One of the most illustrious bishops of the seventeenth century, in a discourse pronounced before one of the most powerful monarchs, the immortal Bossuet, speaking to Louis XIV., said—"Holy authority of the Church—necessary bridle of licentiousness, and only support of discipline—what hast thou become?—abandoned by some, usurped by others; either it is entirely abolished, or it is in the hands of strangers. But it would require a long discourse to expose all these wounds, Sire, the times will enlighten your Majesty of it,"—(3d sermon for Palm Sunday, 2d part.)

Thus spoke Bossuet; but since his time to our own the wounds inflicted on the Church in our dear country, as well as in every other, have not been healed; they bleed yet, they bleed abundantly. But let us hope I shall say with the illustrious Bossuet, that the times will enlighten good princes and disabuse them of their errors. Perhaps Heaven destines this era of consolation and of goodness for the glorious Pontiff who now governs the Church to recompense that sacerdotal firmness, that apostolic courage with which, from the heights of the Vatican, in presence of the great powers of Europe, he has made to be felt the solemn voice of Peter—that voice which the enemies of religion feign not to

fear—that voice which even now shakes the world, and which can always, if not check, in a moment, every evil, at least console and fortify the just, and prepare, for those who have strayed, the way that will conduct them back to the compassionating bosom of their mother.

Be not astonished, my well-beloved colleague, and all you illustrious auditors, if I have spoken with liberty and frankly. I think that a man beneath the weight of eighty-seven years, and already near the tomb into which he shall soon go down, ought to be ordinarily deaf to the pusillanimous councils of human prudence!—*Tablet.*

PUSEYISM IN AMERICA.

Among other things, which have crept into America, and which being planted there, have sprung up rapidly, is Puseyism. Not content with forming the Episcopal Church of New York; the Episcopalians there have now taken to themselves the exclusive title of "The Church" of New York; and as some of the American Bishops have lately been visiting England and spending their time in intimacy with Dr. Pusey, these Right Rev. Gentlemen have resolved to exhibit some practical illustrations of his principles. The Bishop of New York, Dr. Onderdonk, has led the way by ordaining a Mr. Carey, notwithstanding the protest of two of his principal clergy, one of whom was the excellent Dr. Anthon, the famous classic. Before being ordained Mr. Carey was examined by the Bishop and his clergy, and the objectors were allowed to put questions. Mr. Carey's answers were exactly such as might be expected from Mr. Newman; he said, that he had "no *special leaning* towards the joining of the Romish communion, *at present*," he would "not deny the decrees of the Council of Trent," though he would "not positively affirm them;" whether the English Church and the American, were in a state of schism, on account of their separation from Popery, was, he thought, "an historical question;" he considered "the Romish Missal in some respects preferable to the Liturgy;" he did not think himself bound to give an *ex animo* assent to the Thirty-nine Articles; and he did "not know how to answer" the "difficult question" whether the Church of Rome was now in error in matters of faith. This Gentleman, was, as we have said, after this examination, ordained, and then came a Meeting of Laity in which Judges and others of the principal gentry made very earnest and resolute speeches; and, after that, a proclamation from Bishop McIlvaine, one of the most distinguished of the American Bishops, that henceforth he would not admit clergy of the Diocese of New York, into his Diocese without examination; and, finally, all the signs of a great and decided division appeared, among the whole body of Episcopalians in the United States. Thus we see that Puseyism instead of working in America, very quietly as it does in England, and only causing a gradual dropping off from the Church to Popery on the one hand, and to non-conformity on the other, scarcely gets well settled on the opposite side of the water, before it threatens the whole system of the Episcopalians, with disruption. So far as we can gather from the accounts that have reached us, there is reason to think, that the effects of this movement in America may be very serious; and, perhaps, have a reflex influence on the English Church. At any rate, as time advances, so Puseyism, it seems, will develope its true colors. In Scotland it has lately shaken the Episcopal Church, (the object of the *Times's* admiration) by the ex-communication of Sir William Dunbar, one of the best of its clergy; in Ireland it has set the Presbyterians against the Episcopalians, and the Laity against one of their Bishops, and the Clergy against one another; in some places it has sent its Missionaries to disturb others; in England it is displaying new doctrines, and greater conformity to Rome year after year; and finally, therefore, we may well ask, "What will the end be?" Perhaps, a little more decision in England, and wherever else the evil exists, might well and usefully be displayed, in imitation of Dr. Anthon, and Bishop McIlvaine, who deserve high honor for their faithfulness and courage. What business Mr. Carey had in a Protestant Church, it is not easy to discover. But certainly he stands not alone now, in an anomalous position; for he can quote good examples in England and elsewhere, to justify his entry into the ministry of one Church, when his affections are evidently in another.—*Hurkaru, Jan.* 10.

PUSEYISM.—ILFORD.—To make the sign of the Cross in a Protestant church is alarming—to wear a white instead of a black gown in the pulpit, terrific—to send round a bason for alms, awful—to lay them on the altar, abominable—but to bless them is worse than all—its popish. This all appears by the following requisition, signed by thirty-two respectable Christians:—"To the Churchwardens of the Parish of Great Ilford—We, the undersigned inhabitants of Great Ilford, having had our feelings outraged at the introduction of Tractarian forms into our Church, and still more so at the papistical doctrines preached there, as also by the curate making the sign of the Cross upon himself on approaching the communion table, which acts are sanctioned by the vicar, request that you will call a general meeting of the parishioners, to take such measures as may be thought best under these most painful circumstances." The meeting was held, and a deputation waited on the vicar, who denied that the crossing and bowing before the communion has his sanction; but, at the same time, he proceeded to justify it under an old ecclesiastical law of the Church; stated that it is practised in all Protestant churches on the continent; and, finally, declared that the Bishop of Exeter, although he does not himself practise it, sanctions the clergy in crossing themselves on approaching the communion; that it is a practice common among ministers of the "High Church" party, of which he avowed himself a member; he concluded, however, by expressing his willingness to obey whatever commands the bishop might think proper to make in the matter.—*Tablet.*

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" One body and one spirit—one Lord, one faith, one baptism."

No. 3.] CALCUTTA: SATURDAY, JANUARY 20, 1844. [VOL. VI.

MANGNALL'S HISTORICAL QUESTIONS.

Q. " What was the gunpowder plot?—A. A scheme of the Roman Catholics, to blow up both houses of Parliament, by laying a train of gunpowder under them."

Why the Catholic Religion has been for such a length of time, and still continues to this day to be an object of calumny and persecution, must appear somewhat extraordinary to those who have not taken the trouble of examining and searching into the cause of this fact, whilst other sects are tolerated, though some of them have openly refused to join their fellow subjects in some essential duties which are necessary for the well-being of the Public at large. Yet the hatred against these different sects, should there be any, is comparatively small, when compared with those raised against Catholics, to whom they are indebted for christianity and civilization. And amongst many other instances of prejudice which could be easily deduced, the most notorious, and that which is of the longest standing, is that of the gunpowder plot in the Reign of James the First. It is just as absurd and ridiculous for *Mangnall* to attribute this diabolical conspiracy to the Catholic body at large, as for me to stigmatize the Protestants of England with the irregularities and blasphemies of Johanna Southcot, as we trust we shall soon prove to the satisfaction of our readers. Cecil, the Secretary of State, used all the art and sophistry which he was endowed with to stigmatize Catholics with the degrading and diabolical act, called the gunpowder plot, of which he himself was either the original author, or at least the chief conductor. That we may ascertain the truth of this assertion, we shall examine it with historical impartiality and with Christian candour, not, as has been frequently done by prejudiced or ignorant writers, whose custom it is to follow each other like a flock of sheep without reflection, or like those declamatory preachers on the 5th of November, whose sole ambition is to inflame their hearers with hatred and animosity against Catholics. It has been said this conspiracy has been attributed to Catholics, in revenge, for the King having disappointed the hopes which they had entertained of his treating them with indulgence, and, consequently, the rigorous treatment which they afterwards experienced has been justified. May I be permitted to ask first, how many individuals amongst the conspirators were implicated in the conspiracy? Only sixteen persons are so much as accused in the act of attainder that passed on the occasion of any share of its guilt; and of this number not more than seven were acquainted with the worst part of it; the rest barely knowing it as a conscientious secret, which they used every means in their power to discourage and prevent.(*a*) In the second place I ask, what character did these conspirators bear amongst Catholics of their time? They were rash imprudent youths, whose *character* was without weight amongst Catholics; who, by their conformity with the established religion, were looked upon as apostates and outcasts from the body of Catholics.(*b*) Why is it that Cecil, who could

(*a*) See Dodd, vol. 2d, page 395

(*b*) A cotemporary and well informed writer speaks of the conspirators as follows: "They were a few wicked and desperate wretches, whom many Protestants termed Papists, although the Priests and true Catholics knew them not to be such: nor can any Protestant say

have discovered the plot, or rather have made it known to all, concealed it until the night previous to the day on which so diabolical a scheme was to be put in execution? was it not that he wished to implicate other young noblemen, who had not as yet been caught in his snares, which, of all other things, was most desirable to him? The persons by whom the conspirators were detected, if I mistake not, were Catholics, *viz.* The Earl of Worcester, the Earl of Northampton, together with the Earl of Suffolk. Had this malicious design been put into execution who would have been the sufferers? The King, I grant, and the heads of the Protestant cause both in Church and State, but they were not the only persons; there were upwards of twenty noblemen, supporters and chiefs of the Catholic interest, who at that time sat in the House of Lords, Monteagle alone being forewarned of the pretended danger. There is still a very important question for my present purpose—did the conspirators act in conformity with the principles of their religion, even such as they conceived it to be, and did they think the horrid attempt in which they foolishly engaged, lawful and meritorious? Mangnall intimates that they did so; and Hume, in unison with others, asserts that "No one of these pious devotees," as he calls them, ever entertained any compunction with regard to the cruel massacre which they projected. The falsehood of this will appear from their dying behaviour. For after the seizure of Fawkes, when Catesby, Percy, the two Wrights, and some of the other conspirators found themselves surrounded in Staffordshire, by Sir Richard Walsh's party, and that they must necessarily die either at the gallows or in the field, "in the first place they fell upon their knees and asked God pardon for the villany they intended;(*c*) opened the gates of the house and resolved either to effect their escape or to die fighting. Catesby and Percy were killed with one shot, Winter was wounded and made prisoner."(*d*) In like manner when Winter and the other conspirators came to suffer the just punishment of their crimes, "all of them, except Grant, died very penitently. Fawkes declared his repentence more remarkably than the rest, and exhorted Catholics never to engage in any such bloody enterprise, it being a method never allowed nor prospered by God."(*e*) The king himself, in his speech in Parliament upon the disclosure of the plot, acquitted the Catholic body at large of the guilt of it, and declared "those Puritans worthy of fire who would admit no salvation to any Papist."(*f*) The Catholics themselves felt the most lively horror of that desperate scheme, the execution of which would have been more fatal to them than to the nation at large, and they expressed it by every means in their power. The Archpriest Blackwell and the other heads of the clergy immediately circulated a pastoral letter, in which they qualified the late attempt *detestable and abominable*, assuring the Catholics that the R. Pontiff had always condemned such unlawful practices.(*g*) After having advanced some of the reasons there are for supposing that Cecil, Earl of Salisbury, was as deeply involved in this plot, as his father, Lord Burghly, is proved to have been in that of Babington. It is quite certain that these reasons have equal weight with many intelligent Protestants as with Catholics. One of them calls it, "a neat device of the Secretary."(*h*) Another says that he "engaged some Papists in this desperate plot, in order to divert the King from making any advances to Popery, to which he seemed inclinable, in this minister's opinion."(*i*) James himself was so sensible of the many advantages which his minister reaped from this plot, that he used to call the 5th of November Cecil's Holiday. A third Protestant writer assures us that "this design was first hammered in the forge of Cecil, who intended to have produced it in the time of Elizabeth; .. that by his secret emissaries, he enticed some hot-headed men, who, ignorant whence the design first came, heartily engaged in it."(*k*) This much seems certain, that the famous letter delivered by an unknown person to Lord Monteagle was not written by a real conspirator, whose life was concerned in the issue of the plot; such a character would not unnecessarily, and with infinite risk to his own cause and life, have sent a written notice to his friend to be absent from parliament at a time when it was not known whether parliament would not be further prorogued, and many other accidents might have prevented Monteagle from being present, more particularly as a few hours, or even a few minutes, would have answered his supposed purpose equally as well as that of 10 days. It is pretty certain that a space of time was necessary for Cecil to effect has wicked purpose, in order to draw the young lord into the punishment,

that any one of them was such as the law terms Popish recusants." He adds, p. 58. "If any one of them were Catholics, or so died, they were known Protestants not long before." Pope. Plea for Priests, p. 55. Ann. 1621.

(*c*) King James' Works, quoted by Collier, vol. 2nd, p. 669. (*d*) Ibid. (*e*) Ibid.

(*f*) Collier, vol. 2d, p. 669. Guthrie. Gen. His. of Eng. vol. 3rd, p. 651. (*g*) Collier, p. 670.

(*h*) Osborne's Histor. Memoirs of James 1st.

(*i*) The author of the Political Grammar.

(*k*) Short view of Eng. Hist. by Rev. Higgons.

if not into the guilt, of the conspiracy, and that in case *he* had not made it known, other Catholic peers would have received similar letters, and still more so for devising the means of breaking the matter to the king, so as to give him the credit of first discovering the mystery. Why did Cecil remain for the space of five days without communicating a business of such importance to his master, and defer having the cellars under the Parliament House examined until the day previous to the session? His acting in this manner proves that the management of the whole plot was in his own hands. The character and history of Francis Tresham, Esq. one of the conspirators, induces us to suspect that he was to the Earl of Salisbury in this plot, what Maud and Polley had been to his father Lord Burghly, and Walsingham, in a former plot. Almost 20 years before Tresham had been concerned in the conspiracy of the Earl of Essex; he was of a restless intriguing disposition, and so intimately acquainted with Cecil, that he had access to him at all hours of the night as well as of the day, and to have had communications with him concerning the affairs of Catholics.(*l*) Being, however, seized upon and committed to the Tower he met with a sudden death, in the course of a few days before any trial or examination of him took place. On this occasion a report was circulated that he died by strangury, which disorder does not take a sudden turn, whereas the Physician who attended him pronounced that he died of poison.(*m*) The fraudulent art and consummate hypocrisy with which it is now evident that Cecil acted in disclosing the plot, confirms the idea that he had the management of it from the beginning. From the secretary's own papers, it is proved that he had known of a conspiracy amongst the Papists of some kind or other three months before the letter was brought to him by Monteagle, Oct. 26,(*n*) and also from his own confidential letter to the ambassador at the Court of Spain, written immediately after the breaking out of the plot,(*o*) that he was acquainted with the diabolical malice of it, viz. that it was intended to blow up the Parliament with gunpowder. He, accordingly, for his own security, communicated the whole matter to the Lord Chamberlain, whose duty it was to attend to the security of the Parliament house, when the king was to go thither, they both conversed together about the different apartments adjoining it, and particularly about the great vault under it.(*p*) They agreed, however, (that is to say the prime minister thought it best) that the search should not be made before the session of Parliament, which was not to take place for ten days, in order, as he confesses, that "the plot might run to full ripeness;"(*q*) and to see whether other "noblemen would receive similar advertisements,"(*r*) that is to allow him time to send fresh letters to persons of rank, if he found it expedient; finally, to attack the king on his weak side by making him pass for the Solomon of Great Britain, and to work up the nation to a paroxysm of fury against Papists, by the apparent imminent danger to which all that was illustrious in it would appear to have been exposed.

(*l*) Politician's Catech. p. 94.—Goodman, bishop of Gloucester, quoted by Foulis in his Popish Treasons, expressly says that Tresham wrote the letter to Monteagle. If so, there can be no question who dictated it. (*m*) Wood, Athen. Oxon. (*n*) Relation of the Discovery, Archeol, vol. 12th, p. 203. (*o*) Nov. 9th, 1605. Winwood's Memorials, vol. 2nd.

(*p*) Ibid. (*q*) Relation of the discovery. (*r*) Ibid.

GWALIOR.

We have been kindly permitted by His Grace, the Archbishop, the use of the following letter from a young English Officer, of a most respectable family, a convert to the Catholic Faith, who being at first destined by his parents for the Ministry of the English Protestant Church, commenced his studies for that Profession, but afterwards decided in favor of the Military state. In making this change he was greatly influenced by the unfavorable impression which the worldly conversation and pursuits of his fellow candidates for the Protestant Ministry made on his mind.

Camp Gwalior, January 6th, 1844.

My Dear Lord,—According to promise I now address a few lines to your Lordship, but at the same time hope I do not intrude. On the 29th December we had a hard battle with the Mahrattahs, and thoroughly overcame them. The engagement commenced at 8 A. M. and lasted until 2½ P. M. My Brigade, consisting of H. M. 39th and 56th N. I. were at a charge nearly the whole time, so that you can well understand we were not a little fatigued. Through a merciful Providence all *our* Officers escaped unhurt, and, considering that we were in the thick of it, very few of our Sepoys suffered; I think not above 60 killed and wounded. I am sorry to say such was not the case with the gallant 39th, six or seven officers being wounded, one of whom has since died, and a due proportion of men. They are as *gallant* a set of men as ever breathed. Many thanks to your Lordship for the introductory letter

to Major ——, who is a fine officer and a good man, according to all accounts. His Lady is at ——; the pleasure of her acquaintance will be great to me. I like my regiment much. Report says that we shall all have stars or crosses presented to us in honor of the battle of Maharajpore on the 29th ult., and that some kind of a monument will be raised in Agra, to be made of the guns taken, in honour of the dead. The number of guns captured by us is, I believe, 64, and by General Grey, who engaged the enemy on the same day, the other side of Gwalior, 42. The Mahrattas are a brave enemy, and I have heard several good traits of their character, such as their giving our wounded men water, &c. &c. I am rejoiced to see by the *Catholic Herald* how our most holy religion is spreading all over the world. There is, however, a wide field for further exertion. My Lord, my love of our Holy Faith increases daily, and I think before a very long period has elapsed I shall feel myself sufficiently subdued from worldly passions to prepare for the sacred ministry; and thus, by my endeavours for the future welfare of my fellow creatures, atone in some degree for the mis-spent time of my youth. With very kind regards to yourself, Mr. Weld, &c.

Believe me, my dear Lord,
Your sincerely attached,
——.

The following excerption from the *Bengal Hurkaru* of the 17th instant, will be perused with peculiar interest by the friends and admirers of Mr. John Michie:

Mr. J. Michie—*(Communicated.)*—People who benefit the public by their good actions, ought always to be held up to the world, in order that worth may be prized and praise bestowed where it is due. How trivial soever those actions may be, yet a public declaration of them is an encouragement which ought never to be withheld. Under this impression, we think, we are only doing our duty in bringing to notice the services rendered by the Deputy Register in the Foreign Department, to the wounded during the late battle with the Mahrattas. Mr. Michie's name is familiar to the public; we need not, therefore, eulogize his character as a public officer; more than once have his services been acknowledged by the Supreme head of Government, whose opinion is on record. Of his private virtues he has afforded an indubitable proof of that zeal and charity which shone forth so conspicuously in the late action. Fired with a laudable ambition, he left the camp which lay 5 miles from the field of battle, followed the Army, and in the hottest fight was busy in bringing away the wounded as they fell, and assisting the Surgeons in binding up their wounds. Such an action is meritorious anywhere, but in the field of battle, where he nobly risked his life for others, it is truly heroic. It is not wrong to suppose that many of our British Soldiers might have perished but for the prompt and active assistance rendered by Mr. Michie. In a large plain where men are falling on every side, how much can a few Surgeons do, however active they may be. Such conduct on the part of a private individual, who could have had no other motive but that of doing good to his fellow creatures, cannot be sufficiently praised. We are glad to observe, that the Governor-General has appreciated his good services. After the fight his Lordship ordered a public letter to be addressed to Mr. Michie, thanking him, in his name, for the valuable assistance rendered by him to the wounded British soldiers.

ST. JOHN'S COLLEGE, INTALLY.

We understand that four splendid Maps *(Arrowsmith's)* of the four quarters of the globe, five feet by four, in beautiful Mahogany frames, have been presented to St. John's College by Count Lackersteen; and by an anonymous friend, a pair of Globes (Carey's) two feet in diameter, exhibiting the heavenly constellations according to the most approved modern system of classification, and the tracks of the famous navigators, *Cook, Vancouver, M. De Laperouse*, &c., in their tours of discovery round the earth. We have been requested to aknowledge also the receipt of 100 Rs. in support of that Institution from Aga Kurbolai Mahomed, a gentleman whose benevolence extends to the praiseworthy institutions of every creed; also from Mrs. Crow, Senior, 5 Rs.

CATHOLIC MISSION, BELLARY.

We have much pleasure in announcing the following items of intelligence from Bellary, where the apostolic labours of the Rev. Mr. Doyle continue to have a most peculiar blessing from the Lord of the vineyard. "Almost all the Catholics of the gallant 63rd have been at the Holy Communion. we had about 93 communicants the Sunday before Christmas, about one hundred on Christmas-day, and the same number on the following Sunday and New Year's Day.

"Four Protestants joined us during the months of November and December last. Two of them have been received into the Church, and two are under instruction." If the lives of Catholics were thus everywhere edifying, the arguments which prove the truth of our holy Faith would be more persuasive, if not more convincing. By their fruits the true disciples of Christ shall be known, in spite of calumny and prejudice, and when our heavenly Father is glorified by our good works, our light, or rather the light of truth, shall inevitably shine before men, so that he who runs may read it in characters not to be mistaken.

LORETTO HOUSE AND ST. THOMAS' CHURCH.

A short time since Rustomjee Cowasjee, accompanied by his Son and the Ladies of their respective families, visited the Loretto House, and, in order as well to express his acknowledgments for the polite attention with which he and his family were received as to show his desire to contribute to that Institution and the Church attached to it, kindly sent 700 Marble flags and 1200 Chunar stones to be employed in flooring those parts of the Church and the House where they might be deemed useful or ornamental. On the part of the Catholic Community we beg to return our respectful thanks for this munificent contribution, and we know it will be gratifying to the generous donor to be informed, that already the floors of the commodious range of baths lately erected for the Loretto House and of the dressing rooms annexed to them, have been laid down with marble.

THE BURIAL GROUND CHAPEL.

(From a Correspondent.)

Although most of our readers are aware that the holy sacrifice of Mass has been offered up, for several years past, every Sunday morning at the Burial Ground Chapel, yet there are many Catholics residing in the Circular Road, and its vicinity, who, either from the want of this knowledge, or for the pious purpose of attending to the sermons and instructions delivered from the pulpit, have been accustomed to trudge all the way to the Cathedral and St. Thomas' Church; whilst others (thank Heaven there are few such) from ignorance or indifference have quieted their consciences by hearing Mass at the Schismatic Chapel at Boitacannah, or by staying at home altogether. It will, no doubt, be gratifying to all well disposed Catholics residing in this neighbourhood to learn that, in addition to the holy sacrifice of the Mass offered every Sunday morning at the Burial Ground Chapel, a discourse in English is delivered. Last Sunday, the Rev. Dr. Kennedy preached there. He took for his text the Gospel of the day, (John 2d Ch. 1, v. 11.) which he explained in a very lucid manner; he expatiated largely on the sacrament of matrimony. "Were not," said he, "marriage a holy state, the mother of Jesus would not have sanctioned with her presence the 'Marriage in Cana of Galilee,' nor would Jesus with his disciples have accepted the invitation to the feast; but, on the contrary, because it was a good and a holy state, our Lord Jesus not only honoured the feast with his presence, but marked his approbation of it in a particular manner by working his first miracle on the occasion." The Rev. Doctor then dwelt upon the duties of husbands and wives relative to each other, and showed in a forcible manner the obligation of parents to rear up their children in the fear of the Lord, not only by precept but by example also. The zealous preacher concluded his very edifying discourse by exhorting his hearers to enrol themselves as members of the Society for the Propagation of the Faith. The conditions are very simple, and within the means of the most straitened in circumstances: all that is required of a member is the payment of one anna and a half monthly to a collector of ten subscribers. In addition to this small subscription it is requisite for each member to say one Pater and Ave with "St. Francis Xavier pray for us" daily, and to receive holy communion on the feast of this saint. "This Society," continued the Rev. Doctor, "has met with the approbation of the Sovereign Pontiff, who has been graciously pleased to grant Plenary Indulgences to those members who fulfil the conditions required of them." It will doubtless be apparent that this Society does a great deal of good, not only by paying for the passage of Missionaries to all parts of the world, which in itself must be important to all Christians, but by making the members good Catholics; for by the conditions of the Society it is incumbent on them to say daily the prayers stated above, and to approach the Holy Communion once a year.

VESTRY AFFAIRS.—At a Meeting of Catholics held at the Cathedral House, on Monday last, His Grace the Archbishop presiding, CHEVALIER W. R. LACKERSTEEN and Mr. L. COOPER, were elected Wardens of the Cathedral for the ensuing two years. His Grace warmly and deservedly commended the services of the out-going Wardens, when the following Resolution was unanimously adopted:

Resolved,—That a vote of thanks he proposed by the Catholic Community to the out-going wardens, Count Lackersteen and Mr. David John, for the zeal and perseverance with which they labored for the cause of Religion, and for the interests of the Vestry.

BENGAL VICARIATE.—During the last week, a young man, a Native of England, and a Protestant of the Established Church, applied to be received into the Catholic Communion.

DONATIONS.

BENGAL CATHOLIC ORPHANAGE.

The Aga Kurbolai Mahomed, ... Rs. 100

☞ Through mistake in our last we acknowledged from Dr. McCleland for the Orphanage the receipt of 10 Rs. instead of 100 Rs.

SERAMPORE SCHOOLS.

The Aga Kurbolai Mahomed 50

ST. JOHN'S COLLEGE.

The Aga Kurbolai Mahomed 100

CHANDERNAGORE ORPHANAGE,

THROUGH MR. N. O'BRIEN.

J. Panioty, ...Rs. 2
A Friend to the Poor, ... 1
A Queen's County-Man,..... 5
J. H. 5
J. Strachy, C. S..... 5
John Moodie, ... 5
L. A. Burkinyoung,..... 5
William Dunbar,..... 4
W. G..... 10

Selections.

THE MADRAS EXAMINER.

Our last issue will have informed our readers of a contemplated change in the form of the *Examiner*—a change we incline to the opinion they will approve—it is a change which has, we are free to say, for some time past been urged upon our notice by those who we have reason to know are our friends and well wishers; and, acting upon such opinion and advice, we appear before the public in a new dress at the commencement of the new year, and indulge a hope our new appearance will not only be pronounced an improvement, but will give satisfaction to our readers.—Whilst, therefore, we return thanks for the support which the *Examiner* has received from the liberal portion of the Community, we beg to assure them that no attention or pains will be spared to render the paper every way worthy of the continuation of that support.

We have always considered the press as the organ of the public voice, through which all men had a right to be heard, and through which oppression was to be resisted. In every country where the press is free, the people are generally free, but where the press is enslaved, there shall be found every kind of injustice, fraud and oppression.

Nearly nine years have elapsed since the press of India was freed by Sir Charles Metcalfe from an iniquitous censorship; and since that time it has not been altogether idle in correcting many abuses; the community have, it must be admitted, been benefitted considerably by the advocacy of the press; many jobs which would have been otherwise perpetrated have been abandoned, and many, very many acts of extortion and oppression have been brought to light; in all these the *Examiner* had no inconsiderable share. We assert also with confidence, that we have always used the power intrusted to us for the public good, and in doing that which we considered to be our duty, we never bowed down before the arm of power or hesitated to expose, as it deserved, a grievance because the perpetrator was in high station; our motto always was and always will be *Civil and Religious Liberty;* and in advocating our principles, although we may suffer for a time from the prejudice and bigotry of narrow minds, we feel assured we must eventually triumph. Our columns have been open alike to all classes, Native, European and East Indian, Protestant, Catholic and Heathen,—we have never enquired what was the creed or color of the party applying to us, it was sufficient for us to know that he was aggrieved to secure our co-operation in seeking redress.

In carrying out our principles we are sorry to be obliged to declare, that we have not met with that co-operation which we felt entitled to expect from a liberal and enlightened public. Bigotry opposed us, and we must say that those who should have stood by us in defence of a persecuted and calumniated class, comprising a large portion of our fellow subjects, deserted us and refused to support us at the suggestion of a few men, who could see nothing good but what they themselves did.

When the entire press of Madras, without a single exception, published calumnies the most absurd and odious against the Catholic Clergy and their religion, when every kind of misrepresentation was resorted to, to render them contemptible in the eyes of the community, and when none of those Journals which inserted the calumnies would insert a refutation, the *Examiner* had the AUDACITY to open its columns; need we say, that that creeping reptile, bigotry, went about and succeeded in poisoning the minds of many against us. From that day to this, although the Madras press has become much more liberal, and although some of our Contemporaries have gone so far as to recommend that the Ecclesiastical titles of the Catholic Clergy should be acknowledged by the State, yet the ultra sanctified portion of the community could never forgive us our trespasses against calumny and slander.

Let this be the case still if they wish, we will not express contrition for our offence; we have assisted the oppressed and calumniated, and if the same state of things should exist again tomorrow, we would act in the very same manner; let bigotry do her worst. We advocate liberty both civil and religious, and altho' bigotry and slavery may have had the ascendancy heretofore, their reign is nearly at an end, and must soon disappear before the spirit of freedom which is now conquering the nations of the earth.

With these few observations, and an assurance that we will spare no pains or expense to render the *Madras Examiner* in its new form deserving of public patronage, we will bring this article to a close, availing ourselves of the opportunity of wishing our readers the compliments of the season, and that the Year just entered upon may be to them throughout free from those evils and vicissitudes of life which cause pain and sorrow. —*Madras Examiner, Jan.* 1, 1844.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

The fifth anniversary of the establishment in Ireland of the Association for the Propagation of the Faith was celebrated on Wednesday, Sept. 20, at the Metropolitan Cathedral, Marlborough-street, with all the magnificence and pomp that so glorious and important an event demanded. The ceremonies commenced at eleven o'clock with a grand pontifical High Mass, at which his Grace the Most Rev. Dr. Murray, our revered and venerable archbishop, presided. The Rev. Dr. Laphen officiated as high priest, assisted by the Rev. Mr. Pope as deacon, and the Rev. Mr. Fay as sub-deacon. His Grace the Archbishop was attended by the Venerable Archdeacon Hamilton, and was provided with a splendid throne placed on the gospel side of the altar, and covered with a rich canopy of crimson velvet. After the first gospel the distinguished preacher and divine, the Rev. Dr. Miley; whose powerful advocacy has been so often employed for the same glorious cause on former anniversaries, ascended the pulpit and delivered a most impressive and eloquent discourse, at the conclusion of which his grace pronounced the usual indulgence of forty days in favour of the supporters of the association. The remainder of the high mass was then proceeded with, after which the archbishop gave the solemn benediction of the most holy sacrament.

The congregation was most numerous and fashionable, and the attendance of clergymen was unusually large, comprising nearly all the clergy of the Archdiocese, besides many rev. Gentlemen from other parts of Ireland. Among them we perceived the Right Rev. Dr. M'Nally, the new coadjutor bishop of Clogher, Very Rev. Dean Meyler, V. G., Very Rev. Dr. Yore, Very Rev. Dr. O'Connell, St. Michael and John's; Very Rev. Charles Stewart, O. S. A.; Very Rev. J. Spratt, S.T.M.; Very Rev. J. Bracker, S. J., Rev. Dr. O'Reilly, late of Paris; Rev. Dr. Doyle, Archdeacon of Glendalough; Rev. Mr. Keogh, Saint Michael and John's; Rev. P. Farrell, Saint Michael and John's; Rev. Mr. Farrington, Francis-street; Rev. Mr. Farrell, Francis-street; Rev. Richard Henry, Convent Chapel, P. P., North William-street; Rev. Mr. Maher, Church of the Conception; Rev. Mr. Hand, Irish College, Drumcondra; Rev. Mr. Woodlock, Irish College, Drumcondra; Rev. J. Murphy, St. Mary's Adelaide road; Rev. Mr. Young, Gardiner-street; Rev. Mr. Curtis, Gardiner-street; Rev. Mr. Sweeney, Church street; Rev. Mr. Surley; Rev. Mr. Rooney, Westland-row; Rev. Mr. Powell, Dalkey; Rev. Mr. Carroll, Phibsborough; Rev. Mr. Bannan; Rev. Mr. M'Cann, Castleknock; Rev. Wm. Stafford, P.P.; Rev. P. Smyth, P.P.; Rev. Dr. Quinn, Rev. Mr. Farrelly, C. C.; Rev. Denis Murphy; Rev. Mathew Keogh; Rev. John Ferrall; Rev, C. M. M'Cann; Rev. James M'Mahon; Rev, C. O'Connell, C.C.; Rev. C. Aylmer; Rev. J. M'Hugh, C.C.; Rev. John White, P. P.; Rev. M. B. Kelly, C. C.; Rev. Thos. Cassidy, C. C.; Rev. J. P. Hanley, O. S. F., Rev. R. A. White, O. S. D.; Rev. J. Curtis, S. J.; Rev. Mr. M'Kenna, P.P., Maynooth.

The Mass performed was Haydn's Mass, No. 4; and the choir, which was under the direction of Mr. Haydn Corri, was most efficient.

THE SERMON.

"Viri Galilæi quare statis hic aspicientes in cœlum?—Hic Jesus qui assumptus est a vobis sic veniet quemadmodum vidistis eum euntem in cœlum."—Acts of the Apostles, ch. i., v. 11.

"Viri Galilæi quare statis hic aspicientes in cœlum?"—"Ye men of Galilee, why stand ye here, looking up to heaven?" What, beloved brethren, can the meaning of this language be? It *sounds*, at least, like the language of reproof—"Why stand ye here looking up to heaven?"—"Why?"—How was it possible for an instant to mistake the motive of the Apostles, and surely it was not of such a nature as that the celestial messengers should reprehend it? Their eyes had followed the divine form of their Saviour in ascending from Mount Olivet—what wonder if they remained rivetted with unutterable sorrow and ecstacy upon that region of the firmament where they had lost sight of him; or, rather, ought not the wonder to have been, that ever again they should bend their vision downwards upon that dark and sin-stained earth from which their divine Lord and Saviour had departed? Surely it cannot be to inculcate black ingratitude, or to counsel oblivion or indifference towards such a benefactor, that these celestial messengers in snowy garments have descended?

Heaven guard us from a thought so impious! No, brethren, no; but these "*viri Galilæi*"—these poor, unlettered, timorous Galilæans, mostly fishermen of the villages and towns around the lake Genezareth—had been just then invested with the apostleship, that is to say—great Heaven! what a charge for instruments so miserable!—they had just a moment previously been commissioned to carry out and perfect the grand scheme of redemption, which required as its initiative principle nothing less than the humiliation and death of an incarnate God! The responsibility of applying to a fallen world the merits and the atonement of Jesus Christ had now devolved upon this poor, ignorant, imbecile, lowly-born group of Galilean fishermen; and is it to be wondered at that angels should have been despatched from Heaven to rouse and startle them into some conception of their responsibilities, by warning them, as if in the language of reprehension, that for *them* there was thenceforth to be no repose—even though it were in the most rapturous flights of contemplation—upon whom had now devolved the charge of redeeming the whole human race to Christ by their activity. "This same Jesus, who has been even now assumed before your eyes into Heaven," say the angels, "know ye not that he shall come, return again in great power and majesty to demand at your hands the kingdom and the people he has purchased with his blood? Why, why then, stand ye here?" "Hic Jesus qui assumptus est a vobis sic renient quemadmodum vidistis eum euntum in cœlum."—As yet the whole world is usurped and trampled on by Satan: Why stand ye here? The light of Heaven is to be poured in upon the foul mysteries of Egypt; the intellectual arrogance of Greece is to be humbled; the sophistry of the porch and the academy given to the winds; the colossal empire of the Cæsars grouted and concreted by

political idolatry as if into one iron mass, is to be shattered to fragments, and the empire of the crucifier to be erected upon its ruins;—while by your labours the face of the earth is to be thus changed,—Why stand ye here, looking up to Heaven? While the ransomed of Calvary are still in fetters, languishing in darkness and the shade of death, why stand ye here? By your voice they are to be aroused from the stupor of perdition in which they have been sunk for ages; they are to be sterged from the ordure of their crimes, the cicatrices and the sores of their iniquities are not only to be cured, but to be effaced; from the likeness of the old Adam they are to be transformed into the likeness of the new—"created according to the justice and sanctity of truth." Under your auspices the most degraded serfs of Lucifer and of the passions are to put on Jesus Christ, to walk in the newness of life; their conversation is to be in heaven, in despite of the world, the flesh, and the devil—and by all these banded together, you shall be resisted and warred against with unrelenting vehemence; you are to beat down every altitude that lifts itself against the folly and the opprobrium of the cross, to bring every understanding into obedience to Him, who is to the Jew a scandal, and to the Greek a laughing-stock. Out of its offal, and the most fetid dregs of humanity, you have to prepare, for the Lord of Glory and Sanctity an "acceptable people," emulous of good works, knit together and made one, by faith, hope, and charity, even as the human frame is one; to free them from every blemish, array them in every perfection, so that they may be fit to meet the inspection and call forth the encomiums of the eternal King of Glory, when he shall come, as he shall speedily, to judge justices, to scrutinize Jerusalem with lighted torches, and to demand an account of the treasures of redemption now confided in their plenitude to your hands. With a task like this before you—invested with such responsibilities, ye men of Galilee, why stand ye looking up to heaven?

That this, my brethren, is the import of the text cannot be questioned. It is of faith, that no creature, no matter how pre-eminently excellent—not the brightest seraph before the eternal throne—that no being, in short but God made man, could pay the ransom of sin, or provide the means of sanctifying our fallen race; but it is equally of faith that the immediate application of these means were left totally depending upon "the weak things of this world and the contemptible: things, as it were, that are not"—to the end, as St. Paul assures us, that the wisdom and the power of God may shine forth as brilliantly in the application of these means, as his mercy did in the acquiring of them. These efforts, of whatever is most despised of men, it is, that constitute the action of the church militant—that is, of the society that has sprung from the labours of the Apostles, and became the inheritors of their privileges and responsibilities. The accomplishment of the Apostolical commission—"thy kingdom come"—is the never-ceasing cry of desire that ascends from the chaste spouse of the Redeemer; and it is in grateful acknowledgment to the Most High, for having admitted us to participate in one—and that not the least illustrious—of those efforts in which the zeal of Christendom has not failed, under the auspices of the successors of Peter, to manifest itself from age to age, that we, my brethren, have been called together round these hallowed altars. Your grace has appointed this day for the celebration of the fifth anniversary of the introduction into Ireland of the Association for the Propagation of the Faith. At its solemnization we are now assembled to assist. The occasion irresistibly impels us to consider how it fares with the cross and its feeble champions all over the world. And oh, ye mighty spirits—ye confessors, martyrs, and apostles, who, though like us, surrounded with infirmity, did yet achieve such wonders for the faith, how is it possible for *us* to contemplate the state of abandonment in which the cause of Jesus, as contrasted with the cause of sin and error, finds itself in this *our* day, without being at once overwhelmed with shame, grief, and consternation—without being incited, henceforth and for ever, to strive that such an awful majority of the millions for whom the Saviour died be no longer, through the sloth and recreancy of his servants, estranged from the only path—narrow and difficult—that leadeth to eternal life?"

In that land, once the darling object of the zeal that inflamed St. Gregory the Great—the field where Austin and his apostolical companions laboured—where the venerable Bede devoted himself to study, for sanctification not only of his own age, but of posterity—where Anselm suffered and A Becket shed his blood—in England, once the garden of the church—how millions are now arrayed in virulent and indefatigable hostility against her? In Scotland, in the Low Countries, in Germany, in Prussia, in the cantons of Switzerland, and the countries of the north, what myriads are in revolt against that church, to which their ancestors were indebted for the first rudiments of civilization, as well as for their Christianity? And if as a set off against the fifty-two millions thus torn away, and held obstinately in schism from Christian unity, there be pointed to the vast regions of the new world, discovered and evangelized as if to compensate religion for her losses in the 16th century, where let me ask, will be the compensation for the million and half of Jews, the forty-two millions of Greek schismatics, the eight million Mahomedans who occupy the entire east of Europe? making in all, even upon the soil of ancient Christendom itself, not less than one hundred and four millions and a half to be still converted!

But a state of things more exhilirating will no doubt present itself, when crossing the Hellespont, we enter those regions of all others the most favoured—there was the cradle of the human family, the home of the chosen people, and the theatre of those wonders that signalized their history. Upon their surface are still visible the foot prints of the "Word made flesh." There He sojourned in obscurity, entered into the most intimate and sympathetic intercourse with our fallen kind—there He preached the gospel to the poor, and in the character of a heavenly physician went round the land curing every infirmity, pouring consolation into the wounded heart, and shedding heavenly light and benedic-

tion around him on every side. His cradle is there—there the tomb of His resurrection—there, too, the hill of Calvary upon which He purchased the seed of Adam by the shedding of his blood. In falling too for the first time upon that land, the fire of the Holy Ghost spread itself like an irresistible conflagration, devouring sin and ignorance, and changing every thing it touched into light and sanctity. It was there the apostles had their earliest and most decisive triumphs, and were followed by disciples the most gifted in the career of preaching. Rising in those countries the eternal sun of justice shed the rays of redemption from thence over all the rest of the benighted earth. Even in the days of St. Jerome the west of Asia is described as a very Eden of Christianity—the centre of attraction for whatever was most eminent for fervour and perfection in the rest of Christendom. He describes the faithful as crowding thither in multitudes—not only from Gaul but from Britain, considered at that time to be separated from the whole world; from Pontus, Armenia, Persia, Ethiopia, and even the distant India. He describes them as flocking in swarms to the holy places from Cappadocia, Mesopotamia, as well as from Cœle-Syria, Egypt, and the entire East. "Quecunque in Gallia fuerit primus, huc properat. Divisus ab orbe nostro Britannus, si in religione, processerit, occiduo sole dimisso, quærit locum fama sibi tantum et Scripturarum relatione cognitum. Quid referamus Armenios, quid Persas, quid Indiæ et Ethiopiæ populos: ipsamque juxta Ægyptum fertilem monachorum Pontum et Cappadociam, Syriam Cœlen et Mesopotamiam cunctaque orientis examina."* He celebrates the concord with which so many nations, differing in customs and in dialects, were united in hymning the Divine praises. He says, that if you walked forth into the fields you were startled to find that Halleluiah was the burden of the ploughman's song—that the reaper and the dresser of the vine beguiled their labours, or the intervals of relaxation with hymns and psalmody. Even the most inhospitable deserts seem to bloom with the piety of countless eremites. But, alas! how many emphatic evidences impress the pilgrim in our days with the conviction that the curse of Islamism has passed over this favoured portion of the vineyard of the Lord and spared scarcely a vestige of its ancient beauty. Even Mount Calvary and the Holy Sepulchre are insulted by Turkish infidels—the Grotto of the Nativity is in their hands. Nor is it without bitter scoffs and sacrifices that religion can win a license to pour out the anguish of her heart in silence beside these and the other holy places. But in proportion as truth and sanctity have been blasted, the remnants of idolatry seem to flourish amongst the Druse population, and all that was most impure in the Gnostic heresies—in the errors planted by Nestorius and Eutiches, seem to grow more rank amongst the ruins of Christian civilization, and to flourish as if in congenial soil. Such is the condition of Western Asia at the present day. On the other side of the Uralian mountains and the Indus, Paganism reigns with all the fatal variety of its doctrines and observances. The wretched tribes that wander on the shores of the frozen ocean prostrate themselves before their gross fetishes. The Mongul hordes carry the symbolical idols of Buddha in procession, and are involved in a profound complicated system of superstition. How innumerable are the populations held by the Brahmin under the twofold delusion of a learned mythology and an infatuating worship. In the wilds of Tartary, and throughout the cities of India, the Alcoran counts its disciples by myriads. In fine, if in the north and south of those regions two European powers have extended their dominions, it is still error that is propagated by the military and commercial enterprises of Russia and England. But still the moral darkness becomes more profound as we penetrate into the mysterious East, from which light seems to emanate. In the missions of the Levant religion may be somewhat cheered by meeting even with her erring sisters in the Christian sects, which overspread the country, or with Mussulman infidelity, which notwithstanding its errors, is still connected with Christianity by some reminiscence. In Russian Asia and Hindoostan, idolatry finds itself opposed and kept in check by the presence of its foreign masters; but it domineers, without control, over the immense regions which extend from the foot of the Himalayan mountains to the shores of the Pacific. There does it find its most complete social manifestation in the morals and laws of three immense empires, Anam, China, and Japan. There is realized in all its horrors that slavery of Satan which weighed upon Pagan antiquity, and of which we, in modern times, can form no idea. For three centuries the spirit of Nero and Dioclesian seems to have been revived in those regions, for the trial of Christ's servants. The funeral piles of Japan are no sooner extinguished, than the scaffolds of Corea and Tong King succeed them. The vast islands of the South Sea are peopled, it is conjectured, by about twenty millions, exhibiting all the intellectual shades of the human race, from the ingenious polished, and sometimes heroic Malay, to the hideous natives of Australia, and the cannibals of New Guinea. They also present all the varieties that error and superstition can exhibit. Mahomedanism, Brahmanism, and the worship of Buddha, in the Sunda Islands—idolatry reduced to a system of dogmas in Polynesia—a gross fetishism in New Guinea, and a vague adoration of evil spirits amongst the brutalised tribes of Van Dieman's Land and the other lesser islands. In returning towards another immense continent to the south we can hardly feel but that we are approaching a land of malediction. The population of Africa is computed at 70,000,000, and of these 69,812,000 are still aliens to the Church of Christ.

God forbid that I should insinuate that the Cross is retrograding everywhere—nay, that it is not advancing, though by stint, slowly with difficulty, and at the most bitter cost of everything that is dearest to flesh and blood. Dispersed over the entire surface of the globe, 4000 priests, under the leadership of one hundred and fifty bishops, are beheld in every region and diversity of climate, enduring every extremity of hardship

* T. Hieron. p. 44.

and danger. "In journeys often; in perils of rivers, in perils of robbers, in perils from their fellow-Christians, in perils from the Gentiles, in perils in the cities, in perils of the wilderness, in perils of the sea, in perils from false brethren, in labour, in anguish, in frequent vigils, in hunger and thirst, in many fastings, in cold and naked ness"—still emulating their sainted predecessors in the trying but blessed service of the Crucified. Thus even in this land of Africa, upon which the curse of the Patriarch seems to have weighed so heavily for 4000 years, we find one of our own countrymen, the Right Rev. Dr. Griffith with his feeble, but devoted little band sustaining the cause of Christ upon this most distant frontier. Another of our countrymen, the Right Reverend Doctor Barron, with a devoted company of twelve priests, is on his way to take possession of those pestilent regions that extend along the western coast, there to suffer privations, to encounter difficulties and annoyances to which nothing could reconcile our nature but the consolation of sharing in the sufferings of our Redeemer, and the certainty of enjoying Him in Paradise. On the opposite coasts some promise is held out by the populations of Abyssinia and Egypt of again returning to the unity of faith. Even in Tunis, Christ numbers 6000 souls, and along the coasts of the Mediterranean, the country of Cyprian and Augustine, is again visited by the blessings of which it was so long deprived. The most benign and heavenly institutions of the gospel are beginning to take root upon a soil abandoned to the fanaticism of the Koran for as many ages. Eight churches and seven chapels, a preparatory ecclesiastical college, an orphan asylum for each sex, three boy's schools, an infant asylum, a charity board, an hospital for the natives have been already established. Sisters of Charity, these heroines of religion, not only visit the houses of the Moors and Mahomedans in their illness, but even penetrate into the camps of the Bedouins, to carry with the succours of medicine the balm of the divine word. But to retrace our steps. How calculated to fill the Christian heart with joy and wonder even to overflowing are the triumphs of religion that are daily taking place in the islands of the Pacific. In the Sandwich Islands, from which the Catholic missionaries were so recently expelled by persecuting bigotry, they number already no less than 6,000 converts. The last number of the Annals gives details of the proficiency made by these Neophites not only in the Christian doctrine but in secular education that fill us with delight and surprise. In Wallis, the most savage of the Marquesas Islands, the shores of which were dreaded even by the most daring mariners, and where the only variation of life consisted in passing from the horrors of savage warfare to the devouring of the captives by the conquerors, the entire population has not only been suddenly converted, but apparently transformed by the sacrament of regeneration into other beings. They had recently murdered in the most cruel manner one of the missionaries—a Father Chanel—who had long laboured and supplicated, apparently in vain, for their conversion; and scarcely has the martyr's blood been shed when the whole island becomes horror-struck at the crime, and by an impulse, evidently descending from heaven, embrace the faith. The last number of the Annals, gives the most delightful particulars; describes them as vieing with each other in fervour to approach the sacraments; and atone, by every Christian virtue, for their past crimes and atrocities. Similar wonders have long since taken place in many of the other islands which now arise amidst the desert of the ocean as so many smiling oases upon which religion delights to rest. A new diocese has been just founded in Van Dieman's Land to which one of our countrymen, the Right Rev. Dr. Murphy, has been appointed, and Sydney has been raised to the dignity of an archiepiscopal see with two suffragans, in order to meet the calls of a rapidly increasing population of 50,000 Catholics. In the Philippine islands are no less than 3,000,000 already advanced in civilization, and distributed through 509 parishes in the archdiocese of Manilla and its suffragan sees: so that the entire of Occanica, including the Portuguese islands of Timor, Flores, and Sabrao, contains little less than three millions and a half of Catholics.

We now cross the boundaries of those regions into which the missionary cannot penetrate but at the risk of life.

In the vicariate apostolic of Corea, Christ numbers 7,000 faithful to his cross in spite of persecution; in the vicariate apostolic of Su-Tchan, 52,000; in the vicariate apostolic of Fo-Kiln, 40,000; in the vicariate apostolic of Chau-Si, and vicariate apostolic of How-Quang, 60,000; 9,000 in the vicariate apostolic of Tche-Kiang and Kiang-Li; in the vicariate apostolic of Pegu and Ava, 3,000: of Siam, 5000; of Cochin China, 80,000: of Western Tong-King, 180,000; of Eastern Tong-King, 160,000; diocese of Macao 52,000; diocese of Nang-King, 40,000 Catholics.

Russia in Asia—140 priests; 20,000 Catholics.

Thibet—One bishop, one coadjutor, 13 priests; 8,000 Catholics.

Bengal—One archbishop, Dr. Carew; one coadjutor, Dr. Olliffe; 13 priests;* 20,000 Catholics.

Bombay—One bishop, one coadjutor, Dr. Whelan; 37 priests; 40,000 Catholics.

Madras—One bishop, 15 priests; 100,000 Catholics.

Pondicherry—One bishop, 38 priests: 230,000 Catholics.

Ceylon—One bishop, 100 priests; 200,000 Catholics.

Malabar—One bishop, 1 coadjutor, 338 priests; 182,000 Catholics.

Scattered over the vast countries from the Indies to the Mediterranean are—18 archbishops, 29 bishops, 1,667 priests; 659,200 Catholics.

In Turkey in Europe and Greece—8 archbishops, 12 bishops, 579 priests, and 387,000 Catholics.

The last accounts from the remote regions of Tartary to the north of China are very cheering. The disciples of St. Vincent de Paul have already succeeded in converting some of the most distinguished of the Llamas, or Tartar priests.

* We have seventeen not thirteen Priests in the Bengal Vicariate, and expect soon, at least three others, besides the Bishop. As far as we can judge the Catholics of Bengal amount to about forty thousand and not twenty thousand.—Ed. B. C. H.

who are now preparing to preach the gospel to their countrymen. Like our own outcast countrymen in the Savannahs and back settlements of America, the exiles of injured Poland are spreading the light of Catholicity even through the checrless deserts of Siberia. "The communions of the East begin to understand that neither order nor happiness are possible, out of the way which the redemption has opened to man. By detaching themselves from the universal church they have drunk to the dregs of the cup of humiliations and misfortunes; but the rigour of the expiation seems to have disarmed at last the divine justice. They have received the grace of feeling their misery, and some of them seek, and already know the means of removing it. The hardness of the heretic chiefs, who have grown old in idleness and corruption, is the obstacle that still restrains the masses; but it will give way before the efforts of the pious league formed for their salvation." The graces of the divine ministry, so long and terribly abused by infatuated Spain, are now administered by the exile clergy of that country for the consolation of the tribes of South America and Mexico. * Need I advert to the auspicious change that has already taken place in the religious disquisitions of almost all the Protestant countries of Europe, but more especially in Germany and Great Britain. Thus to whatever side we turn we are inspired with cheering anticipations of the future. We are consoled at the fervour that even in these degenerate days can sustain not only the priesthood in their apostolic labours through so many inhospitable climes, but has enabled the weakness and delicacy of the female sex to make the most trying sacrifices, and venture with cheerfulness across oceans, and deserts, to co-operate in the holy enterprise of extending the reign of Christ and teaching his abandoned little ones to glow with the charity of his sacred heart—to see the empire of Peter extending itself until it has become commensurate with the globe—a uniting again and by the most hallowed sympathies and convictions, the long separated tribes of mankind as if in one common family: to behold it, while unchanged in one opez or iota of its creed or its morality after the lapse of eighteen centuries, still adapting itself to every diversity of climate, character, and institution—when apparently overthrown erecting itself for new triumphs. These and the similar reflections that crowd upon us in surveying the aspect of Catholicity are eminently calculated to confirm our faith and edify our piety. But, nevertheless, the overwhelming thought will force itself upon the heart—how insignificant the ratio of those already aggregated in the "one fold," compared to those who are still lost in the "way of error?" Out of the eight hundred millions of human beings on the earth, nearly four-fifths—that is six hundred and forty-eight millions—still, in the year of Christ 1843, remain to be converted! Great heavens! have the Apostles neglected their commission? Let their life blood, poured out in testimony of their zeal, and in the service of their master, answer. If further evidence be asked for, consider the journeyings by sea and land, the suffering, the fatigues, the soul devouring solicitude of St. Paul, and be it remembered, that, in recording the wonderful labours, the burning love, and devotedness of this Apostle, the Holy Ghost wished it to be concluded that things equally astonishing were done, and suffered by all the rest; for all were actuated by the same spirit, and were incited by an equal vehemence of charity to spend themselves, and be spent for Jesus Christ. But perhaps their labours were abortive, and that their success did not correspond with their anxieties? Did not these poor feeble men of Galilee affect a revolution in ideas, in convictions, in morality, the like of which the boldest sages of Rome and Athens never dreamt of? They carried the conquests of the cross into regions not only beyond the frontiers of the Cæsars, but beyond the knowledge of antiquity. These poor fishermen have won by their successes such deathless renown that their names not only are inscribed in history, but are lisped by childhood, and invoked with veneration by the unlettered all over the wide earth. Look at the mausoleum of one of them—their prince; the fragments of column and trophy that are scattered round it bear witness that he seized the main prop of Satan's empire, and shook it to the earth; not to perish, like Sampson, amid the ruins, but upon them to erect a throne that shall perish only with the world. No, if Holy Writ were blotted out, the documents of history consigned to oblivion, the monuments of success which the apostles left after them would suffice us of the divinity of him who sent them. Nor has the divine fire that circulated in their veins ever ceased to impart its impulse to those who from age to age succeeded to their privileges and responsibilities. The conversion of the barbarians who overthrew the ancient order of civilization chiefly by the disciples of Saint Benedict, and the Irish monks of Saint Columbanis and Columb Kill; the wonders achieved by the followers of Saint Dominick and Saint Francis from the 12th century, and by those of Saint Ignatius, as well as many others from the 16th; the amazing efficiency of this very society originated in our own days by an obscure and humble female—these manifestations attest that the apostolic vigour has not departed from the church, and that under its influence "the weak things of this world" are still equal to undertakings that appear insane to human prudence. But, my brethren, if in the apathy of the apostles or the failing energies of the spirit who promised to be "all days" and for ever with the church, we seek in vain to account for the awful majority of those who are aliens over those who have been affiliated to the faith, shall we be equally unsuccessful if we seek the solution of this mystery in our own sloth and deficiency of zeal for the Divine honour—in the scandals and disedification of our lives? Can it not be accounted for by our having inverted the order established by Jesus Christ? He said:—"Seek ye, FIRST *the kingdom of God and his justice*;" but the social arrangement of our times is to seek it *last*—to postpone the interests of Christ's kingdom to every vile and frivolous consideration—to grudge religion a few crumbs, while we delight to see every brutal appetite pampered to satiety. How can we wonder that the cross is driven in from many an outpost—that its soldiers are everywhere distressed and fainting, with but feeble and

precarious hope of success, when the voluptuary, the profligate, or the egotist, is sure of the applause of Christians, no matter how much he squander upon his passions—and that disciple equally secure of obloquy who expends the talents confided to him in promoting the interests of his master?

But Ireland, at least, you say, must be exempted from this impeachment. Borne down as she is by unparalleled destitution—with a hostile establishment wringing opulence from her vitals and requiting her with slander and persecution—with her resources jammed up, cramped, and kept in torment by bad laws and worse administration—impoverished and afflicted Ireland, while re-building her ruined altars, and providing that education for her own people which, until lately, it was treason to impart, is still so large-hearted and enthusiastic in the cause of her Saviour that amidst all the flourishing and mighty states of Christendom she stands in the third place as a contributor to the Propagation of the Faith. Ireland contributes 7,241*l*. 8*s*. 2½*d*. more than Scotland, 5,709*l*. 14*s*. 3½*d*. more than England, 856*l*. 8*s*. 6½*d*. more than Belgium, 6,813*l*. 18*s*. 7¼*d*. more than North and South America together, 4,211*l*. 11*s*. 1½*d*. more than the Two Sicilies, nearly as much as Prussia, Portugal, and the Netherlands combined, 6,365*l*. 12*s*. 6½*d*. more than Germany, and 1,616*l*. 14*s*. 8*d*. more than Lucca, Modena, Parma, Switzerland, and Tuscany put together. Her quota for this year, though less than that of 1842, (on account, perhaps, of her contributions to the new missionary college) amounts to the sum of 7,289*l*. 19*s*. 8½*d*. These, you exclaim, are glorious attestations of our country's fidelity and disinterestedness, and God forbid that I should question it. I feel not inclined to extenuate the merits of my native land. From my heart's core I sympathise with her in all her sacrifices and efforts, and in none more ardently than in those she is so nobly making in the cause of Christianity. But these testimonies, I contend, are only correlative after all; and if the other countries which she so far surpasses in zeal be so grievously delinquent, they do not prove that Ireland has done her duty.

But let us not blind ourselves through self-love to the true position of our country. Is there no restitution to be made to heaven for the drunkenness by which we were so long degraded and disgraced? Are not those who, during a long career of excesses, were guilty of robbing Christ of the souls for which he died by their scandalous example, by their oaths and their impurities, now bound to labour zealously—to collect for, to contribute to, and supplicate heaven for the Propagation of the Faith? In return even for the enviable exemptions of our island from so many natural scourges and annoyance—for the large-handed munificence with which fertility and plenty has been scattered over it—are we not bound to increase in zeal and to persevere indefatigably? Above all, does not this appear to be the peculiar destiny of Ireland—to be conspicuous in this grand movement to extend the kingdom of God on earth? I speak not of her efforts for this object in ages past; but I ask if not only the preservation of Catholicity in the north of Europe, but that portentous throbbing towards a return to the unity of the church in the heart of England be not mainly attributable, under heaven, to the invincible constancy with which Ireland clung to and contended for the "faith once delivered to the saints?" It stands upon record, in the Tracts for the Times, that the suppression of the ten Irish sees gave rise to the Oxford movement.—Seeing themselves in peril of being cashiered by the Parliament, they thought it prudent to beat about for a refuge in apostolicity. But, thank heaven, what commenced in narrow and selfish apprehensions for some vile temporalities, is likely, under the master hand of Providence, which can "write straight upon a crooked line," to terminate in the recovery, for a mighty nation, of the long-lost treasure of the faith. Even the very tyranny that has exterminated her children has still helped to forward this great destiny, which has rendered Ireland in so striking a degree auxiliary to the propagation of the faith. The new empire of Catholicity so rapidly springing up in North America and the Pacific, was, we may say, founded by our exiles. And in the prosecution of a destiny so noble, so calculated to draw down upon her even those temporal blessings that shall compensate her even in this world for all the sorrows and opprobrium of the past, is Ireland to languish, become indifferent, or sit down to calculate what she has done, while for the complete triumph of the cross so much remains to be effected? No, I am persuaded that our people, generous, grateful, and devoted to their religion, will never tire or relent in their zeal for this glorious institution, which may well be named the forlorn hope of Christianity. And in urging this point with so much emphasis, I am bound to declare that the support of the new missionary college is not less meritorious; if, indeed, it be proper to draw a distinction between institutions both tending directly to the same object. Let zeal, therefore for the propagation of the faith be no longer monopolized by the poor, or by but comparatively few amongst those not only in competence but superfluous wealth. This zeal must become characteristic of every one who would not be regarded by men and angels as a recreant to the love of Christ.

To you, very reverend and venerable fathers, I shall not venture to address myself but in the language of the Sovereign Pontiff, who says, in his letter to the universal church:—

"Above all, we recommend strongly to you the Society for the Propagation of the Faith.

"This truly great and holy work, which maintains, increases, and strengthens itself by the scanty offerings and prayers of the members—this work which contributes to support the labourers of the Gospel, which exercises the works of charity towards the neophytes, and which delivers the faithful from the fury of persecution, appears to us to be in the highest degree deserving of the love and admiration of all good men.

"And we must not suppose that so great an advantage has been conferred in our days on the church, without a special counsel of divine Providence: while the infernal enemy torments, by every sort of machinations, the cherished spouse of Jesus Christ, nothing could come more seasonably than the assistance of the united efforts of

all the faithful who are inflamed by the desire of propagating the Christian faith.

"Accordingly, we, notwithstanding our unworthiness, called to watch over the church, have neglected no opportunity, to testify, after the example of our predecessors, in the clearest manner our affection for this important association, and to excite in its behalf the charity of the faithful. You, then, venerable brothers, who are to share in our solicitude, do you apply yourselves assiduously to give to this work a daily increase among the flocks confided to your care. Sound the trumpet in Sion, and see that those who do not yet belong to this pious society, may, by your admonitions and paternal persuasion, speedily become members, and they who have already joined it may persevere in their resolution."

"Viri Galilei quare statis hic?"—ye men of Galilee, priests of Jesus Christ—ye who have succeeded to the ministry, and the responsibilities of those who first scattered the fire of the Holy Ghost in words that burned, and bore the treasures of Calvary through the nations, why stand we here? or do we not blush at our coldness and inactivity, while our Divine Lord and Master, through our apathy, perhaps, is suffering in protracted agony? How many hundred millions—I dread to mention them—are still as if they had never been redeemed? He is still mocked on Calvary, in Africa, and Hindostan, and throughout so many benighted regions they are scorning and mocking him, and through ignorance deriding him as a fool and spitting in his sacred face. In Japan and China they are trampling on his cross. Conculcated by the crimes and infidelity of such countless myriads, the whole earth is but as one Gethsemane, where he still bleeds in agony. At this spectacle the whole court of heaven is moved. St. Peter and St. Paul, with their glorious colleagues, as if filled with indignation at our apathy, are ready to abrogate their thrones, again to descend on earth, in order to retrieve the cause that goes to ruin, or makes but languid progress in our hands. They burn to forego the bliss of Paradise for the still more ineffable privilege of again suffering in company with their Redeemer, and for the salvation of their brethren. But it is not by spirits of power or by apostles confirmed in glory, but by the weak things and the foolish of this world, that all this is to be effected. Such is the decree of Eternal Wisdom. And shall we, brethren, be dead to gratitude, to the sentiments of heavenly ambition, not entirely to disgrace the office which we bear?—an office above that not only of earthly emperors, but of the brightest seraphs, the most divine privilege that can be conferred—to co-operate in the achievement of redemption with Jesus Christ. Let us, in season, and out of season, recommend it to our people—let us recommend it to the holy martys, the apostles, and to the Queen of Angels, in our prayers and sacrifices; let us labour for Christ in this great cause, and spare no pains to act at least as an efficient commissariat to those heroic colleagues who cry out with the fervent apostles—"Let us also go and die with him!" If faithful, we may have to toil and suffer, it is true (if suffering that can be called which is borne for him who so loved us, and in his society), but we shall still be cheered, under all our trials and sacrifices for his sake, by that enchanting promise; "whi ego sum illic et minister meus erit;" that is, that whosoever shall abide with Christ in his sorrows, in labouring like a good and faithful servant in the propagation of the faith, shall be associated with Christ in the celestial brilliancy of his triumph, filled to the utmost offinite capacity with bliss, and crowned, amidst the applause of heaven, with everlasting honor.

The following letter of apology was received from the Right Rev. Dr. O'Connor, Bishop of Salde;—

"John-street Chapel-house, Sept. 20, 1843.

"VERY REV. DEAR SIR—I have been honoured by the invitation to attend at the ceremony this day, in the Church of the Conception, Marlborough-street; but as it is left to my convenience, I reluctantly avail myself of the permission. I will, however, be there in spirit, and in the warmest feelings of my heart, wishing the holy cause every, the greatest success. It has a strong and a particular claim upon my gratitude, as having experienced some of its happy effects, produced by its liberal contribution to the mission of Madras during my time, of which I shall ever retain a grateful remembrance. Since my return to Ireland I felt that I ought to unite with the faithful in carrying forward the noble work, and that from the commencement; and I beg now respectfully to request the committee's acceptance of the accompanying five pounds, as my contribution for the five years past.

"I have the honour to be, Very Rev. dear Sir, your obedient humble servant.

"+ DANIEL O'CONNOR, Bishop of Sale.

"To the Very Rev. A. O'Connell, D. D.,
Hon, Sec. of the Central Committee of
the Association for the Propagation of
the faith.

MISCELLANEA.

IF TRUE.—A correspondent sends us the following statement, which we publish, more for the sake of having it contradicted if untrue, than for holding it up to indignant censure if true. These are times when every movement of our ecclesiastical guides should be narrowly watched; every gentle approximation towards indifference to Popish assumption instantly counteracted by the wholesome power of public opinion:—"Recent English travellers in Italy relate that the Hon. Thomas Plunket, Bishop of Tuam, Ardagh, Killala, &c., attended high mass, at St. Peter's, at Rome, on Easter Sunday; and it is likewise reported that his lordship had an interview with the Pope, who addressed him in words to this effect:—'I thank you, my lord, for the kindness you have at all times shown to *my Irish subjects.*' It were as well, perhaps, that a bishop, and especially an Irish bishop, should not absent himself from his diocesan duties and travel for his pleasure in foreign countries at a moment like this; but to attend high mass at Rome, and to desert the Protestant service of Easter Sunday as it is well performed there by an English clergyman, is a matter that has surprised the Italians, and grieved the English. If the words ascribed to the Pope be true, and he claimed Victoria's sub-

jects as his own, surely it becomes us to ask whether the reply was such as it ought to have been. Did the bishop tell his *Holiness* that no 'Italian priest shall tithe or toll in our dominions?' Did he deny, as he ought to have done, the Pope's usurped authority?"—*John Bull.*

THE REV. FATHER LARKIN.—This distinguished Jesuit, so graphically described by the editor of the *Louisville Advertiser* in the extract from that journal inserted in last week's TABLET, is a native of Newcastle, and is now in his forty-first year; the earlier part of his years was spent in St. Cuthbert's College, at Ushaw, near Durham, where he gave strong indications of that eminence to which he has since attained. While in this district, his agreeable demeanour, and deep and unaffected piety, earned for him amongst the clergy, as well as the laity, very general respect and esteem. This bold and learned Jesuit, during the period of Mr. Poulett Thompson's administration in Canada, was frequently pressed by the Governor to remain at the head of the seminary at Montreal. At the same time he declined episcopal honours and dignity by refusing the bishopric of Canada. The eminent merits and the profound erudition of this noble soldier of Christ were acknowledged on repeated occasions, both by Lord Durham and the Hon. Mr. Thompson during their governorships in North America. Though alive to the wrongs of the French Canadians, Holy Father John never forgot that he was an Englishman, and honoured his own father-land. The Rev. gentleman has chosen to forego that eminence in the Church his ability would have commanded, and voluntarily joined the ranks of the poor Jesuits; preferring to preach in the forest sanctuaries of America, under the branches of the oak, to that of the magnificent cathedral of Montreal. Money to him has no allurements, nor honours of any kind save that of salvation of souls. Father Larkin, is brother to the talented Mr. Charles Larkin, of Newcastle, who took so conspicuous a part in the public meetings there during the agitation of the Reform Bill; one of whose speeches the late Mr. Cobbett humorously alluded to, by stating that "when the Marquis of Londonderry read Mr. Larkin's speech to the House of Peers, its bold and eloquent sentiments turned the noble marquis as black as the best Hetton's Walls End."—*The Tablet, Oct. 7.*

LAMENT FOR THE CHURCH.—The Rev. J. Campbell and the Rev. J. W. Richardson, of Tottenham Court Chapel, have been preaching a series of sermons on Puseyism and Popery, and they are desirous of making the most of it. They have therefore issued the following announcement:—"The perils of the Protestant Faith are multiplying every hour! Popery, no longer the object of aversion and terror to the Sovereign, in the guise of Puseyism, has pitched its tent besides the British throne! The first statesmen of the age, without a blush, talk, in the Imperial Parliament, of taking the Popish priesthood into the pay of the empire! Popish monasteries, colleges, and cathedrals, are being set up in our midst. The Jesuits are again our masters. Some of the chief organs of the Metropolitan press are playing into the hands of the Romish conclave. Oxford, with a portion of the bishops, and most of the clergy, are all but ready to bow down and kiss the foot of his Holiness the Pope! Englishmen! awake to the salvation of your liberties! Protestants! stand forth in defence of your MOST HOLY FAITH!"—*Ibid.*

PRAYERS FOR IRELAND.—(From our own Correspondent.)—From recent circumstances, no man can say what the result in Ireland may be. Every man anxious for peace, order, and religion is now offering his prayers to the Almighty for the preservation of peace and for the restoration of justice. Many persons of piety recommend at this most momentous period, the adoption of general prayers, or public supplication to the Almighty, to avert from our country the horrors of civil war and to bestow upon the distressed people of Ireland all the blessings they require. I send you the form of a society suggested by a Catholic, who is most anxious on the subject. He, of course, submits the whole to the consideration and approbation of the proper ecclesiastical authorities.

SOCIETY.—Under the patronage and invocation of the Blessed Virgin Mary and St. Patrick. Objects—To obtain the united prayers of the people of Ireland for, 1st, the blessing of God upon the exertions of those anxious to relieve the distresses of our afflicted country; 2d, to avert the horrors of war; 3d, that a spirit of peace and fraternal charity may be infused into the hearts of all the inhabitants of these realms, to be established with the sanction of the parish priest. Rules—1, That each society shall only exist in one parish, and consist of a committee and members. 2. That they shall meet at — o'clock in the evening in the parish church or society room on the Friday before the second Sunday in each month, to offer up the appointed prayer for the above-mentioned purpose. 3. That on the morning of such Friday the members shall attend at the eight o'clock mass, and it is hoped as many of them as possible shall receive holy communion offered up for the above intentions. 4. That any of the members who are so disposed will also on that day fast, give an alms or do some other good work for the same intention; that such persons who cannot attend at the mass on that Friday will attend for the same purpose at the eight o'clock mass on the ensuing Sunday. That as it is most desirable that these prayers should be offered up throughout the entire kingdom, that each member shall use his utmost efforts to establish a similar society in at least one adjoining parish, and that as speedily as possible. That the committee shall meet on one evening in the month to transact any business connected with the society, and that at such meeting all conversation on political subjects is strictly prohibited, inasmuch as the society is instituted for the pious purposes of prayer and none other. That in parishes in the country parts the second Sunday in the month shall be the day for prayer, instead of Friday.—*Ibid, Oct.* 14.

In the parish of Iniscarra, fourteen persons were received into the Catholic Church during September. — *Cork Reporter.* Epenetus Fitzgibbon, Esq., a convert, died there in his 70th year, on the 24th ult.

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THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 4.] CALCUTTA: SATURDAY, JANUARY 27, 1844. [VOL. VI.

MANGNALL'S HISTORICAL QUESTIONS.

THE GUNPOWDER PLOT.

In our last we exposed the injustice of which Mangnall is guilty, in attributing to the Catholics of England in general, the contrivance and design of this atrocious plot, and we have pointed out, on Protestant authority, the strong grounds of suspicion which attaches to Cecil, as the contriver or main promoter of this "neat device," and we mean now to confirm still more all that we have advanced by some additional arguments and authorities. Cecil, in order to guide both the king and the plot to his intended ends, deferred giving to the king the anonymous letter until the eve of the day before the winding up of the catastrophe; then it was he addressed to him that fulsome and ridiculous compliment which he afterwards committed to writing as his genuine sentiments concerning him, viz. that "his Majesty was endued with the most admirable gifts of piercing conceit, a solid judgment, accompanied also with a kind of divine Power in judging of the motive and consequence of such advertisements." (*a*) Such a bait was too well seasoned for James' appetite not to be swallowed by him. Accordingly, at the opening of Parliament, the King declared himself supernaturally assisted in detecting the plot,(*b*) by interpreting the letter in a different manner from what any other learned man, however competent he might be, would have done.(*c*) His artful minister, still more to indulge his vanity, and afford him greater matter of subsequent triumph, affected to ridicule the whole business, telling him, "the letter must be written either by a fool or a madman, because of those words in it, the danger is past as soon as you have burnt this letter; for if the danger were so soon past what need of any warning."(*d*) The king, however, persisted in interpreting the letter, saying there was a mine stored with gunpowder under the Parliament House, and accordingly ordered it to be searched for. Late in the evening on that day, the Chamberlain inspected the Parliament House and the vault under it, and found everything just as he expected, the heap of faggots under which was concealed gunpowder, and Guy Fawkes who had been engaged to set the whole on fire. However, the moment had not yet arrived for disclosing the matter with suitable effect; hence this pretended visit was made for the purpose of looking for some furniture belonging to the king. At length, near the solemn hour of midnight, Sir Thomas Knevet is sent to secure that wretch Guy Fawkes, and uncover the barrels of powder, the news of which would reach the members just at the moment they were preparing to attend. Thus Cecil gained his second point, that of rousing the nation to a a degree of consternation and horror proportionable to the supposed nearness of its approach to the brink of destruction, and of making its escape the effect of a particular providence, and absolutely miraculous. Accordingly the people were led to believe that as nothing less than inspiration had enabled the king to interpret Monteagle's letter, so nothing less than a miracle had enabled the ministry to find thirty-six barrels of gunpowder lying on the ground, covered with faggots, a few hours before they were to have been blown up, whereas we have seen they knew of gunpowder being lodged in the vault where it was found, at least for the space of ten days before, and they agreed not to look

(*a*) Relation of the discovery, p. 206.
(*b*) Ibid. (*c*) Ibid.

(*d*) Echard's History of England, Baker's Chronology.

for it, till the very day of the Parliament's Meeting. This is not the only instance of Protestant villainy which could be brought forward and exposed to public view, witness the conspiracy of the Protestants in the Netherlands to blow up the prince of Parma, governor of those countries, with all the nobility and magistrates belonging to them, at a solemn procession in the city of Antwerp,(e) and, if the reader has not heard of this, he cannot be ignorant that a Catholic King of Scotland, King Henry Darnley, was actually blown up and destroyed, with all his servants and attendants, by means of a mine stored with gunpowder, and that the Earls of Murray, Morton, Bothwell, Lethington, Sir Archibald Douglas, Sir James Balfour, &c. were the contrivers and perpetrators of this villainy, not without the privity and consent of Lord Burghley, the Earl of Salisbury's father.(f) The principal difference between this original and too successful gunpowder plot, in Scotland, and the bungling imitation of it in England is, that the Protestants, who devised and executed the former, were the heads and founders of the reformation in that country; whereas the Catholics that were concerned in the latter, were the disgrace and outcasts of their religion.

Another heinous aggravation in the Scotch gunpowder plot, which does not occur in the English one is, that the conspirators, after murdering their king, endeavoured, by every vile artifice of forgery, and perjury, to throw the infamy of that diabolical act upon his widow, and even to get her legally convicted and executed for the guilt of it.

In fact it seems to have been a favourite experiment with Protestants before and after the reign of James the First, to contrive plots and to fasten the guilt of them, on their Catholic fellow-subjects. Witness that in the Reign of Charles 2nd, of which Horne (a most respectable Protestant authority) writes thus, in his introduction to the critical study and knowledge of the Holy Scriptures: "The incoherence and every way incredible circumstances of the whole deposition, together with the infamous characters of the witnesses, preclude assent. Yet, a circumstance to this day unaccounted for—the murder of Sir Edmunbury Godfrey—happened to give it an air of probability. Yet he would be thought injudicious to the last degree, who should thence be inclined to favour the evidence of Titus Oates." Having exhibited this enlarged and faithful view of the *powder plot*, we may be permitted to here is the justice of those acrimonious

Ichael ab Isselt de Bell. Belg.
Whitaker's Vindication, vol. 3rd, p. 255.

Sermons and Services, and of those tumultuous rejoicings which have been annually made and directed against Catholics on that account, for almost two hundred years? We are bound to return God thanks for all public blessings, but there are others no less important, and yet more extraordinary, for which no festivals or rejoicings have been instituted, or, if they have been instituted, have fallen into oblivion.(g) The Catholics, who are looked upon as so very uncharitable, had no festivals to commemorate the discovery of the conspiracies of Amboise and Maux. Those at home do not meet either at Church *or elsewhere* on the day, when their grand enemy *Shaftsbury* fell into the disgrace and punishment he had prepared for them. They have long since forgotten that it was on the 8th of June, in the year 1780, when 100,000 Protestant rioters, who were up in arms to exterminate them, were, beyond expectation, and almost beyond hope, suppressed.

CATHOLICS AT BARRACKPORE.

The annexed edifying letter has been addressed to the Archbishop Vicar Apostolic, in behalf of the Catholics at Barrackpore, by the Rev. Mr. Rabascall, the excellent Pastor of Serampore. We understand that some time since a respectful application for a small spot of ground for the erection of a Chapel at Barrackpore was made to the Assistant Quarter Master General, and that even an answer has not been vouchsafed to the Memorial. Every one acquainted with the locality of Barrackpore knows, that out of the several thousand acres over which the cantonment extends, not only one, but one hundred might be granted for any useful purpose, without interfering in the most remote way with any of the military arrangements of the Station. We may also remark, that, as usual, every provision is made there for Protestant service, on the same expensive scale on which English Protestantism is supported everywhere in India. It is true, that the officers stationed at Barrackpore are, for the most part, Protestants, of one denomination or another. But, surely, the souls of the subordinate Military are as precious in the sight of God as those of their superiors, and the ignorance and privations of the poor render attention to

(g) The 5th of August was appointed a day of thanksgiving for James's deliverance from the Gowry conspiracy, on which occasion, if we believe the king himself, he was in much greater danger of being assassinated by the Protestant earl of that name and his brother, and afterwards of being blown up with all his attendants by another Protestant gunpowder plot on the part of the burghers of Perth, than ever he was from that concerted five years afterwards by Catesby and his associates. See Collier. Ch. Hist. vol. 3rd, pp. 663, 664.

their spiritual wants of greater importance, than to those of persons who enjoy the benefits of education and are exempt from the hardships and temptations to which the humbler classes of the Military are constantly exposed. From the subjoined letter it appears that there are forty-eight Catholics at Barrackpore, exclusive of the Catholic Commissioned Officers, who are occasionally stationed there. At present, we believe, there is but one such Gentleman there, but very lately there were three. We trust that Government will, at length, discharge its duty towards the Barrackpore Catholic Congregation, and provide for the decent performance of public worship by the erection of a suitable Chapel there, and the appointment of a Priest to the care of it. Even in a human point of view, experience shows, that sound policy dictates the adoption of such a course, as equally conducive to the temporal and moral welfare of the Community.

To His Grace the Archbishop
Vicar Apostolic of Bengal.

My Lord Archbishop,

I yesterday crossed over the river to Barrackpore, where I met a congregation of above twenty persons. I celebrated the Divine mysteries in Mr. O'Brien's house, and those present assisted at the solemnity in a very edifying manner. I also administered the Holy Communion to one person, who having been married by a Protestant Clergyman desires now to have that solemnity performed according to the rites of the Catholic Church.

I understand that there are several Catholics residing at Barrackpore who were not present on this occasion, either through sickness, or, perhaps, because they were not aware that I was to officiate there on that day. According to the return given me by an inhabitant, the total number of Catholics at Barrackpore is forty-eight. Some of these poor people are anxious to receive conditionally the Sacrament of Baptism, as they originally were baptized by some Sectarian Ministers, and have doubts as to the validity of the rite they received, on account of the ignorance, inattention, or other such defects of these Clergymen.

So numerous a congregation of Catholics truly deserves the paternal consideration of your Grace; a little Chapel there would be a great desideratum, as they cannot pass over the river every Sunday to Serampore. For my part, I would not hesitate a moment to renew our petition to Government, to provide us with a suitable place of worship there.

If your Grace thinks that the publication of this letter in the *Catholic Herald*, will produce any useful effect among our Brethren in Bengal, I will beg of you to send it to that Journal.

I have the honor to be, my Lord Archbishop, with profound respect,

Your Grace's
Most obedient Servant,
B. Rabascall.

Serampore, Jan. 22, 1844.

St. JOSEPH'S ORPHANAGE,

ADJOINING TO ST. JOHN'S COLLEGE.

The Archbishop Vicar Apostolic is, we understand, making arrangements to transfer to the above named Institution the orphans who have attained a sufficient age to enable them to apply themselves to learn some useful trade. A kind and constant benefactor to the orphans, having suggested that such of them as might not be robust enough for the ordinary trades, might with advantage be taught Music, and to assist in accomplishing this object, the same worthy individual presented for their use, when required, and on other occasions for the College Chapel, a valuable and beautifully toned Piano Forte.

CONVERSIONS.

From January 1843, to the succeeding March, Rev. Mr. Goiran baptized at Seebpore three Mahomedan Adults and six Children, born of heathen parents. From March 1843, to the 31st of the following December, in the same Mission, Rev. Mr. Zubiburn baptized seven Mahomedan Adults and four Children born of heathen parents.

St. JOHN'S COLLEGE.

The Very Rev. Dr. Kennedy begs to acknowledge, with thanks, the receipt, from an Anonymous Benefactor, for the use of the College, of a fine copy, in seven volumes, folio (Pillar Edition), of the celebrated work, "the Universal History." This valuable work is the result of the great labors and profound research of an association of learned men in England, and is justly esteemed for the rich treasures it contains not only of profane but also of sacred History.

Bow Bazar Chapel.—A very handsome picture of the Madonna and Child, in a richly gilt frame, has been presented to the Archbishop, for the Bow Bazar Chapel, by Mr. L. B. Oliva.

MORAL AND RELIGIOUS STUDIES

To the Editor of the Catholic Herald.

SIR,—I will endeavour to furnish you with a very concise explanation of the moral and religious studies which ought to be recommended to youth previously to their entering the difficult career of life.

In the first place a knowledge of universal history should form the basis of these studies; it should, however, be prosecuted in a summary manner, by fixing the attention of the student on facts of a paramount interest only: the origin of social institutions, of intellectual acquirements, and of the causes which have most contributed to the improvement of the human race and of society. The youthful mind should then be directed, succintly also, to the particular study of the sacred volumes, to that of the Fathers and Doctors of the church whose lives present prodigies of virtue, of knowledge, of eloquence, which, held up to the admiration of the student, would produce the happiest results. The labours of the Councils should also be explained to the student, for thereby he will perceive how the work of European civilization was elaborately forwarded in these august assemblies, whose object was to regulate and correct morals, at the same time that they fixed the unchangeable foundations of Catholic faith: a mission they accomplished under the authority of Revelation aided by the Spirit of God.

It is by travelling over the varied departments of Ethnography, and by comparing christian with heathen society, that youth will be able to arrive at luminous conclusions on the merit and efficacy of the civilizing principle through which alone the happiness and perfection of society can be attained: of course I allude to the civilizing elements of Christianity, to which, when contemplated in this point of view, no one can refuse to do homage. The love of a Sovereign Good and of humanity; Fraternity and Equality rendered universal by religious charity could not belong to any one of the many profane philosophies, all alike incapable of such high conceptions. The spirit of God alone could throw into the world such ideas and such sentiments, and induce the heart of man to adopt them and his reason to submit to them.

To these divers studies should be joined that of law, so far, at least, as regards the elements of that science. The study of law will excite within the breasts of youth sympathies in proportion as they advance in the knowledge of the principles of metaphysics, the [illegible] source of legal study. A most extensive prospect, a prospect of the highest interest, will be thus unfolded before them, it is the plan of society in general, it is the chain which binds all men together by connecting them with the divinity; a sentiment which, borrowing the name of *duty* gives rise to law from which spring the many positive enactments regulating the various component parts of civil, political and religious orders, three orders which constitute the organic state of civilized societies.

Law carried back thus to its source, is otherwise termed natural law, which is the feeling of right and wrong imprinted on the heart of man, whose reason is destined to make the distinction or application of it. The natural Law has an immediate connexion with the Jewish or Christian revelations, for, as an illustrious Doctor observes, the sentiment of right and wrong is an interior voice placed in the depths of the human heart to respond to the exterior one represented by the two Revelations from which the former receives its developement, complement, and perfection; it is through the reunion of these two great rules, the natural and the revealed law, that we perceive the procession of the laws of man; then it is that we acquire the certitude that the entire fabric of human society has no other foundation than the sublime law of mutual assistance. These moral or religious studies will be found to be conducive to the knowledge of man, which ranks next to that of the Infinite Being of whom man is the most precious and most intimate emanation. These two studies are immediately connected; they form the first link in the chain of human knowledge, they comprehend the most transcendant, the most true, the most simple, the most luminous Metaphysics when their elements are looked for in the sacred writings.

In order, however, not to burden the mind with details which are necessary for, comparatively, few only, summary and general ideas on such matters being sufficient for most men, short and easy methods or synopses should be drawn up, such as would afford the heart and mind, the main object of education, wholesome and substantial nourishment. Above all the mind should be taught to appreciate correctly the fundamental points, on which social order, or, in other words, the moral, civil and political world, rests. Without such notions, it would be useless to attempt to sow the seeds of an exalted probity in the heart of man, or to open upon his mind the rays of pure truth. It is solely by inculcating intelligent youth, in an analytical and philosophical [illegible] ner the primary truths which constitut[illegible] the basis of society that you will be able to [illegible] rm men capable of understanding their [illegible] ce, and of becoming able, according [illegible] e expression of an ancient, "To speak and to do well"

As to what regards the knowledge of the events or circumstances which concurred in accelerating the establishment of the Gospel, its diffusion over the world, its civilizing influence, in fine, its adaptation to every part of civil order, this branch of universal history is of the utmost consequence, as it is, in reality, the history of the civilization, or of the rational philosophic organization of society.

But these moral and religious studies cannot be complete unless a much greater developement be given to sacred literature, for it will prove to the poet or to the orator an exhaustless fountain of the sublimest inspirations.

Allow me, Sir, at the conclusion of this letter, to transcribe a passage from a modern author*, which seems to me well adapted to convey an exalted and clear notion of the studies which I have been recommending.

"There is a philosophy, at once mild and severe, lowly and sublime, rigid and consolatory, equally accessible to all men, to the learned and the unlearned, to the barbarous and to the civilized, she has modest virtues for solitude, or brilliant ones for the crowd. She inspires the devotedness of the humble virgin watching at the pallet of misery or the sacrifices of the apostle. Her doctrines are universal, and her duties of every epoch, yet she multiplies her virtues according to the different positions of society, and her consolations according to the divers wants of life, she gives strength to misfortune, modesty to prosperity, and even dignity to submission, she makes the powerful humble and the weak strong. As the binding link of humanity, she supplicates for the poor, opens the heart of the rich to the voice of the unfortunate, hallows the anguish of suffering or of distress, she restrains the excesses of liberty, or carries the piercing cry of human conscience to the ears of tyrants. She is alternately the terror of successful crime or the support of persecuted innocence; daring at the feet of power or humble under the roof of poverty, she holds up to all men the same God as the source of the virtues which she inspires, of the duties which she proclaims, of the hopes which she promises, and of the terrors which she threatens."

Such, Sir, are the moral and religious sciences that should be recommended to the study of youth.

The time is past when foolish prepossessions, excited by innovators, who obstinately persisted in confounding abuses with the things abused, men with institutions, prevented us from appreciating the moral and religious riches that cannot be found elsewhere than in the sources we have been pointing out to the attention of our youthful contemporaries. I have the honor to be, &c.

Mauritius. T.

* Lamentie.

NEW CATHOLIC CHURCH AND SCHOOL AT BURRISAUL.

The Rev. Thomas Zubiburn, Missionary Apostolic in the Zillah of Backergunge, returns his sincere and grateful thanks to those Catholics as well as Protestants in Calcutta and Backergunge who have so cheerfully responded to his appeal, and so generously contributed their mite towards the erection of a Church and School in the town of Burrisaul. The Rev. Mr. Zubiburn's unceasing and fervent prayers shall be offered up to the Almighty for the temporal and eternal welfare of those friends whose liberality has assisted him in commencing this work of Christian piety and benevolence.

Subscribers are respectfully solicited to send their donations to Chevalier C. R. Lackersteen, Calcutta, and to R. T. Loughnan, Esq. Burrisaul.

The Revd. Mr. Zubiburn begs to return his grateful acknowledgments for the following donations already received.

The Most Revd. Dr. Carew.....	50
A Catholic	100
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A Catholic, ...	10

FESTIVALS.

Thursday, 1, Feb.—St. Ignatius B. M. Sem.
Friday, 2,—Purificat. of the B. V. d. 2 cl.
Saturday, 3,—Furseus Ab. d. (I. S. 11 Jong.) Com. S.
Sunday, 4,—*Septuagesima* office of the day.
Monday, 5,—Agatha, V. M. d.
Tuesday, 6,—Bridget V. d. [I S. 1st Feb. com. S.
Wednesday, 7,—Romuald Ab. d.

Selections.

A Pamphlet, entitled "Popery and Jesuitism, the enemies of True Knowledge, and consequently of mental, moral, and social improvement," bearing the authorship of the Rev. A. Duff, issued, to-

wards the expiration of last year from the Baptist Mission Press, and was freely circulated among the Native Community.

It is not our intention to indite a criticism on the literary merits of the above composition; nor should we, under the co-existence of contemporaneous events of greater political magnitude, have admitted or felt the expediency of making it the subject of editorial notice, at the present stage of our labors, if we had not viewed that eloquent disquisition in the light of one of the most characteristic monuments of "form and pressure" of our times. The prospective influence of the religion of Western Europe on the destinies of India, neutralised or impaired, as it must needs be, by schismatic discrepancies, constitutes, nevertheless, one of the most important elements of philosophical research, to those who cast an inquisitive look into the depths of futurity, and mark the progressive developement of Indian civilisation.

While the Reverend controvertialist wages an argumentative war against the spread of the doctrines of the Church of Rome among the population of Hindostan, we find our highest legal dignitaries, with a liberal anxiety for the diffusion of knowledge, extending their moral support to the establishment of Seal's College, a Native Seminary, under the tuition of Reverend Gentlemen of the Jesuitical Order; and, more lately, the Honorable Sir John Peter Grant, on the occasion of the opening of the New School Rooms at St. Xavier's College, extolled, in an admirable address, "the efforts and success of Jesuit Missionaries in Europe, China, and America." The learned Judge expressly declared that the "Society of Jesus had been preeminently successful in advancing the interests of education, and spreading the blessings of knowledge," while the Reverend Gentleman had, on the other hand, as stoutly maintained *the existence of multitudinous facts which demonstrate Rome's unchanged and unchangeable hostility to true knowledge!* He adduced, in proof of his assertion, (Vide page 7 of his pamphlet) the remarkable fact that some of the most excellent productions of modern times have been proscribed at Rome, *under the penalties and rigors of the inquisition*, such as, *Bacon's Advancement of Learning, Locke on the Human Understanding, Milton's Paradise Lost, Gibbon's Decline and Fall, Robertson's Charles V, &c.* He painted in glowing colours, the causes which have driven the followers of Loyola from Ethiopia, after spreading through that country the horrors of a civil war;—he dwelt on the historical fact of their utter extermination from Japan, their expulsion from China, from Paraguay, in America, and on the woful ignorance which still prevails in the Southern states of that Continent where, according to the testimony of Mrs. Graham, "The very names of literature and science are almost unknown," and where "no bibles or testaments have ever been introduced!" He quoted, from a Jesuitical writer, a passage in which Luther is loaded with the most contumelious epithets; "Luther! that disgrace of Germany! that *Epicurean hog!* that curse of Europe! that monster, destructive to the whole earth, hateful to God and man!" (page 25.)

But we shall purposely abstain from offering our editorial opinion on the merits of a controversy pending, though unpremeditatedly, between clerical authority and judicial wisdom. Our object is simply to express our fears of the ultimate failure of missionary agency in India, should its people, who live as yet in proverbial indifference to subjects destitute of a tangible or lucrative character, come to reflect on the conflicting doctrines entertained and promulgated by the respective members of different European communions. Peace, harmony, unity, and universal toleration constitute the exclusive instruments for the entire eradication of those pantheistical errors which have so deeply blended themselves with the social fabric of Indian existence.

But it seems extremely probable, or, at least, it may be surmised, without the slightest intentional derogation to the Reverend Gentleman, that, had he interpreted the political phenomena of our times with his usual sagacity, he would have at once acknowledged that, at no former period of the history of mankind, has religion been more eagerly employed, than at the present day, as an element of political power. And hence he would have likewise inferred the evanescent nature of those prospects of success which some particular forms of religious belief are calculated, even in India, to present, as being but slightly, if at all, congenial with monarchical principles; while Jesuitism has, on the contrary, always been known to flourish in those countries, where it is the professed interest of the Ruling Authority to uphold theological associations of a pliant and subservient character. Those democratical ideas which agitated Europe, at the conclusion of the last, and during the first period of the present century, and which exploded anew in [illegible] have been found, by subsequent experience, naturally to arise from the bosom of Protestantism, as in the instance of the late revival of the spirit of the Covenant in Scotland; and hence the birth of Puseyism, and the concomitant ascendancy of the Church of Rome. Montesquieu, in his Spirit of Law, has expressly declared, that "The Roman Catholic religion is more adapted to the support of Monarchy, while Protestantism best agrees with a Republic." This luminous principle is now acted upon, and forms one of the main pivots on which the present system of European politics is made to revolve.

In the preceding strictures, we have, on the authority of the Reverend writer alluded to, some of the most characteristic traits of Jesuitism in ages long gone by, but have carefully and purposely abstained from insinuating any the least charge or imputation against the excellence of the aggregate members of that celebrated Society. We are happy to bear witness to the fact that, in latter days, a more catholic spirit of toleration has pervaded its ranks, than at any former period, and that the Order of Loyola can, even now, boast of many exalted natures, whose profound learning and piety, and heroic devotion to the cause of humanity, would have shone conspicuously even in the brightest eras of apostolical sanctity. The cause of Indian education must needs flourish under such spiritual guides, and we, therefore, heartily join the Learned Judge in wishing them all success and prosperity in their philanthrophic enterprise. *Nil desperandum Teucro duce, et auspice Teucro!—The Weekly News.*

THE ENGLISH CONVENT AT BRUGES.

(*From a Correspondent.*)

Having been at Bruges at the period of our gracious Queen's visit to that ancient and pre-eminently Catholic town, it has been a subject of regret to me not to have as yet observed in any paper the particulars of her Majesty's visit to the English convent there, so long and justly celebrated; and as such an account must be particularly acceptable to many, and highly interesting to most of the readers of your extensively circulated Catholic journal, perhaps these few particulars may not prove unacceptable.

It was rumoured for some days that the English convent was among the establishments her Majesty intended to visit, but it was not until the morning of the 15th ult. that the Burgomaster, the Baron de Pellechy, sent an express to the ladies, informing them of her Majesty's intention to honour the convent with her presence.

After breakfasting at the Hotel de Ville, where the Abbé de Foere, the director of the convent, was presented to her Majesty, and visiting some among the very many interesting churches and institutions of the town, the illustrious visitors reached the convent at a little past three. The arrangements for their reception in this abode of cheerfulness and peace, were extremely neat, though simple. Orange trees and evergreens were tastefully placed upon and about the great gates opening into the court, across which carpets were laid down, and "Victoria" ingeniously inscribed in bright dahlias of various colours at the entrance of the enclosure. The favoured few invited to avail themselves of this opportunity to visit the interior of this vast and magnificent establishment were drawn up in the court to receive the royal visitors; and in passing through her Majesty, who was leaning on the arm of the King of the Belgians, recognised and addressed herself to the Hon. Lady Bedingfield, who has of a daughter a member of the community. The convent door was by this time opened, and the royal party, followed by Lord Liverpool, Lord Aberdeen, Lady Canning, the Hon. Miss Liddell, Lord Charles Wellesley, Sir Hamilton and Lady Seymour, the Bishop of Bruges, with the civil and military authorities, was received by the superioress, and a few of the religious. The scene now was particularly striking, as the worldly procession moved through the noble cloisters, and invaded the sanctuary of pious retirement. What reflections did it not suggest! Their Majesties were first ushered into a large room, around which were hung the portraits of the foundresses, superiors, and bishops of Bruges, where the members of the community were assembled. The Queen graciously acknowledged the salutations of the ladies, and after affably declining the offer of the superioress to partake of some refreshment, which was here laid out, she proceeded to view the other noble apartments occupied by the community, until she arrived at the entrance of the hall, leading to the school. Here she was received by a group of young ladies, some of whom sung, with much taste and accuracy, some very appropriate lines, written for the occasion by one of the members of the community, and adapted to the national air; whilst the others (being from among the smallest of the school) gracefully waved garlands of flowers, and thus ushered their royal visitors into the class-room, where all the young ladies, dressed alike in the summer uniform of white with blue sashes, were ready to receive them. This interesting welcome seemed to afford her Majesty particular pleasure, and she remarked upon the richness and precision of the voices, at the same time graciously bowing and smiling to all. She now returned to the cloisters, and the King of the Belgians referred to his watch, observing that the necessity of their return to Ostend by five o'clock obliged them to hurry away. Their Majesties, however, took a hasty glance at the church and departed apparently highly gratified with their visit. This was the third visit of the King of the Belgians, whose Queen remarked to the superioress, with evident satisfaction, "That it was the second time that she had had the pleasure of visiting her noble establishment." It has, indeed, been always looked upon as among the most interesting sights in Belgium, and has been honoured by the presence of many illustrious personages; among them may be mentioned their late Royal Highnesses the Dukes of York, Sussex, and Gloucester, the Princess Elizabeth, and her Royal Consort, the King and Queen of Holland, the Prince and Princess of Orange, besides others, and many dignitaries of the Church.

As the royal party were leaving the convent, Prince Albert, who had been enquiring of the Abbé de Foere as to the prosperity of the "Société de St. Sebastien," to which the rev. gentleman had introduced his Royal Highness on a previous occasion, proposed to her Majesty to step across the street to their picturesque and ancient hotel to see the bust of Charles II., as also a silver arrow presented by him to the society, of which he was a member, together with his brother, Henry, Duke of Gloucester, who also presented it with his portrait. Her Majesty and the Prince inscribed their names in the book, which also contains the signature of the unfortunate Charles. The excellent and talented director of the convent is chaplain to the society, and is much and deservedly respected by his fellow-citizens of Bruges, for the vast benefits he has conferred upon the town, by the establishment of several most valuable and benevolent institutions, upon a sound religious basis, besides promoting its interests in many other important ways.

After the departure of the royal visitors and their suites the invited guests were allowed to extend their laudable curiosity and visit every part of the house; and I shall ever consider myself fortunate to have been at Bruges when our gracious Queen entered the English convent, for it is a most noble and spacious building, and but few of the convents in England as yet convey an adequate idea of real old monastic architecture. The cloisters, one of which is 300 feet long, are paved with black and white marble, and are decorated with paintings by some of the first masters, which were much admired by Prince Albert, who particularly noticed one representing the prophets, Nathan and David, by Gerard dell Notte.

The Church, which is justly admired for the correctness of its proportions, and elegance of its details, is of the Corinthian order. It was begun

in 1736, and finished in 1739. The nave forms an octagon, which is surmounted by a dome, supported by eight columns. The high altar is esteemed one of the greatest curiosities of the country. It is composed of twenty-two pieces of antique Egyptian and Persian marble, and was made and erected at Rome, that the virtuosi might pass judgment upon it. It secured their unanimous approbation, but at the same time their regret at its leaving Rome, as too fine a work for any other place. It is said to have been presented to the convent by Charles II., during his exile and sojourn in the Low Countries. The walls of the church are ornamented with a few choice pictures—one by Rubens, representing the triumph of Christ, is particularly remarkable, and one of the Holy Family, of Raphael's school, also demands notice.

The school is a spacious, airy, and commodious building, communicating with the monastery by a beautiful hall. The school and work rooms, refectory, music, singing, and dancing rooms (each professor has a separate one), together with the lofty and particularly airy dormitories, the baths and infirmary, convey a true picture of English cleanliness and comfort. The garden extends over about four or five acres, and in it is a piazza, about 200 feet long and twenty broad, for the convenience of the pensioners in wet or hot weather. It is altogether a noble institution, and is justly renowned through Belgium and the adjoining countries (most of the Belgian, and many of the French, nobility having been brought up there), for the superior education imparted in it, as exhibited in many of the brightest ornaments in our own and past Catholic generations.

This ancient monastery, so dear to the memory of our Catholic nobility and gentry, as having been the refuge of so many of their relatives during the suppression of monastic institutions in England, is a filiation of the regular canonesses of the order of the Great St. Austin, from the English convent of St. Monica, at Louvain. The third superior, and, it may be said, foundress, was Mary Austin Bedingfield, who was succeeded in the government of the community by her niece, Mary Bedingfield, from which period the house has never been without a Bedingfield or a Jerningham. The late superior, Mrs. More, was the last descendant of Sir Thomas More. This esteemed lady conducted the community to England during the "troublesome times," where they remained eight years, residing at Hengrave Hall, Suffolk, the seat of Sir Thomas Gage, Bart. Among many who have renounced the brilliant prospects of the world to lead a holy life in social solitude in this convent, may be remarked the names of the principal Catholic families of England.—*Tablet, Oct.* 28.

SITUATION OF IRELAND.

VIII. ARTICLE.

The Irish Parliament.

Repeal of the legislative union! Reinstitution of the Irish Parliament! such is the cry, the sole cry used in the present agitation. We are inclined to think the Repealers thus invoke the shade of the old Parliament of Dublin only because it has remained in their minds the last visible symbol of national independence; for that institution, such as it existed for several centuries, caused of itself more of harm than good to Ireland. In allowing the existence in Ireland of two houses distinct from the Imperial Parliament, England had taken good care that they should be in her hands instruments of oppression and auxiliary agents of her own tyrrany.

Some few historical details will suffice to establish this point beyond the power of contestation.

Under Henry VIII., Poynings, Viceroy of Ireland, caused a law to be promulgated by which no Parliament could be convened without the motives of its convocation and the bills to be discussed having been previously examined and approved by the English Government. This law placed therefore the Irish legislature in entire dependance upon the English crown. It was summoned only when there was need of its presence for the consummation of some great iniquity, but it enjoyed no prerogative. If it pleased the Parliament sitting in London to decree some measure relating to the administration of Ireland, the Parliament sitting in Dublin was bound to ratify it. Say it refused? such refusals put neither let nor hindrance upon the application of the measure; as the concurrence of the Irish house was in that case summarily dispensed with. If on the contrary the Irish legislature voted upon any subject whatever, its vote could not take active effect, until after its sanction by the English Parliament, and if ever so little offensive to the latter, the vote was annulled. The despotic violence of the English Government had we know to seek, and did, as we see, easily find, more accomplices than adversaries in the Irish Parliaments.

Upon this subject we give a curious quotation from a work by Sir John Davies, Attorney General under James I., and much devoted to that prince.

The circumstances which elicited the passage were these. James took a fancy to confiscate six counties in the province of Ulster. A pretended plot was supposed to exist; the principle landholders in these counties were accused of being conspirators and parties in the said plot. Yet James wished to proceed with certain *quasi* law forms in the spoliation he had contemplated. He conceived the idea of having these proprietors banished by the Irish Parliament. Therefore in 1613, the legislature was convoked, and after a careful selection of *good* members had been made, the desired proscription found a majority of approvers. Upon this being obtained, Davies, conscious however that it was impossible to dissimulate the cause of the measure, undertook with a degree of innocent simplicity truly delightful to justify it. His thesis is this: "The like of what King James has done, others have done before, and for similar purposes." He then proceeds to enumerate examples, and the following arguments *ad factum* we now quote as a proof of the dependance characteristic of the Irish Parliament.

"Why was the Parliament assembled by Lord Leopold Gray, in the 28th year of the reign of Henry VIII. if not *to banish the Giraldines*, and also to abolish the authority of the Pope?"

"For what cause did Thomas, Earl of Essex, hold his first Parliament, during the 3d and 4th years of the reign of Queen Mary, if not *to secure definitively Leix and Offaley to the crown*?"

"For what reason did Sir Henry Sidney hold a special Parliament in the 11th year of Queen Elizabeth, *if not to extinguish the name of O'Neil, and to give to the crown a right to the greatest part of Ulster?*"

"And, finally, why did Sir John Perrot hold the last Parliament, *if not principally to proscribe the two greatest Peers of this Kingdom Viscount Baltinglass and Earl Desmond, and to put the* crown in possession of their lands, and of those of their adherents?"

This candid argumentation proves sufficiently what an Irish Parliament was in those times; yet, notwithstanding the docility of these assemblies, they were called together as rarely as possible. When James convoked the above-mentioned Parliament of 1613, no less than *twenty-six years* had elapsed since the preceding sitting, in 1587.

We ought however hardly to wonder that things should have been conducted in this manner. The Irish Parliaments were composed but of Protestants more or less recently established in the country, always ready to take part in the passions of the English Goverument against men who had the double crime of being Native Irish and Catholics.

The majority dreaded so much the intrusion of a doubtful partizan into their assembly, that, in order to shut every access to either of the houses to adherents of the Roman Catholic interest, an act was passed by which no person could be elected a member of Parliament, unless he had taken the oath of Supremacy, and received the commission *from the hands of the Archbishop of Armagh.*

This took place under Charles II. A little later, in 1692, after the revolution which overthrew the Stuarts, an act was passed in which the following provisions occur:

"None shall sit or vote, either in the House of Peers or in the House of Commons of Ireland unless he has first taken the oath of allegiance and Supremacy, and signed a declaration against the transubstantiation, against the sacrifice of the mass, against the idolatry of the court of Rome, against the invocation of the Virgin Mary, of the Saints, &c. &c."

Such Laws could not do other indeed but exclude from Parliament the Native Irish of itself. This fact explains acts and votes which otherwise would appear inexplicable. Irish Parliaments, as then composed, had no national element; it was not only in religious matters that they took the part of England against Ireland, but on all questions, even those of local interest. For instance, towards the end of the seventeenth century, the manufacturers of woollen cloths in Ireland had reached a high degree of prosperity, and those of England could not come to competition with them. The English Parliament declared it was desirable that this competition should cease, and, by an act of the Parliament of Ireland, dated 25th March 1699, the national manufacturers were prohibited from exporting their cloths, *in order that English industry should be troubled no more.*

The consequence of that Law was the ruin of manufactories that constituted the essence of the prosperity of the southern parts of the country.

This total abasement of the legislature however did not exist unredeemed at later times. In 1782, when England was engaged in a perilous struggle against her colonies of North America, then aided by several European powers, the Irish Parliament, where national spirit had at last found some way to penetrate, broke (19th July) the bonds of Poynings' gagging act and proclaimed its independance. Henry Grattan was the chief of that movement. It was on the text of his speeches that the Dublin legislature addressed the king in this energetic language: ..... "That his subjects are a free people; that the crown of Ireland is a crown united to that of England, but that the kingdom of Ireland is a distinct kingdom, having its own Parliament; that none in the world is competent to prepare laws obligatory for the Irish nation, except the King, the Peers and the Commons of Ireland." This declaration was backed by an army of sixty thousand volunteers. What could England then do against such a manifestation? She yielded; she permitted the abrogation of the laws upon which rested her predominance and her parliamentary supremacy; but even as she yielded, the hope burned bright in her that, existing difficulties over, she would be in a position to reassert her iniquitous right of the strongest.

This is undoubtedly the most brilliant period of the Irish Parliament. The voices of great orators protested more than once and with energy against the disloyal policy followed by England towards several continental powers. When Mr. Pelham, secretary to the Lord Lieutenant of Ireland, came to inform the Commons that negociations for peace were broken off, and that the King had resolved to renew war against France with vigour, Henry Grattan, seconded by George Ponsonby, denounced the want of sincerity evinced on the part of England.

This troublous liberty however was not to be permitted to last much longer. Incapable of annihilating it by force, Government undermined it by corruption. The ranks of the national and liberal party thinned gradually. When, in March 1797, Ponsonby proposed to the House of Commons (Irish), to carry into execution the reform of parliamentary representation, to grant to the Catholics all the political rights which the Protestants possessed, and to abolish all the public inabilities resulting from the difference of religions, he obtained but rare sympathy in favour of his motion, which was rejected by 117 votes against 30. From this day, the friends of Irish independance refused to take a part in the deliberations: as soon as the result of the ballot was pronounced, Henry Grattan rising said: "We have no further hope, to persuade or to dissuade you; we shall in future trouble you no more, and, from to-morrow, we shall cease to appear in the House of Commons."

His word was kept, Master of the field, the English Government so carried matters that in 1799 they thought the moment was come when they could propose to the Irish Parliament its own suicide. The Parliament, degenerated by corruption, might have perhaps immediately submitted to this exaction, had not public opinion expressed its voice. Stimulated by the explosion of universal indignation, the Parliament refused to pronounce

its annihilation; but it was not by one check that England was to be discouraged. Up to that time she had purchased votes; she now proposed another bargain to the unworthy assembly. Like as criminals sentenced to death sell their body before-hand to the anatomist, so did the Irish Parliament derive a sordid profit from its own remains. The rich possessors of rotten-boroughs were indemnified for the aristocratical privileges they were to lose by the abolition of the local Parliament. An arbitrary value, an average price of £150,000 stg. was set upon each rotten-borough, and that sum was paid as an indemnity to the proprietor. At the same time, appointments, promotions, pensions, dignities, peerages, sums of money, were lavished upon all the members who still held out. One may read in the very curious and interesting book entitled "*The Irish black list and national mirror of corruption,*" the list of the members of the Irish Parliament who voted for its suppression, their names, the pecuniary or horrific compensations which were granted them for their vote. The book is most edifying: it gives the secret of the origin or rise of many of the actual grandees, the tariff of many a conscience—The sole purchase of the rotten-boroughs cost £1,245,000 stg.

It was thus that on the 26th May 1800, a majority of 118 votes was formed to decide upon the legislative union of Ireland and England. When after the vote, the Viceroy, Lord Castlereagh, made in the House of Commons the motion that the bill should be drawn up in the usual form; "and I," exclaimed a member of the Minority (Mr. O'Donnell), "I propose that the bill be burnt."——"And I," added another member (Mr. Tighe), "that it should be burnt by the hand of the hangman." !!

Impotent protestations! The act was consummated, and the consequences of this memorable vote still heavily bear upon the relations of both countries. Never will Ireland forget that England has deprived her, by and through the means we have reported, of the last vestige of nationality that remained to her after so many struggles and difficulties. Ireland calls for it now, notwithstanding the stains that so long disgraced it. For Ireland, a local Parliament is the living manifestation of her liberty and independence. In re-constructing it, should he succeed, O'Connell intends, no doubt, giving it such basis as to render the return of old abuses impossible. The Protestants are not to be excluded, but the Catholics, from the immense majority of the country, would form the principal element of the new Parliament. But the question is not yet so much one of fact as of principle, the inherent right namely to possess a distinct legislature to which a new spirit and direction shall be applied. Such is the result aimed at openly by the *Liberator* and the clergy. Perhaps there is time still for England to make Ireland renounce the idea of Repeal, were sufficient and proper concessions granted, but the Tory ministry will not make these concessions. So have they declared in open Parliament, and indeed were they willing personally to concede, a majority of the house would it is likely oppose the policy. Public demonstrations in favor of Repeal become under these circumstances of deep importance. Before long, all Ireland may repeat one cry in unison, and what was at first probably but a scheme of party intimidation may become a real and serious object from which it may be impossible to divert the attention of the exasperated masses. It is dangerous to let nations daily too long with anti-subjective ideas and feelings: with them, the toy of yesterday may prove the sword of to-morrow.

IX. ARTICLE.

Mr. Ward. in his place in the House of Commons (1st August last,) spoke as follows:

"The miseries of Ireland arise from the English church as established in that country; but the enormous sums of money raised at the cost of the Catholic and to be given to the Protestant church are not the only cause of complaint in Ireland," &c. Mr. Ward proceeds to a re-partition of the revenues of the Irish Church on footing other than that hitherto obtained Lord Elliot, in the name of Government, opposed the measure, which he styled one of spoliation. But it should not be forgotten that the property now appropriated by the Protestant church, was seized upon and violently dissevered from that of the Catholics who held legitimate possession of it long before England thought of claiming the funds and lands, upon the strength of a reformation in doctrine which Ireland did not acknowledge.

However, we think with Lord Elliot that in the category of political necessities is that which requires Great Britain to maintain the supremacy of the Protestants, as the national religion.

When the representative of Royalty is at the same time the head of the Church, it is difficult to admit other creeds as on a level with the one of which it is the chief. In such a situation, a diminution of the supremacy of religion lessens the dignity of the Crown. One does not therefore wonder to see Ministers resist Mr. Ward's motion, albeit founded upon incontrovertible principles of abstract justice. Hence arises the great difficulty of the question: to concede is on the one hand to shake the whole political constitution of England; not to do so, amounts to a sort of denial of justice. It is a dilemma hard to live in, and harder to escape from.

The same question was brought forward in 1835 when it overset the Peel administration. We know not how the discussion will end this time, but one may say in advance and without fear of mistake, that if not destined for the immediate overthrow of the present cabinet, it will most seriously add to its difficulties, by giving additional influence to such agitation.

The following details will give the reader an idea of the question now moved. We borrow them from a series of very remarkable letters addressed to Lord Grey, some years ago, by a man than whom few knew the state of Ireland better—Mr. James Mill.

In order to set off the enormity of charges weighing upon the Irish for the support of the Protestant establishment, Mr. Mill, after very careful research drew up a statement of all the revenues of the clergy in several countries of the world, and from the comparison of these different revenues, together with the exigencies of the Pro-

testant church for Ireland, results the scandalous difference which we will now signalize.

There hardly exist in Ireland more than 500,000 people of the English Protestant persuasion. Let us see then, with Mr. Mill, what the clergy-costs are in other countries for 500,000 inhabitants, making no difference of sects or religions.

		Stg.
In Russia,.....	for 500,000 Inh....	£ 7,500
South America....	"	.....15 000
France.....	"	.....17 000
Austria..... ..	"	.....25 000
Germany..... ..	"	.....30 000
North America ...	"	.....30 000
Sweden	"	.....35 000
Denmark	"	.....35 000
Holland.....	"	.....40 000
Spain & Portugal..	"	.....50 000

These computations, which were found nearly rigorously exact, give a mean revenue, or charge rather, of £27,000 Stg. for 500,000 inhabitants. Therefore it may be concluded that were not the Protestant clergy in Ireland granted extra privileges, its receipts would not exceed the ratio of this sum of 27,000 and allowing a clergyman for every 300 families he would receive at this rate a yearly salary of £80 Stg.—But Mr. Mill has taken into consideration that the clergyman of the Protestant religion are members of the official church, and in a plan of reform which he developes, he grants to the Protestant of Ireland a priest for each hundred families, and proposes to allow them a salary of £30, besides a comfortable house of residence. For Bishops and other dignitaries of the Church, his liberality goes so far as to grant them £48,000 Stg.—These sums given, the receipts of the Protestant church in Ireland may be established as follows:

	Stg.
Salary of the Lower Clergy	£ 313,400
House Rent, ...	2,000
Bishops, &c.....	48,000
	£ 363,400

for about 1100 clergymen, and with this sum they would be on the average salaried *twelve times higher* than the same number of ecclesiastics in other parts of the world.

Now, the recorded claims to stipends of the English clergy all over Ireland amount in the whole, to no less than.. .. £ 8,135,537

Deducting the above sum of..	363,400
The difference is ..	£ 7,772,137

Whence it results that the Protestant, being paid *four times* higher than the Catholic Clergy in Ireland and *fifteen* or *twenty times* higher than in several other Christian countries, the Irish nation might be relieved above six millions sterling per annum.

In order to render more forcible the justice of the complaints of the Irish people against the minority that oppresses them, it should be remembered that England, which reckons 9991 clergymen has 24 bishops only, while in Ireland, where there are but 763 ministers of the English church, there are 22 bishops. Besides we might name several dignitaries of the church who never were seen or ever appeared in Ireland. There is one, amongst these latter, who has resided in Italy for the last 14 years, yet receiving a salary of *six thousand pounds* sterling per annum, and who some years ago was bold enough to address the House of Commons with a petition claiming an annual salary of £60 in favour of the only parson who served a parish in his diocese.

Incontrovertible documentary proof establishes that, contrary to all equity, 763 resident members of the English church in Ireland draw a much higher revenue than was paid, in 1787 to the whole clergy and to all the religious corporations in France; and yet there were then in France,

Monks,.....	78,015
Nuns, &c.....	79,972
Secular clergy.....	241,989
Curates,.....	60,302
	460,078 Individuals.

The French revolution arose in part from the intolerable burthen as it was thought of maintaining these 460,000 religious persons, yet they cost France less than the 773 ministers of the religion of the minority of her inhabitants cost to Ireland.—*Cal. Star.*

Dublin Review. No. XXIX. September, 1843. London: Dolman,

This number of the Review exhibits more variety than usual. The subjects are well chosen and interesting, and, on the whole (though with certain exceptions, which we may perhaps touch upon on another occasion), ably handled; but we must suspend all notice of the other articles for the pleasure of introducing our readers to a most valuable paper, entitled "Minor Rites and Offices," which undeterred by former bad guesses, we venture to attribute to Dr. Wiseman. In this article two points particularly engage our attention. The first is the reviewer's beautiful remarks on the Devotion to our Blessed Lady, on the Rosary in particular. The other is the equally beautiful observations on the Adoration of the B. Sacrament. Some parts of this we must quote, and at such length as to preclude the possibility of comment:—

DEFECT OF ENGLISH FEELING.

"No one can go into a Catholic country without seeing at once this idea carried out into practice. Every church that can be considered public, is left open almost all the day; cathedral, collegiate, and parish churches, and often many others. It is considered a matter of right that they should be so. This, to our minds, forms a lamentable contrast between England and those countries; we mean not Protestant England, but what is Catholic of it. For truly, were the churches left open in the former, merely that strangers might more easily gratify their curiosity by looking through them, we might, perhaps, indeed, plead our poverty, to call it nothing worse, and say, as we have no pictures or rich marbles to show, we may as well shut up our comparatively poor places of worship. But the case is not so. There are plenty of country churches in France, or Germany, or Italy, which can boast of no attraction for the eye of flesh, which yet invite the passer-by to enter, and to pray. And many will do so; especially at the calm evening

hour, so suitable to that duty. Now, that which attracts them we possess in our poorest chapels; and if we see them not similarly visited, the fault is in persons not in thing. The same Wisdom hath built a house with us, adorned with the same mystical seven columns, hath spread a table, and calleth aloud from her high citadel on all to enter, to come to her, and to partake. So far there is no difference, then: the difference lies in the obedience to the call. We may throw the blame upon the circumstances in which we live, our country, and times, but it will not do. It must ultimately fall upon ourselves. The feeling is not amongst us which inspires our brethren abroad. It is not necessary that we should trace the matter further, that we should enquire into its hided or parent causes, that we should specify where the fault more paricularly rests. Let us all at once bear it, acknowledge it, and strive to correct it. Let us in every way study to make the house of God more loved, its privileges more highly prized, and its treasures more earnestly coveted. If circumstances will not allow us to throw it open indiscriminately all day, let us, at least, make it at all times accessible to the faithful, and let us teach them what comfort they may find there.

PRACTICE ABROAD.

"For this purpose, in large towns, where there are a sufficient number of churches, the entire year is portioned out among them, in spaces of eight and forty hours, an interval which has given the name to the devotion, of the "Forty Hours' Prayer." No expense is spared, no pains neglected to make this sacred rite as solemn and as devout as possible. The church is richly adorned with tapestry and hangings, while the daylight is excluded, not so much to give effect to the brilliant illumination round the altar, as to concentrate and direct attention towards that which is upon it, and make it, like the Lamb in heaven, the lamp and sun, the centre of light and glory to the surrounding sanctuary. After a solemn mass, and a procession the blessed Sacrament is enshrined and enthroned above the altar; at the same moment that, with similar pomp, it is reverently taken down in some other church. Around it is disposed, as it were, a firmament of countless lights, radiating from it, symbolical of the ever wakeful host of heaven, the spirits of restless life and unfading brightness, that keep watch round the seat of glory above. At the foot of the altar kneel immovable, in silent adoration, the priests of the sanctuary, relieving each other day and night pouring the prayers of people, as fragrant odours, before it. But look at the body of the church! No pews, no benches, or other encumbrances are there; but the flood of radiance from the altar seems poured out upon the marble pavement, and to stream along it to the very door. But not during the day will you see it thus; the whole except during the hours of repose is covered with kneeling worshippers. To look at the scene through the eye of memory, comes nearer to the contemplation of a heavenly vision than aught else that we know. It seems to us as though, on these occasions, flesh and blood lost their material grossness, and were spiritualised as they passed the threshold. Softly and noiselessly is the curtain raised, which covers the door, and passed uplifted from hand to hand, in silent courtesy, as a succession of visitors enter in; they who in the street just now were talking so loud, and laughing so merily, how they steal in with slow pace and gentle tread, as though afraid to break upon the solemnity of the scene! For before and around them are scattered, without order or arrangement, persons singly or in groups, as they have entered in, all lowly kneeling, all reflecting upon their prayerful countenances the splendour from the altar; and as they pass among them to find place, with what careful and quiet step they thread their way, so as least to disturb those among whom they move; and they drop down upon their knees too, in the first open space, upon the same bare stone floor, princess and peasant, priest and layman, all equal in the immeasurable distance between them and the eternal object of their adoration. In no other time or place is the sublimity of our religion so touchingly felt. No ceremony is going forward in the sanctuary, no sound of song is issuing from the choir, no voice of exhortation proceeds from the pulpit, no prayer is uttered aloud at the altar. There are hundreds there, and yet they are engaged in no congregational act of worship. Each heart and soul is alone in the midst of a multitude; each uttering its own thoughts, each feeling its own grace. Yet are you overpowered, subdued, quelled into a reverential mood, softened into a devotional spirit, forced to meditate, to feel, to pray. The little children who come in, led by a mother's hand, kneel down by her in silence, as she simply points towards the altar, overawed by the still splendour before them; the very babe seems hushed to quiet reverence on her bosom. The hurried passer by, who merely looks in, cannot resist the impulse to sink, if only in a momentary genuflection, upon his knee; nay, even the English scoffer, who will face anything else, will not venture to stalk, as elsewhere, up the nave, heedless of other's sacred feelings, but must needs remain under the shelter of the doorway, or steal behind the shadow of the first pillar, if he wishes to look on without partaking. But more forward, or in the recesses of the aisles, how many you will find, who have not merely entered in to pay their passing, evening visit, but who have spent their hours in that Heavenly presence, where they seem to breathe the pure air of Paradise. To them it is, indeed, "the house of God, and the gate of Heaven;" It does one's spirit good even to look again upon such hours, through years of distance and miles of space; it recalls to mind emotions deeper and tenderer than we may hope for here; it makes one almost envious of those whose privilege they are. Never shall we forget the first evening that we were admitted to enjoy it. It was, indeed, a sumptuous church, though its rich marbles were draperied over, in one of the fairest cities in Italy. But though we have since seen many more costly and more spacious, it has retained in our memory a charm peculiar to itself, a distinctive character impressed by the solemn circumstances under which we first saw it, an affection and interest which none other has been able to supplant.

PROPOSED PRACTICE IN ENGLAND.

"Why are we precluded from this truly Heavenly

devotion, this angelic service? Shall it be the old story—"we are not ready for these things—our people don't understand them— we are too poor for such functions;" or—we hesitate again to state the objection—"they are not essential, they are not necessary, and we can go on, as we have done, without them?" Yet, we may boldly say, that if any country under the sun has, more than another, a want of such a devotion, it is ours. Here, where, in three hundred years, more churches have been desecrated, more tabernacles profaned, more sacrileges committed, more perjuries pronounced, against the blessed Eucharist, than in the entire world else, since the days of Berengariusc; here, where more consecrated plate, sanctified by the contact of the most precious gifts, stands on the tables and sideboards of princes and nobles, than brought a hand to write judgment in the banqueting-hall of Balthassar; here, where alone denial of this most holy institution has been made a public, a legal, a national, a royal act; here, where this holiest of holies has been chosen as the favourite object of the profanest treatment, pierced by the jeer of the scoffer, beaten about in the unholy language of itinerant declaimers, crowned with ignominy from pulpit and platform; here, surely, if anywhere, should loving hearts conspire to atone and compensate, by holding the Heavenly mystery in perpetual homage, and never allowing one moment to pass, in which adoration, and benediction, and glory, are not openly and solemnly bestowed on it. There is, indeed, in England, one community, and we believe only one, in which the perpetual adoration of the blessed Eucharist is carried on. There is abroad a religious order devoted exclusively to this holy purpose. But the house of which we speak has obtained the special privilege of uniting it to the rule of St. Benedict; and day and night, some of the sisterhood watch in prayer before the altar. But this does not meet our wants. We should have something more general, more national. It is true that no single town could carry on the devotion as it is abroad; but what is to prevent the entire country come or chapel, or into his neighbourhood at least. We might then, indeed, feel that we were trying to do something towards wiping off the long scores of treason and insult run up by our country, and hastening the time of merciful visitation, by propitiating the measure of wrath that yet remains."

Would to God the suggestion could be realised! —*Tablet.*

MISCELLANEA.

PUSEYISM, THE ANGLICANS, &c.

SIGNS AND SINS.—The good people of Ilford, shocked by some Catholic observances of their Tractarian curate, the Revd Mr. Bedford, rose in a body and walked out of the church in the middle of the service. The forms so offensive to the congregation were making the sign of the cross and bows before the communion table in the manner of the Catholic priests. A beneficed clergyman has accomplished the seduction of a lady under the pretence of a promise of marriage. He deserts and breaks with her in the most heartless way. Upon the trial of an action for damages his letters are read, in which a most irreverent use is made of scripture mixed up with brutal and disgusting levities. The case is thoroughly proved, and damages given against the rev. libertine, who had signed himself in one of his letters "The Scoundrel Frank," the only solitary truth that appeared in his part of the correspondence. Now, is the appearance of this man in the pulpit as the living example of a holy life, and as a religious and moral instructor, a less scandal, a less offence to the pious, than the signs of the cross and bows before the communion table? But the reverend seducer's congregation were not moved by his presence to quit the church.—*Examiner.*

GERMANY.

The works at the cathedral of Cologne, without very rapid advancement, do not stand still. The choir will soon be finished, and that of itself forms a vast church. M. Steinle, a native of Vienna, and pupil of Overbeck, is now engaged

CONVERSION.—We learn from the secular papers that the Rev. Daniel Parkins, curate of Marden, Wilts, an old Tractarian, has embraced the Catholic faith.—*Philadelphia Catholic Herald.*

EFFECTS OF PUSEYISM—The progress of Tractarianism in the University has spread such alarm at the west end, that at the suggestion of Sir Peter Laurie, a strong barrier is to be erected to prevent *Oxford*-street from running into *Newman*-street.—*Punch.*

CHINA.

Extract of a letter from Hong Kong, July 24, 1843 :—"There is a splendid Catholic church here, with seven or eight Jesuits—Italian, French, and Spanish, and Chinese!! About seven or eight masses every day, commencing at half-past five, the last being about nine. It is a glorious sight on a morning, at a place two years ago *entirely* uninhabited—new streets rising and great edifices forming—to see a Catholic church *completed*, and the religion of the State, the Anglicans left to pray, as they best may, in a mat hut. It is not the last that I exult at, but it is odd, and it argues little life for so potent a body to be so badly off. But to see in the Catholic Church realised the very dream of Tom Moore, as related in his "Travels of an Irish Gentleman"—to see kneeling on its purless areas, a representative of every nation under Heaven—English, Spanish, French, Italian, Portuguese, Irish, Lascars, and various nations of India, in their picturesque costumes, Chinese, &c.; whites, blacks, tawny, copper, and all colours under which the form of man has ever appeared; soldiers and civilians, excites a feeling more than I can express. To behold the altar successively occupied by men of different nations and languages, and to behold all equally interested—equally attentive—equally collected, and busied about the same thing, displays an unity which those who differ from us have no idea of. It shows the wisdom of the Church in adhering to an ancient tongue in her liturgy; for what language would you make use of *here*, where not two of the congregation can converse with one another."

HEROISM.—The Catholic clergyman in Detroit turned his large school into a cholera hospital, spent of his own property five thousand dollars in fitting it up, and paying for medicine, doctors, and nurses; admitted all equally, Protestant and Papist; and as we understand, *even carried to it on his own back, patients in the blue stage*; for which all honour be to him, and praise from his Maker, at that day when the praise of man shall be nothing worth. Chancellor Livingston also, if I mistake not, tells the same story with regard to the conduct of the Papist priests in the time of the yellow fever in New York.—[From a review of Mr. Carlyle's "Past and Present," in the (Protestant) *Churchman* of Philadelphia, quoted by the *Catholic Herald* of Sept. 21.]

ENCOURAGEMENT TO SPIRITUAL PRIDE AND PRESUMPTION.—The following is an extract from an advertisement in last Monday's *Record*:—"Wanted, a clergyman, full of prayer and of the Holy Ghost, apt to teach, and with a good report of them that are without, to aid in the ministerial labours of a church in the midst of a city."

LIVERPOOL.—ORDINATION AT ST. NICHOLAS'S CATHOLIC CHURCH, COPPERAS-HILL.—The Rt. Rev. Geo. Brown, Bishop of Iloa, and Vicar Apostolic of the Lancashire district, held an ordination at St. Nicholas Catholic Church, in this town, last week, being Ember Week, the time marked out by the rubric of the Catholic Church for the administration of holy orders. On Wednesday the Rev. John Gosford and the Rev. F. Clough, from Stoneyhurst College, were ordained deacons. On Friday the same gentlemen were raised to deacon's orders, and on Saturday they, together with the Rev. John Kershaw, from St. Cuthbert's College, Ushaw, Durham, were ordained priests. The bishop was attended by the Very Rev. Thomas Youens, D. D., Vicar-General of the Lancashire district, and several other clergymen. This being the first Catholic ordination that has taken place in the town, there was a numerous attendance on the occasion.—*Liverpool Mercury.*

USHAW COLLEGE, Oct. 1.—The Rev. Mr. Arnold was ordained priest on the 23d ult. This being the day on wich the Rosary Societies of our Blessed Lady are commemorated, the day was observed here with great solemnity.—*Ibid.*

The consecration of the Right Rev. Dr. Oliffe, as Bishop of Milene, *in partibus*, took place at Cork on Sunday last. The Right Rev. Dr. Murray, the consecrating prelate, represented Europe. The consecrated prelate, being Coadjutor of Bengal, represented Asia; Dr. Banim Bishop of Liberia, stood for Africa; and Dr. O'Connor, Bishop of Pittsburgh, for America. A curious coincidence.—*Cork Examiner.*

THE CATHOLIC CHURCHES IN DUBLIN.—It is gratifying to see, at the present moment, the great care and attention paid to the temples of religion in the Irish metropolis. The metropolitan church, and St. Paul's Church, have just been elegantly painted, and otherwise much improved, outside and inside. St. Michael and John's Church has been painted on the exterior, and a large and valuable painting of St. John the Baptist, and of St. John the Evangelist, has been placed near the altar. The handsome church of the ancient and venerable order of our Lady of Mount Carmel, Whitefriar-street, is at length about being finished, as to its interior, in a style of peculiar taste and beauty superior to anything on this side of the artistically and gorgeously ornamented churches of Munich, or the Madelaine at Paris. Too much praise cannot be given to Mr. Boylan, to whose exquisite taste and judgment Dublin is indebted for the introduction and execution of this beautiful mode of adorning churches. The good work will be completed, we expect, before the evening feast of St. Teresa, so specially honoured by the Order of the Carmelites.—*Correspondent.—The Tablet. Oct. 7.*

PUSEYISM IN IRELAND.—The *Banner of Ulster* says that Dr. Mant, Bishop of Down and Connor, had abandoned his objections respecting baptismal regeneration, and had consented to ordain the five gentlemen rejected on a previous day. That journal says, "We can neither assert that this rapid change has been wrought in the prelate's mind by a communication from the primate, nor contradict certain rumours of that purport which are floating about."—*Ibid.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 5.] CALCUTTA: SATURDAY, FEBRUARY 3, 1844. [VOL. VI.

THE DOUBLE WEIGHTS AND MEASURES OF PROTESTANT CONTROVERSIALISTS.

It is usual with the Advocates of the Anglican established Church, in their controversies with the dissenting Protestant sects, to adopt not only arguments but principles which they reject and disown in their controversies with Catholics; and Protestants of all denominations are often forced to employ, in defence of Christianity, the very principles against which they protested in breaking communion with the Catholic Church.

When Luther *stood alone* and opposed his solitary voice to the universal teaching of Catholicity, the term *Catholic* was of no value in his estimation, and he went even so far as to dislike it for a very obvious reason. He banished it from the Apostles' Creed, and substituted for it the term *Christian*, thus publicly confessing, that he had ceased to be a Catholic, though he hoped he was still a Christian. Every one knows how ambitious the Protestants of our days are of the name of *Catholic*, in some sense or other, and yet it is quite evident that if Luther, after he had made a creed for himself, ceased to be a Catholic, Protestants at this day, however numerous, have no better title than he had to that venerable name, which, from the beginning, distinguished the obedient children of the Church of Christ from their rebellious brethren.

Whoever has looked into the disputes between the Anglican Church, as by Law Established, and the multitudinous dissenting congregations which disown her authority and reject her ritual, must have observed the charges of inconsistency brought against Churchmen for their abandonment of those principles on which the Reformation was undertaken. Thus it happens, that a Church of England-man, arguing against a Catholic, acknowledges the written word alone of scripture as the sole rule of faith and morals, as the only standard of the theory and practice of religious worship, but when hard pressed by the dissenters for texts of scripture, he has recourse to tradition, to ancient usage, and the consent of nations. Thus it happens, too, that a Church of England-man is bound to obey his private judgment in opposition to the authority of the Catholic Church, but he is bound to subdue his private judgment to the obeying of the Anglican Church authority, lest he should incur the guilt of Schism by becoming a Dissenter.

This inconsistency is so general and so obvious that it is quite unnecessary to insist on it here at greater length. Let us see if Christianity itself can be defended by Protestants against Deists and Atheists, without the aid of Catholic principles. We quote from *Horne's Introduction to the Critical Study and Knowledge of the Scriptures* (vol. 1st; Ch. 5, Section 6.)

"But even though all the difficulties that are alleged (by infidels) to exist in the sacred writings could not be accounted for, yet this would be no just or sufficient cause why we should reject the Scriptures, because objections for the most part are impertinent to the purpose for which they were designed, and do not at all affect the evidence which is brought in proof of the Scriptures." "To insist upon particular objections, collected out of difficult places of Scripture, without attending to the main grounds and motives which induce a belief of the truth of the Scriptures, is a very fallacious mode of arguing: *because it is not in the least improbable, that there may be a true revelation which*

may have great difficulties in it." "*It is very possible for God to reveal things which we may not be able to comprehend*; and to enact laws, especially concerning the rites and ceremonies enjoined to a people so many ages past, the reasons of which we may not be able fully to understand."

Thus far *Horne* against infidels; but if he were arguing against Catholics, he would proclaim, with Daniel Calcutta and the rest, that the Scriptures are as clear as the sun at noonday, and that the most illiterate are capable of expounding them without any fear of error. Unfortunately, Atheists and Deists are not the only persons who reject a true revelation; and although, according to *Horne*, it is a very fallacious mode of arguing, (against Scripture) to insist upon particular objections collected from difficult places of Scripture, without attending to the main grounds that induce us to believe them to be a revelation from God, yet this is the very fallacy that emboldens Protestants to reject, as uninspired, the Books of Wisdom and Ecclesiasticus, the Book of Tobias, and the first two Books of Maccabees. All these portions of revelation were numbered by the 3rd Council of Carthage as canonical books of Scripture, and Protestants can no more reject them for want of evidence, than they can reject several Books of the New Testament, which they now admit to be genuine Scripture. They will never be able to give any reason, except the fallacy which Horne exposes, why they reject from the Canon of Scripture, the above named books of the Old Testament, while they admit the Apocalypse, the epistle of St. Paul to the Hebrews, the epistle of St. James, the 2nd of St. Peter, and the 2nd and 3rd of St. John. We invite the attention of our separated brethren, who think themselves justified in not embracing the Catholic faith because they can make objections to it, to the two following extracts from the same Protestant authority.

"*Difficulties can never alter the nature of things and make that which is true to become false.* There is no Science without its difficulties, and it is not pretended that Theology is without them. There are many great and inexplicable difficulties in Mathematics; but shall we, therefore, reject this as a science of no value or certainty, and believe no demonstration in Euclid to be true, unless we could square the circle? And yet this is every whit as reasonable as it is not to acknowledge the truth of the Scripture, unless we could explain all the visions in Ezekiel and the revelations of St. John. We must believe nothing and know nothing, if we must disbelieve and reject everything which is liable to difficulties."

If Protestants would calmly and dispassionately apply these principles to the doctrine of the real Presence in the Blessed Eucharist, as taught by the Catholic Church, we should not find so many of them endeavouring to overthrow the clear and obvious meaning of our Saviour's words at the Last Supper, by objections drawn from Metaphysics, and finally rejecting this most sacred and consoling dogma, because they cannot explain fully what they should not expect to be able to explain.

We leave the candid reader to decide whether the following extract, changing merely the names, may not be pointed as directly at *Horne* and his co-religionists as at the incredulous and scoffing opponents of Christianity, against whom it is levelled by our author. "Nothing is more frequent than the charge of superstition and credulity which is brought by modern unbelievers against Christians, for giving assent to moral evidence of such force as to amount to moral demonstration. Yet the fact is, that the charge of credulity attaches with unanswerable force to these very rejectors of divine revelation. For they admit that a few illiterate Jews, devoted to external circumstances and to a national religion, conquered their prejudices, and published a universal religion, which was free from the numerous rites and ceremonies of their nation; that they taught religious and moral doctrines, surpassing the wisdom of the highest heathens—subdued the power and policy of the Jews and Gentiles, speedily propagated their tenets among many nations, and conquered the pride of learning, without divine assistance." Protestants as well as infidels must answer this reasoning. For the former as well as the latter are constantly accusing Catholics of superstition and credulity for giving assent to moral evidence of such force as to amount to a moral demonstration (the evidence, for example, which proves that auricular confession and the real presence of Christ in the Eucharist have been received as of faith in the Christian Church since the days of the Apostles) while they themselves believe, what it is infinitely more difficult to credit,—that these dogmas, so repugnant to flesh and blood, and unheard of for many ages after the death of the Apostles, were propagated, as divine truths received from them, among all Christian people, with the rapidity of lightning, no one knows by whom, at what precise time, or by what agency, but without exciting the least murmur, or suspicion of innovation either on the part of

clergy or laity. In one word, they must believe that all ages, ranks and conditions of Christians went to bed one night or other, some time before the reformation, all Protestants, Lutherans partly, Calvinists partly, Anglicans partly, Quakers partly, Jumpers partly, Muggletonians partly, not to mention the various distinctions of Puseyites, Low Church, Free Church and Moderate Protestants, and that all these, without the aid of divine assistance, forgot, on the following morning, their former differences, and merged all their disputes and prejudices in the unanimous confession of one faith, of a new faith, such exactly as that which the Catholic Church has propagated to the bounds of the earth, and which her devoted missionaries, to this day, continue to seal by their blood.

TEMPERANCE SOCIETY, DUM-DUM.

On last Sunday thirty persons, amongst whom four were females, received the temperance pledge, at the hands of the Very Rev. Dr. Kennedy, the Principal of the College of St. John. On this as on all other occasions, the Catholic soldiers at Dum-Dum evinced their zeal to promote every measure which tends to advance the moral welfare of their fellow-men. There is not, perhaps, a station in India, in which more order prevails and more attention is given to the duties of religion, than Dum-Dum. The happy effects of this good conduct are evidenced by the excellent health which the soldiers at Dum-Dum habitually enjoy. We are informed on authority that there are seldom more than two or three of them in the Hospital, and, for the most part, their sickness is not of an alarming or fatal description.

In the course of the week before last another East Indian Lady joined Father Mathew's Society at the Chapel of St. John's College, Intally.

CONVERSIONS.

Within the last week, a Protestant young woman was received into the Catholic Church in this Vicariate.

Within the same period two Native Baptists, one of them a Teacher and the other a Catechist or Preacher, applied to a Catholic Priest in Calcutta to be received into the true Church. They were found on examination to be tolerably well acquainted with the Catholic doctrines; but, in conformity with Catholic discipline, their admission into the communion of the Church was deferred for some time in order that their moral conduct and sincerity may be duly proved.

SERAMPORE.

The solemn annual feast of the Serampore Catholic Church will be celebrated on Sunday the 11th February.

The High Mass will commence at Eight o'clock, A. M. His Grace the Archbishop will preach on the occasion. After the Sermon a collection will be made to defray the expences of the schools lately established at Serampore.

JOY-BELLS FOR ST. THOMAS' CHURCH.

With feelings of joy and gratitude we have to announce that his Holiness, Gregory XVI. has been graciously pleased to present a set of Joy-Bells to St. Thomas' Church, and we feel confident that our readers will join with us in sincere and grateful acknowledgements to the Sovereign Pontiff for this fresh mark of kindness and condescension towards his children in this distant mission. The arms of His Holiness are impressed on each of the Bells, and they have been cast in Ireland by Mr. Sheridan, whose letter on the subject, addressed to the Editor of the *Weekly Register*, we transfer here from the columns of the *Freeman's Journal:*

TO THE EDITOR OF THE WEEKLY REGISTER.

Eagle Foundry, Church-street, Dublin.

SIR,—Knowing that you wish to encourage domestic trade, I beg to make known through your respectable paper that I am now casting a magnificent peal of joy-bells for the Most Rev. Dr. Carew, R. C. Archbishop of Madras and Bengal, to be forwarded from this by order of the Right Rev. Dr. Olliffe, to the church of Saint Thomas, in Calcutta, East Indies, and as the third bell of the peal will be cast this day, at three o'clock, I take leave respectfully to invite all friends to home manufacture to call and witness the fusing of the metals and the pouring of the bell; at the same time they can be gratified by the chiming of those bells already prepared for the same destination.

I am happy to inform you that the splendid peal of bells lately erected in the steeple of Saint Paul's church, Arranquay, for the Very Rev. Dr. Yore, was rung for the first time on All Saints' Day, and gave general satisfaction to the community. These were the first peal of joy bells ever made in Ireland.

I am, Sir, your most obedient servant,

JAMES SHERIDAN, *Bell Founder.*

CAIRO.

We have been favored with the following extracts from an interesting letter, written at Cairo on the 19th December last.

"According to the promise expressed by me, in my letter to you dated from Point de Galle, I write to you these few lines from the capital of Egypt. Our voyage from the southermost point of Ceylon to Aden was very quick,

and, as usual, very comfortable. Old Captain Moresby is certainly very anxious that nothing should interfere with the good management of his ship, and the satisfaction of his passengers; he appears to me one of those eternal "Church in danger" men, who think that the world would be utterly ruined in the hands of the Papists. Of course it was out of his power to annoy us, yet several sharp disputes of pretty long duration we had together. The Doctor of the ship is of the same metal; certain it is, that his zeal carries him beyond the bounds of his profession, for he takes care of the souls and bodies of his passengers, and acts as amateur padree on board. The ship when under weigh has service twice on Sundays, and that in the *Cuddy-saloon*. We Catholics retired to our cabins for the recital of our devotions.

"The Hindostan is certainly a noble steamer; what a pity her accommodations have been made so numerous at the expense of ventilation and comfort. After a passage of ten days from Point de Galle, in the afternoon of Saturday 2nd instant, we cast anchor in the beautiful harbour of Aden. I think I tell you nothing new when I say, that the land surrounding this fine harbour, is nothing but bleakness and desolation. Mr. —— and I went on shore, and rode to the town!! of Aden. There we met F. F. Seraphin and Foget. We arranged matters in such a way, that our party sailed from the anchoring place of the steamer (which is about five miles from the town) to the point nearest to Aden on Sunday (the following) morning. Here a palkee awaited the ——, and donkeys the remainder of us. Yet the —— could not be prevailed upon exposing his person to the dangers of a fall from a jackass, so he trudged away on foot. But soon the fatigue attending the going up and down steep mountains broke his fear: he mounted, and is now a capital manager and even admirer of the asinine race. We heard mass in Aden, and spent the day very agreeably with the clergymen. The town of Aden lies in a romantic looking valley, completely walled in by high, rugged mountains. Hardly a blade of vegetation is visible. The houses, or rather huts, are almost all of them made of straw-roof and walls. When the British army took the place it contained no more than 600 inhabitants. Security and employment have already increased them to 15,000 at least. Vegetables and fruits, even most delicious grapes, are brought in great abundance from the vicinity, which is fertile. The water is indifferent, yet the climate very healthy. The Government are pushing on the fortifications of the place more and more. The Bedouins are again under arms, and were at the time of our stay there assembled to the number it was said of 6,000. This caused the Military authorities to strengthen the outworks towards the main-land with about 100 Europeans extra every night. About three days before our arrival I was told they seized an Arab ship laden with warlike stores, bound for Aden. The Captain was put into prison, but declared that he was ignorant of the person to whom these dangerous weapons were directed, as he was given to understand that the owner would himself come on board and shew himself such by a certain secret sign. The evening of Sunday we feted Captain Moresby in the Parsee's hotel at Aden. Monday afternoon we were again under steam, and passed the straits of Babelmandel that same night in a most brilliant moonshine. The —— and —— were, with many other passengers on deck enjoying the sight. The mission of Aden is in a most deplorable condition.

We arrived off Suez towards evening on Sunday, the 10th instant. Next day we disembarked, and about 6 o'clock P. M. we were on the way towards Cairo. The hotels in Suez are most deplorable hovels. The Pasha is building a new one, which promises to offer some comforts to travellers. —— and —— were conveyed in a *Van* of Mr. *Tibaldi's*, to the tune of £12 a head, or £36 all three. These *Vans* are curious contrivances of cars running upon two wheels, two single springs, with the sides of canvass, very much like Roman butchers' cars. In these, 6 persons are jolted at a push from Suez to Cairo over a most frightful road. I took a dromedary for 10 *shillings!!* was pretty comfortable, and quicker than the *Van*. Since we are in Cairo we have done nothing but sight seeing on donkeys. The —— enjoys it amazingly much. Yesterday we went to the Pyramids &c. but none except myself and the —— went to the tip-top of them. The Rev. F. Leonardo is doing well, and labors bravely for the advancement of our holy religion. He has established two schools, and is a virtuous, zealous, and judicious missionary, well worth encouragement. After to-morrow, we intend starting for Alexandria." * * *

LETTER NO. VIII.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—I shall in this letter take up the thread of my last, viz. your Protestant Unity. If we look for you abroad, for instance in India, we shall find your "*Protestant Tree*" cut down to the very stump, a bare shadow of what it is in Europe;

we may perhaps only meet with the Church of England alone, with a sprinkling here and a scattering there of Presbyterians, Baptists, Methodists, and one or two more, but the great body of creeds remain snug in that nursery of Protestantism, Germany, or in that hot-bed of sects, England, or like creepers run fancifully wild in that rank and democratic country, America. This the Church "*Catholic*" of Protestantism, as you sometimes misnomer it, is a very different thing in Europe and America, to what it is in Asia and Africa, but even out here it assumes so many skeleton forms as to scare away the heathen. The Public Press is a fit index of the public mind, often the *viva voce* of the people. I met the other day in a respectable Indian and staunch Protestant Paper with the following *apropos* remark on unity; it says,—"No one can be better acquainted with the fact that unity is strength, than a Missionary to the heathen; he has to contend with the objections brought against the truth of the doctrines he preaches, arising out of the want of unanimity on the part of Christian Missionaries. Though in this country there are not so many religious sects as unhappily exist in our Father land, the Christian Church is still so much divided as to afford a handle to its opponents; we have heard it said over and over again by intelligent natives, that they should not hesitate to investigate the claims of Christianity if its preachers would only agree among themselves as to what Christianity is, but that so long as they saw so many different denominations keeping aloof from each other, and disparaging and depreciating one another's labours, they could not be brought to believe that our religion is the true one." This is a long quotation, but it is worthy of being recorded, from its extreme justness and truth, and, I must add, candour. Here it is shown that the intelligent heathen draws a more correct notion of Truth —of its quality of *Oneness*, than does the professed European Protestant Christian; in fact, he reasons upon it more philosophically, or rather his judgment is not blinded by prejudice of education, or his passions warped by the contentious spirit of sects. You can easily get him to comprehend the idea of a one supreme being, as the author of all things, and the Father of Truth, but when you come to treat of the faith and the doctrines divulged to us by Jesus Christ and his Apostles, this "want of unanimity on the part of Christian Missionaries," these contradictory religions—those inimical sects, mar all your arguments in justification of *one Faith, one Fold*, and *one Baptism*. He laughs (and well he may) in your face—he points with ridicule to your numerous sects, and you cannot but feel *the bitterness* and the truth of his observation; but what would the intelligent heathen *think, and what could you say*, were ministers of all the professed Christian sects in Europe—the whole offspring of Protestantism—and one of each would be enough to fill the largest ship, to come out to India! were he to see Quakers, Lutherans, Unitarians, Socinians, Jumpers, Plymouth Brethren, Independents, Irvingites, Antinomians, and scores of others, besides Episcopalians, Calvinists, Baptists, Methodists, &c. come out to *convert the heathen!* What, what, can be said of such mushroom Christianity? only that it is a burning shame to the Christian, a dangerous snare to himself, and a fatal evil to the poor heathen—a deadly stumbling block in his way,—a state of things that shut out the light of heaven from his sight. The Bishop of Salisbury, whom I cited in my last, thus speaks of it in his printed Sermon:—"*How different, again, would be the effect upon heathen nations*, were Christianity presented to them *in that harmonious development in which it was set forth by the inspired followers of its divine author*, and all who bear the name of Christians *were seen united in one faith and one worship;* instead of this, *our present dissensions too often exhibit the nominal Church of* Christ *as a jarring assemblage of hostile sects*, and thus divert the attention *from the simplicity of truth to the complications of error;*" p. 8. The *italics* are mine to note the truth and the force of those incontrovertible facts. A Protestant writer in India says in a running commentary upon this Sermon, "Alas! his remarks are too true; the Protestant Church is constantly dividing and subdividing itself, and its history since the Reformation is the history of one sect striving to convert to its views the members of other sects. The unity and union with which the spread of Christianity ought to be pursued, are diverted into a thousand separate channels; each sect labours for itself, and is jealous of the rest." I read in the papers of the day, that a society established some years ago in the presidency of Madras, and called the "*Indian Missionary Society*" lately became a sacrifice to the spirit of Protestant disunion; it had to dissolve or destroy itself, it died like the offspring of an unnatural mother which casts her own from her, for want of warmth and support; there was no love or affectionate unity there, yet one of the Missionaries said of it at one of its meetings, "This is just the society that is wanted among the heathen," and why? why because, as a writer says of it, "for its *Catholic Spirit*—as it

recognized no distinction of sects, and was approved of by Churchmen and Dissenters," —but if it had had *the true* Catholic spirit, it never would have died so; its fate then tells its own story, that it carried from the commencement its mortal disease within it, because Protestantism gave it the breath of life. Can it be wondered at, therefore, that even intelligent and well educated heathen men, such as the late *Rammohun Roy* (who died in England) and others, have departed out of this life, if not pure Hindoos, infidel sceptics, and that others, like the present learned and talented *Tagore*, have remained so to this day. This Protestant blight, like unseasonable frost in spring, alas! nips and destroys every appearance of fruit and vegetation in the heathen world; the journey of such men to Europe must be indeed fatal to all hope of their conversion; they hear there the continual clash and the jarring noise of sects, and thus intelligent minds must view with disgust and some degree of indignation, people *act* so contrary to their profession. They hear them say there is but one Lord, one Faith, and one Fold, and yet they behold scores and hundreds of different and adverse folds, where the sheep—the people, will not meet or enter, no more than if a wolf, a royal tiger stood at the portal of each gate ready to devour them; even the beatiful unity of the Catholic Church herself is in a manner hid from the pagan world by these untoward and hostile sects crossing her path and standing in her way, like the sun overcast by clouds; the naked and the heathen eye can hardly distinguish her glorious orb through the thick and misty darkness around, so that nothing but a bright and strong ray of grace, shooting directly from on High, can show to the poor darkened mind of the heathen where this "*Pillar of Truth*" stands, or is to be found. I can again bring forward the Bishop of Salisbury as an evidence, and in confirmation of the above, as to the evil and fatal tendency of your eternal divisions, for, in page 9, he says, "It is difficult to overrate the stumbling blocks which in this manner the schisms of Christians (Protestants) place in the way of the conversion of the heathen world." Relative however to your diminutive and puerile form in India, you will meet with this significant remark in one of the printed letters, 12th May, 1826, of the late Bishop Heber. He says, "Except at Calcutta itself, and its neighbourhood, there is actually no sect worth naming, except the Church of England; all the Scotch who are worth having, when out of Calcutta, come to Church with us, and many Officers of that nation have been confirmed by me, as an indication of their purpose to join us entirely." Bishop Wilson, the present Metropolitan of Calcutta, says, in his last "*Charge*," "What instrument in the eastern world is so adapted to assist in this divine work (the illumination of the east) as our Apostolical Church, now happily for nearly thirty years established," mark only "*thirty years*," and it is now more than 1840 years since the command was given "*Go, and teach all nations*"—but I shall have to show to you presently that these good bishops have not had "the illumination of the east," all to themselves, that there are other "*gospel lights*" or *Biblers* who pronounce those luminaries pur-blind. As to the fashion or quality of your constitution as a Church, you may, I suppose, say of it, as your celebrated Dr. Hook says of the word "Protestant" as to its meaning Catholic, "that it is sometimes one, and sometimes the other, and always both together," that Protestantism is sometimes in its heterogeneous form of sects the Church of Christ, and sometimes so in its individual sects; such is the pliant and the lax nature of its unity, it is something upon the plan, though not so perfect, of those toy-houses which children have for putting together and pulling to pieces at pleasure, but are these fit habitations for man? No, no more than Protestantism, in its thus disjointed condition, or packed state, is suitable for the redemption of his soul. Your contentions indeed whether you constitute the Church of Christ in the aggregate or separately is the daily theme of your controversialists. Dr. Mountain, Bishop of Montreal, says, in his charge for 1842, that, "we have no business to make approaches either to Romanism on the one hand, or to Dissent upon the other," but this, "approach me not," is the frothy language of the High Church. The Rev. Mr. Drummond, of Edinburgh, one of the Episcopal clergy, conveys the sentiments of hundreds of thousands of his class, the Low Church, as Dr. Mountain does of his, when he expresses himself thus in his written protest against the new appellation given to the Episcopal Church of Scotland, "'*Reformed Catholic Church*'—that this alteration seems to aim a blow against multitudes in this country, who, though not Episcopalians, belong nevertheless to 'Reformed Churches,' and are, in the best sense of the term, members of the Catholic Church," these "multitudes" ofcourse include Quakers, Anabaptists, Irvingites &c. This is the latitudinarian unity of Protestantism, all denominations are jumbled together in one inexplicable whole; the current of Protestant belief is going with this party of *divines:* a Dr.

Bunting, in his address, at the city dinner lately given to the dissenting ministers of London by the "late" Lord Mayor, said that, "He considered it was the right and the duty of every man not only to worship his God according to the dictates of his conscience, but it was his privilege to endeavour to prevail upon others to join him in that worship." In vain do the "High Church" Bishops and their advocates strive now to stem the torrent of this "Christian liberty" or *Socialism*, or, as the Rev. Hugh M'Neile calls it in one of his letters, "this *infidel liberalism*, which implies that Revelation is useless." What indeed can be a more demonstrative or practical proof of your want of unity, as a collective body, than your eternal divisions and schisms upon the vital point of national education. The Church of England will have no interference as to her religious dogmas, children must be exclusively taught according to her principles and belief, where she has the power; equally touchy is the Kirk of Scotland, and all Dissenters are just as tenacious of their own religious opinions. I refer you to the fate of the late Factory Education Bill; the ball of contention like wild-fire is ever kept up, and thus the people remain uneducated in secular knowledge, and uninstructed in religion, because *Disunion* as a fury overruns the land, interferes with and mars the happiness of the people. Sir James Graham had to confess in Parliament that Protestant England is the worst educated nation in Europe as to the lower classes, and if you search for the cause and its root—if you seek for the cankering core—you will find it *deeply embedded in Protestant division*. Thus England is breeding within her a many-headed monster, religious dissension, and which will overthrow in time all social order; she has the germ within her, and time will produce the fearful catastrophe!—unless, yes, unless she returns to *Catholic Unity*, for it is the shield of Kings, and the guardian of innocence, for spiritual anarchy, the begotten of schism, is ever the fomenter of temporal disruption and rapine. I must here mention a fact that in the colony of New South Wales, the Governor, Sir George Gipps, tried, in 1839, to introduce a bill through the legislative council for the education of the people there, *but Protestantism tore it to pieces*. Church and Dissent would not meet in the same school-room, because their religions did not tally. Sir G. Gipps, in his seat in council, observed, "In this country there is an Episcopalian here, a Presbyterian there, and next a Catholic; there were also it appeared Episcopalians of two sorts, Presbyterians of two sorts, Methodists, Baptists &c. presenting such a heterogenous mass as never was seen."—Again, "And he entreated them (the council) to bear in mind that all the evils which now affected the country—all her calamities—might be traced, one way or the other, to the fact of religious differences. It was for them to say, by their vote this day, whether the happiness of future generations should or should not be marred with religious controversy and discord." His sincere and hearty appeal was in vain—the demon of disunion threw out the bill, and this was but an epitome of a similar bill in England the other day—The Factory Bill,—Protestant division producing the same evil effect in the western as in the southern hemisphere, leaving us to view the Catholic Church among the "heterogenous mass," "*as the lily among thorns*," as "*his spouse*" among the illegitimate daughters of schism. More of this in my next.

Yours faithfully,
C. A. C.

PROPAGATION OF THE FAITH.

To the Most Rev. Dr. Carew, Archbishop, Vicar Apostolic of Bengal.

My Lord,—I have the honor to forward to you one hundred and twenty-four rupees four annas, being the subscription money for the ASSOCIATION DE LA PROPAGATION DE LA FOI, from July 1842 to December 1843. It is very long since I intended to forward the money, but I had no opportunity. It will be delivered over to your Lordship by the agent of Mr. Fallon, Commissioner's Court Registrar at Moulmein.

The ASSOCIATION DE LA PROPAGATION DE LA FOI was established at Mergui in July, 1841. I forwarded first the money to the Rev. H. Moré, and I received from him the Annals for the first year, viz., from July 1841 to July 1843, since that time I have not received any number of the Annals. I wish to receive two numbers in English and two or three in Portuguese, if possible, of each *livraison*. I am sorry to say the good *œuvre* is not prospering now at Mergui, owing, it is to be feared, to the non-reception of the Annals. I most earnestly beg your Lordship that all the numbers wanting of them may be sent to me as soon as possible. If they are not procurable in Portuguese at Calcutta, I wish to receive four numbers of each livraison in English.

I have the honor to be,
My Lord,
Your most humble obedt. sert.
J. Renier, *Apos. Miss.*

Mergui, Tenasserim Provinces, Dec. 22, 1843.

APPEAL TO THE CHARITABLE IN THE CASE OF THREE CATHOLIC ORPHANS.

Three Orphans, the children of deceased Soldiers of H. M. 13th Regt. were brought from Kussowlie a few days ago to Calcutta and sent to the Government or Protestant Orphanage.

The Archbishop Vicar Apostolic having claimed the children, on the grounds that they were Catholics, and the offspring of Catholic Parents, the Brigade Major most kindly ordered them to be transferred to the Archbishop's care.

On the delivery of the children to the Protestant Orphanage, the Sergeants Guitar and McCarthy, at whose expense and under whose care these children travelled to Calcutta, were paid by the Protestant Orphanage the sums laid out by them for the travelling charges of the children, viz. Sergt. McCarthy received Rs. 129-4-10 and Sergt. Guitar Rs. 93-0-3. On the transferring of the children to the Archbishop, the Sergeants just named had to refund the entire sum they had received. As it would be too great a hardship to these poor men to sustain so heavy a loss, especially as they are just ready to embark for home as invalids, and require means to procure what will make their long passage a little comfortable, the Archbishop recommends their case to to the consideration of the liberal and charitable portion of the Community.

Calcutta, Jan. 29, 1844.

+ P. J. Carew,	Rs.	10

THROUGH MR. N. O'BRIEN.

J. L. and B.,		50
J. Spence,		25
N. O'Brien,		5
W. H. Grant,		6
J. J. McCann, Senior,		8
P. S. D'Rozario,		5
M. Crow,		2
J. Rostan,		5

PROPAGATION OF THE FAITH.

Collections at Serampore, through the Rev. Mr. Rabascal,	53	6	0
Capt. Graham's Donations, through the Rev. Mr. Weld,	20	0	0
Bequest of the late Sergt. Marmon of the Arsenal Estabt.	90	2	10
Mr. Crow and Associates for Jan.	1	0	0
Conductor P. Bentley, Cawnpore,	20	0	0

CATHOLIC FREE SCHOOLS.

Conductor P. Bentley, Cawnpore,	20	0	0

BENGAL CATHOLIC ORPHANAGE.

Capt. Graham's Donation, through the Rev. Mr. Weld,	50	0	0
Sergt. Cooney's ditto, through the Rev. Mr. Storck,	10	0	
Conductor P. Bentley, Cawnpore,	20	0	

Two hundred pieces of Brown Nankeen were presented last week by a Convert to the above valuable institution, for clothing for the Female Orphans.

THE RIGHT REVEREND THE ROMAN CATHOLIC BISHOP OF CALCUTTA.

Kamptee, 20th January, 1844.

MY LORD,—I have the honor to enclose herewith a hoondee, payable at sight, for the sum of Company's rupees forty-seven, annas three, pie one, bequeathed by the late private John Wall, 21st Fusiliers, to the Orphan School at Calcutta, and shall feel obliged by your having the goodness to inform me that the same has been received.

I have the honor to be,
Your Lordship's,
Most obedient humble servant,
W. J. SUTHERLAND, Major, 21st Fusiliers,

CHANDERNAGORE ORPHANAGE.

Conductor P. Bentley, Cawnpore,		20

THROUGH MR. N. O'BRIEN.

J. Benson,		4
John Simmons,		2
Thomas Kenny,	Rs.	16
J. S. Fowle, C. S.		8
R. Lyall,		10
J. Rennie,		16
A Friend to the Poor,		5
J. Lyall,		16
R.L. Guthrie,		5
W. X.,		3
C. H.,		5
H. Broadley,		
C. Lyall,		10
C. J. Lackersteen,		10
C. C. Mackey,		16
C. F. Holmes,		2
E. Creaton,		3
E. W. Musgrave,		3
J. Beckwith,		16
C. E. Newcomen,		16
A. de H. Larpent,		16
W. H. Ripley,		5
J. McKellar,		2
J. S. Smith,		5
M. A. Pillans,		16
R. G. Newcomen,		16
J. Clark,		3
H. de H. Larpent,		16
R. K. Bartie,		

Joseph O'Brien,	5
R. H. S.,	8
James Rapson,	2
A. V.,	2
A. B.,	25
C. D.,	5
A. R. Morniet,	5
A Catholic,	12
A. D'Souza, Esq.	10
L. D'Souza, Esq. by M. D'Souza, Esq.	12
J. Kellcher,	3
D. Thompson,	2

THROUGH MR. W. REBEIRO.

H. B. P.	2	0	0
J. R.,	1	0	0
Z. J. D'M.,	1	8	0
J. D'C., Jr.	0	8	0
J. D'R.,	0	8	0
D. D'C.,	1	0	0
T. A.,	1	0	0
J. R. R.,	0	8	0
L. E. J.,	1	0	0
W. D'L.,	1	0	0
J. D'L.,	1	0	0
Mrs. J.,	1	0	0
J. D'S.,	0	8	0
Jno. A.,	0	8	0
— G.,	1	0	0
J. J. J.,	4	8	0
A Catholic,	1	0	0
A Friend,	0	8	0
A. B.,	2	0	0
W. M.	0	8	0
Miss E. H.,	1	0	0
C. K. G.,	1	0	0
M. G.,	2	0	0
A Friend,	1	0	0
— R.,	1	0	0
V. D'S.,	1	0	0
V. M.,	3	0	0
M. R.,	1	0	0
G. G.,	1	0	0
G. R.,	0	12	0
A. Y.,	0	4	0

FESTIVALS.

Thursday, Feb. 1,—St. Ignatius B. M. Sem.
Friday, 2,—Purificat of the B. V. d. 2 cl.
Saturday, 3,—St. Raymond of Pennafort, C. Sem. 23d ult. Com. H. M.
Sunday, 4,—*Septuagesima*, office of the day.
Monday, 5,—Agatha, V. M. d.
Tuesday, 6,—St. Fursæus Ab. d. (I. S. 11th Jan.) Com. H. E.
Wednesday, 7,—Romald Ab. d.
Thursday, 8,—John of Matha, C. d.
Friday, 9,—St. Brigid, V. d. (I. S. 1st Feb.) Com. H. V.
Saturday, 10,—Scholastica, V. d.
Sunday, 11,—*Sexagesima*, office of the day.
Monday, 12,—St. Andrew Corsini, B. C. d. (4th Inst.)
Tuesday, 13,—St. Hilary, B. C. Sem. (14th ult.)
Wednesday, 14,—St. Valentine, M. Simp.
Thursday, 15,—Off. B. Sacr. Sem. Com. H. M.M.
Friday, 16,—Ferial office.
Saturday, 17,—Concept, B. V. M. Sem.
Sunday, 18,—*Quinquagesimd*, office of the day, Sem. Com. S.
Monday, 19,—Ferial office.
Tuesday, 20,—Translat. of St. Swithin, B. C. d. (E. S. 15th July.)
Wednesday, 21,—Ash-Wednesday, office of the day, Sem.
Thursday, 22,—Chair of St. Peter, &c. d. maj.
Friday, 23,—Com. Passion, D. N. I. C. d. maj.
Saturday, 24,—Peter Damion, B. C. D. d. (yesterday) Vigil.
Sunday, 25,—I. of Lent, office of the day Sem.
Monday, 26,—Mathew Apos, d. 2 cl.
Tuesday, 27,—Translat. St. Osmund, B. C. d, C. S. (17th July.)
Wednesday, 28,—Ferial office Quatuor Tense.
Thursday, 29,—Ferial office.

Selections.

IRELAND.

(*From the Morning Chronicle, Dec. 4.*)

CALUMNIES ON THE ROMAN CATHOLIC CLERGY.

The *Dublin Evening Post* of Thursday, published a most complete and circumstantial contradiction of a statement recently made in the *Dublin Evening Mail*, to the effect that the Roman Catholic Clergy of a whole district in Tipperary had preached from a text in Ezekiel, on the expediency of exterminating the Protestant population.

The calumny first appeared in the London *Morning Herald*, and the *Evening Mail* adopted it, asserting that sermons of the same character had been preached in every other county in Ireland, and that the government and the police department had received full information on the subject.

It turns out that there was not a single particle of foundation for the statement; but, on the contrary, the priests have been actively engaged in inculcating peace and tranquility.

The *Evening Post* publishes a great number of letters from deputy lieutenants, magistrates, and clergymen, proving that the Roman Catholic clergy are incessant in their endeavours to maintain order, and suppress outrage. One of the letters published is from the Hon. F. A. Prittie, custos rotulorum of Tipperary.

The *Evening Mail* of last night, notwithstanding this complete exposure of the horrible calumny against the Roman Catholic clergy, does not make the slightest allusion to the subject!

The Right Rev. Dr. Oliffe, Coadjutor Bishop of Bengal, has left Ireland for England, in order to make arrangements for sailing to his mission. His lordship is expected to return to Ireland in a few days.

The annual Synod of the Catholic Archbishops and Bishops of Ireland, is to take place in Dublin on the 14th inst.

THE STATE PROSECUTIONS IN IRELAND.

It appears that the Irish Government do *not* find that they can conveniently wriggle out of their state prosecutions, as was at one time erroneously supposed by their own organs. They have created a monster, and they must serve him. They have descended from the clouds of do nothing into the level open country of *law*, and being there they find the enemy before them, and they must stand the encounter. They have, in *folly*, if not in *blood*—

> Stept in so far, that, should they wade no more,
> Returning were as tedious as go o'er

They have tied themselves to the stake, and bear-like they must fight the course. Mr. O'Connell has them at a disadvantage. A legal defeat would not injure his cause one iota; while it would be fatal to them. If O'Connell should be condemned, as the Government organs avow they hope and expect, the Repeal excitement may be increased; he may be exalted into a martyr; the devotion of the people to him may be augmented tenfold: but nothing will have been done towards putting down the Repeal agitation. On the contrary, the conviction of O'Connell would only prove more clearly the necessity for Repeal, and would thus strengthen immeasurably the cause which it is intended to crush. A legal defeat would not injure the Repeal cause, because the cause does not depend in any way upon the circumstance that the Government can or cannot find juries willing to convict O'Connell; or rather it does depend upon this circumstance, in so far as the suspicion of the Government being able, as it is known to be inclined, to pack juries to ensure a conviction, is one very considerable grievance which Repeal is intended to annihilate. But, apart from this, O'Connell's cause being based on wrongs and supported by the millions who are wronged, depends for its success on the wrongs and on the determination of the millions to endure them no longer. It depends not upon legal power, but upon reason and justice united with law (now powerless) and arrayed against a power which usurps the name and functions of law. So long as these hold together, Orange juries may determine what they please—the agitation will not be shorn of one hair of its strength. The agitation is, as we said, built up in wrongs—can you overthrow it by heaping petty wrongs upon its head, and thus augmenting the substance of which it is composed? Perhaps you may, when you have discovered a plan for pelting down icebergs with snowballs, which do but stick to its sides and make it more ponderous and menacing than before.

But the Government depends for its prosperity upon semblances, upon fictions, upon miserable illusions, upon the appearance of a legal support. Take away this fictitious support, and down comes the monstrous and chaotic fabric prone upon the ground. If the Government is beaten at law, it has no resource to fall back upon. It has no hold upon the country. It depends upon a miserable minority. It is swelled out into an appearance of strength like a bladder by wind, and "a pestilent congregation of vapours." Make one hole in the bladder, let out the wind, and the nasty skin collapses and displays its real miserable dimensions. If their victim escapes them at law, then, having no justice, no people, no fact upon which to stand, they will indeed have sustained a grievous and irreparable defeat. Victory at this new game of theirs will be no victory, but defeat; and defeat will be a yet worse discomfiture. They will be puzzled how to employ their triumph when they have got it, while their adversary will be at no loss to turn his triumph to a good account. They are thus, it seems, playing at an odd game of double or quits, with the quits left out of the account. There are no quits at this game. It is all "double." The only alternative is "double" one way or "double" another; direct defeat or indirect; a milling blow right between the eyes, or a disastrous cross buttock. This is the beautiful position in which they have placed themselves. It is a lottery, with all losses. There are no blanks and no prizes here. It is "heads I lose, tails you win"—reversing the old conjuring trick. Place O'Connell in prison, you swell up the bulk of agitation, give its thews and sinews new strength, and stimulate it into unaccustomed activity. Set him loose by a verdict of "not guilty," you bring down ruin upon your own heads. The Lords of the Philistines have taken Sampson—not blind, indeed—but labouring at the public mill in the Corn Exchange. They have brought him out to make a sport of him; to have a *giant-bait* in one of the four courts. It will be an odd scene, if to ensure his destruction they allow him to pull down the pillars of the building and involve all the copartners of their guilt in a miserable and comprehensive ruin.

But we have not yet got to the result of the trials. The gossip of the curious in political affairs now turns wholly on the *manner* of the trials. Before what jury it is to take place? Is there to be a special jury to insure conviction, or a common jury to give the prisoners the appearance of a chance? Is there to be an *ex officio* information, or will the ordinary form of prosecution by indictment be adopted? Upon these topics there is at present an infinite variety of rumours, which it is of no great use to discuss. But, whatever be the probability in regard to them, one thing is certain—namely, that the choice of mode and means will be determined not by any consideration touching the best method of securing a just verdict, but by considerations touching the best method of securing a conviction. In ordinary cases a Government—that is, a decent Government—proceeds with some show of impartiality; bears in mind that though it is, indeed, plaintiff in a State prosecution, yet it is in reality the common trustee of all the subjects of the realm, and bound to exercise its enormous powers with a due regard to the welfare of the humblest and meanest of them; and, therefore, shuns everything that could look like an endeavour to extort a verdict, or cajole a conviction out of a jury. This is the case in ordinary trials; and to do this is as much the duty of the Government as it is for a private person to abstain from fingering his neighbour's purse or pocket-handkerchief. But in the present instance a different proceeding will be adopted; and the persecutors will kindly forget their duties as a Government to remember only their interests as plaintiffs.

Do you doubt this? If you do, listen to the ravings of the Government organs in Ireland, which boldly prophecy a conviction, and, beforehand, triumph in the anticipation of two years' imprisonment for Mr. O'Connell. No secret is made of it. The thing is publicly boasted of, with immense manifestations of joy. What the Government will labour to secure, is, not an honest trial, but a conviction in any manner. "Make money; honestly, if you can; but make money." This was the maxim of the rascally merchant. "Procure a conviction; honestly, if you can; but procure a conviction." This is the cry of the rascally organs of the Government; and this will be the policy of those whose organs they are.

Nor are we left to any very obscure circumstances of inference in drawing this conclusion. It was originally intended to proceed with special juries from the city of Dublin. However, the editor of the *Dublin Evening Post* happened to know something personally about Dublin special juries; and, accordingly, he applied for and procured a list of the panel from which special juries are struck, and printed the same *in extenso*. Now, the nature of the Special Jury panel, when made up according to law, will best appear from the following statement, which we copy from a recent number of this clever journal:—"The Jury Act qualifies to serve on Special Juries every man between the ages of twenty-one and sixty, having 10*l.* by the year in fee simple, fee tail, or for life—every resident merchant, freeman, or householder (inhabiting a house of the yearly value of 20*l*)—every merchant, freeman, or householder, having property, real or personal, to the value of 100*l.* From these classes the Jurors' book required to be formed. The returns should contain—in the first column, from every collector, the names of qualified persons in alphabetical order; in the second column, the barony, district, or place, in which each qualified person resides; in the third, the title, quality, or calling of each person; in the fourth, the nature of the qualification, whether freehold, leasehold, merchant, freeman, or householder."

If the list were made out according to the provisions of this Act, it would contain from twelve to fifteen thousand names. The number of twenty pound houses in the fifteen wards of Dublin, is eleven thousand one hundred and twenty-two; and the residents in these form only one class from which the panel should be made up. Well, with such a list *in posse*, what is the list *in esse*, as printed by the *Evening Post*? Why, if the *Post* had printed such a list as we have mentioned entire, it would, to the exclusion of all other matter, have occupied about three complete numbers of the paper. Such an outrageously long list would, of course, have been exceedingly inconvenient; accordingly, the actual list is cut down from twelve or fifteen *thousand* to the more moderate dimensions of from three to four *hundred*. *Three hundred and eighty-eight* names are all that are handed down from the good old times of the Tory corporation, in the place of twelve or fifteen thousand. Three hundred and eighty-eight! Many of this select band are disqualified by age; many by the cold hand of Death; and when, by these means, the list is reduced to something like three hundred, it appears that of this small number about three-fourths or four-fifths are Orange Protestants; and that the Catholics and Liberal Protestants of Dublin are only allowed to place on the Special Jury panel about sixty or seventy names.

Now, certainly, all this might be without any discredit to the Government, which is not accountable for the misdeeds of the old Tory Corporation. But it is impossible not to see, from the indignation of the Tory journals of Dublin, that the publication of this list, and the exposure of the injustice of making up a jury from such a panel, has disconcerted the Government, whose sentiments they speak.

"It is far from a usual thing at any time to publish, beforehand, the names to be found on the sheriff's list of the general panel; it is particularly invidious and improper at a time when the influences of terror or corruption may be brought to bear on the decision to which they will have to come." So writes the *Evening Mail*.

The *Evening Post* has very properly ridiculed this ridiculous pretence; but the absurdity of the thing is even worse than this clever writer has made it appear. Upon whom, we would ask—supposing terror or corruption to have any place in the matter—would these influences be made to apply? Upon the whole three hundred and eighty-eight, whose names are thus "improperly" and "unusually" published? or upon those twelve of them who may ultimately be selected to form the jury, and whose names are sure to be published, as a matter of course? It is so obvious, if corruption or intimidation are to accomplish anything, that they must be employed upon the selected twelve, and not upon the remaining three hundred and seventy-six that it is almost needless to insist upon it; but it is truly significant of the intention of these honest and profound statesmen, that they should be thrown into disorder by an exposure so utterly unimportant, if their intentions were really otherwise than discreditable. They were not ashamed to pack a jury from such a list if it had been kept secret; but rumour now declares that they have changed their intentions, and will be content with a common jury after all!

Perhaps some of our readers may think that we are not very charitable in taking it for granted, on such very paltry evidence as the nonsense of the *Evening Mail*, and the rumours of newspapers, that Lord Eliot and the law officers of the Crown are engaged in a conspiracy to muddy the stream of justice, and pervert law at its fountain-head. If any innocent reader, in the simplicity of his heart should adopt any such imagination, we can only give him the humble tribute of our praise for being so perfectly uncontaminated with, and inexperienced in the ways of this wicked world. If, however, he should refuse this compliment, and put us upon our proof, we regret to say that the past history of Lord Eliot, and of the present Tory Government, proves to demonstration that if these horrible perversions of justice be abstained from in the present instance—policy, not a sense of right, will be the actuating motive on this occasion. We know there are some people who hold a different opinion. They are disposed to believe even Irish Government, almost immaculate as to intention; and they cannot bring themselves to

imagine that any Ministers will be so foolish and so wicked as to put false-swearing upon the table for evidence, or to bring false-swearing, or (what is the same thing) a known resolution to find the prisoners guilty, into the jury-box for a verdict. Very foolish and very wicked all this would be, no doubt. But, have we no examples of the same kind? Are these tricks wholly unheard of? Has the course of justice—even under the immaculate Lord Eliot—been always pure? And have we no prior conduct from which to judge of the probable policy of this besotted and beleaguered administration? Most undoubtedly we have. Lord Eliot is not now, for the first time, figuring before the world as the manager of a Crown prosecution. The readers of the TABLET may recollect some escapades of a like kind some months ago. But, lest they should forget, we take the liberty to refresh their memories.

(1.) And first, as to the delicacy of Lord Eliot's law officers in the matter of witnesses. Those who will have the goodness to look back to their files of this journal for the early part of last year, will there find several instances of a very peculiar style of delicacy in this matter. The practice of allowing the police to hold known ruffians in their pay, in order to spy out (or contrive) violations of the law is perfectly familiar to them, and is, indeed, a part of their ordinary practice. So much is this the case, that it was even defended by Lord Eliot himself in the House of Commons. Three cases of this kind came to light, in the King's county assizes of February, 1842; in one of which a fellow of the name of Levins, who was in the receipt from the police of a regular weekly stipend as spy, being found a little too keen in his pursuit of game, had to stand his trial for perjury, was convicted, and sentenced to transportation. At the same assizes there were two other cases of a like character, in one of which an infamous attempt to convict an innocent person of the crime of posting a threatening notice, was defeated by the transparent perjury of a Government spy, of the name of Thomas Combe. It is well to recall these little incidents, to show Lord Eliot's notions about the administration of law; but we give them only as introductory to the great case more immediately in point.

At the Longford winter assizes (1842) there were two Ribbon trials on Crown prosecutions. In these cases, as in others, there were informers giving evidence for the good of their Queen and country. One of these informers—as the case ran—had to prove the possession by the prisoners of unlawful pass-words. The prisoner in the first trial happened, as it appeared, to be no Ribbonman at all, and therefore there was a little difficulty in making out a case against him. But what will not the sacred thirst of gold, and the steady discipline of a Crown informer, effect in a case of need? In the instance before us the informer served his Queen and earned his wages, by slily thrusting the papers containing the pass-words into his victim's pocket, and then charging him with the criminal possession of them. The first prisoner was charged with the crime by this Government officer upon oath. But the perjury and the villany were proved upon him, and the prisoner was at once acquitted accordingly. Well, the second prisoner stood charged with the same crime, on the unsupported evidence of this proved perjurer. Did the Government on this account let go their victim? Not at all. They put this second prisoner into the dock—they put the proved perjurer and villain upon the table—they allowed him to repeat his perjuries—they allowed his villany to be proved against him a second time—and then sent the innocent prisoner, as if he was a suspected character, to the jury for a verdict, on the maimed, monstrous, and abominable evidence we have just described. The man was acquitted, it is true; but the law officers of the present Government gave him a chance of conviction on the unsupported evidence of a proved perjurer, a manufacturer of false testimony, a conspirator against innocence by trade and profession. Taking this case into account, we see no reason to hesitate in believing that Mr. O'Connell will most probably be put on his trial on the already discredited evidence of Mr. Frederic Bond Hughes. Indeed, this case is far less glaring than that from the Longford assizes.

(2.) The second point is that of the constitution of the jury. And here we have another case to guide us from the same Halcyon era of 1842. Let us remark, by way of preface, that Mr. O'Connell is not on trial for his life. Even before his conviction, and when, for aught they know, he may be proved innocent, the friends of the Government only award him—in their wildest dreams of enthusiasm and as a fancy punishment—an imprisonment of two years. "Murdering Mansfield" himself, we believe, does not go beyond two years. We think it, then, a fair remark, that Lord Eliot's instruments will hardly be less scrupulous in this case of a misdemeanour than they were in a case of murder where the prisoner was on trial for his life. Arts which are thought lawful to noose an Irish Papist for the gallows, can hardly be considered overstrained when employed to get a Popish agitator under lock and key. Now mark what has been done in the way of compounding a jury, under whose verdict a poor wretch was hanged only last year.

Our readers, many of them—all our Irish readers certainly—recollect the case of the unfortunate Francis Hughes, who, in March, 1842, underwent, at Armagh, his third trial for the murder of a Mr. Powell, at Newtown Hamilton; who stood this third trial and perished under it. On the two former occasions, the juries had separated without a verdict, in consequence of a division of opinion—the Catholic jurors voting mostly for an acquittal, the Protestant jurors voting mostly for a verdict of "guilty." When the unfortunate wretch, whose innocence many persons strongly believe to the present day—was put upon his trial for the third time, the Crown lawyers departed from the usual course in the composition of the jury. They were determined to have a conviction. And accordingly they violated—not the *law*, but the modern *practice*—by challenging, without reason assigned or assignable, every Catholic on the panel, and by this means, with very little trouble, they got a sentence of death pronounced upon the prisoner, amidst his own protestations of innocence and the most frightful cries of "murder" proceeding from every part of

a crowded court. Having reason to know, beforehand, that a Protestant jury would convict Francis Hughes, they took pains to *get* a Protestant jury, in order to convict and hang him. It is reasonable to suppose that they believed in his guilt, and that they set their ingenuity to work to procure a hanging jury in order that a murderer might not go free. It is, moreover, not unreasonable to suppose that they just as potently believe Mr. O'Connell guilty of sedition; and, therefore, that they will take no less pains to procure a jury properly disposed beforehand to secure his imprisonment than they took in the case of Hughes to ensure his performance on the gallows.

From these legal precedents we draw the conclusion that Lord Eliot's Government will not be nice about the employment of fit means to secure a conviction; will not be too apt to boggle at perjury in a witness—if perjury should come across their path; will not stick at trifles in securing a sound Orange jury to ensure a sound Orange verdict:—in other words, that the notion of a fair trial, in these cases, is a farce; that every point will be strained to bring about a conviction; and that the Irish people deserve to be slaves for ever if they leave their lives and liberties at the mercy of such an anti-National Government. *Tab. Nov.* 4.

THE PUSEYITES, THE ANGLICANS, &c.

Puseyism in America.—Bishop Onderdonk, the Protestant prelate of New York, in his address to the late convention, said—"Mere Protestantism is not, necessarily, Christianity. That is not the ground upon which the Church is based. It is based upon its Catholicity—upon its evangelical character. This ground the Roman Church assumes to occupy. From this position it is the duty and obligation of Protestantism to drive her, and to show her that she has forfeited, by her abuses, the right to its occupation—to show her and to convince the world that it is our Church that truly deserves this name, by its protesting against those errors that deprived Rome of its enjoyment." And then the bishop went on to show that, but for those errors, Rome was right and Catholic, and that it was not true that mere Protestantism was true Christianity as taught by Christ and his apostles. This was one of the mistakes which the Christian Church laboured under. One of the errors that have followed the Reformation was the abuse of the right of private judgment, and the other was the belief that everything in the Church of Rome was wrong.—*New York Freeman's Journal.*

Reasons for Abusing the Catholic Church—Mr. Newman says—"If you ask me how an individual could venture not simply to hold, but to publish such views of a communion so ancient, so wide-spreading, so fruitful in saints, I answer that I said to myself, 'I am not speaking my own words, I am but following almost a *consentus* of the divines of my Church. They have ever used the strongest language against Rome, even the most able and learned of them. While I say what they say, I am safe. Such views, too, are necessary for our position. Yet I have reason to fear still that such language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to person's respect, and a wish to repel the charge of Romanism.'"

The Bishop of London and the Anti-Tractarians.—In consequence of certain innovations alleged to have been made by the officiating curate of Ilford church, Essex, some of the congregation, opposed to those strange forms, as unsuited to the primitive simplicity of the reformed religion, called a meeting of the parishioners, at which the subject was discussed with much warmth, and a memorial to the Bishop of London was agreed to, calling upon the right rev. prelate to interpose his authority, as bishop of the diocese, to put a stop to the practices complained of, their tendency being to drive from the church its most constant frequenters. The appeal has not been disregarded. The Bishop of London has forwarded to the memorialists a letter expressive of his sentiments upon the facts as detailed in the memorial, but without adverting to the abstract theory of the Tractarians. The right rev. prelate calls attention to the course indicated in his last visitation charge to the clergy of the diocese. In reference to the specific allegation of the introduction of novel forms, set forth in the memorial, his lordship is of opinion that the clergyman is not accountable, provided the service be formed in accordance with the Rubric. In such cases the congregation have no right to object to the introduction of those forms. If, however, the minister goes beyond the Rubric, he is open to censure. The prayer for the church militant, &c., should not be omitted, nor is the congregation entitled to object to it. The memorial averred that the minister had been in the habit of making the sign of the cross (a Popish form, which had given great offence to conscientious Protestants); that he usually read the Litany with his face towards the communion-table, having his back towards the congregation; that he knelt while placing alms on the table during the offertory service.

These matters called forth the right rev. prelate's censure upon the curate by whom they were performed, and the incumbent is condemned for having permitted the continuance of such irregularities unrebuked. In reference to a particular sermon preached in the parish church, as the memorialists alleged, maintaining the doctrine of transubstantiation, his lordship considers that the sermon referred to does not admit of that construction to the extent which the memorialists had put upon it. The letter, which is of very great length, concludes by enjoining harmony betwixt the ministers and their flocks, as the surest way to the promotion of their piety and sound religion.—*Times.*

Union with Rome.—A correspondent of the *Herald*, in that paper of Monday, making reference to a previous letter of his, which we quoted at the time, says:—"It was then remarked 'that either the Romish Church must descend from her false position, and give place to the truths of the Church of England, or that the Anglican Church must go half towards and meet in her errors the Church of Rome; or else that no 'union' could be effected.' And so soon, alas! we have an example of the truth of this observation, in the secession of the Rev. Charles Seager, M. A., of Worcester College, Oxford, from our Church. This gentleman was Pusey and Ellerton Hebrew scholar in 1834, in 1836 his name appeared in the

'class list,' and in the same year he obtained the Kennicott Hebrew scholarship. Since that time he has been engaged in tuition (principally in Hebrew) at the university. Now, what I would ask is this: will not the secession of such a man as Mr. Seager be additional proof, even to the 'Tractarians' themselves (for to others there has been too much already) of the pernicious tendency, nay, we may almost say the certain danger, of their whole method of teaching? For, Sir, Mr. Seager is a learned man—has been one of their own party, and also a resident in Oxford; so that he, at least, cannot reasonably be thought to have misunderstood their views, or to have been unable to seek counsel from the heads of the Puseyite movement, in any difficulty which might have presented itself to him. Nevertheless, with all this learning and all these opportunities, he has seceded; and thus in this instance has 'Union with Rome' been effected!"

The Rev. W. Sibthorp.—This gentleman continues to supply the newspapers with paragraphs. His plan for attaining notoriety is simple and ingenuous. It is, so far as appears by the extract published from his letters, to write to his different friends opposed accounts of his religous feelings and his sentiments concerning the Church of Rome. A letter recently quoted by Mr. Bickersteth, written by Mr. Sibthorp on the 5th of October last, contained this passage:—"My dear Bickersteth,—I deem it my duty to inform you that I last Sunday received the sacrament at St. Helen's, as declaratory of my separation from the Roman, and my return to the Anglican Church. I am, therefore, no longer a member of the Church of Rome. I have come to the conclusion after much deliberation, and the conviction I have is this—that the Church of Rome is the great harlot—the mother of abominations—an adultress; and her worship is idolatry chiefly Mariolatry." But a letter addressed to another friend of a more recent date, Nov. 18, intimates that his opinions of Rome are much more favourable, and that he shall, probably, return to "the mother of abominations" again:—"I write to assure you, and all who address me now with the kindness you have done, that I am aiming to lie at God's disposal, at the foot of the cross, to do and suffer whatever be His holy will. I still praise, and unless I come to see things very differently, shall praise, the Catholic Church for her daily devotions, her hourly offices, her symbolic rites, her inestimable practice of confession, her intercommunion with the spirits of the just made perfect, her connection with the glorious company of the apostles, and her many wholesome and well-connected truths. Yes; my mind in all these things is unaltered; but as yet I dare not retrace the steps I have taken; and I trust, as you justly and devoutly observe, that my reasons, if they remain, may be found just and weighty when we shall all appear at the tribunal of God." This poor gentleman is evidently to be greatly pitied.

Impiety in the Pulpit.—The *Reverend* Stephen Langston, a preacher at St. James's Church, in Jersey, is stated in the *Jersey Gazette*, on the authority of T. M'Mahon, Esq., of St. Helier's, to have uttered horrible blasphemy against the most Blessed Virgin Mary; after reading the words "Henceforth *all* men shall call me *blessed*" he had the fiendish daring to speculate on the possibility that the chosen vessel of God for the redemption of the world might now be in Hell! This happened on June 28, 1842. On the 4th of June, 1843, he denied in the pulpit that he had used such words, or believed in such a possibility; yet on that very 4th of June, while denying this gross insult to the mother of his Saviour, while apologising for his contemptuous and uncharitable language towards Catholics, "he"—(according to Mr. Carus Wilson, who signs a letter to the Rev. Editor of the *Jersey Gazette*, containing the statement)—"the Rev. Stephen Langston, speaking of Thomas-à'-Becket, and putting his opinion of him against all historians, thus, in my hearing, expressed himself:—'I—(Stephen Langston loquitur) I—look upon him—as—a—miscreant—that ought to have been hung—drawn—and—quartered.' Sir, I heard this with my own ears, and shuddered!! and for the credit of the congregation of St. James's, I will add, that this pulpit pruriency produced a shudder, involuntarily, among all the congregation around me."—*Jersey Gazette.*

Birmingham.—At a late meeting here the Protestant Bishop of Worcester bore the following unwilling testimony to the importance of the Society for the Propagation of the Faith:—"Although I am not one of those who are disposed to 'unprotestanise' (as it is called) the Church of England, still there is one point belonging to the Roman Catholics in which I think they are most worthy of imitation. It is well known that a fund has existed for centuries at Rome for the purpose of propagating the Christian faith amongst the yet unconverted heathen, and that this fund is amply supported by means of the Papal treasury. (Hear, hear.) Now, it is in this respect, and this respect only, that I think we cannot be too close imitators of the Church of Rome." (Loud cheers.)

MISCELLANEA.

Convent of the Sisters of Mercy—We rejoice to learn that the Sisters of Mercy, recently established here, are winning for themselves the esteem and admiration of large classes of Protestants. Some pious Catholics have proposed an annual subscription, to be placed at the disposal of this holy sisterhood, and we sincerely wish success to so excellent a project.

Profession and Reception.—On Thursday last, 26th ult., a solemn profession and reception took place, in the chapel of the monastery of Mount St. Joseph, Clondalken, by the Rev. Dean Meyler, V. G., in the absence of the venerable Archbishop of Dublin. There was solemn High Mass offered by the Rev. M. B. Kelly, C.C., assisted by the Rev. John Moore, and Rev. Mr. Kelly, chaplain to the monastery. A number of females were also present.

Miss C. Beveridge and Miss Teresa Fitzgerald, from this city, received the white veil at the Convent of the Sacred Heart, Montet, Switzerland, on the 22d of last month, from the Bishop of Geneva.—*Limerick Chronicle.*

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THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

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PASTORAL INSTRUCTION FOR LENT, 1844.

TO THE FAITHFUL OF BENGAL.

PATRICK JOSEPH, *by the grace of God and the favor of the Holy See, Archbishop of Edessa and Vicar Apostolic of Bengal, wishes Health and Benediction.*

BELOVED BRETHREN IN JESUS CHRIST,

Under the ancient dispensation, the people of God were obliged by the Divine Law, solemnly to commemorate, at stated times, in each successive year, the great events connected with their deliverance from the bondage of Egypt, and the introduction of the sacred code of religion, which the Almighty revealed to them through his servant Moses. This obligation was enforced with the most awful sanction, most especially with regard to the annual solemnity of expiation or atonement, when the children of Israel assembled together, in order to propitiate the Divine mercy and supplicate for pardon, as well for their individual transgressions, as for those of the community to which they belonged. "It," says the Holy Scripture, speaking of the feast of atonement, "shall be most solemn and shall be called holy: and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. Every soul that is not afflicted on that day, shall perish from among his people."

"A man," they are the words of the Apostle Paul, "making void the law of Moses, dieth without any mercy." How much more, do you think, he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament [illegible] by which he was sanctified, unclean, and offered an affront to the spirit of grace? For, Beloved Brethren, would it not be an affront to the spirit of grace, if we, who are, by faith, the true children of Abraham, if we, who glory that in the Catholic Church, among whose children we have the great happiness to be numbered, every iota of the Law and the Prophets has its consummation and adequate fulfilment; if, we repeat it, we should hesitate to join sincerely and cordially in the general humiliation and affliction, which Apostolic usage has enjoined for the holy and penitential season of Lent.

For, Beloved Brethren, in the Christian dispensation, Lent is the chosen period, which is set apart and consecrated by Catholic antiquity, to commemorate, in a most special manner, the atonement offered up on Calvary by the great High Priest and victim of the new and eternal testament, that atonement by which the hand-writing of sin and death which stood against mankind was blotted out for ever, and Heaven again thrown open to the children of Adam. It is in the language of inspiration, "the acceptable time," "the day of salvation," in which the faithful throughout the universe unite together to offer to Heaven that holy violence, of which the Saviour speaks, saying, that, "From the days of John the Baptist, the kingdom of Heaven suffereth violence, and the violent bear it away." It is, emphatically, the time, when it behoveth us to bring forth fruits worthy of penance, when the axe is laid to the root, when the awful threat is [illegible] "every tree that bringeth not

forth good fruit, shall be cut down and cast into the fire.

Do not, beloved brethren, seek to exempt yourselves from the holy austerities of Lent, under the pretence, that your lives are not stained by the guilt of any open or scandalous transgression. The Royal Psalmist who mingled his bread with ashes and watered his couch with his tears, poured forth his soul in penitential prayer, and besought of God to cleanse him from his hidden sins, and to spare him because of the sins of which he was the occasion to his brethren. "From my hidden sins, cleanse me, O Lord, and from the sins of others, spare thy servant." Is it not written, that for every idle word, which man shall utter, he shall render an account in the day of judgment? And who is there among us, who would dare presumptuously delude himself, and assert, that he is exempt even from this infirmity. The Apostle of charity, St. John, proclaims, that, "If we say that we have no sin; we deceive ourselves, and the truth is not in us;" whilst, on the contrary, "If we confess our sins," the same inspired writer assures us, "that God is faithful and just to forgive us our sins, and to cleanse us from all iniquity."

What remains then, brethren, but, that, in accordance with the admonition of St. Paul, we judge ourselves, in order that we may not be judged and condemned by that terrible but just judge, of whom it is written, that "It is a terrible thing to fall into the hands of the living God."

Flatter not yourselves, beloved brethren, that the working out of your salvation is an undertaking easy of accomplishment, exempt from peril, one which demands at your hands no sacrifice, that is painful to flesh and blood. Every page of inspiration announces, on the contrary, that flesh and blood shall not inherit the kingdom of God, that the way to Heaven is narrow, that the path to it is straight, that there are few who find it, and, in a word, that if we would succeed in this awful enterprize, "We must strive to enter by the narrow gate, for many shall seek to enter and shall not be able."

How opposite is this doctrine to the apparently liberal, but really pernicious and misnamed charity, which the world commends. If we listen to the world and to the maxims which are applauded by its children, what restraint is there imposed by Catholic Faith or morality, which will not be slighted and set at nought, as inconsistent with man's liberty and independence, and with the universal beneficence of God to his creatures. In effect, if what the world teaches on salvation be true, then the Saviour, instead of declaring that the way to heaven is narrow, the path to it straight and that there are few who find it, should, on the contrary, have proclaimed, that it was so broad and spacious, as that it could scarcely happen, that any should be so unfortunate, as not to find it, and walk securely on it to the region of everlasting happiness. But, so far from describing the way to heaven to be thus ample, Jesus Christ pronounces instead, that such is the distinguishing characteristic of the road which leads to perdition. "Wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and straight is the way that leadeth to life! and few there are that find it." Do you not see, beloved brethren, that the Saviour, when speaking on the difficulty of entering heaven, and on the fewness of those who are to be saved, makes use of language, which imports admiration and astonishment, as if he could not contemplate so awful a subject without emotion, without shuddering at the awful consequences of the terrific truth which he revealed.

Long before the Redeemer uttered this alarming announcement, the prophet Isaias compared the number of those to be saved, of those who are to lift up their voice and to give praise, when the Lord shall be glorified, when sin and death shall be no more, and the kingdom of the just shall be established, to the few olives that remain, when the olive tree is shaken out, or the grapes that are to be found, when the vintage is ended.

If these things be so, beloved brethren, is it not our duty, to strive, to labor earnestly, and with a holy emulation, that we may by faith and good works, make our calling and election sure? Is it not incumbent on us, to enter at once on the great work of our sanctification, and not defer our conversion from day to day, lest our lot be like to that of those unhappy persons, of whom the Saviour speaks, in the words which follow his holy injunction to enter by the narrow gate. "But when the master of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door saying, Lord, open to us: and he, answering, shall say to you, I know you not whence you are."

In the parable from which this sentence is taken, it is added, that they who were thus excluded, by reason of their delay, hoped to propitiate the Master of the house, by reminding him, that they had eaten and drunk in his presence, and that he had taught in

their streets. But all in vain. The acceptable time, the day of salvation, the reign of mercy had, for them, passed away for ever, and had given place to the rigorous judgments of God's unsearchable justice: without hesitation, the same dreadful answer is returned; "I know not whence you are; depart from me all ye workers of iniquity."

Would it not seem, beloved brethren, that the Saviour, in speaking thus, had in view, to warn especially us, who have access to the divine banquet of his body and blood, and are taught by his living apostolic representatives the sacred truths of salvation, that if we abuse or neglect to profit by the holy faith we profess and the sacraments we partake of, our lot in eternity shall be as unfortunate, as if we never enjoyed these blessed prerogatives. Would it not appear, that the Saviour wished thus to warn us, not to flatter ourselves with the hopes of being sure of our salvation, because we belong to the true Church, unless we comply with the injunction, to strive and enter by the narrow gate, and keep ourselves in constant readiness, to accompany the master of the house and enter the heavenly Jerusalem, whilst the door remains open, which conducts to that abode of eternal peace.

Among the Jews who were listening to the Redeemer's words, some would seem to have laboured under the delusion, that, because of their being a chosen people, or on account of their imagined moral excellence, they might claim to be exempted from penitential works. To this class they apparently belonged, who told Christ of the Galileans, whose blood Pilate had mingled with their sacrifices. "And he answering said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you, but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them, think you, that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you, but except you do penance, you shall all likewise perish."

Thus, beloved brethren, from the lips of truth itself, we learn, that to repent, to bring forth fruit worthy of penance, is an obligation incumbent on all, without exception, and that to withdraw ourselves from this obligation, is to be accessary to our own eternal ruin. And, in reality, truth and consistency demand, that it should be so, for, as we have already premised, St. John assures us, that if we say, we have no sin, we deceive ourselves, and the truth is not in us. But if we have sinned, we, like St. Paul, should rejoice in our sufferings and fill up those things that are wanting of the sufferings of Christ in our flesh." "You, therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall, from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory now and unto the day of eternity." Amen.

REGULATIONS FOR LENT.

1. On Sundays neither Fasting nor Abstinence is enjoined.

2. Flesh meat is allowed once in the day on all the Week days of Lent, except Wednesdays and Fridays, Ash-Wednesday, the Wednesday, Friday, and Saturday in Ember-week, (which occurs after the first Sunday in Lent,) and the Wednesday, Friday, and Saturday of Holy Week.

3. On the Week days on which Flesh-meat is allowed, it is to be eaten but once in the day; and Fish and Flesh-meat are not to be used at the same meal.

4. Fish, Eggs, and White-meats* may be used at the Collation or minor refection.

5. As in the present regulations for Bengal, there is such a great departure from the severity of the ancient Canons, and even from the present discipline of most other Churches, it is hoped that the faithful will, in compensation, assist during Lent more frequently on Week days at the Holy Sacrifice of the Mass; and by Prayer, Spiritual Reading, Alms-deeds, and other works of corporal and spiritual Mercy, but, above all, by a devout and diligent preparation for the Holy Sacraments of Penance and the Blessed Eucharist, endeavour to redeem their sins, to recover Divine Grace, and to offer some atonement to the offended justice of God.

6. The time for complying with the Paschal precept, commences on Ash Wednesday (Feb. 21st), and closes on Trinity Sunday (June the 2nd).

7. On every Friday, the Litanies will be recited before the 7 o'clock Mass, to supplicate God for the return of all who are separated by heresy or schism from the one true Church.

8. In accordance with the present established usage, the Morning and Evening Sermons on Sundays will be continued both at the Cathedral and at St. Thomas' Church.

9. On Wednesday evenings the Archbishop will preach at the Cathedral an English discourse. On Friday evenings the Rev. J. X. Mascarenhas will preach in the same

* White meats mean food made with butter, cheese, &c.

Church in Portuguese, and on Sunday evenings the Rev. A. Goiran in Bengallee.*

10. At the Catholic Chapel in Fort William, instructions will be given in English, on the evenings of Thursday and Sunday.

11. At St. Thomas' Church, Chowringhee, on Tuesday and Thursday evenings, the Rev. C. Havers, S. J., will preach in English.

12. At the Cathedral and at St. Thomas' Church, Divine Service will commence on the appointed evenings at 7 o'clock.

13. On Wednesday and Friday evenings the Devotions to the Passion of the Saviour will begin at 5 o'clock, at the Church of the Sacred Heart, Durrumtollah.

14. Instructions and Devotions will commence at Dum-Dum Chapel on Tuesday evening at 6½ o'clock.

This Pastoral shall be read from the Pulpit on Sexagesima and Quinquagesima Sundays, during the Parochial or solemn Mass, and affixed to the door in all Churches, Chapels or Oratories, which exist in the parts subject to our Jurisdiction.

Given at the Cathedral House, Calcutta, the seventh day of February, A. D. 1844.

\+ P. J. CAREW,
Archbishop of Edessa,
Vicar Apostolic of Bengal.

J. X. MASCARENHAS,
Secretary to the Archbishop Vicar Apostolic

THE VERY REV. DR. KELLY,
LATE VICAR GENERAL OF BENGAL.

We are happy to observe, that a beautiful Marble Tablet has been erected in the Cathedral Church to the Memory of the late Dr. Kelly, Vicar General of Bengal.

This appropriate tribute to departed worth is but one of many instances of the good taste and generosity of the Lackersteen Family, at whose expense it has been erected, and the workmanship is highly creditable to the sculptor, Mr. Weaver.

A concern for the honor of the dead is not only prompted by the finest feelings of our nature, but is hallowed by the usages of religion, the example of the saints, and the records of inspiration, both under the Mosaic and Christian dispensations. The scripture informs us of the concern which Abraham manifested for the honorable interment of Sarah, his wife, and the place of Abraham's own interment, as well as that of the Patriarchs in general, of the Kings and Prophets of old, is also recorded.

An angel from God assured the good Tobias that the charity which he exercised in burying the dead, made his prayers acceptable to God; and in Ecclesiasticus, the duty of honoring the memory of the dead, is joined to the most sacred duty of almsgiving. "*Stretch out thy hand to the poor, that thy expiation and blessing may be perfected. A gift hath grace in the sight of the living, and restrain not grace from the dead.*"

The piety of Joseph of Arimathea and of Nicodemus who embalmed and interred with becoming honor the body of the Redeemer, is commended in the New Testament; and neither the example nor commendation of this refined and disinterested piety has been lost on the faithful followers of Christ at any period of the Christian era. It is not necessary to refer to ecclesiastical history to bring to our readers' recollection the reverence with which the faithful have ever regarded the remains and the tombs of the martyrs and confessors, and of those pious dispensers of the mysteries of God, who, like Saint Paul, instructed their respective flocks in the Gospel of peace, not for filthy lucre's sake, not as a hireling or as a pedagogue, but as a father in Christ.

We, therefore, congratulate the Catholic community of Calcutta on the Memorial lately erected in the Cathedral Church to honor the name, and perpetuate amongst us the memory of an Ecclesiastic, whose virtues and services to religion should never be forgotten; and we beg leave, in their name, to thank the Lackersteen Family for the compliment paid, no less to the Catholic body, than to Dr. Kelly's memory, by the erection of this Tablet.

Scarcely had Dr. Kelly's death been heard of in Madras, (the scene of some of his most splendid exertions), when the Catholics of that city displayed the most lively feelings of gratitude for his services, and the finest dispositions imaginable to do justice to his memory. At a meeting of their body, held in May 1842, at which T. G. Clarke, Esq., (an individual of great public spirit) presided, it was unanimously resolved to erect, by subscription, a monument of their sense of his worth and services, which should cost at least 600 Rupees; and, although we have not heard of their laudable intentions being realised, we are certain that this has not happened through indifference or want of inclination on their part, as the subscription list showed an amount little below 600 Rs. on the very day the meeting was held.

We are confident, therefore, that the project is not lost sight of in Madras, and that the day will come when a more costly tribute will be there paid to Dr. Kelly's memory, (finer it could not be) than the elegant and

* The instructions will begin on the Wednesday after the first Sunday in Lent.

tasteful *Tablet* which bears his name in our Cathedral in Calcutta.

Considering the frequency and rapidity of the communication now existing between Madras and Calcutta by steam and otherwise, and the well known reputation of Mr. Weaver of this city, as a sculptor; we think we might be allowed to remind our fellow Catholics of the Sister Presidency, respectfully, of the facility thus afforded them of giving effect to their very commendable intentions, in a manner worthy both of themselves, as a numerous and respectable community, and of the distinguished ecclesiastic whose memory they propose to honor.

If this suggestion, which, we submit with all possible deference, should be adopted, we need not add, that of course the inscription as well as the dimensions and plan of the *future Tablet*, and all other practical requisites should be transmitted to Mr. Weaver, who could not otherwise be expected to undertake the execution.

The following is the inscription on the *Tablet*, just erected in the Calcutta Cathedral:—

TO THE MEMORY OF
THE VERY REV. WILLIAM KE
Late Vicar General of Bengal,
A native of Wexford, in Ireland,
Born in 1804,
Professor of Belles Lettres
In the Royal College of St. Patrick,
Maynooth, from 18[illegible] to 1838,
President of St. Mary's Seminary, Madras,
From 1839 to 1841,
And Vicar General of Bengal,
From Feb. 1841 to March 1842,
When he resigned his soul into the hands of
God, at Hoosenabad,
After innumerable services to religion,
In Ireland, Madras and Calcutta.
This Tablet is erected
As a small tribute,
Of admiration,
For his splendid and varied talents;
Of Esteem,
For his many social and endearing virtues;
Of Gratitude,
For his eloquent and holy instructions;
Of Reverence,
For his life and character;
And of Love,
For his worth and goodness,
By the Lackersteen Family.
Requiescat in pace.

January, 1844.

J. WEAVER, SCULPTOR.

AN ANA-BAPTIST.

The following letter from a Protestant Gentleman of the Established Church to a Catholic Clergyman, will be read with peculiar interest:

"The bearer of this, named ———— has been and is an Ana-Baptist for a long time, and now from some circumstance he thinks that his sect of parsons are come out only to make money, and do not care for their flock. As he is an inhabitant of Intally he has asked me to give him a few lines to for you, that you may get him instructed in and [illegible] faith and doctrines (in the Bengallee *Jour*guage which he can read) of the Catholic [illegible]urch, of [illegible]ich he would like to become a [illegible]ember, ING[illegible]e seems to have heard that some of h[illegible] H[illegible]thren have preceded him, and [illegible] states that [illegible]lers will follow him.

"I humbly trust that the Lord will bless your endeavours in enlightening him to his conversion, and that you may be the means of his eternal happiness and of thousand others in that neighbourhood: so that the Baptist Pond he kept always dry!" Yours respectfully and much obliged servant,

Calcutta, Feb. 6, 1844.

CAPE OF GOOD HOPE.

The following extract of a letter, dated 7th November last, from Bishop Griffith, Vicar Apostolic of the Cape of Good Hope, we have been favored with from his Grace, the Archbishop:—

"Again I have the felicity of greeting your Grace through Captain Roome, with whom I had not an opportunity of settling accounts, when I closed my last letter to you, per Steamer. I afterwards learned from him that we Catholics here were still more indebted to your generous people of Calcutta by five pounds which he handed me, in addition to the Bill, which gave £38. 18*s.* 8*d.* so that £43. 1*s.* 8*d.* should have been the sum of my acknowledgment. I, therefore, take the present opportunity of declaring our increased gratitude, and still deeper sense of what you have done for us."

SERAMPORE.

We are requested to remind our readers that the annual feast of the Serampore Catholic Church will be celebrated to-morrow, Sunday, the 11th February.

CONVERSIONS.

During the last week a young English Protestant Gentleman and two Native Baptists have declared their resolutions to embrace our holy Faith and requested instruction.

IRISH CATHOLIC SOLDIERS IN BENGAL.

Our readers will have noticed in our last issue (page 64) one Bequest of Rupees ninety and another of Rupees forty-seven, left by two Irish Soldiers lately deceased, the former bequest for the Society of the Propagation of the Faith, the latter for our Orphanage. We want words to express our admiration of the lively faith, charity, and zeal for religion which animated these humble but faithful children of St. Patrick. We are sure that our pious readers will all join in the holy prayer of the Church for their eternal repose. Requiescat in pace.

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ST. JOHN'S COLLEGE.

James Rostan, Junior, .. from .. Rs. 50

FOR THE ENLARGEMENT OF ST. THOMAS' CHURCH.

James Rostan, Junior, ... Rs. 50

SUBSCRIPTIONS TO DEFRAY THE EXPENSES OF THREE CATHOLIC CHILDREN BROUGHT FROM THE UPPER PROVINCES.

THROUGH MR. N. O'BRIEN.

A. B., ...	Rs. 10
A Friend, ...	25

CHANDERNAGORE ORPHANAGE.

THROUGH MR. N. O'BRIEN.

E. Rees, ...	Rs. 2
J. Stopford, ...	16
E. Ryder, ...	16
S. Freckleton, ...	8
W. J. Sutherland, ...	8
W. C. Braddon, ...	16
J. C. Cadogan, ...	16
A. Millet, ...	2
P. V., ...	2
J. Saunders, ...	2
R. Blechynden, ...	2
J. Sherlock, ...	2
A. Holmes, ...	10
J. S., ...	5
A. H. Ledlie, ...	5
C. M. S., ...	5
W. M. Killigin, ...	16
G. Rowe, ...	10
G. E. D., ...	2
Hallodhur Sen, ...	1
G. V., ...	5
M. Rodrigues, ...	2
Ramchunder Ghose, ...	2
W. F. Gilmore, ...	16
A. Gilmore, ...	16
Sergt. Major Lawlor, ...	6
C. Andrews, ...	5
W. Stewart, ...	1
J. Lindlay, ...	5
W. F. Maclean, ...	5
A. Sime, ...	4
A. Turner, ...	5
A. Wrin, ...	1
L. G. Lucas, ...	1
R. C., ...	5
J. R. Coles, ...	5
J. Kitchin, ...	10
H. Fell, ...	10
C. Bryant, ...	5
refindhausse, ...	3
o. Boyle, ...	2
od. Hay, ...	10
re. Wylie, ...	10
J. Ogilvie, ...	2
J. O. H., ...	4
C. Huffnagle, ...	16
L. Balfour, ...	10
W. R.	5
B. & Co.	10
G. Purvis, ...	4
C. R...	8
Fels.	1
Wa.	4
commifford, ...	8
y erect Biddle, ...	5
T. nar	50

Selections.

VESPERS.

ST. FRANCIS DE SALES' EXHORTATION TO ATTEND TO VESPERS.—"BESIDES hearing Mass on Sundays and Holidays you ought also, O Philothea, to be present at Vespers, and other hours of the divine office, as far as your conveniency will permit. For as these days are dedicated to God, we ought to perform more acts to his honour and glory on them than on other days. By this means you shall feel a thousand sweetnesses of devotion, as St. Augustine did, who testifies in his Confessions, that hearing the divine office in the beginning of his conversion, his heart melted into tenderness, and his eyes into tears of pity. And indeed, to speak once for all, there is always more benefit and comfort in the public offices of the Church, than in private devotions, God having so ordained, that community should be preferred before all kinds of particularity.—I say the same of all sorts of public prayers and devotions, which we should countenance as much as possible with our good example, for the edification of our neighbour, our affection for the glory of God and the common intention." *Introduction to a Devout Life*, Book i. chap. xv.

The Rev. Mr. Mullock, who was sent some time since to Rome on business of his order, has been appointed Superior of the Church of St. Francis, Dublin, and the Rev. Mr. Cudlipp has been appointed to superintend the Waterford Convent.—*Tablet.*

THE CATHOLIC HIERARCHY—STATE PROVISION.

We need not direct attention to the resolutions of the Catholic Hierarchy of Ireland, which we elsewhere insert. They are of the most vital import. They are of the most decided character. They set the question of a state provision for the Catholic Clergy of Ireland at rest for ever. A generous and disinterested purpose is in these resolutions, rested upon high and holy grounds. The Hierachy of Ireland have resolved that they for themselves, and the clergy, who are spiritually their subjects, shall generously attach themselves to the fortunes of their people. They have devoted their services to those flocks, with an entire abandonment of self. They will weep with their misery; they will rejoice with their good fortune. In their hour of trial, they will be found sustaining them. In their day of success, they will partake their triumph. It is the determination that they here express which has won for the Catholic Clergy of this country the most transcendant influence—it is the perseverance in that determination which will enable them to retain it. Their power is great, but they prove themselves able to control it. Their position is exalted; but, with the full sense of that exaltation, they evince the humility by which alone they can permanently retain their station.

And what can be more disinterested than the conduct of those illustrious Prelates? They renegate all connexion with the state, though that must bring them power and influence. They resign all temporal interests, though these must be dear to the heart of man. They forego all personal advantage, though it is hard to abandon all thoughts of self. No doubt a state provision would be gladly given them. An ample and an independent state provision would no doubt be offered them. But they regard it not—nay, they reject and despise it. They reject it as a temptation—they despise it as a bribe.

The assembled Prelates of the Irish church have taken in this matter high and holy ground. They might have repudiated the notion of a state provision coming from their enemies. They might have proclaimed their fears that those enemies meant them no kindness in thus seeking to bind them by golden links. They might well have felt persuaded that they who stripped them first, and then taunted them with their poverty, would never give them wealth for any but an impure purpose. They might easily have concluded that those who cease not to misrepresent them—who perpetually vilify and defame their characters and their faith, should have some sinister object to serve when they suddenly became calm and mild, forbearing and considerate. The Prelates of Ireland might easily conclude that they who insult them by the assertion that they should be paid, "not to teach *religion*, but to cease to preach *rebellion*," cannot intend them honour. Thus would they have abundant grounds for the rejection of all overtures from such a source. But the Hierachy of Ireland thought not of insults—they heeded not the defamation—they were regardless of the vituperation poured upon them. They remembered not that they were men, but that they were pastors of the church; and they proclaim, not that they will receive no favour from those now in power—not that they will not listen to any proposition from the present government, but "that they will resist," now and always, "every attempt that may be made to make any state provision for the Catholic clergy, in whatever shape or form it may be offered." Like true champions of the faith, they consider not their own wrongs, but they remember their religious obligations, and they avow their determination that neither through them nor in their time shall the faith which was delivered to them from their predecessors in the episcopacy be ever tainted by a cancerous connexion with the state.

The country will rejoice that the question is thus set at rest for ever. The people will more fondly and trustingly lean upon their attached and faithful pastors.—*The Weekly Freeman's Journal, Nov.* 18, 1843.

MEETING OF THE CATHOLIC HIERARCHY.

At a General Meeting of the Archbishops and Bishops of Ireland, held in the Parochial House, Marlborough-street, on the 10th, 11th, 12th, and 13th of January, 1837.

The Most Rev. Dr. MURRAY in the Chair,

The following Resolution was proposed and adopted:—

"Resolved—That, alarmed at the report that an attempt is likely to be made during the approaching session of parliament, to make a *State Provision* for the Roman Catholic Clergy of Ireland, we deem it our imperative duty not to separate without recording the expression of our strongest reprobation of any such attempt, and of our unalterable determination to resist, by every means in our power, a measure so fraught with mischief to the independence and purity of the Catholic religion in Ireland."

At a General Meeting of the Archbishops and Bishops of Ireland, held in the Presbytery House, Marlborough-street, on the 9th day of November, 1841,

The Most Rev. Dr. MACHALE in the Chair,

The following Resolution was unanimously adopted:—

"That his Grace the Most Rev. Dr. Murray be requested to call a Special General Meeting of the Prelates of all Ireland, in case that he shall have clear proof or well-grounded apprehension, that the odious and alarming scheme of a State Provision for the Catholic Clergy of this portion of the empire be contemplated by the Government before our next General Meeting."

At a Meeting of the Catholic Archbishops and Bishops of Ireland, held in Dublin on the 15th of November, 1843,

The Most Rev. Dr. MACHALE in the Chair,

It was proposed by the Most Rev. Dr. Murray, and seconded by the Most Rev. Dr. Slatterry, and,

UNANIMOUSLY RESOLVED,

"That the preceding Resolutions be now republished, in order to make known to our faithful Clergy and People, and to all others concerned, that our firm determination on this subject remains unchanged; and that we unanimously pledge ourselves to resist, by every influence we possess, every attempt that may be made to make any state provision for the Catholic Clergy, in whatever shape or form it may be offered."

LETTER FROM THE REV. DR. MILEY TO THE EDITOR OF THE TIMES.

"We do not seek to pay the Roman Catholic clergy as priests, but as public officers, interested by the liberal assistance afforded to them in the maintenance of the national tranquillity. We offer them a salary, therefore, by means of which they may be released from the tyranny of a rude and reckless multitude, and for which the fair consideration is, not that they shall continue to preach Popery, but that they shall *no longer preach rebellion.*

"It appears to us that such a measure would be the natural means of introducing members of *respectable* families into the Roman Catholic clergy of Ireland, instead of candidates for orders of low station; (the root of the whole evil is this)—Maynooth contains scarcely any gentlemen."—*Times, Nov.* 9, 1843.

SIR,—The Catholic clergy of Ireland have had to endure no scanty amount of vituperation and slander at your hands; you have assailed them repeatedly with imputations and epithets, the foulest that could be supplied from the recesses of a diabolical imagination: demons they are, no less, disguised in sacerdotal vestments, or *you* are a libeller of the most unblushing stamp.

Ought the clergy of Ireland repine at this, or do they repine? Forbid it heaven! Their Divine Master and Model, was not the worse abused and vilipended—overwhelmed by the satellites of Pilate, Herod, and the Sanhedrim, with such atrocities, that even your brutality, in comparison, assumes the air of bland and good-natured pleasantry? Repine! no; why should they not rather rejoice, as if it were not written—"Blessed are ye, when they shall revile you, and persecute you, and speak all that is evil against you, untruly for my sake—be glad and rejoice, for your reward is very great in heaven."

Yes, it is true, it is, in fact, notorious, that you have been long and zealously endeavouring to mantle our priesthood in disgrace, and thrust it forth, thus crowned with opprobrium, to be mocked and execrated by the empire. You now, in your journal of the 9th instant, write us down as traitors; as a gang of base-born, selfish, incorrigible anarchists; or more hateful still, as a hierarchy of impious hypocrites, who handle the Gospels only to foment rebellion. Nevertheless, our retaliation shall amount to merely this:—"May God forgive you, for you know not what you say;" and I, as one of the thus outraged, shall even undertake to show that your delinquency, like that of your prototypes, is as much mitigated as it can be, by ignorance—by ignorance respecting the matters you pronounce upon—of the grossest description; but whether sincere or stimulated, I decide not, leaving that between yourself and your Eternal Judge.

The root of all evil in Ireland, you say, is this: "Maynooth contains scarcely any gentlemen;" and you would remedy this evil by holding out such bounty as would be "a natural means of introducing members of *respectable* families to the ranks of the clergy."

The meaning you attach to *respectability* we know; (*a*) but what do you mean by the term "gentleman?" Shall an eagle intellect, a spotless character, charity, and zeal for beneficence as glowing as a seraph's, be sufficient? No: *we* regard it is a *money* matter, and nothing else; no other test but property is ever recognised in England. Those attributes of moral and intellectual pre-eminence of which you speak, the great and good God may bestow; but in England it is Mammon alone can make a "gentleman."

Well, then, supposing that in Maynooth there be "scarcely any," pray were there many of this class among the twelve Apostles? How many of *these* were selected for their *respectability*? Oh, what an oversight it must appear to you, that in constituting the Apostolic college there was not something tantamount to a fifty-pound test; so that there might have been in it some sprinkling, at least, of "gentlemen." But alas! they were every one "paupers," persons of "low station." Have a care, Sir, that in seeking to insult those whom you are pleased to pursue as enemies, you have not become guilty of aspersing the wisdom of your Saviour. He did not say, "Blessed are the monied interests;" the wealth on which you would insist as a qualification. He denounced as an impediment:—"Go," He said, to the young man who had much riches, "Sell all that thou hast, give it to the poor, and *then* present thyself; for, my disciple—one of my own chosen *lot*—you cannot be, until you have ceased to be a gentleman, a man of property."

Again, if it be calamitous that "in Maynooth there are scarcely any gentlemen," how woful the condition of Christianity in St. Paul's time? "See your vocation, brethren," he says, "there are not many wise, according to the flesh, not many mighty, not many noble;" in a word, it was with the Apostolic church in that day as with Maynooth now: there were in it "scarcely any gentlemen;" and this continued to be cast as a reproach at the Christians by the Pagans, the government, writers of the three first ages, precisely as you hurled it at us in your paper on Thursday last.

The Apostle tells us the reasons why heaven decreed to select the clergy from the poor and the humble, rather than from the purse-proud classes, as you would order it; you may refer to them, I trust with benefit, in the first chapter of St. Paul's first letter to the Corinthians, from the 17th verse to the end. But independently of the motives (adorable and magnificent) then unfolded, must it not have been obvious to common sense itself that the work cut out for the Apostles and their successors was not of a character to be entrusted to hirelings, to a clergy of your *respectable* mammon-loving type? It might have been otherwise, perhaps, had the commission been to teach Chesterfiled's letters to the heathen world, and not the gospel; to form Epicureans instead of Christians; instead of planting the cross of Christ upon the capitol to erect the temple of Jove upon Mount Calvary. How would your dainty, starched, *respectabilities* have figured in the catacombs, on the gridiron, or under the fangs of the Hyrcanian tiger? To be beaten with rods, to be exposed to every hardship "in journeying often in perils of shipwreck, in perils of robbers, in perils in cities, in perils in the wilderness, to be hooted

(*a*) See Carlyle's Miscellanies, vol. iv. p. 34—"Q. What do you mean by respectable?'—A. He always kept a gig."—*Thurtell's Trial.*

and reviled, and maltreated as hateful, the very offscouring of the earth; all this in labour and painfulness, in much watchings, in hunger and thrist, in fastings often, in cold and nakedness," —surely, Sir, you will not say that this was treatment or an occupation fit for "gentlemen;" oh, no it was fit only for such "operatives," as St. Paul.

But, Sir, your darling theory of recruiting the clergy from monied men *was* realised at length. With the introduction of feudalism it very naturally triumphed; and from the year nine hundred, or thereabouts, to the middle of the eleventh century, the parochial clergy of Christendom, the bishops, and even the popes, were all, with lamentably few exceptions, *gentlemen*—men of rank and fortune—attracted to the sanctuary by no other "consideration" than that very one by which you propose (in charity, no doubt,) to provide a respectable, gentlemanly style of clergy for "that superstitious and demoralized mob," the Irish. Now, how fared it with Christ's vineyard under this system of clerical optimism of yours? Why, Sir, this tenth century was an age of iron, of lead, of Sodomitic brimstone, of asafœtida, hell-fire, and opprobrium for the church. Red-handed miscreants, with high-sounding titles, plumes in their helmets, and quarterings upon their shields, had almost everywhere reduced the Spouse of the Saviour to the condition of a handmaid, and, standing in the holy place, made merchandise of all that was most sacred to their courtiers and barons, who purchased only to make profit by a traffic of retail. "Never, certainly, in any other age," exclaims his eminence the illustrious and devout Baronious, "was the church, to all appearance, in peril so imminent, and obvious of perishing, as in this (*b*); for all that she had hitherto to suffer from Pagan emperors, from schism, and heresy, may be esteemed, in comparison, a sort of child's play *(lusus quodamodo puerorum)*—nay, in a high degree beneficial, inasmuch as, thereby, her truth and heavenly charms were made brighter, and new lustre accrued from each successive triumph. But what execrable, and for ever-to-be-abominated indignities had not this immaculate spouse to suffer, when most cruel tyrants *(tyranni sævissimi)* usurped the election even of the Roman pontiffs; and, *proh pudor! proh dolor!* forced monsters of immorality into that chair of Peter, which is reverenced by the very angels."

Thus, Sir, it is by *your* Protestant principle of subjugating the clerical to the secular power, that *we* came even by our bad Popes. Their office was no more contaminated by their crimes, it is true, than was the high priesthood or the apostleship by the enormities of a Caiphas or of an Iscariot; and what renders more evident than perhaps any other fact, the indwelling of the Holy Spirit in the church during "all days," is this, which is notorious, that not one of these dissolute livers ever deviated *in doctrine* from the ancient faith. But under such auspices as you are fain to establish over our long-persecuted, but, thank Heaven, uncorrupted church, there flourished unblushing simony and concubinage, with their monstrous progeny of evils, until the son of a poor tradesman, of no "respectability," a person of "low condition," (his name was Hildebrand), rising up, under the title of Pope Gregory VII., smote down that tyrant feudalism with the bolts which Christ had armed him with, and, receiving the scourges from his hand, drove out the money-changers, lay and clerical, from his house. For what other object but to make head against these ever-recurring attempts to *mammonize* religion, was it that the mendicant, "pauper," orders were raised up, at various intervals, by Providence? Can you deny that Luther, a peasant's son, derived his power and success from the fact, that the church—especially in Germany—had been long and almost exclusively served (?) by a clergy composed of *gentlemen*—nay, of princes, barons, and feudal lords?

And mark, how blind to your modern improvements is Catholicity; how incorrigibly she clings to that old-fashioned system that prevailed even in the first age; for the holy Synod of Trent, in pointing out to bishops the class of candidates they are to select for orders, expressly enjoins that they be the sons "chiefly of the poor"—"*Pauperum* antem filios præcipue eligi vult," is the sublime and emphatic ordinance which chimes so admirably with that divine voice from the mountain—"Blessed are the poor in spirit, for *theirs* is the kingdom of heaven."

No, Sir, instead of holding out a high bounty, as you would do, to attract the "gentlemen," the Catholic church will merely *tolerate* their services. To the sentence above quoted, the holy Synod adds—"Nec tamen *ditiorum* excludit;" that is, though a preference is to be given to the "sons of the poor," nevertheless the sons "ditiorum" of "*monied* men" are not to be *excluded (c)*.

Nor will she have them at all until they doff their stars and garters, and such other gauds of heraldry. It was customary with St. Ignatius to leave those candidates who came to the novitiate bedizened in all the gala of nobility, to wear their finery until it became sadly tarnished, and when in this soiled and tattered plight, to send them with a wallet as mendicants through the streets they had many times and oft paraded in pomp with liveried escorts, and even to beg a pittance at the gates of their ancestral palaces. This, Sir, to you no doubt is "foolishness." It is, however, the wisdom of Christ crucified, who was "folly to the Greek, and to the Jew a scandal;" and it was thus that missionaries were disciplined who knew how to tread in the footsteps of the Apostles; not only to preach the gospel but to die for it. While, like her Lord, she prefers the poor, delights "from the dunghill to exalt the pauper (provided he be gifted with the nobility of intellect and virtue) that she may seat him side by side with princes, yea, with the monarchs of the earth;" the church can still point with exultation to scions of the highest aristocracy, and of the most wealthy houses, as shining saints—with distinguished lustre in the fasti of her a De Salis, a Francis Borgia, a Xavier, a Loyola, a Saint Charles Boromeo, a Saint Andrew Orsini, a Saint Philip Neri, not to go back to a Thomas of Aquino, a Domenigo de Gusman, an Anselm, a Bernard, much less to an Ambrose, a Bennet, or a St. Gregory of old patrician lineage; but, ne-

(*b*) Anno 900. No. III.

(*c*) See Canones et Decrata Cancil Trid. Sessio xxx. chap. 18.

vertheless, if the autocrat of all the Russias, or the heir apparent of the highest crown in Europe, were to present himself for a place among her clergy, with no title but regal insignia, and holding out his money bags, the church would have no answer for him but that of the Prince of the Apostles to Simon Magus—"Keep thy money to thyself to perish with thee."

But I perceive it will not be possible for me to apply these premises to your proposed "bargain" with the Irish clergy, without trespassing to too great a length; you will, therefore, have the goodness to excuse me if I decline, until another day, to advert to your proposal to bribe us into loyalty.

For the rest, let mammon make gentlemen in England or elsewhere, but be assured (it will not be long till you see the proofs of it) that, with Heaven's good help, which has not been denied it during fourteen centuries, the same mammon shall never give priests or bishops to the church in Ireland. Ever, as with their predecessors, shall the injunction of the apostle be the motto, in this particular, of those venerable prelates to whom the gate of the sanctuary and the custody of the sacraments have been entrusted:—

"Every high priest, taken from among men, is ordained for men in the things that appertain to God: that he may offer up gifts and sacrifices for sins—*who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity.* Neither doth any man (no matter how 'respectable' or 'rich') take this honour to himself, but he that is called of God, as Aaron was." *(d)*

I am, Sir, your obedient humble servant,
JOHN MILEY.

Metropolitan Church,
Dublin, Nov. 15, 1843. —*Ibid.*

THE REV. DR. FLETCHER ON THE ANGLICAN CHURCH.

This is a work* to which the attention of all ought to be directed, whether clergy or laity. The signs of the times demand it; the subject itself demands it; and last, though not least, the very name of its learned and venerable author, demands it: for the name of Dr. Fletcher is a guarantee for the production being what it professes to be. It is certainly a compendium, but a compendium, systematic in its arrangement, comprehensive in its contents (it embraces the whole of the subject), and lucid and logical throughout. There is but one desideratum, and that is a want of reference to the various documents and authorities, which are copiously adduced in its pages. We regret that the Dr. has not given us chapter and verse for his quotations; not that we question for one moment the accuracy and research of the author, but because nothing but the thing in black and white (and hardly that) is capable of meeting the critical and sceptical age in which we live. The Anglican Church has had countless volumes written in its favour, and many in its disfavour; it has had its eulogists, its critics, and its canvassers; and it promises to exhaust as much of pen, ink and letter-press as ever; for from days when Luther "bellowed in bad Latin," as Hallam happily expresses it, and boasted that he stood alone *(solus eram)* to the present moment, when the disciples of Pusey and Newman are breathing forth their quasi-yearnings for a junction with Rome in their "Tracts for the Times," and through their organs, the *British Critic* and the *English Churchman*, never was there, it would seem, such a troubling of the religious waters, such animosities, such hopes and fears, as to the two antagonistic systems, viz. that of Rome, and that identified with the Thirty-nine Articles. In the forthcoming struggle, it behoves each one to buckle on his armour afresh, and hold himself in readiness for the contest; it behoves the advocates of time-honoured Rome to examine again the substructions of the modern Anglican Establishment; for if religion is one, if Peter be the rock, and Rome the centre of unity: if salvation is of her as it was of the Jews, then separatists from her are certainly schismatics, and we may assuredly moot the question, whether a religion merely of yesterday is to be a religion of to-morrow. In this contest on the one hand, we must insist, in spite of centuries of calumnies, on the stability of the Catholic Church: a stability as certain and immoveable as the rock on which she is founded; and on the other, we must urge the instability, the sandy foundation of the Anglican Establishment. To dissipate the visionary and lingering notions of these who manifest a longing for a union with Rome, we must boldly inform them that between truth and error there can be no compromise, no resting place; there must be the confession of the one and the abjuration of the other.

To become acquainted with the real history of the Anglican Church, may be deemed by some no easy achievement; but let them peruse with only common attention the *multum in parvo* production of Dr. Fletcher, and from the very clear, able, and chronological way, in which he has anatomised the subject, they may make themselves masters of the question, at a comparatively trifling cost. As to extracts, we must confine ourselves to one, on the all-engrossing topic of the day, viz., the Oxford movement towards the City of the Seven Hills. We select this, because it conveys, in our judgment, a safe and sound view of what has been facetiously termed by some, the *new mania*, and by others has been enthusiastically pronounced the first step to the reconversion of England. Before we give our readers the extract on Puseyism, from the concluding chapter of the Doctor's work, we would just inform them that the work consists of twelve chapters. The first treats of the origin &c. of the Anglican Church under Henry VIII.; second, of its progress under Edward VI.; third, of its interruption under Mary; fourth, of the progress of the new hierarchy under Elizabeth; fifth, of Parker's Consecration; sixth, seventh, and eighth, of its continued progress under Elizabeth; ninth, of the effects produced by the Establishment of the Anglican Church; tenth, treats of the schismatical character of the said Church; eleventh, an excellent chapter on the name "Anglo-Catholic Church;" and the twelfth,

(d) St. Paul, Hebrews, ch. 5.

* "A short Historical View of the Rise, Progress, and Establishment of the Anglican Church."

the most opportune and useful perhaps of all, presents us with some judicious remarks on the proposed union with the Church of Rome; in other words, on the Oxford movement, which is now impregnating with its spirit the adherents of the Anglican Establishment, in whatever quarter of the globe they are found. Now for our extract from the concluding chapter:—

"It is often asked, and this more generally by the Protestants than by the Catholics, why the learned writers (the Puseyites), considering their affection for the Catholic Church, and their slender respect for their own—why they do not at once give up the latter, and embrace the Catholic? These are questions which themselves alone can answer. Their conduct is, certainly, a subject of surprise to the public; and a mystery, which no one can explain. It is on account of the incoherency of their language—alternately praising and abusing the Catholic Church; to-day, studying to promote the union; to-morrow labouring to contract it,—that they are so severely treated by the writers and members of their own establishment; accusing them of duplicity, and imputing to them motives alike dishonorable and ungenerous. Very different from all this is my opinion of them. I consider them as persons even more estimable for their virtues than they are remarkable for their learning and their talents. At the same time, I do think this:—that there is an incoherency in their writings, a waywardness in their conduct, for which it is impossible to account. Thus the reader has just seen, with what love and fervour they speak of the Church of Rome. And yet it is true, that there are not a set of men, not even the mountebanks and heroes of Exeter Hall, that have abused the Church of Rome, more insolently than they have done. I could cite, but out of respect for their characters I will not, I could cite endless extracts from their works to show this. This, then, certainly is true, that if the learned writers do really wish, as they profess they do, for a reconciliation with the Parent Church, their plan, or method of bringing this about, is, of all others, the most singular.

"With regard to the proposed and wished-for union, there is, of course, nothing that the Catholic more ardently and more anxiously longs for. Its blessings to religion, and its benefits to the kingdom, would be infinite. So for example, we have just seen, exhibited by the benevolent Lord Ashley, a spectacle of the moral state of this kingdom—a spectacle of vice, ignorance, and depravity, such as disgraces no other Christian nation. Even Sir James Graham, although the staunch defender of his Church, admitted, on the occasion of his lordship's motion, that "*It may be safely asserted that the important subject of religious education has been neglected in this country in a greater degree than in any other civilised nation.*" This fact, or concession, accounts at once for the evils depicted by his lordship. For without religious instruction it is vain to expect either virtue or good morals. Well, but what, then, is the remedy? The remedy is obvious. Recal and re-establish those means by which, in ancient days, the aforesaid evils were prevented. Recal *Catholicity*, and she will bring back with her those same principles and practices which long rendered England the model of Christian nations. She will speedily rebuild those mounds and restore those fences which answered the twofold purpose of stemming the tide of vice and of sheltering the exercise of virtue. We shall then no longer hear or read, as we now do incessantly, of that countless number of disgusting crimes which disgrace the nation, much less of those constant tragedies which every day afflict it: men seeking for consolation in the horrors of self-destruction. (Suicide is a completely Protestant crime, unheard-of and unnoticed in the annals of this country before the Reformation.), Then, too, instead of those numberless sects and that religious anarchy which divide and distract the kingdom, we should form *one* family, harmoniously united in *one* faith, and *one* order of worship.

"And neither would these be the only blessings that would result from the happy reconciliation. *Then* those immense revenues of the Church, which are now devoted to the enrichment of the present body of the clergy, with their wives, children, families, and so on, would be, in great part, consecrated, as anciently, to the relief of the poor and the comfort of the distressed. (It is, again, to Protestantism that we owe the oppression of poor-rates and the grievances of poor laws.) Catholicity restored, we shall soon again behold, rising up from their ruins and adorning the landscape, those sanctified asylums, where innocence, far purer than vestal, was wont to bloom, and where virtue was prepared for Heaven; those magnificent abodes, where benevolence and generosity used to dwell in every possible shape of tenderness and charity; where the poor found relief; the sick met with care; the traveller, a home; the broken-hearted, comfort. *Then* we should see restored to their ancient splendour those now-neglected monuments of ancient piety, the few churches which the barbarism of the Reformers has not destroyed; but which even in their present shamefully neglected state, are still the noblest monuments that adorn the nation. These would early be re-established in their former beauty; and in them, instead of the dull cold service which they now witness, we should again behold offered up, amid Hosannas of joy and gladness, that divine sacrifice of love, which is the soul of devotion and the essence of Christian worship. In short, only renew the blessed alliance, and soon a new order of things will reign. The present wilderness will become an Eden, smiling in flowers, and rich in fruits; and England once more be what it was in its olden days, *Britannia Sancta*.

'Ecce venturo lætantur omnia sæculo.'

"But, alas! I feel it; I feel that I have been describing but the visions of a pleasing dream. The obstacles which oppose the blessed union are numberless, as they are powerful. The dark, blind, ignorance of our religion, which pervades every rank and order of society in this country, not excepting its clergy—their hostility, rancour, and inveterate prejudices against it, all deeply burnt into the public mind by the bigotry of the pulpit and the injustice of the press—these are obstacles to the compact which nothing short of

the Divine interference can remove. Then comes the stern and united opposition of the entire body of the Dissenting sects. To all these the renewal of the reconciliation would be deemed ruinous. It would spoil their trade and deprive their ministers of the main source of their livelihood; for it is by the promotion of disunion that they live. But, abstracting even from these considerations the spirit and temper of the times, the general indifference to all religion, the prevalence of incredulity—above all, in the higher and more literary circles the rage for pleasure and dissipation, and the almost universal reign of vice, are themselves circumstances which defeat every well-founded hope of an approaching return to Catholicity."

We have not even attempted to do justice to Dr. Fletcher's little work; the best justice that can be done it, and ourselves, is to procure it and make its contents our own. It will amply repay a careful perusal. In parting with the learned doctor and his excellent production, we would urge him, on its reaching a second edition, to supply the references to the authors quoted in his pages.—*Tablet Correspondent, Nov.* 11.

SITUATION OF IRELAND.

X ARTICLE.

Fifth and last period.—Act of Emancipation.—O'Connell.

Our readers are now aware of the means whereby were accomplished that legislative union which the English Government forced upon those whose independence it destroyed. When one thinks of all that this union has cost in money as in meanness, it will appear most natural that Government should feel no inclination to lose a power so dearly bought. It would be almost a folly if after so many efforts to realize a fusion of the two people, dispositions were shown on the part of the dominant power to resume the former state of things. The declarations which ever since 1800 the Cabinet has dictated to the Crown touching the immutable necessity of maintaining the act of Union-declarations recently renewed by the reigning Queen, —are therefore in concordance with the policy determined upon.

It seems to be the fate of Ireland never to obtain anything in the way of concessions but by enforcement. Ireland knows this and acts accordingly. How often was the Emancipation of 1829 officially declared *impossible*. Promised since 1800 as a compensation of the suppression of the local Parliament, it was afterwards irreclaimably refused. George III. declared with all imaginable solemnity that such an act was incompatible with the oath he had taken at the time of his coronation, that it would be striking at the root of Protestant supremacy, that never would he give in, &c. &c. Pitt having tried to oppose the King's prejudices in that respect was dismissed the cabinet without scruple albeit his services were at the time so necessary to the Crown. From that period up to 1829 the same measure was the object of the most violent opposition not only on the part of the King and his Ministry, but also with both Houses. On three different occasions the bill of Emancipation was rejected by the House of Lords, and Sir R. Peel, in the House of Commons (1825) was one of those who most energetically opposed the principle of the bill. What, however, actually ensued?

This same Sir R. Peel seconded by the Duke of Wellington, who in the House of Lords had also signalized himself by a persevering opposition, took the initiative of the measure and had it adopted by his party! The Emancipation Act bears date the 13th April 1829. A very short time had elapsed for this marvellous transformation to be effected! Why? In 1829, Ireland, worn out by "hope deferred," assumed an attitude which it was impossible Government could longer disregard.

We should therefore concern ourselves but little about the official declarations that are now resounding with so much eclat. Ireland will and must have justice done her when she seriously determines to compel it. Some not long ago conceived that as the Queen so firmly spoke against the repeal of the Union, O'Connell would probably give the signal of an insurrection; but he did more wisely by acting differently. An insurrection, violent troubles, would indeed serve but too well the enemies of Ireland!—The leaders of the Irish movement, by remaining calm and quiet, by using but pacific means, will keep the agitation within all legal bounds, till some external crisis demands all the attention of the Government. Then, the aggressive energy of Ireland will increase at the same time with the difficulties England may fall into, and necessity will produce those concessions which wisdom and justice advised the grant of so long ago. The history of the past may in this respect instruct us as to the future.

At all events, this attitude of agitated and threatening expectation is better for all parties even than a mad attempt at the exertion of physical force and the policy of O'Connell, if not the most expeditious is assuredly the most sound as regards Ireland; but can England keep much longer the actual *status quo*, in presence of a permanent agitation, keeping the populace in a ferment, necessitating a display of large military force, and considerable expenses; in a word, making the preservation of peace nearly as onerous as would be the active costs of actual war?

To return to the events which followed the establishment of the Union in 1800, some years of discouragement and torpidity succeeded to this sadly memorable period, but by little and little energy revived and the contest, for an instant suspended, began anew with fresh spirit. The great aim was to obtain a political and parliamentary emancipation. By the English laws Catholics were morally proscribed, they were not permitted to sit in either of the houses, to take any part, in the discussion of the measures which were to dispose of the interests of the community. In order to put an end to this *pariah* condition, associations were formed, at the head of which was at the time John Keogh.

John Keogh was the predecessor of O'Connell in this species of popular dictatorship which makes Ireland move as one man. If O'Connell's fame has eclipsed that of the former agitator, yet history will not fail to record the services rendered by Keogh to the Catholic cause.

It was about 1810 that O'Connell first attracted the attention of his countrymen. He was then thirty four years of ago. Born at Carhen, in a mountainous and wild region of the province of Munster, his first tutor was an old Catholic priest. His father subsequently sent him to Louvain under the Dominicans, and, at a later period, to St. Omer, where he entered a college of Jesuits. He was intended for the church. "But he probably felt his to be too corporeal a nature to make a good priest," says Mr. Sheil, one of O'Connell's most talented contrymen, "and as the Bar had just been opened to Catholics, he entered it and soon attained a high rank amongst his colleagues." The hall of a Court of justice soon become too narrow a sphere for his ardent eloquence, for his indefatigable oratory, and ere long in the open air, in the presence of innumerable multitudes, he preached a sort of crusade against the laws of proscription which bore upon his country, and he taught them the means of forcing England to abrogate those laws.

It is in this manner that O'Connell made himself what he is now, the absolute master of masses, the most absolute king that ever ruled in Ireland. In 1826 the exclusion of the Catholics was still extant. He undertook to break down the disability, and presented himself as a candidate to the electors of Clare. After most stormy discussions, he was elected. From that day forward the English Government felt they could not much longer refuse emancipation.

On the 15th May 1829, O'Connell made his first appearance in Parliament. At his debut he declined taking the oath to Protestant supremacy, and after violent debates his election was cancelled. He then returned to Ireland soliciting a new election which was granted him by the same electors of Clare. Once in possession of his seat in Parliament, he only left it when, hopeless of being efficiently seconded in the House of Commons, he took the lead of the movement in favour of repeal.

Repeal! Such is now the sole object of his efforts, such is the rallying word he cries aloud to the Irish people! Many believe he will not obtain it. Patience! The same was said, and we should not forget it, of Catholic Emancipation, as also of all the other concessions which preceded it.

The best manner in which to paralyse his action in this field would be to admit the timely reform of the Irish Church, of the system which puts tenants at the mercy of landlords; in a word, the reform of all that remains iniquitous and intolerable in the social and political condition of Ireland. But is Government prepared under a Tory ministry to consider such reform? Meanwhile the question forces itself on public attention with such emphasis that a trifling degree of over-delay may make the English Government run the risk of hearing what the voiceless tongue of the event has uttered to so many other governments struck with similar blindness—IT IS TOO LATE!

Calcutta Star. L. A. R.

MISCELLANEA.

A VISIT TO DARRYNANE, BY A PROTESTANT CLERGYMAN.—(Abridged from a number of the *Dublin Christian Journal*, a Protestant and Conservative publication.)—Little did I think, when one evening in the dining-parlour of a Protestant and High Conservative, that the next would find me enjoying the hospitality of the greatest political Romanist of the age. After breakfast we took it into our heads to have a nautical excursion across an arm of the sea which separated the two counties, in order to get just a peep and no more at the far-famed abbey. Having a fair wind, we expected that, after accomplishing the object of our suddenly-planned voyage, we should be able, before night, to be anchored in our own bay; but, being suddenly becalmed, we did not make the harbour of Darrynane until about the time that we hoped to be half-way home; and as it was, we were half content to have the prospect of getting on "*terra firma*," being exhausted and suffering greatly from the effects of sea sickness. But no sooner had I heard that no less a personage than an M.P. had come to our relief, than I started upon my feet, weak and exhausted as I was, and after a kind invitation on his part to come along with him, assuring me how happy his father would be to see us, I accompanied him. But the rest of the party were not so complying as myself, so we left them, having first arranged that they should come to breakfast the following morning. We had not proceeded far when we were met by another M.P. in another boat, who, on hearing of the obstinacy of my friends, exclaimed that it was not to be tolerated, and soon boarding them himself, he did not leave them till he succeeded in getting them to return with him. All this attention we felt the more grateful for as being till then perfect strangers to those from whom we experienced it; but known to differ widely from them in religion and politics. The whole reception we met with, especially from the host, was to us a corroboration of all previously heard of the hospitality of this "traveller's home." Stories have been told and are believed by many—of oddities, peculiarities, airs, and assumptions—such as the last to obey the dinner-bell, all, both male and female, being expected to stay standing round the table until he made his appearance and took his seat; and that, when dinner was over, he was the first to retire, all again standing up to do him homage at his departure. But in anything we saw there certainly was nothing to justify such stories; but everything the very opposite. In fact he conducts himself like other human beings, seeking to make his home and conversation every way agreeable to his guests, with nothing that could offend the most fastidious or sensitive, and he even the whole evening (with much, I am sure, to call him away), gave us the pleasure of his company in the drawing-room. I had also heard that religion and politics were totally excluded; but we had both, not in the way of controversy, but rather, as I would say, historically and practically. In reply to a marvellously quick succession of questions from the head of our yachting party, he freely gave his opinion of several of the most eminent public characters of the day, assigning to each whatever position of merit he

conceived them respectively entitled to, without appearing much biassed by his political prejudices. With myself he entered as freely into a different sort of conversation, in which, from a brief discussion of the law of marriage, we were led on to speak of the greatness of a Saviour's love, the infinity of his merits, and our consequent obligations. Into this we thus glided, as it were imperceptibly, without the appearance of design. My friend took his seat beside us, and asked me if I was trying to make a Protestant of our learned host. It happened in the course of conversation, that one of our party made a solemn asseveration by the Divine name which I thought should not go unnoticed, observing that whatever other differences of opinion might exist, we were agreed as to the sinfulness of the expression that had dropped from the lips of one of the Protestants of the trio. The reproof was well taken, after which I made some remarks to them how little such a habit had to excuse itself, it being of all sins the most easily avoided! in which our host concurred, and so our conversation went on very pleasantly till we were interrupted by some music. Our company was composed of several Roman Catholics and Radical M.P.'s &c.; the head of our own little party, a well-known Conservative in the county from which we came, and his excellent and accomplished partner, niece to two of our Conservative grandees, the one a commoner and the other a peer; a host of other ladies, of the same creed and politics with our hospitable entertainer, and myself. The reception and entertainment of a parson here is not an unfrequent event, and was much less so in the times of the home mission. I heard that, even when the family were from home, the person in charge had directions from his master to be always prepared with a plentiful food for both the missionary and horse as often as, in their way by, they might choose to call. After a comfortable night's rest in the same room with the only one of the four sons who has not yet been a member of the British senate, and being most kindly and courteously waited on with razors and whatever else I wanted by an honourable M.P., I repaired to the library and read a portion of the Douay Bible I found lying on one of the shelves. After breakfast I walked out, numerously escorted, to see the place. I plucked a large plantain leave, which I said I would take home and preserve as a relic from the abbey. (I have it still carefully preserved between the leaves of a folio copy of "Burnet's History of his own times.") After seeing as much as time would permit (and dismissed with oft-repeated invitations to come again), we set sail at one o'clock, with the impression strong upon, at least, my own mind, that the never-to-be-obliterated remembrance of all the kind attention we had experienced must ever more constrain me to mollify my feelings, and modify my words, when thinking or speaking of a certain political personage, of whom, as a political foe, I had oft spoke in terms of unmeasured reprobation.—*Freeman.*

YORK.—CATHOLIC CONFIRMATION.—The Rev. Dr. Briggs, of York, held a Confirmation in the Roman Catholic chapel, Wakefield, on Sunday week, when about 100 individuals were confirmed.

RIGHT REV. DR. HIGGINS.—The Tory and anti-Catholic journals, in their usual *veracious* manner, have been, for some days past, circulating, with a sound of trumpet, that the Right Rev. Dr. Higgins (the able Bishop of Ardagh) had been summoned to Rome, to give an account of some of his late *political* speeches and letters. We have laughed heartily at the extreme *gullibility* of these anti-*popish* gentlemen, who seem so very anxious to have his Holiness meddling in political affairs—against which meddling they so often call upon us, Catholics, to swear, or to protest. But, for the satisfaction of these fabricators of fictions, we have great pleasure in stating, that the exemplary and learned Bishop of Ardagh has just returned to Dublin from France, where he had been ordered for the benefit of his health—that he is now in better health and spirits than he had been in for many years past—and that, so far from the Pope expressing any opinion on the matter referred to, his Holiness has, by a recent brief, appointed the Right Rev. Dr. Higgins one of his prelates, or bishop to the papal throne.

Prayers and Novenas are now offering in various parts of Ireland, for the preservation of peace under the present exciting circumstrnces.

As an English gentleman was lately driving in the neighbourhood of Dublin, his attention was atracted by "G. P. O." (from the General Post Office) on all the mile-stones, and he asked his car driver what it meant? "Oh, Sir, don't you know what it means? 'God preserve O'Connell,' to be sure."—*Philalethes, in the Morning Chronicle.*

In France the salary of the cardinal is 1,200*l.* per annum. The Archbishop of Paris 4,000*l.* The other archbishop 1,000*l.* per annum, with 600*l.* for outfit. Of the vicars-general, Paris 160*l.* per annum, the second 120*l.*; other vicars-general, from 120*l.* to 60*l.* per annum. The cures vary from 64*l.* to 36*l.* per annum according to age and seniority. There are 40,000 priests in France, 22,000 of whom are curates, living upon from 36*l.* to 40*l.* per annum.

USES OF ART WHEN DEDICATED TO GOD.—The *Radical* announces that Marshal Soult passed through Cahors on the 15th, on his way to Paris. He stopped a few hours in that town, to hear the mass and partake of the hospitality of the Bishop of Cahors. "We see with pleasure," observes *La Reforme*, "that the contemplation of the religious pictures which Marshal Soult brought with him from Spain has elicited and nurtured in his heart sentiments of piety which edify all France."

The daughter of Daniel Jones, Esq., of Banada Abbey, county Sligo, and sister to Daniel Jones, Esq., D.L., formerly a candidate for the representation of that county, has been received into the convent attached to Saint Vincent's Hospital.—*Freeman.*

ITALY.—Cardinal Alexander Giustiani died at Genoa on the 11th inst. He was born in that city in 1778, and was raised to the purple in 1832.

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THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

o. 7.] CALCUTTA: SATURDAY, FEBRUARY 17, 1844. [VOL. VI.

THE MASSACRE AT PARIS—THE FEAST OF BARTHOLOMEW.

That the Massacre at Paris was a preconcerted plot for the destruction of Protestants, concealed with infinite cunning for several months, is often found asserted, especially in tracts compiled for the use of schools; but let us now inquire on what foundation an opinion so replete with improbabilities rests. The writers who assert it are numerous, some of them take it for granted, others attempt to prove it. But by what authorities are they supported? Suspicion, report and conjecture merely, as we hope to prove to the satisfaction of our readers after having compared the most authentic documents on the subject. The horrid deed of blood and perfidy we will not attempt to justify. We will not even extenuate its atrociousness by expatiating on the two real conspiracies for seizing on Charles and his Court, and for subverting the constitution of the country, which the Calvinist actually attempted to execute*; or on the four pitched battles which they had fought against the armies of their Sovereigns, or even upon the massacres with which they themselves had previously inundated all France†; so far from this we are ready to exclaim, with Thuanus, in contemplating the horrors of St. Bartholomew's-day, " Excidat illa dies ævo, necpostea eredant sœcula."—The very calumny which the King and Queen invented to excuse their barbarity, is a sufficient proof they did not conceive it lawful to commit such crimes to serve their religion; and as this Massacre was contrived without the participation of the French Clergy, a body who were most forward at the time to oppose its completion, and ever since been most warm in reprobating it, it is evident it had not the approbation of the Church‡. It has been undertaken to produce bulls and declarations of Popes establishing persecution as a tenet of the Catholic religion, and we are referred by some to the individual act of a pontiff which establishes no doctrine whatsoever; even were we to admit that Gregory the 13th had approved of the foul deed of St. Bartholomew's-day, after having viewed the matter in the clear and steady light in which we have beheld it, we should not even think that persecution was proved to be a tenet of his faith, but should judge him to have partaken of Charles and Catherine's sanguinary disposition, in opposition to the character which historians have stamp-

* Maimbourg, Hist. Calvin, vol. vi. Those of Amboise and Meaux, the latter of which appeared so heinous in the King's eyes that he vowed never to forgive it. The Huguenots had before, when they took up arms against him, in 1562, threatened him with the greatest indignities, namely, to whip him and bind him as apprentice to a mechanical trade. Ibid. vol. iv. It appears from Thuanus that his chief resentment was directed against Coligni, and that it was the murder of him which drew on that of the other Protestants.

† We do not speak of the innumerable massacres committed by the Calvinists of France upon priests, religious, and other unarmed people during the civil wars which they carried on against their Sovereigns. Davila relates, that upon the death of Francis 2nd, when liberty of conscience was granted them, besides burning down Churches and Monasteries, they massacred people in the very streets of Paris. Heylin relates, that in time of profound peace these same people, taking offence at the procession of Corpus Christi performed in the city of Pamiers, fell upon the whole clergy who composed it and murdered them.

‡ It is particularly recorded of Henuyer, a Dominican friar, bishop of Lisieux, that he opposed to the utmost of his power the execution of the King's orders for the murder of the Protestants in his diocese, answering the governor of the Province when he communicated it to him; " It is the duty of the good shepherd to lay down his life for his sheep; not to let them be slaughtered before his face. These are my sheep though they have gone astray, and I am resolved to run all hazards in protecting them." *Maim.*

ed upon him. We cannot but recollect the infinite pains which the French King took, by letters, ambassadors, rejoicings, &c. to make both his subjects and foreign Princes, but particularly the Pope, believe that, in killing the Huguenots, he had only taken a necessary measure of self defence to preserve his own life, together with the constitution and his religion*. If we admit these accounts to have been believed at Rome and Madrid, as there is every reason to believe they actually were, the rejoicings at these Courts will put on a very different appearance from that in which they have been exhibited by our adversaries. So powerful a nobleman as Admiral Coligni, who had twice led his army against that of the Crown, was naturally an object of jealousy to the administration; but he had of late obtained a considerable ascendency over the mind of the young King by hinting suspicions of the designs of the Queen Mother. He exhorted Charles to take a more decided part in the Government of the Kingdom, and proposed to him the conquest of the Netherlands, during the contest between the King of Spain and the insurgents, and for this purpose offered the King an army of ten thousand Huguenots; declaring that if he refused to aid the Protestants in Flanders, those in France would again be compelled to take up arms for their own safety, and exhorted him to throw off the tutelage of an ambitious mother, who kept the Sovereign in the back ground that she might bring forward a favorite son, and perpetuate her own authority. These insinuations made a deep impression on the mind of Charles; his words and behaviour warned Catherine and the Duke of Anjou of their danger, and it was determined to remove the Admiral, their most formidable enemy, by assassination. As he returned through the city from the Council an arquebuss was discharged at him. One ball shattered his hand, a second lodged in the shoulder; however the wounds were not dangerous; but his partisans hastened in crowds to his house and offered to spend their lives in the quarrel. At the first news, Charles burst into lamentations, which were succeeded by threats of vengeance against the assassin. He visited the Admiral, and Catherine thought it prudent to accompany him, with her two sons, and the chief officers of the Court. They found the wounded man in bed; he requested to have a private interview with the King, and Charles commanded his mother and brothers to remain at a distance. The Queen afterwards acknowledged that these were the most painful moments of her life. Her consciousness of guilt, and various other matters, caused her to interrupt the conference, by pretending that silence and repose were necessary for the recovery of the Admiral. During her return in the same carriage with the King she endeavoured to elicit from him the particulars of conversation. He exclaimed and said what the Admiral told him was true. After a restless night Catherine spent the morning in anxious deliberation with the duke and her confidents—in the afternoon they broke the matter to Charles. They reminded him of the two rebellions of the Huguenots and of the formidable power of the Admiral; they observed that the man who could offer a force of ten thousand armed men against the king of Spain, might, at his pleasure, employ the same number against the king of France. They informed him that the chiefs of the party were at that moment plotting the destruction of their adversaries, and that if he were to wait till the next morning, his mother, brothers, and most faithful officers, and perhaps himself, would be sacrificed to their vengeance. They implored of him permission to anticipate the cruelty of their enemies, and to wreak on Coligni and his friends, that destruction which they had prepared for others. The young king was at length subdued, and yielded to the entreaties of his mother. A little before the time the signal was to be given to rush on their enemies, the silence of the night was interrupted by the report of a pistol. They shuddered with horror; their resolution forsook them; and a messenger was dispatched with contrary orders, but then it was too late—the Duke of Guise, with three hundred men, burst into the Admiral's house, and the dead body of the unfortunate man was thrown from a window; the Duke of Nevers and the Marshal de Tavannes, at the head of a troop of guards, rode through the streets, crying treason; companies of armed citizens under their respective leaders hastened to the work of blood, and the populace, whose passions were excited by the example of their superiors, and the circulation of the most alarming reports, imitated and surpassed the cruelty of the original assassins. The perpetration however of these outrages induced the king to complain, on the 14th of September, that, though he had published his declaration of the 28th of August, and signified his will that it should be strictly obeyed, yet, to his great displeasure, similar atrocities continue to be committed. Wherefore he repeats his

* The learned Pagi in his life of Gregory the 13th, shows that the latter considered the conduct of Charles the 9th, after it had been explained to him by the French Ambassador, as a necessary act of self-defence against the alleged plot of Admiral Coligni and the Huguenots.

former prohibition, orders the transgressors to be punished with such severity as may prove a lesson to others, and declares his resolution of calling to account all those who shall dissemble or connive at such excesses. In another letter to the Duke of Guise, of the 18th, he asserts that he will compel obedience, that his orders shall not be disobeyed with impunity, and assures his cousin that the most agreeable news which he can send him will be the punishment of some of those who transgress his commands.

As far as Charles, therefore, was concerned, the massacre was not premeditated, and in most, if not in all, the true origin of it was probably the excited state of the public mind, the sudden consequence of the late wounds received by the Admiral, and the recollection of past injuries, which was hourly renewed by the sight of the churches formerly laid in ruins through the zeal or resentment of the Huguenots. After having exhibited to our readers this view of the Parisian massacre, and the authorities by which it is supported, we think no doubt can remain that the opinion which we have adopted is the most probable, and the only one supported by real authority.

SERAMPORE.

On last Sunday morning the Church of Serampore was a scene of great solemnity, in celebration of the annual feast in honor of the Blessed Virgin Mary. The walls within the sanctuary were entirely covered with crimson silk damask and the main body of the building was handsomely decorated with costly silks and cloth; in short, the interior of the Church was grand, imposing and solemn. The Rev. Mr. Rabascall, the zealous Vicar of the Church, celebrated High Mass, aided by an efficient choir composed of Messrs. Valadares, Ajeus, Garattee, &c., Mr. Suppus, the eminent German Organist of the Cathedral, presided at the Organ. After the Gospel the Archbishop read, in an impressive manner, the Lenten Pastoral for 1844, which was followed by a Sermon, in which His Grace, with his usual eloquence, expounded the Gospel of the day, clearly manifesting the necessity of not only *hearing* the word of God but of *keeping* it. The communicants on this occasion were sixty-five, and the collection on behalf of the Serampore Schools, amounted to 63 Rs.

After the service the Rev. Mr. Rabascall very hospitably entertained a party from Calcutta at breakfast. Among the guests were Mr. Elberling, the Judge and Magistrate of Serampore, and Dr. Abbott, the Surgeon of the settlement.

To one who has not visited Serampore during the past twelve months, the improvements that have been made in the Priest's residence must be very cheering. In place of the small lower-roomed house, appears a fine upper-roomed and commodious building, erected, we understand, at the exclusive cost of a Convert, whose charity and good works appear unbounded. The apartments on the lower floor are assigned for school rooms and refectory for the boys, and the upper story for dormitories for boys, the Masters and the Priest. We counted thirty substantial bedsteads in the boys' dormitory, uniformly constructed, having clean beds and coverlids.

The boys were cleanly dressed, and appeared healthy and cheerful. In the adjoining premises is the School for girls, under the superintendence and care of the ladies of the Loretto House. We had also an opportunity of observing the order and arrangements adopted in this School, and we need scarcely add, that we were highly delighted; in fact these Pay Schools, like every other undertaking of our venerated Archbishop, Dr. Carew, have, by the Grace of God, met in a short time far greater support than could have been anticipated.

To the 63 Rupees collected on last Sunday, at Serampore, we have to add ten Rupees subscribed by Mr. A. Baptist and two pieces of Madras cloth contributed by M. D'Souza, Esq.

DUM-DUM.

On Thursday the 15th instant, the Archbishop administered the Holy Sacrament of Confirmation to about thirty-five persons at Dum-Dum. On the same occasion about forty of the Military devoutly approached the Holy Communion. During the Mass several of the Band attended in the orchestra and performed some sacred airs with great effect. The deportment of the congregation throughout was most exemplary and edifying.

HOWRAH CATHOLIC CHURCH,

We are requested to mention that the annual Novena at the Howrah Catholic Church will commence on the 4th of the ensuing month, and that it will conclude on Sunday, the 10th, on which morning a solemn High Mass will be performed at 10 o'clock, and a sermon will be preached by the Very Rev. Dr. Kennedy, after which a collection will be made to defray the costs and charges of a clock which has arrived on the French ship *Hooghly*, for the steeple of the Howrah Church.

CONVERTS.

Since our last publication the Darogah of a Mofussil Court, a native woman, both Pagans, and a young Englishman of the Established Church have applied to be admitted into the Catholic Church in Bengal.

ST. THOMAS' CHURCH.

Mrs. Capt. FitzSimon, through the Archbishop, ... 50

CHANDERNAGORE ORPHANAGE.

THROUGH THE ARCHBISHOP.

Mrs. Capt. FitzSimon, ... 50
Mrs. D. John Sheriman, ... 100

THROUGH MR. N. O'BRIEN.

A. Baptist, ... 5
A. Wilkie, ... 10
C. S. P. C. 20
J. R. 5
C. B. W. 2
S. P. G. 10
W. S. 10
P. J. 10
J. M. Dove, ... 16
J. E. M. 10
R. Palmer, ... 10
J, J. Mackenzie, ... 10
J. Storm, ... 10
A. Glass, ... 16
A. Poor Man, ... 5
J. W., ... 5
A Friend, for the Clothing and Food Expenses *only*, ... 16
D. M. C., ... 3
R. Tagore, ... 5
Gobinchunder Mojoonder, ... 2
H. C. Watts, ... 10
A Friend to the Poor, ... 1
For Clothing, ... 5
W. C. B., ... 10
G. Dearman, ... 10
D. B. Seyers, ... 10
R. O. Shaughnessy, ... 16
R. Mackenzie, ... 16
T. Mackenzie, ... 10
D. Stewart; 10
G. Oakes, ... 10
D. Cowie, ... 10
H. Blunt, ... 5
A Friend to the Poor, ... 2
Ditto, ... 2
J. F. E., ... 25
N. P. Hassell 3
E. Prior 2
W. L. Mackintosh 5
H. S. L. 5
Allan Webb 5
W. Fenwick 5
A Friend 2
Ditto 2
W. H. G. 2
Mrs. Leonard, ... 5
A Friend, ... 4
Ditto, ... 5
Ditto, ... 2
W. Sheppard, ... 10
J. Chaunce, ... 5
J. Jacobs, ... 2
G. W. Bright, ... 10
R. Ganger, ... 8
A. Wilford, ... 5
A. Genard, ... 5
F. Turner, ... 5

SUBSCRIPTIONS TO DEFRAY THE EXPENSES OF THREE CATHOLIC CHILDREN BROUGHT FROM THE UPPER PROVINCES.

THROUGH MR. N. O'BRIEN.

A Friend, ... 5

MADRAS.

The Subscriptions to the different charities at Madras realized during the last month, are, as we glean from the *Madras Catholic Expositor*, as follows:

East Indian Orphan Asylum, ..	45	12	0
Catholic Institute, ...	78	2	0
Propagation of the Faith, ..	252	11	10
Military Orphan Asylum, ..	369	2	10
College of the Blessed Trinity,	617	0	0

MADRAS.

CHRISTMAS FESTIVAL

In this city, we are proud to say, Christmas has been truly a Catholic festival. Celebrated on the one hand, as far as possible, with all the splendour which the Ritual prescribes, it was honoured on the other, beyond our expectation, by the numbers who flocked to our churches, and by the piety with which they assisted at the solemn services of Religion. In the Cathedral, his Lordship the Right Rev. Bishop, V. A. celebrated solemn Pontifical Vespers on the evening of the 24th, and High Mass the following morning, after which, agreeably to notice previously given, and in virtue of faculties received from Rome, he imparted the Papal Benediction according to the prescribed form. His Lordship also celebrated High Mass on New Year's Day and the festival of the Epiphany. Vespers were likewise sung on Christmas and New Year's Evenings and on the Evening of the Epiphany, and were followed on each occasion by an appropriate ser-

mon and Benediction of the most holy Sacrament.

In the Evening of Sunday 31st Dec. solemn services were celebrated in the Catholic Cathedral and in the chapel at Royapettah, in thanksgiving for the many and signal favours received from God during the year. The sacred functions commenced by the solemn invocation of the Holy Ghost, the choir chaunting the beautiful hymn "*Veni Creator Spiritus.*" This was followed by an appropriate discourse. The Blessed Sacrament was then exposed on the altar and the *Te Deum* was sung, with the Collects for thanksgiving, for His Holiness the Pope and for the Congregation, and the ceremony terminated with Benediction. We were highly gratified at the numerous attendance of the faithful on this and the other occasions to which we have just alluded, and more particularly at the piety with which all joined in these sublime exercises of Religion. Relying on the co-operation of his Beloved Flock our Venerable Bishop established within the past year the pious practice of giving Vespers with Sermon and Benediction of the Blessed Sacrament on all holidays of obligation. The result, we are proud to say, has fully justified his and our most sanguine expectations. The blessing of heaven cannot but descend upon such fervour in the profession of our holy faith and the observance of its sacred ordinances.

We were also truly edified at the number and piety of those who approached the holy sacraments of Penance and Eucharist during the Christmas season. At Trichinopoly and Bellary the truly zealous Chaplains have also had similar cause to rejoice in the Lord. In the former place the Catholics of H. M.'s. 94th Regt. were crowding to the confessional, whilst in the latter there were 93 communicants on the 4th Sunday of Advent and upwards of a hundred on Christmas-day. This consoling intelligence proves in what a proud position Catholicity at present stands within this Presidency. May God, who has begun the good work in us, perfect it unto an eternal reward.

ST. THOMAS APOSTLE, PATRON OF THE VICARIATE APOSTOLIC OF MADRAS.

On Thursday the 21st Dec. the festival of the glorious Apostle St. Thomas, Patron of this Vicariate, was celebrated with peculiar solemnity by the Catholics of Madras. In the morning solemn high Masses were celebrated, at St. Thome by the Right Revd. Bishop, Vicar Apostolic, and in the Cathedral by the Very Rev. Dr. MacAuliffe. In this latter Church, there were vespers, as usual, in the evening, after which the panegyric of the Saint was preached by the same Rev. Gentleman. The sacred functions terminated with Benediction of the Most Holy Sacrament.

Copy of a Letter from Quarter Master Joyce, H. M. 63d Regt. to the Right Rev. Bishop of Castoria, Vicar Apostolic of Madras.

BELLARY, *4th January* 1844.

MY DEAR LORD,

I suppose Mr. Doyle has informed you of the three converts we received lately from the Protestant and Baptist ranks. The Baptist was a Catholic, but through inducements held out to him by the missionaries at Moulmein he joined that sect. He has, however, deeply regretted the scandalous and false step he had taken, and made all the amends in his power, in the presence of a large congregation, to repair the scandal, by getting Mr. Doyle to read a most feeling letter, which he addressed him on the subject, and in which he cautioned the men to avoid arguments on the subject of Religion, as also the reading of the books of other sects. The other two were Protestants and are very good men. A scape grace, bearing the name of Catholic, an Englishman, who never was received into the church, but was in the habit of going to mass since he joined at Moulmein about two years ago, on hearing that Mr. Doyle was determined to follow up such delinquents as did not come to their Religious duties, said that the rules of the Catholic church were too strict for him, consequently he could not live up to them and would therefore go to the Protestant church where no restrictions would be put on his conduct. He is gone, and we are all very glad to get rid of the scabby sheep. I was almost forgetting to mention one of his remarks, which was this, "That our church compelled a man to honour his father and mother." This (he said) he never could do, particularly to his father, but that he could afford a little to his mother, but not much. He was tried by a General Court Martial at Moulmein for robbery, a short time before we left, so your Lordship can see that his loss gives us no reason to regret him. A Protestant Soldier and his wife, who is also a Protestant, have applied to Mr. Doyle to have their infant child baptized by him with a view to bring it up in the Catholic faith! I am happy to inform your Lordship that there were 93 communicants on Sunday the 24th ult. and upwards of 100 on Christmas-day, and I believe there were more than those numbers at Holy Communion on last Sunday and New Year's-Day. The men are progressing very much in sobriety, good conduct, and piety, and all this is certainly attributable, under heaven, to Mr. Doyle's indefatigable zeal in following them up and in having them brought down to him. It is hoped that every Catholic in the Regiment will soon be a Catholic in reality. A great many of the most violent and drunken of them have been reformed and are now doing well. I received a letter from my poor mother, saying that the Nuns, coming out on the "*Lady Flora,*" have a parcel from my sister for me. Please tell Mr. Edwards to forward it by Bangy as soon as possible after their arrival. Just think, my Lord, of my mother, who is nearly 80 years of age, having gone 20 miles to see a Repeal meeting. Ellen joins me in most affectionate regards to your Lordship, the Nuns, Priests and to Mr. Edwards. Wishing you all the compliments of the season and many happy returns of the same, and a safe arrival to those of the mission coming out on the *Lady Flora.*

I remain,

My dear Lord,

Yours most affectionately,

E. JOYCE.

Madras Catholic Expositor.

Selections.

EXCLUSIVE CATHOLICITY.

If it were possible for Catholics to fall into the general mass of society, and be, like the most valuable part of it, unimpeachable in morals, in education highly endowed, and, in practical piety, doing honour to their religion, it would be well. It was thought that, after the Emancipation Act of 1829, this would be the result, and that thenceforward the distinctions in politics, as in everything else, would be those of individuals, rather than of bodies, and that no man would have right to claim honour or advantages, or complain of their being withheld, merely because of his belonging to any class of religionists. But unhappily this was not so. The Emancipation Act was made a cold and abstract declaration merely of the Legislature, and a dead letter in practice, and the Catholics were again banded together from the sense of mocking insult, in addition to the old feeling of injustice; and common cause has been made by them for the vindication of admitted rights. Even to the Catholic body this was a very unhappy contingency, inasmuch as every neglect, either real or fancied; every refusal of favours either on good or on personal grounds, to which a Catholic was subjected, was placed to the account of his Catholicity; and hence a bitterness of heart was produced, as unjust to the fancied offender, as it was corroding the individual as well as general Catholic mind.

The consequence is, that the Catholic body have been forced into the retention of an exclusive character, and the strength that they possess, though injudiciously directed in many respects, has, to a certain extent, been made to bear on some of the grievances to which they are subjected. In regard to grants of public money for schools and colleges, for religious instruction in the army and navy, and in many of the colonies they have, as compared with other classes of religionists, been unjustly dealt with. And in the disposal of political patronage, so very unfortunate has been the system of exclusion, that an office refused to a Catholic, is almost invariably placed to the account of his religion; while, had society been permitted to right itself after the passing of the Emancipation Act—and had Catholics been permitted to range themselves as they liked in respect to political parties, they would have shared in the patronage of the State, whichever administration was in power, instead of now being forced to make the extraordinary claim of State Patronage, from a Ministry to which they are generally hostile, or forced to be so.

This position of matters has rendered organs of Catholic opinion necessary, and hence the number of journals in Ireland, and the attempt to start and carry on others in Great Britain. It has, however, been thought by many both good and wise in the Catholic body, that merely Catholic Journals are unadvisable; first, because of the exclusive character they assume; and secondly, because Protestants do not read them. As regards the latter reason, we know that Protestants do read Catholic Journals, and as it unfortunately happens that Catholic Journalism has not yet, for the most part, attained even mediocrity in tone and quality, their reading is positively disadvantageous to the Catholic body, for everything is seen in a most unfavourable light, coarseness of manner, deficiency in acquirements, or a *vis inertiae*, productive of nothing but apathy and feebleness. This, however, will gradually disappear, and improved Journalism will not only exhibit or create activity in the Catholic body, but ultimately secure a more favourable impression on the Protestant mind.

Instead, however, of Catholic journals being objectionable, as such, the circumstances of the times seem to render them indispensable. It is to be hoped that, by and by, the policy of the Government will, on the question of place and preferment, act on the principle of equal justice to all; and by advancing Catholics leave those who will not accept it to be like other political parties, taking it from their friends, and being excluded by their political opponents—and thus witnessing Catholics and Catholic journals to be Whig, Tory, or Radical, as they and their readers incline.

But, in religious matters, the position of Catholicity demands not one but many organs, and will continue to require them. In fact, they are forced to this, inasmuch as the other religionists of the empire have their organs in every locality. Religious opinion is becoming so active a principle in this country, and will, by and by, be so very conflicting, that the Catholic body must follow the practice of other classes, and by strengthening, supporting, and elevating these journals, give tone and character to their principles and their influence. The Catholic body must have journals to represent and reflect their opinions; and in supporting them they should take care that the body suffer not by the conduct of journalists, and the sentiments, moral, political, or religious, that are given forth to the public,—in a word, that they be not unworthy of the great party they are set up to represent.—*Edinburgh Courier.*

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GERMANY.

Catholic Liberality.—In one of my letters from Germany I drew a contrast between the conduct of the Catholics there, who are numerous and powerful, towards their Protestant neighbours, who are few and poor, and the conduct of Irish Oragemen towards their Catholic fellow-countrymen; and I confess that if anything could for a moment make me doubt of the future regeneration of my country, it is her having given birth to so many bad men. Whilst the Orange press is crying down Popery in Ireland, and actually calling out for the massacre of the poor Catholics, the Catholics of Germany give the use of their chapels to the Protestants who are too poor to build churches for themselves, and throughout the Catholic Continent a syllable is never uttered against the religious opinions of any sect. I put the question before and I ask it again, are Irish Catholics worse than those of other countries? No their bitterest enemy could answer in the affirmative.—*Pilot Correspondent.*

NUNS AND MONASTIC INSTITUTES.

Abridged for the Catholic Institute of Great Britain, from a pamphlet published in 1815.

A COMMUNITY of Nuns, is an Association of Catholic Women, who having no relish for the pleasures of the world, nor feeling themselves inclined to perform the duties of a married state; and actuated by motives of religion; freely, of their own accord, and after the most mature deliberation, and a long trial, engage themselves by solemn vows, to practise the Evangelical Counsels, under the obedience of one common Superior of their own choice, and according to certain rules and constitutions which they have adopted: some devoting themselves to the education of youth; others to the care of the sick in hospitals; and some few to a life of retirement and prayer. If the liberty of conscience of which we boast, as one of the most valuable consequences of our wise constitution, is not to be confined to books, certainly Catholics have a right of *exercising, without molestation, that mode of religion which they think best.* And if, according to the principles of their religion, it is an acceptable thing before God, to tend to perfection by the practice of the evangelical counsels—surely a small number of their daughters have an incontrovertible right to tend to that perfection. And if they imagine that they will correspond better to their holy vocation, by living in retirement with companions of their own sex, than by remaining amidst the busy scenes of the world, why should such a liberty be denied them? Is there any law divine or human compelling women to marry? Is there any obligation of conscience to live in the town rather than in the country? Is there more virtue in idling away our time in visits, balls, frequenting the theatre, &c. &c. than in living in the company of pious friends, who have the same inclinations, and make their happiness consist in the discharge of the useful occupations and religious duties which they have voluntarily imposed upon themselves? But as this concise, though sufficient defence of our nuns would not satisfy those who know them only from the falsehoods and satires of the day, let us enter into details respecting them.

The nuns who devote themselves to the education of youth, do it from the purest and noblest motives,—from motives of religion. They think themselves answerable to God, for the negligences which might endanger either the health or the morals of the children entrusted to their care. They receive them from the parents as a sacred deposit, which they ought to preserve, not only sound and unblemished, but which it is their strict duty to return one day improved in every virtue, and in every branch of liberal education. The mistresses who preside at the different exercises, are ladies who are themselves adorned with all the accomplishments to which they are to form their pupils, and who discharge their laborious office with that zeal and activity with which we always perform the occupations of our liking and our own choice. They watch over the natural propensities and rising passions of their pupils, with the solicitude of a pious and tender mother; who, by a long experience, has acquired the rare talent of conducting every one of her children according to their particular disposition; and who seeks for no other reward of her troubles and labours, than the temporal and spiritual good of the object of her affection, and the consciousness of having done her duty. Another advantage of education in a convent is, that if a mistress is obliged to interrupt her functions from sickness or any other cause, there is always another ready at hand, and equally qualified, to supply her place. Moreover, the children, seeing in their mistresses, persons their equals and sometimes greatly their superiors in birth, &c. are grateful for the marks of affection and interest which they receive from them; and beholding them always invested with a sacred character, they pay attention to their lessons, open their young hearts to them with freedom and confidence, and listen to their admonitions with docility and a sort of religious respect.

You are sometimes told of a danger of our daughters being seduced by the example of the nuns to embrace a state of perpetual continency, and thus expose us to be deprived of a number of eminent citizens and venerable matrons, who might have been the pride of the country. It is enough to reply, that the number of unmarried women in these realms is almost incredible. It is a fact, attested by the return made to Parliament in the year 1811, that at that epoch the number of females in England, Wales, and Scotland, amounted to 6,262,716, and that only 2,544,215 were married; and, consequently, that there remained unmarried 3,718,501—of all ages, from one year to a hundred years old. Now, if out of that number we take off all children and girls to the age of twenty, and reckon that altogether these form the two-thirds of unmarried women, which is beyond the standard of proportion established in the bills of mortality, we shall have 1,239,833 unmarried females, from the age of twenty and above. *One million two hundred and thirty-nine thousand women* living in celibacy, either from choice or from necessity; and yet not a word from the pulpit, or in the senate, to stop the progress of a celibacy which might appear to threaten our towns and villages with the danger of being turned into dreary solitudes! Notwithstanding the immense deficiency of men, which must be the necessary consequence of such an extension of celibacy, our armies have never been in want of able commanders—our fleets of gallant admirals—our legislature of profound statesmen—or our courts of justice of upright and wise magistrates: and yet we are told that the whole population of the three kingdoms is in danger of being exhausted should a few Catholic females *(not one in a hundred thousand of our unmarried women)*, from motives of religion, embrace a state of perpetual chastity, and live in retirement!

Let us remark moreover, that in Catholic countries, the esteem or contempt of religious chastity has been always a sure and infallible criterion of the morals of the people. As long as virtue was predominant in a Catholic nation, religious celibacy was highly esteemed, and many were found to embrace it; on the contrary, in proportion as depravity gained ground, religious celibacy fell by degrees into disrepute, and there were few disposed to embrace it; whilst, at the

same time, the number of persons unmarried increased, and the sacred obligations of matrimony became every day less and less respected. The cause of this seeming paradox is nevertheless obvious. According to the principles of the Catholic religion, perpetual chastity is looked upon as one of the evangelical counsels, and as a state of perfection. Therefore, as long as the morals of the people are virtuous, and religion is respected, there will be many tending to that state of perfection; and the contrary will happen when morals degenerate and irreligion prevails. To be convinced of the truth of this observation, we have only to read with due attention the history of the reigns of Louis XIII and XIV of France, and compare it with that of their two immediate successors. The licentiousness of manners, and the ignorance and neglect of the duties of religion, occasioned by the civil wars, having been repressed during the happy and energetic government of Henry IV, it is astonishing to see the number of religious houses which were either reformed or founded; and the age of Louis XIV is no less remarkable for the multitude of persons distinguished by their rank, fortune, and talents, who embraced a state of perpetual continency, than for the number of its brave warriors, able statesmen, eloquent orators, great poets, eminent artists, and men of genius in every branch of literature and science. But under the government of the profligate and impious regent, Philip of Orleans, irreligion and immorality having infected almost all ranks of society, religious establishments were visibly decaying, and a vicious and criminal celibacy became fashionable. Religious continency has not been, nor ever can be, the cause of the depopulation of a country.

Again, if we examine the accounts which have been published of late years, concerning the population of the different kingdoms and states of Europe, we shall find, that everything being taken into consideration, viz. climate, fertility of the soil, extent of commerce, and the nature and form of the government, the Catholic states are as well peopled as the Protestant. The population of Italy, notwithstanding the number of the clergy and the religious, is greater now than it was under the Romans. This is attested by St. Ambrose, who affirmed that it was so in his time, and by a passage from the works of Pliny the naturalist, who declared that if it were not for the kind of prisons, in which the slaves were shut up, a part of Italy would have been a desert. Whilst Sweden was a Catholic country it was more populous than it has been since the Reformation. The Catholic states of Germany contain as many inhabitants as the Protestant, according to the respective extent of territory. The same may be said of the Swiss cantons; nay, that of Soleure (a Catholic canton) is more peopled proportionably than any other. The Catholic Netherlands, before the shutting up of the Scheldt, and the rising of Amsterdam, the rich republics of Italy in the fifteenth and sixteenth centuries, particularly Venice and Genoa, were not destitute of inhabitants, nor less prosperous than England and Holland. Prussia is not more populous than the three former ecclesiastical electorates; nor Bavaria, Sweden, and Denmark than Lombardy.

Robertson himself says, that at the time of the Reformation, *Germany abounded in inhabitants.* (Hist. of Charles V, vol. iii.) However, in all these countries, religious celibacy was not only tolerated, but even honoured and greatly encouraged, and convents of both sexes were very numerous. No. It is not religious celibacy which can be detrimental to population, nor injurious to the propriety of the state. It is the celibacy proceeding from luxury, egotism, licentiousness, and excessive love of independency. It is the celibacy of the poor, who from want of assured means of subsistence, to bring up their numerous families, decline contracting legitimate connexions, and abandon themselves to all sorts of profligacy and crimes. In short, it is the forced celibacy, necessarily resulting from our almost uninterrupted destructive wars, which, especially for these twenty-two years past, have swept away the flower of the youth all over Europe, not by hundreds and thousands only, but by hundred thousands and millions.

If chastity be an honourable virtue in itself, does it lose that character only when a young person resolves to preserve her innocence pure and undefiled for ever, in order to have it always in her power to offer to God the homage of a chaste and undivided heart, and to devote herself with more liberty to the service of the sick and of the poor, or to the education of youth?

Marriage is a holy state instituted by God; and in the order of providence and of nature, the general and ordinary state of those who live in the world. Those, therefore, who from motives of religion, and in a Christian and holy manner engage in this state, do well and are to be praised. And the Catholic Church is so far from prohibiting and dishonouring it, as some misinformed Protestant writers affirm, that she ranks matrimony among the sacraments of the new law, requiring the same dispositions of the parties who enter into it, as in those who approach the Lord's table. She judges so awfully and mysteriously of this solemn contract, as absolutely to prohibit persons who have engaged in it from ever violating it, on any pretext whatever, during the lifetime of their partners; thus strictly conforming her doctrine to the injunction of our Saviour: "What God hath joined together, let no man put asunder." Matt. (xix, 6.) Nevertheless, those who for the sake of practising a more perfect degree of virtue, and by a divine call, prefer a state of perpetual virginity, embrace that which is more perfect and excellent. Dr. Wells, a learned Protestant, (Paraph. on St. Matt.) confesses that Jesus Christ declares voluntary chastity, *for the kingdom of heaven's sake, to be an excellency, and an excellent state of life.* We do not see among the Jews instances of women making a vow of perpetual virginity; but the continency of widows after the death of their husbands is mentioned with praise. Judith is honoured for having lived in retirement, fasting and mortification, during her widowhood. The high-priest and the ancients of the people call her "a holy woman, and one fearing God," (viii. 29.) "Thou hast done manfully and thy heart has been strengthened because thou hast loved chastity, and after thy husband thou hast not known any other; therefore, also, the hand

of the Lord has strengthened thee, and therefore thou shalt be blessed for ever." (xv. 11.)

It is true that we read in the book of Genesis, these words addressed to our first parents by Almighty God, *Increase and multiply;* yet they do not imply a strict command, at least to be literally obeyed at all times, through all the succession of ages, and to the end of the world; but it is a blessing upon the progenitors of mankind, and a promise that their posterity should increase and multiply, and fill up the whole earth. An evident proof of the truth of this observation is, that the sister of Moses always remained a virgin, and certainly this great lawgiver and friend of God would not have suffered it with impunity, if she had been guilty of infringing one of the commandments of the Almighty. Some Protestant commentators have pretended that virginity was a disgrace among the Jews. Several examples show that it was not so. Elias, Elizeus, and Jeremiah, never were married. Among the Essenians, a sect much respected for their strict obedience to the Mosaic law, several men and women lived in perpetual continency; therefore these interpreters have confounded virginity with sterility. Sterility was looked upon as a disgrace, and as a sort of malediction from God; because in the promise of the law, (Deut. vii. 14) it was said that neither man, nor woman, nor the beasts of the fields, should be sterile.

But virginity is properly the fruit of the gospel. It is not a precept, it is only a council; it is, perhaps, that which shone with the greatest splendour in the church, and produced the most eminent virtues. In his admirable sermon upon the Mount, our Saviour says, "Blessed are the clean of heart, because they shall see God." And his disciples having said to him, when he was teaching them the indissolubility of matrimony, "If the case of a man with his wife be so, it is not good to marry;" he answered them, "All men do not receive this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb, and there are eunuchs who were made so by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake; he that can receive it let him receive it." It is also the manifest doctrine of St. Paul:—"Be ye followers of me, even as I also am of Christ." (1 Cor. xi. 1.) "I say to the unmarried and to the widows; it is good for them if they continue as I. He that giveth his virgin in marriage doeth well, and he that giveth her not doeth better." (Cor. vii. 38.) The blessed mother of our Lord always remained a virgin. St. John the Baptist, whom our Saviour declared to be the greatest of those who were born of a woman was a virgin, St. Joseph was a virgin, St. John the Evangelist was a virgin; and, according to the opinion of the primitive fathers, the predilection of Jesus Christ for him, proceeded from his love of chastity, and because he was a virgin when he became one of his disciples, and remained always a virgin till his death. This great apostle, in his *Apocalypse*, says that spotless virgins are the companions of the Lamb, and enjoy the singular privilege of following him wherever he goes. The tradition of the Catholic Church on this point is unanimous. Among the Romans, Greeeks, and barbarians, who had embraced Christianity, many holy virgins preferred torments and death in its most frightful form, to the violation of their integrity, which they had bound themselves by vow to preserve without defilement in mind and body; and since the destruction of the Roman Empire in the west, and the invasion of its provinces by the barbarians of the north, virginity has continued to be held in the greatest esteem and veneration. And wherever Christianity has penetrated, in Germany, Poland, Sweden, Denmark, Hungary, Bohemia, Russia, England, Scotland, and Ireland, in the old as well as in the new continent, under the burning sun of Asia and Africa, as in the cold regions of the north, and in the mild climates of France and Italy, virginity has been honoured and practised by thousands during many centuries. Even among the sects separated from the Catholic Church for these 1400 years, Nestorians, Jacobites, &c. &c. virginity has been and is still considered as a state of perfection, and religiously kept by both sexes.

We read in the *Acts of the Apostles*, (xxi.) that Philip the Deacon had four virgin-daughters. "Among us," says St. Justin (*Apol.* i. No. 16) "there is a great number of people of both sexes, sixty and seventy years old, who being from their infancy instructed in the doctrine of Jesus Christ, persevere in chastity, and I engage myself to show several of this description in every condition of life." Moreover, this father assures us, that the faithful were prompted to live in a state of continency, from these words of our Saviour already mentioned: "There are eunuchs &c. who have made themselves eunuchs for the kingdom of heaven's sake." "If we marry," says he, "it is only to have children; and if we avoid matrimony, we keep a perpetual continency." Now such Christians who, in the days of St. Justin, were sixty and seventy years old, and had been brought up from their infancy in the doctrine of Christianity, must have been taught by the apostles themselves, or their immediate successors. Athenagoras, who wrote in the same century, expresses himself in like manner: (*Leg. Pro. Christ.*): "A great number of men and women there are among us who live in celibacy, from a hope of being more intimately united to God. Our custom is to remain such as we were born, or to marry but once." And Hermes, the friend of St. Paul, says, in his little treatise, *The Shepherd* (No. 4): "He who marries again, commits no sin: but if he does not, he acquires great honour with the Lord. Live in chastity and decency, and you will live for God." St. Epiphanius and St. Ambrose affirm besides, that St. Clement, one of the immediate successors of St. Peter, highly commended virginity at the end of his second epistle. Tertullian cries out, "How many voluntary eunuchs! How many virgins of both sexes!" St. Ambrose mentions virgins consecrated to God, by receiving a veil from the hands of the bishop at mass. Some vowed their virginity without receiving the consecrated veil, but wore black or grey modest garments, as a mark of their state. St. Chrysostom speaks nearly in the same manner. The strictest nuns were those called in Syria *daughters of the covenant;* which name included the dea-

conesses and other canonical maidens, who not only made vows of virginity, but also in many places, were appointed to sing hymns and canticles in the church, as we read in the Syriac life of St. Ephrem. All those classes of holy virgins lived in private houses, before monasteries were founded; but never in the same houses with men, as St. Cyprian testifies. In these first ages of Christianity, some of the virgins consecrated to God, lived with their parents, or two or three together by themselves. They never went out, but to church, where they had a place separated, by boards, from that of the rest of the women. There can be no doubt that they had consecrated themselves to God, by vows of chastity: for St. Cyprian says, that if one of them should fall, she would be *incestuous* and an *adultress*, not to a husband, but to Christ. Tertullian calls them *sacrilegious* who throw aside a habit consecrated to God. And St. Austin positively affirms, that those who withdraw from the monastery, act contrary to their vow, and contract guilt by not fulfilling it. They employed in manual labour all the time which they did not dedicate to prayer, singing hymns, and spiritual canticles. They also practised fasting and other mortifications. St. Ambrose mentions a society of twenty virgins living together at Bologna: he says that they worked not only to gain a subsistence, but that they might also have wherewithal to bestow in charity. He describes, as follows, the ceremonies of the solemn profession of a virgin. She presented herself, says he, at the foot of the altar, where she made her profession before the people; the bishop preached to her, gave her the veil which distinguished her from the other virgins; invited, by a prayer, Jesus Christ to come on the day of these spiritual nuptials, to receive his handmaid, who consecrated herself to him by a public profession, after having long before dedicated herself to him in spirit and in heart.

(To be continued.)

THE PUSEYITES, THE ANGLICANS, &c.

ANTI-PUSEYISM.—On the anniversary of the memorable "gunpowder plot" in 1605, and of "the revolution" in 1688, the commemorative services of the day were used in many of the metropolitan churches, the ministers of which took occasion to allude to the deliverance of the Church and nation from the domination of Rome.

One thing is noticeable in Puseyism. The observation of old forms, and the restoration of old practices are synchronous with the washing of old walls, and the removal of long accumulated incrustations. How much rubbish of purification (whitening, lime, stucco, &c.) has the attention lately attracted to ancient buildings swept out of the churches! The design of the founders is *now sometimes* made visible.—This is, at least, something.

The fifth of November, and the prayers for the plot afforded another opportunity for exemplifying the peace of the Church in England. The High Tories of the Low Church would stick by the prescribed form. The Low Tories of the High Church would not be dragged through the mire "with the blind leaders of the blind." They justify themselves in refusing or declining on the ground that these prayers were only appointed to be read by the Sovereign, King James I., in council, and were never appointed or confirmed in convocation, or by the *Church*. This is starting another and very delicate question, viz., whether the Sovereign, as "Head of the Church," can authorise prayers, &c., without the concurrence of the Church herself? And upon this point the contest waxeth warmer. The Tory Anti-Puseyist press say they do not care how these prayers came into the book of Common Prayer, but there they are, and have been in use for 154 years, and "Constant usage proves the opinion of the Church as to the propriety of the service better than twenty votes of convocations; and the ordination subscription binds the subscriber more strongly in every thing which *continued usage*, that is, *really the consent of the Church*, does not rescind, more strongly than any number of acts of convocation and Acts of Parliament."—*Tablet.*

The Puseyite Archdeacon Manning, the Tractarian Bishop of Down and Connor, Doctor Skinner, Bishop of the Congregations of Episcopal Dissenters at Aberdeen, and others, have formed a society, to be called the "Sppottiswood Society," for the purpose of reprinting the writings of the episcopalian divines of Scotland and others, of a Romanist tendency. Amongst the works advertised for republication are those of Bishop Forbes, published after his death, and which prove him to have held Catholic opinions on the subject of invocation of saints, the Eucharist, &c.—*Sheffield Independent.*

THE ANGLICAN CHURCH.—"A secular temper came gradually over it, which was but little abated at the earliest part of this century, and of which we have too many traces *still*. In earlier days we never heard of self-denial, or any of the harder duties, even when collections were made for objects of charity; 'sacrifices' was a name unknown: everything was on an easy footing; decency and propriety were the standards and substitutes for holiness; daily advancement seemed scarcely contemplated as possible; to live under rule was unthought of; fasting was apparently expiring; daily service was being fast given up, even in our towns, for want of worshippers, even in the resorts of those who had leisure, the very service in Lent was often broken in upon, *because two or three could not be brought together*. In the country Good Friday itself was in whole districts neglected; catechising disused. Our People thus grew wild, and most of what was in earnest in the lower ranks fell into dissent. Communions were withdrawn from sight, and our 'daily bread' offered perhaps *twice or thrice* in the year. Doctrine and practice declined together; the true doctrine was forgotten; the service became cold, and few came; religious fervour seemed to be *out* of the Church rather than within it. Religion was never spoken of nor common topics spoken of religiously; our final account seemed to be forgotten among one sort, whilst in another a 'judgment according to our works,' was denied: measures of duty, teaching, ends, motives, hopes, seemed alike earthly; or, on the other hand, men were called upon to rely upon a Redeemer's blood, without being

taught *how* to follow the blessed steps of His most holy life. On one side was a foundation with nothing built thereon; on the other, a lowly building—well, perhaps, that it was so, since it had no foundation. Religious education, church-building, and works of charity, were at a stand, so that if any one gave on a large scale, he became a sort of witness against the world; indevotion was shown by complaint of the length of the service; unspirituality, by the constant proposals to alter it. In the state our empire was the idol; while fifty millions were, year by year, expended on war; not one five-hundredth could be obtained for one year for a religious purpose: we were ashamed to own, in the presence of our heathen subjects, that we were Christians; we paid military respect to their idols, and denied a knowledge of our own God; the thought of sending out a bishop to India, produced a panic; our very clergy seemed often more afraid of 'over-much' religion than of over-little. Of their two great sections, the one seemed to maintain the skeleton of a traditional system, holding truth often as a negation of other truth; the other, despairing that 'these dry bones could live,' betook themselves to a system foreign to our Church, formed themselves on the writings of the Non-conformists, and so were often themselves driven into dissent. Of the Sacraments, to use the language of an elder familiar with the school, 'the one was denied the other regarded as a means of religious excitement.' One may recite all this, which is *only a specimen* of much more that remains untold, though one must recite it with aching heart and shame of face." *(Letter to the Archbishop of Canterbury, by the Rev. E. B. Pusey, D.D., Oxford, 1842.)*

Mr. Newman, in his Introduction to his famous Tract, No. 90, laments "that the Church's strength would be irresistible, humanly speaking, were it but at unity with itself.....but that till its children be stirred up to a religious course, they must be content to be in bondage, and to work in chains." Mr. Ward, too, another zealous follower of Mr. Newman, thus speaks:—"The English Church seems, at least, to give an uncertain sound; she fails in one of her very principal duties, that of witnessing plainly and directly to Catholic truth; she seems to include whom she ought to repel, and to teach what she is bound to anathematise,"&c. (A few words more in support of No. 90.)

But let us hear another writer of a different class. Has not Dr. Wiseman himself proved, almost to demonstration, the "Protestantism of the Anglican Church?" We all, no doubt, remember his powerful article in the *Dublin Review* for May, 1842, What language is used there, sufficient to overthrow our most sanguine expectations. Is not the Anglican Church called—and justly so—"a decrepid rebel of only three centuries: bearing stamped upon her features the history of her career, an offspring of the loose, coarse, and scoffing mind of Luther, and of the cold, harsh, and heartless fatalism of Calvin; stripped of all the glories of a Church, with preachers for priests, superintendents for bishops, consistories for synods?.....Their whole episcopate is Protestant to the core, bark and pith, root and bough—all eaten into, and hollowed, and hopelessly destroyed by the same canker-worm; *it is useless to hope for Catholicism from it."—Tablet.*

PROTESTANT MISSIONS IN THE EAST.

It is a subject of very painful reflection with many thoughtful Christians, that after all the display of zeal the last fifty years have evinced towards the subject of missions, comparatively little has been effected. Numbers of amiable, patient, industrious, single-minded men have left their homes, chosen a sphere of duty in the midst of hardships and difficulties, and, unknown to the world, have nobly done their part in the Christian cause: and yet what has been gained? The heathen have seen them come, have heard the sound of their discourses, have benefited by their charities, have learned to regard them as kind and benevolent friends: *but on their death all is gone.* The heathen multitude have been touched, as it were, but *not* gained, moulded, settled, and grafted into the religion. That this is a plain and sad matter of fact, I think scarce even an enthusiast will be hardy enough to deny; indeed, it is what is mournfully enough confessed—as a perplexing and disheartening truth, by many who wish it were otherwise, and pray that the heathen might become partakers of the same mercy with themselves. Is there not then some cause? Is there not some *fatal flaw* in our present mode of carrying on the work? In a word, is the system and method adopted—the *true* one? Let a missionary, for instance, leave this country upon the present system, earnest and resolved, knowing to what labours he is called; let him select his own station: let him establish himself with his printing-press and assistants: let him continue his whole life faithfully labouring; and what, after all, is gained? Take the instance of Schwartz. The chief missionary dies; the few converts and subordinate lose their only bond of union: the establishment comes to nothing; *the whole falls to pieces,* as a piece of burned lime on being exposed to the air. And supposing his life to be long spared—which it seldom is, his success consists *only in forming personal friendships rather than converts;* and it is a question, whether he could transfer his flock to a stranger, with whom they were not personally acquainted, without *putting their faith to a very serious risk.* In all this there must be some deep-seated cause or causes; for Christ's word is with power, and His name was not wont to be used in vain by his servants who formerly spread His religion; neither is His holy name now less powerful than it used to be, for with Him a thousand years are but as one day. There must, therefore, be some fatal flaw in our system: for although they have wanted neither patience, labour, nor zeal, missionary labours of *modern* times amongst us have proved barren—to an extent truly deplorable. *(Formby's Visit to the East, p. 160. Burns. 1843.)*

MISCELLANEA.

A Correspondent says that the Rev. Mr. Sibthorp is meditating, if he have not already decided, upon another move into the bosom of the Roman Catholic Church. Since his recent alienation, or, as some assert, his abjuration of the errors of Popery, an active correspondence has

been carried on between the rev. gentleman and Dr. Wiseman, and other priests at Oscott College, where Mr. Sibthorp is expected in a few days. He denies in his letters that he ever left the Roman Catholic Church, although he pleads guilty to having been absent "without leave," and to having given cause of great scandal to the enemies of the "true faith."—*Herald.*

CONVERSIONS.—In the Catholic Church, St. Mary's parish, Drogheda, on Wednesday morning, a native of England, and therefore a Protestant, named John Coates, was received into the "one fold." His profession of faith was made before the Rev. Mr. Gogarty, and a considerable number of persons who were highly edified by the pious demeanour of the newly-regenerated. In the same church last week a respectable female, whose parents reside in this town and are still Protestants, made profession of the Catholic faith before the Rev. Peter O'Reilly, of the same parish.—*Drogheda Argus.*

PRACTICE OF IDOLATRY.—We flatter ourselves that no one will suspect us of insincerity on this subject, as no one can deny our opportunities of knowing the truth. We say, then, deliberately, that any man must be mad, or a liar, who charges the Catholic Church in England with the practice of idolatry—with the practice of paying Divine honour to any being or thing other than God. We say "in England," not as having any doubt of the Church in other countries, but because we are speaking here only of our own personal experience. Moreover, we have often tried to form some conception of the state of mind which could render it possible for a person really believing and knowing what is implied in the doctrine of transubstantiation, also to believe and practise idolatry; but we have never succeeded—so all-but-impossible does it appear to us. We say, further, that since we (unworthy) have entered the Church, we have been making discoveries in another direction. We have found that instead of being too lavish, the English Catholics are far too niggardly in their use of those touching devotions, and those means and instruments of devotion which the Church encourages for the edification of her children; far too infrequent and distant in their addresses to the Saints, and to the Blessed Mother of God in particular—(whose name and titles it is a happiness even to write)—far too cold in their use of images and the sensible aids to worship. The notion that in a Catholic Christian these things lead to idolatry, or are in any way connected with it, is nothing better than a wild whimsy, proceeding from that cold, harsh, sour, soddened, bottomless, repugnant, and repulsive fanaticism, which calls itself Evangelical Protestantism. Idolators, Mr. Faber? because we are devout to Mary and use images? Why, we are not half idolatrous enough. We haven't half enough of Mary-worship and image-worship. We should be much better Christians if we had much more of it. But we are a perverted race; chilled down almost to freezing point in this ice-pail of Protestantism. The dreadful contagion of scepticism everywhere around us has bred a pestilence in our flesh, and wasted the very bones and marrow of our faith. We are afraid of loving Christ as we ought in the Sacrament of the altar; and not loving Him, how can we love His Mother, His Saints, and the images and memorials of things hallowed for His sake. Idolators! We haven't heart enough, or blood enough in our torpid veins to become idolators. We haven't the making of one idolator in a hecatomb of us. There is rather too much of the Sadducee in our composition. We strive to be correct, cold, and formal. To *idolise* is a term of hearty affection. We *dare not* idolise anything; how, then, can we be idolators? No, no; the man who pretends he has smelt out idolatry among the Catholics of England, may next boast of his discoveries in the articles of pigeons-milk and strap-oil—two things which school boys are sent to purchase on April fool-day.—*Tablet, Nov.* 18, 1843.

ST. GEORGE'S CATHEDRAL.—"When we look with pain on the mean buildings which the Establishment are raising up, the universal feature of which is cheapness, we see a splendid temple has been raised in the environs of the metropolis, which is not equalled by any church built since the Reformation, which, with the presbytery and schools, will form a truly ecclesiastical group, and evince that ages of persecution and obloquy have not annihilated the spirit of church-building in the professors of the ancient faith. And when we reflect that voluntary offerings alone, without aid from the Government, or from rates wrung from the unwilling pockets of Dissenters, have sufficed to rear the pile; and when we hear further that another equally spacious structure is about to be built in another suburb, it will be seen that the ancient spirit of church building which led to the construction of the thousands of glorious piles in our land, though obscured and depressed, is not entirely extinguished."—*Gentleman's Magazine,* Oct., 1843. So much for the Protestant; now for the Catholic view of the question:—"In the days of faith, ancient London contained within its walls a population of about 200,000 souls, and this population erected and upheld ninety-seven parish churches, a vast cathedral, and numerous collegiate churches, besides many colleges, monasteries, convents, hospitals, and chantries. It is computed that the Catholic population of the metropolis amounts to upwards of 200,000, and yet, with shame be it written, they cannot erect one parish church, but suffer a magnificent temple to remain without pinnacles or spire, without a tower or bells, with windows unglazed and floor unpaved, rather than contribute a few shillings for so glorious and holy a purpose. Many probably think that the finishing of St. George's Church is a matter that exclusively belongs to those Catholics who reside on that side of the water; but such is not the case. It is not the affair of a locality—it concerns the entire metropolis, and no Catholic should cease to contribute till he sees the spire surmount the tower, the cross the spire, and the cock (emblem of St. Peter's fall) the cross, that all within sight, from the Surrey hills to Hampstead, and from Greenwich to Harrow, may be warned that, unless they watch and pray, they will be sure to fall into temptation."—*Orthodox Journal.*

WESTBROMWICH.—On Sunday, Oct. 29, 1843, the Sacrament of Confirmation was administered

in the church of St. Michael, Westbromwich, by the Right Rev. Dr. Wiseman, to eighty persons, the majority of whom were adults, who through the goodness of God and the untiring exertions of the beloved incumbent of this place, had recently embraced the Catholic faith. Before the administration of the holy rite, his lordship addressed the recipients in a truly eloquent and apostolical manner. In the evening the Right Rev. Father in God addressed a large and respectable congregation. There were present many Protestants and Dissenters, whose attention to the learned bishop's powerful discourse was intense. On Tuesday last a tea meeting was held in the Catholic School-room, which was numerously attended. There were present the Hon. and Rev. Mr. Spencer, Dean of St. Mary's College, Oscott; the Rev. G. Bent, the esteemed pastor of Westbromwich; the Rev. Mr. Fox, of Walsal; and the Rev. Michael Horgan, of Dudley. Several excellent addresses were delivered during the evening. The object for which the meeting was held, was to obtain means to assist in the erection of a beautiful-toned bell, which has recently been purchased by subscription: it was made by Mr. Blewes, of St. Bartholemew-street, Birmingham, and was obtained at a very reasonable charge. The increasing duties of our pastor have induced the Catholics of Westbromwich to raise a handsome sum of money, which they have presented to the rev. gentleman for the purchase of a horse.—*The Tablet, November* 11, 1843.

Dumfries.—On last Wednesday week, All Saints, the Catholics here were truly happy to see the Duke of Bordeaux kneel among them, before the altar of the Most High. His Royal Highness and suite, the Duc de Levis, Admiral Villaret de Joyeuse, Monsieur de Berraude, and attendants, left the Duke of Buccleugh's Castle, Drumlanrig, at an early hour, arriving in Dumfries, sixteen miles distance, about nine o'clock. At the church door they were met by the Rev. Wm. Reid, and conducted to the seat of M. C. Maxwell, Esq., of Terregles. All classes were highly edified by the example, and very much pleased with the appearance of the Royal Duke. After Mass they set off immediately, as we understand, for Alton Towers. —*Ibid.*

Synod of the Catholic Prelates.—The Catholic Archbishops and Bishops of Ireland commenced their annual synod in Dublin on Tuesday last. The attendance has been most numerous, only three or four very infirm prelates being absent. Matters of considerable importance, it is expected will be discussed and adopted at this meeting.—*Tablet Correspondent.*

Consecration of the Right Rev. Dr. M'Nally.—On Sunday last the solemn consecration of the Right Rev. Dr. Charles M'Nally, late Prefect of the Dunboyne Establishment, of Maynooth, took place in the Catholic church of Monaghan. So early as ten o'clock the church was filled to overflowing with the bishops, clergy, and laity, from that and the surrounding counties, presenting a truly-interesting appearance. At half-past ten o'clock his Grace the Primate of all Ireland, the Most Rev. Dr. Crotty, accompanied and assisted by the Right Rev. Dr. Higgins, Bishop of Ardagh, and the Right Rev. Dr. Browne, Bishop of Kilmore, proceeded to the solemn act of consecration. The consecrating bishop, and the bishop elect, had been fasting from the day preceding. The church was fitted out with the usual cross, candlesticks, credence, holy water vessels, aspersorium basin, water, towel, bread, censer, censer-boat, &c. &c. The Bishops were clothed in the pontifical vestments, and the solemn ceremonial, as prescribed in the Roman Pontifical, was strictly observed. The Right Rev. Dr. Cantwell, Bishop of Meath; the Right Rev. Dr. Denvir, Bishop of Down and Connor; the Right Rev. Dr. M'Gettigan, Bishop of Raphoe; and the venerable Bishop of the Diocese, the Right Rev. Dr. Kernan, assisted on the occasion. After the apostolical letter of his Holiness was read, and the examination and responses of the newly-appointed bishop over, the consecration was proceeded with, when the newly-consecrated prelate passed through the church to impart to the thousands assembled his solemn benediction. The scene was touchingly sublime. In the evening the Right Rev Dr. M'Nally entertained the primate, the bishops, and the clergy, to a splendid dinner, in the hotel of Monaghan, which was supplied with everything, and in the most admirable style. A letter from the illustrious Archbishop of Tuam was received, in which his grace stated, that although he had taken his seat in the coach in order to be present on this interesting occasion, yet, when about to depart, the unexpected death of a very dear friend prevented his enjoying that great pleasure.—*Tablet Correspondent.*

On Sunday last, the Most Rev. Doctor M'Hale, Archbishop of Tuam, held an Ordination in the Cathedral, and conferred the order of priesthood on the Rev. Mr. O'Maley, and the order of subdeacon on the Rev. Mr. Waldron. His Grace was assisted in the ceremony by the Rev. Messrs. Flannelly, M'Evily, and O'Regan.—*Tuam Herald.*

Waterford.—The Sisters of Charity, Waterford, administer relief every week to 140 sick and starving families. They distribute 16 tons of coal, 3½ tons of oatmeal, 2½ tons of straw, 1127 cwt. of potatoes, 4630 gallons of broth and bread, 22 pair of blankets, 820 articles of clothing; besides expending in small sums 60*l.*—*Freeman.*

The sums expended by Government in support of the Anglo-Irish Church amount annually to 1,749,818*l.* 11s. 1d.; to Protestant Dissenters, 878,73*l.* 9s. 2d.; to the Church of Rome, 365,007*l.* 1s. 2d.

Propagation of the Faith.—It is consoling in the highest degree to find, notwithstanding the great poverty prevalent in Ireland, that the collections, &c., in favour of the Association for the Propagation of the Faith for the month ending Monday last was 700*l.* The unceasing charity of our impoverished people is unparalleled, and ought to stimulate those of great and prosperous nations to augmented efforts in favour of this thrice-hallowed institution.—*Ibid.*

The Dublin Catholic Institution.—This establishment continues to receive the aid which it so eminently deserves. Indeed, we should be surprised, if, when it is generally known, there be one Catholic in Dublin who will not become

a member of it. To have the most solid, pleasing, and interesting news daily, the use of a good library and most convenient rooms, for three-halfpence a week, or fourpence a month, is a thing scarcely ever known before. There is another reason why we desire all Catholics in and near the metropolis to aid this institution, and that is, because the clergy who have so kindly promoted its welfare have thereby given a practical proof of the falsehood of the vile Orange charge, that "they wish to keep the people in ignorance."—*Ibid.*

THE SOVEREIGN PONTIFF—THE LIBERATOR.—His Holiness the Pope has directed that prayers be offered up every day, in the Pontifical Chapel, for the safety, long life, and success of Ireland's Liberator.—*Freeman.*

FRANCE.

THE CARDINAL NUNCIO AND O'CONNELL.—A correspondent of the *Dublin Pilot* at Paris, writes as follows:—"Before I left England, in the latter end of August, I saw in many of the Tory papers attacks made upon the Pope and Catholic religion, on account of the revival, at Ancona, of some old edict against the Jews, but not having seen or heard any thing about it for nearly two months, I was in ignorance as to what had become of it, and being here at the fountain-head of all European intelligence, I was determined not to leave it until I would make inquiries on the subject, and for that purpose I waited upon the Rev. Mr. M'Sweeny, president of the Irish College. That gentleman had only lately returned from Ireland, and was unable to give the desired information; but he advised me to seek an interview with the Pope's Nuncio, whom he thought would receive me most kindly, when he understood my object to be to contradict, through the press, and from the most authentic source, the charge of persecution that was made against the head of the Catholic Church. I accordingly called at the residence of his eminence, in the Rue Saint Grenuelle, Saint Germain; and half-past nine on the following morning was appointed for the interview. I was punctual in attendance, and was not kept more than a minute in waiting, till I was ushered into his presence. He is a most benevolent-looking man, and has a resemblance to Father Mathew. He was dressed in a stuff surtan, and had a gold chain about his neck, from which a cross, set with precious stones, was suspended. There was an air of simplicity about the place, in perfect accordance with the meekness and humility of its possessor, and very unlike the noise and bustle at the British embassy, where I had been the previous day getting my passport viséd. I was never more kindly received by any person, high or low, either at home or abroad, and when I explained the object of my visit, he highly applauded the motives which prompted it, and, in language most emphatic, replied that there was no such thing in these days as persecution on account of religious opinions, and that so far from his Holiness having revived the edict in question, he had totally cancelled it, and that I might state so in the newspapers with which I was connected. He then asked me if I had heard any news from Ireland, or was it likely that the prosecution against O'Connell would be followed up. I then replied it was not likely, but certain. Well then, said he, he will never be condemned. All Europe knows that he has violated no law. I said that that was quite evident, but that he had in Ireland a bad species of Protestants, called Orangemen, of which the jury would be composed, inasmuch as the government had the appointment of the sheriff, the sheriff had the selection of the jury, and that when a Catholic came to be tried before such juries, he was sure to be found guilty, no matter how slight the evidence, or confounded the charge might be. His eminence turned up his eyes to heaven, and exclaimed, 'God help the poor Irish! God will protect O'Connell, for he has truth and liberty on his side—he has always been the apostle of peace.'"

THE CATHOLIC CLERGY IN SPAIN.—Look at Spain: where is there a population more inclined to cherish its parish ministers, or a spiritual body more indefatigable, exemplary, or successful than the country clergyman of Spain in the discharge of his duties to all parishioners who require his good offices to mind, body, or estate?—*Times.*

SOUTHERN AFRICA.

CAPE TOWN, Sept. 2, 1843.—You will remember the animadversions upon the Chief Maqcomo, which gave so much offence to his Missionary Friends. This Man, alternately an Independent and a Wesleyan, they used to praise for coming to Meeting and bringing his *Wives* with him, as a devout Convert should! It now appears from the *Cape Frontier Times*, of Wednesday last that this hopeful Christian has been publicly employed, almost under the Guns of Fort Beaufort, in burning to Death a poor Kaffre Wretch by a slow Fire, on a pretended charge of "Witchcraft!" The Fortress where this abominable deed, "to the everlasting Disgrace," as the Editor justly remarks, "of the British Name was committed, is, you will remember, the very same which I have so often mentioned *a propos* of the sufferings of the hundreds of Catholics in its garrison, to whom the Secretaries of State, Whig and Tory, have determined, for so many years past, to deny the consolations of their own religion, while at the same time they pester and torment them with the Offices of Swaddlers in red Coats and black. There are at this moment nearly Thirty Institution for "Christian" Instruction, Churches, Chapels, and Schools, according to this day's *Commercial Advertiser*, all belonging to Protestants, between the Fish River and the Kei, and the numbers of Men, Women, and Children who attend present many thousands." Attend? in what manner? To hear the preaching? Maqcomo attends, and yet he has wives, and burns Kaffres!—*Tablet.*

WESTERN AUSTRALIA.

A letter just received by our Dublin Correspondent from a Catholic at Perth (Swan River) in Western Australia, states that there is a great want of Catholic clergymen in that most distant mission.—*Tablet.*

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CATHOLIC HERALD.

"*One body and one spirit—one Lord, one faith, one baptism.*"

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THE DOUBLE WEIGHTS AND MEASURES OF PROTESTANT CONTROVERSIALISTS.

Under this head, in a previous number, we directed the attention of our readers to the inconsistency of which Protestants are guilty by adopting, in their disputes with Infidels and Atheists, the very principles of argumentation which they impugn in their controversies with Catholics. The matter well deserves the consideration of every sincere Christian, and we therefore propose, on this occasion, to illustrate our former remarks, by a few additional quotations from an author of very great repute among Protestants.

It ought to be obvious to every Christian, that as Christianity is pure and unsullied truth, it cannot be necessary to rest its defence on false or inconsistent principles; and it is equally clear, that Protestantism is not true Christianity, but an adulteration or mutilation of it, if, in order to support itself, it must lean on contradictory principles.

Were we to affirm that *the Scriptures without note or comment* should be circulated among all classes of men, even the unstable and unlearned, among Heathens as well as Christians, and that the written word alone *is not only a safe and easy, but the only rule of faith and morals for the ignorant as well as the tutored mind*, we would be merely repeating the assertions of Protestants. That the letter alone of Scripture, therefore, is sufficient of itself to instruct unto salvation, every one who can read it or hear it, is a Protestant principle, zealousy and constantly insisted on by Protestant writers in their attacks on the Catholic Church. But let us hear the principles which one of their greatest Champions adopts in proving to infidels the inspiration of the apostles. We quote from *Horne* (Appendix No. 2, vol. 1. p. 477.)

"The Spirit was to assist their memories, in such a manner, that they should have a perfect recollection of whatsoever Christ had said to them. This assistance of the Spirit implied, not merely recalling to the view of their minds the things which Christ had spoken, but also the enabling them to understand those things *rightly*, without that confusion and misapprehension, which Jewish prejudices had occasioned in their ideas, when they first heard them. *Unless they were led into such a perfect understanding of the things they were enabled to remember, the bare recollection of them would be of little use*, nor would the Spirit act according to his office of leading them into all truth, unless they were enabled by his influences, *properly to understand the truths which Christ himself had taught them.*" What will our separated brethren say to this? The apostles were instructed by Christ himself, *but the recollection of all that Christ had taught them would have been of very little use*, had they not been enabled *by a particular and special inspiration of the Holy Ghost to understand rightly* what they had heard from him; and if this be true of the apostles who lived and conversed with the Redeemer, who spoke the same language and were brought up in the same rank of life with him, how much more *necessary is a special inspiration of the Holy Ghost* to enable those who speak not the original language of the scriptures, to understand them rightly? Is it not infinitely more difficult for the great mass of Protestants in our days to understand rightly the meaning of the written word of Christ, which descends to them through so many translations, than it was for the Apostles to understand what they recollected to have heard him preach verbally? The various modulations of a speaker's voice, the emphasis laid on particular words, his gesture, and even his looks, enable his hearers to understand many things which would be very obscure to a reader of the same discourse; and yet we are told that the apostles of Christ, with all the advantages of hearers and fellow countrymen, were not half so well able to understand their Master's doctrine, as Pro-

testants are after the lapse of 1800 years, with all the disadvantages of readers and foreigners. Who would believe it?—*Credat Judæus Apella, non ego.* Is every Protestant, therefore, who reads the Bible, under the special inspiration of the Holy Ghost while he reads it? Are the Presbyterians under that inspiration, and the Church of Englandmen, and the Quakers, and the Socinians, and the rest? If we admit any, we must admit all to be inspired, and yet, strange to say, *they cannot agree among themselves*, like the apostles in understanding the words of Christ rightly. Such are the conclusions to which we are led by the inconsistent and contradictory principles alternately advocated by Protestant writers. We have still another very valuable quotation to make from the same page of the same Protestant author to prove that the weights and measures of Protestant Controversialists are both false and double.

"The Holy Spirit," says Horne, "under whose teaching they (the apostles) were to be thus instructed, was *to abide with them for ever*, as the Spirit of truth, guiding them into all truth, teaching them all things respecting the doctrine of Christ which they were to communicate to the world. These important promises of the effusion, assistance, direction and perpetual guidance of the Spirit with the apostles, *were most certainly fulfilled in all their extent and meaning.* They were promises given by Christ himself, the great and chief Prophet of the Church; and to entertain a doubt of their *most complete accomplishment, would be to impeach the veracity and mission of the Son of God, and to admit a supposition, that would strike at the truth of Christianity in general.*"

This is plain, cool, deliberate language which recommends itself to the mind of every sincere Christian, by its good sense as well as by its accordance with a true notion of the Redeemer's attributes, and we entreat our Protestant friends to reflect on it. Must not *all the promises of Christ* be alike fulfilled, whether they were made to the apostles, or to the Church founded by them, or to both inclusive? And if to entertain a doubt of the most complete accomplishment of the promises made to the apostles would be to impeach the veracity and mission of the Son of God, are not his veracity and mission equally impeached by doubting of the most complete accomplishment of the promises made by him to his Church? And yet do not Protestants say that the promises of security from error and hell's gates, which Christ made to his Church have not secured her from error nor from hell's gates? Is it not asserted by Luther and in the Protestant Book of Homilies (of the Church of England) that for 800 years and more, all Christendom, the whole Church of Christ, was sunk in idolatry, and is not this alleged fact assigned as a reason for framing a new creed and a new Church, whose duty it would be to protest against the old one?

All this cannot be denied, but neither can it be denied that Christ said to the apostles and their successors (Matthew c. 28, v. 26.) "Behold I am with you all days *even to the consummation of the world;*" and again (Matthew c. 16. v. 18.) "And I say to thee, that thou art Peter, and upon this rock I will build my church, *and the gates of Hell shall not prevail against it.*"

These, like all the promises made to the apostles, are given by Christ himself, the great and chief Prophet of the Church, and in the language of Horne, to entertain a doubt (as Protestants do) of their most complete accomplishment is to impeach the veracity and mission of the Son of God, and to admit a supposition that strikes at the truth of Christianity in general.

PONDICHERRY AND CHINA.

The Bishop, Vicar Apostolic at Pondicherry, writes to His Grace, Dr. Carew, that he convened a Synodal Meeting of the Clergy of His Lordship's Vicariate lately at Pondicherry, at which, besides the Rev. F. Bertrand, the Superior of the Jesuit Missionaries of Madura, twenty-five European and three Native Priests assisted. His Lordship also adds that he had lately received a letter from Bishop Perocheau, Vicar Apostolic of Sutchuen in China, dated 1st September, 1843, who states that in the course of that same year, twenty-two thousand two hundred and ninety-two infant children of infidel parents had been baptized, when they (the infants) were dangerously ill. Of this number thirteen thousand seven hundred and ninety-nine died after Baptism, and are now happily in Heaven, praising God and praying for China. A Society called the ANGELIC, has been formed lately in that Vicariate. It consists of persons appointed to baptize, some of whom travel continually from one district to another, and others remain stationary. Divine Providence has deigned to give an abundant blessing to the holy Bishop's labours.

CONVERTS.

Since last week an English woman, a Protestant, was received into the Church. An Englishman of the same persuasion came forward of himself and expressed his determination to embrace Catholicity. He had for some time an opportunity of conversing with a well informed Lay person, and was thus happily gained over to the truth.

MADRAS—MISSIONARY ARRIVALS.

We are happy to announce the safe arrival at Madras, per the "*Lady Flora,*" of the Rev. Messrs. Fennelly and Walsh, with a considerable number of Ecclesiastical Students, Nuns, and Christian Brothers.

This is the third Missionary party which the *Lady Flora* has conveyed to Madras, and we trust that the services which she has thus rendered to religion, in the way of business, will merit for her the blessing of good fortune and prosperity to the end of her career. The Rev. Mr. Fennelly, we understand, is brother to the Right Rev. Dr. Fennelly, Vicar Apostolic of Madras.

We learn from letters just received, that the Rev. C. Murphy has been removed from St. Thomas's Mount to Secunderabad, and that the Rev. P. Gannon, late Officiating Chaplain to H. M.'s 57th Regiment in Fort St. George, Madras, has been appointed to the station of Arcot.

Two more zealous, more efficient and amiable Clergymen, we believe, there are not in India, than the Rev. Mr. Gannon and the Rev. Mr. Murphy, and we hope that their Missionary labours will be no less singularly blessed by Providence, in their present respective localities, than in their late Missions, where the happy fruits of their zeal and unremitting exertions have been so abundant.

Under other circumstances their absence from Madras, St. Thomas's Mount and Poonamallee, would be painfully distressing to religion in these several Missions, but the late arrivals by the *Lady Flora* will enable the good Bishop to provide, as before, for the Missionary wants of these places, while the Missions at Arcot and Secunderabad will be greatly benefitted by the aid of new or additional resources. Thus does our good God provide in his own good time for the wants of his Church; and thus are its branches daily extended and its growth developed, till like the mustard seed, it becomes a tree in every soil where our holy faith is once sown.

The following letter is from the same pious and talented gentleman, whose letters to his Protestant Friends in Europe, which have appeared in the *Herald,* have excited the attention and admiration of the Catholic Community in Bengal.

Madras, Feb. 8, 1844.

My Dear Lord,—Your Lordship will I am sure experience the feelings expressed by St. Paul, "if one member glory, all the members rejoice with it," for this is only exclusively applicable to the holy Catholic Church, when you learn that we have to 'glory' and to 'rejoice' that the Rev. S. Fennelly and his religious party of one Priest, two Nuns, 3 Postulants, 3 Monks, and 3 Students arrived safely on Sunday, the 4th instant. We again on this side of India hope soon to have to recapitulate in our turn this Christian fellow-joy, when we hear of the safe landing of your Lordship's *Volunteers,* the Right Rev. Dr. Olliffe and his party of religious, and who are by this time singing the Lord's Hosannas on the high waters. How beautiful indeed and heavenly is this universal sympathy in the Catholic Church, for whether it is a cause of sorrow or of joy, it reverberates through all her wide veins—she feels it in every core. The *heavy,* and so *heavy* that it seems to have taken four years to have reached us—tidings of the one hundred martyrs of Corea, has ere this resounded through the far off woody wilds of America; it has been by this time related behind the '*Rocky mountains,*' how the aged Patriarch—the holy Bishop Jenbert, and the glorious Priests Chastan and Maubant of Corea commingled their blood with the 25 decapitated confessors, the pure and martyred virgins, and the 4 '*innocents*' of 12 years of age. So she rejoices in her lamentation, in the glory of these late martyrs, as she does while she counts her thousands of Neophytes in China, in the South Sea Islands, and elsewhere. She alone indeed *plays truly* upon the *Harp of David,* and may say with him, "*O ye sons of men, how long will you be dull of heart!' why do you love vanity, and seek after a lie?*" I find, my dear Lord, I must yield the palm to your country, I thought once (as you may remember) *my own* was the *best,* but alas! when I view her as the *Greenland* of *Christendom,* it makes me mute, yet, thank God, the *ice* is lately broken, the thick and dark mist, which has so long covered her mountains and rocky shores, is gradually giving way to the bright sun of truth. Oh! may she in this shattered state—in this vapoury and fluctuating form—float towards the *congenial south,* and return like the prodigal son to the one fold of Christ, but your Lordship's glorious land, *Green Erin,* sends out her good Missionaries and the *devoted handmaids* of religion to labour in this far distant portion of the Lord's vineyard, notwithstanding she is writhing under the hand of oppression and persecution. I often wonder how the Protestant can contemplate this, and not be struck, as indeed he must, if not with religious envy, at least with admiration and astonishment, in observing the noble disinterestedness, which actuates these devoted bands of Christ; he sees others come out to better their worldly condition, and Protestant Missionaries under

a certainty of a handsome and often lucrative provision, but the good and zealous Catholic Priest alone, with the *heroic* and heaven-inspired Nun, the devout and humble Monk, and the ardent and talented Catholic Student, braves ocean, clime, and distance, without a thought of *self*, but trusting their subsistence to that Christian charity which, like the pure dew-drop falls, upon them as it were imperceptibly, when darkness reigns around—when error, bigotry, calumny, and venality vainly conspire against them. I have been informed that the Rev. Mr. Walsh, one of the new comers, is to be appointed to St. Thomas' Mount. Apropos of *the Mount*; the wants of the mission in the interior called for the services of the two clergymen who lately occupied that important post, the Rev. Cornelius Murphy, and the Rev. Patrick Gannon; they left about the 20th ultimo; I need hardly remind your Grace that these two young divines received the unction of the Holy Orders through your Apostolical hands, and fruitful indeed has been the blessing, for those young vines of the Church of Christ have produced glorious fruit, and they are now gone to spread the same holy seed in the distant provinces. Mr. Murphy went to the Mount in February 1842, and Mr. Gannon some seven or eight months ago. From that period to their departure they received into the Catholic Church 66 Protestant Converts, Europeans and East Indians, 7 only being under three years of age, and 47 native heathens; this does not include the converts, made at Palaveram and the adjacent villages, so it may be said with safety they have 200 converts in all. No doubt, the greatest number were made by Mr. Murphy, but Mr. G. also justly comes in for his share of the glory, which is reserved for them in heaven; when I write of one, I write of the other; they both seem to have been cast in the same mould of spirit, brothers truly in Christ, humble, pious, zealous and devoted to their people; the envy of the *Saints*—the pride of their congregations; even honest and sincere Protestants could not but admire their virtue, and the ardour with which they sought the good of their fellow creatures, for in them the good qualities of the Pastors of the people were beautifully developed, and corresponding virtues were edifyingly reflected back by the reciprocal conduct of their flocks. It is true the stimulus was not wanting; petty persecution and unchristian bigotry tended to unite the Pastor and his people more closely, as the appearance of the *wolf* does the shepherd and his flock, while, at the same time, it helped to open the eyes of honest and truth-seeking Protestants to the beauty of the Catholic Church; when, however, it is considered that the number of European and East Indian Protestants within their range did not exceed 600, according to the statistics taken in June, 1842, and of Catholics of all grades 1128, their success may be considered a glorious triumph of truth over error; a most productive harvest, notwithstanding the barrenness of the soil around, and no doubt the new labourers will cultivate it with equal care and success. Long ago the grateful and pious people presented to each of the Rev. Gentlemen alluded to, a splendid gold chain and medal, and when they left, bestowed upon them a still more valuable gift, their fervent blessings and thankful tears. So may the Pastors of the Catholic Church and their people ever live together and separate—as separate they must, one way or the other. But I have to beg your Lordship's pardon for thus indulging my feelings, at the expense of your precious time. Begging to be *remembered* by your Grace, I remain, with the deepest veneration and sincerity,

Yours very truly,
C. A. C.

N. B. The enclosed affecting and tender expressions of grateful affection could only emanate from Catholics, and be produced by the soul moving spirit of the Catholic faith—it breathes the genuine warmth of our holy religion. The bold soldier writes to his Pastor, as a dutiful child writes to a loving parent. It has fallen in my way, and I send it for your hebdomadal Journal, the *Herald*. I understand the '*Farewell*' between Mr. Murphy and his people was like the departure of the dearest member in the family for a far distant clime. I saw the *good Pastor* in tears! so tender and deep rooted is the link which true religion entwines round the minds of her votaries—*vox populi, vox Dei!!*

Fort St. George, 27th January 1844.

From the T. A. Society and Roman Catholics of H. M. 57th Regt. To the Revd. Patrick Gannon, St. Mary's Seminary, Madras.

Revd. Dear Sir,—With sorrow we heard you announce your intended departure from amongst us, you, whom we so long affectionately looked upon as our Spiritual Father and Director; by our tears only could be told what passed within us, on hearing your tender farewell.

We part with you, Rev. Father, with the sincerest and deepest regard, but with the assurance that you will remember in your prayers your spiritual children in the 57th and the Society (of Temperance) you were so instrumental and zealous in forming among us. Go, Revd. Sir, it is God's will, and we

trust for his greater Glory, that you are to separate from us, and may the blessing of the Almighty attend your ministry, in the discharge of the duties you are called to perform, in your newly appointed charge. Receive, Rev. Sir, the heartfelt humble thanks of your poor but grateful Countrymen, for the arduous and tiresome duties you performed for them, and be assured, Rev. Father, that the Prayers of your children shall be unceasingly offered, that your portion in the next life may be with those who instructed many unto salvation, and who shall shine like stars in the firmament of Heaven for all Eternity. Farewell.

With the approbation of the T. A. Society and Catholics, we remain, Rev. Dear Father, your very gratefully humble servants.

(Signed.) Sergt. E. Hudson,
L. E. Corp. D. Curtis
Pt. W. Jackson.

LETTER No. IX.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,

The terms '*Catholic*' and, '*Protestant*,' are not synonymous, but contrarieties,—this may be more clearly seen by an illustration or two. Let us suppose that a Roman Catholic stranger were, in one of the large towns in England, to ask a respectable citizen, be he Roman Catholic or Protestant, "which is the Catholic Church, or Chapel", would he not be at once directed to the place of worship of the Church of Rome, and were twenty more such strangers to ask the same question, they would be shewn alike to the Catholic Church. Each might be guided to a different Chapel, but they would all hear the same doctrine, and meet with the same form of worship. Let us, however, change the case, and suppose these strangers to be Protestants; would it not be utterly absurd in them to ask, "which is the Catholic Church," if they were seeking for the Protestant one; for assuredly, they would be directed to the Roman Catholic Church, were they to inquire for theirs by such a name! -How, therefore, must they put the query? Is it by asking, "which is the Protestant Church?" Why, if they were to put it in this form, the Presbyterian might be directed to the Lutheran Chapel, the Churchman to the Independent, the Anabaptist to the Methodist, the Quaker to the Unitarian, and so on. The Protestant then must not only in such interrogation exclude the word "*Catholic*," because it infers *one Church, one belief,* and *one* worship, but he must designate his particular Church by its distinguishing Christianity, as a Lutheran, a Wesleyan, a Socinian, a Presbyterian, &c. This is one illustration of the term Catholic and Protestant. Let us have another exposition of it. Suppose a person were to ask twenty different Protestants of what religion they were, the first might answer, I am a Lutheran, the second a Church of Englandman, the third, a Calvinist, the fourth, a Unitarian, the fifth,—but enough, ask the same question of one hundred, ah! were it possible, of a million of the members of the Church of Rome, and one and all would answer you, "*I am a Catholic*," our Christianity is *one*. So, St. Pacian beautifully described his religious title, about 1400 years ago, to the Seperatists of his day. "Christian is my name, Catholic is my surname." Let us put this question again in another shape. Let a Protestant ask, "which is *the house of God?*" If the person questioned, happened to be a Calvinist, would he point out the Lutheran Church to him as such? No. Were he a Church of Englandman, would he point out the Baptist Chapel to him as such? No. Were he an Unitarian, would he point out the Methodist Meeting house to him as such? No. Were he a Ranter, would he point out the Quaker's place of worship to him as such? No. For each would of course point out his own particular place of worship to him as the true house of God, and thus the inquirer might put the question to fifty Protestants professing opposite doctrines, and yet not find out what he would consider to be "the house of God," his own special Chapel. The question, however, is perfectly legitimate and conformable to the word of God, but not applicable or suited to Protestantism. Let a Catholic put the same interrogatory to as many Catholics as he may think fit, and he will *by all* have the Catholic Church pointed out to him as "the house of God." How characteristic of the Church of Christ, then, is the word "Catholic;" how beautiful and striking is this mark of her *oneness!* Go to America, and the red Indian of the West will point out to you the Church by that universal name. Come to India, and the simple Hindoo will show to you her tabernacle. Travel to Africa, and the poor negro will lead you to her place of worship. Venture to China, and you will find the *cross* planted there upon her temples: and take a voyage to the islands in the South Pacific Ocean, and you will see the once savage cannibal humbly and penitently bow himself before her Altar. She is as the sun to mankind; each nation and tribe knows Her by its own peculiar language and idiom. She is one in name and one in doctrine. She is, "as a mountain on the top of mountains,

that all nations may flow unto her," Isa II. 2. She is, as she is described in the characters of the Apostles, "The light of nations" Matt. V. 14. She is, as the inspired prophet describes her, "a path, a holy way, a straight way, so that fools cannot err therein." She is, by her distinctive mark of being one in faith and one in name, so signalised, that the uncivilized and the savage may easily know her for something more than a human institution, and the presence of Protestant sects only makes the contrast more striking. So sensible, indeed, was the *first* Protestant, Luther, of the virtue and efficacy of the title of "*Catholic*," that in translating the Apostles' Creed into Dutch, he substituted the word *Christian* for that of *Catholic*; so did the early Lutherans in their Catechism, and which brought upon them the sarcasm of the celebrated Protestant, Fulke. The Protestants of the present day are, in this respect, as industrious as their progenitors in religion, but the attempt was and ever will be futile. The tree is known by its fruit, the Catholic Church by her universality, unity, visibility, &c., and even were mankind to be so absurd as to act contrary to reason and Scripture and bestow upon you the appellation of "Catholic," what would it avail you? What value is the shell without the kernel!—the casket without the jewel? and how would you be benefitted by the title of "Catholic," without the substance, without your having one faith, one form of worship, and without "unity in the bond of peace?" You would be still as virtually Protestant as you are now. It would not truly be one iota more preposterously absurd in the Church of Rome to take the name of Protestant, then it would be in the other to adopt that of Catholic, each would be so totally at variance with their distinct characters and principles. Not more applicable therefore is the word "Catholic" to the Church of Rome, than that of Protestant is to the religion of the Reformers. The term "Protestant," was admirably chosen, though it is a bitter satire upon the maxims of the Christian religion, for not a word in the whole lexicon could be found so appropriate or universal in its signification of "*Separatist*" as that of Protestant. It signifies not only one who *protests* from the Church of Rome, but one who may, as you profess, conscientiously separate himself from every other received opinion or doctrine. It has no limit. *First Luther* protests alone against all Christendom; then his disciple, Calvin, protested against his doctrine, and Zuinglius against both these. Again the framers of the Church of England protested against their continental brethren, then the Baptists, Unitarians, Quakers, Ranters, &c. entered their *protest* against all these and against each other reciprocally, and this is a practical illustration and definition of the word Protestant. It is an epitome of *Protestation, Separation, Disunion* and *Dissension;* the former begets the latter three, and enmities, contentions, strifes and sects spring from all these. The name Protestant, then, implies a principle, which is diametrically opposed to the spirit of Christianity, it is adverse to spiritual authority, it breaks asunder the bonds of unity, it lays the holy ordinances of God prostrate before human and individual reason, it may embrace or reject them at pleasure. When you compare the import, then, of the two words, *Catholic* and *Protestant*, you cannot but be sensible of the absurdity of your attempting to shield yourselves under that glorious and exclusive title of the Church of Rome*, The *Catholicity* of our respective Creeds then, my dear friends, can stand no comparison. Will you place three hundred and thirty years at most in juxta-position with 1843 years—60 millions or so, of souls, with at least three times the number—a rood with a mile—*fragments* of *contradictory religions, with one universal creed*, and say, *Catholicity or Universality* is on your side? Ridiculous,—*preposterous assumption!!* You must, then, renounce, my friends, even in name that link of the Christian Church *Catholic*, and retain your proper and primitive one of *Protestant*. I invite you, however, to examine with me whether you possess in a greater and in a more perfect degree, than your great rival, other sure and distinctive marks of the Church of Christ, such as *Unity, Apostolicity, Visibility* &c.

—— C. A. C.

FESTIVALS.

Friday, March 1,—Quatuor Tense, Fast. Off. of Passion greater double com. &c.
Saturday, 2,—Quatuor Tense, Fast St. Ceaddus, B. C. d. E. S. com. &c.
Sunday, 3,—2nd of Lent.
Monday, 4,—S. Casimir C. sem. com. &c.
Tuesday, 5,—S. David B. C. d. E. S. 1st Inst. com. &c.
Wednesday, 6,—S Franc. C d. J. S. 3d Augt.
Thursday, 7,—S. Thomas of Aquire C. D. d. com. Ferial
Friday, 8—Off. of the Crown of Thorns, D. N. J. Greater Double com. &c.

* "Though the word Catholic means universal, and our Church is not universal, yet it is no less the Catholic Church. I know it is called Protestant likewise, that is *protesting* against every branch, and even the whole stock of the Catholic Church. I own I don't like the term Protestant, and have been long trying to wash the stain away, but I cannot, and therefore I have come to the conclusion that it is sometimes the one, and sometimes the other, and always both together. Yes, your majesty, I am bound as a successor of the Apostles to tell your Majesty, that our Church is both Catholic and Protestant. I hope the Holy Spirit is with me while I thus speak, and with you while you thus hear, that I may not give, and you take offence." *Dr. Hook, of Leeds, in his sermon before Queen Victoria.*

MADRAS.

THE MADRAS AUXILIARY CATHOLIC INSTITUTE OF GREAT BRITAIN.

We have great pleasure in publishing for general information the annexed report of the Proceedings of the second annual general Meeting of this Auxiliary, held in the Catholic Cathedral Pay School Rooms on Wednesday, January 10th, at 7 o'clock p. m. The Report of the Committee for the past year is, we think, very satisfactory. If the number of Members and Associates be small, it must be remembered that the Madras Auxiliary is but 14 months in existence. We have every hope that the Catholics of this Vicariate will afford their prompt and cordial support to so meritorious an Institution, and co-operate zealously for the attainment of the important objects for which it was established, and which are simply the following:

1st. The exposure of the falsehood of the calumnious charges made against the Catholic Religion.

2nd. The defence of the real doctrines of our holy Faith.

3rd. The circulation of all useful knowledge upon the above mentioned subjects.

4thly. The protection of Catholics in the enjoyments of their religious principles and practices, by the removal of every obstacle which may occur to prevent Catholic soldiers and sailors, their wives and children, and the inmates of Hospitals and Prisons from possessing the full and unfettered freedom of their worship; the vindication of the rights of all classes of Catholics, and particularly those of the poor, to every privilege to which they are legally entitled; and the redress of every grievance to which Catholics, *as such*, may be subjected.

It is the duty of each Auxiliary to apply itself to remedy the evils of which Catholics have such reason to complain, not only as being injurious to the cause of Religion in general, but inasmuch also as they impede its progress in each particular locality. From this it follows that whilst the Madras Auxiliary, as a branch of a great and fruitful tree, co-operates with the Parent Society in promoting the general good, it behoves it also and in a special manner, to labour with zeal and assiduity for the defence of Catholicity in this Vicariate. Here we have abundance of work, calumnies without end to repel, the ignorant and the misguided to instruct and undeceive, the poor and oppressed to protect and defend. The generous and timely supplies of Tracts sent us by the General Committee, and for which we are happy to find the Meeting has expressed its grateful acknowledgments, will help us in part; for the rest we must mainly look to ourselves. Of this the last year's Committee were fully sensible, when they turned their thoughts to the deplorable condition of their poorer Brethren; and the Meeting bore ample testimony to the truth of our assertion by the public expression of their satisfaction at the little already done, and their earnest recommendation that the important subject should be promptly attended to. It now only remains for the new Committee to do their duty.

These observations on the Report having necessarily involved an allusion to some of the principal Resolutions passed at the Meeting, we have little to say directly concerning them. In moving the adoption of the Report, the Very Rev. Dr. MacAuliffe said a few words in reference chiefly to the 5th paragraph. He animadverted with just severity on the conduct of the miscalled "Friend in Need Society," towards which he declared THAT NO CATHOLIC COULD NOW CONSCIENTIOUSLY GIVE A SINGLE PICE. We have reason to know that the reports abroad concerning this Society, the truth of which has since been established by documentary evidence, first drew the attention of last year's Committee to the condition of their oppressed brethren, this remark was therefore quite in place, as an argument in favour of the adoption of that portion of the Report. At the conclusion of his discourse, the Rev. Gentleman remarked, that, had the Society in question acted as it ought, our worthy Bishop and his clergy would have readily and generously supported it, and that the Laity would doubtless have followed the example with promptitude and perseverance, and without detriment to our other Institutions. But the Society has denied us justice. It therefore becomes matter for consideration what we ought to do with that money. Whatever we intended to give as our subscription or donation, has become, in a manner, the patrimony of the poor. In fixing on what should be our mite, we put our hands to the plough; we should not now look back, because of the injustice of those whom we destined to be the distributors of our charity, particularly when that injustice renders our alms more necessary. At present we cannot give our mite to the Friend in Need Society. Shall we then pocket it? Or shall we not rather continue to collect donations and subscriptions, deposit the money with the Treasurer of the Auxiliary, and leave the Committee to dispense relief to deserving and oppressed objects. How far this suggestion may be yet acted upon, we are not prepared to say, it may be well for the Committee to direct their attention to it.

The Rev. G. Mitchell, in moving the fourth resolution, made also a few observations on the same all-important subject. The Meeting was likewise addressed by Mr. Fenaken who dwelt on the necessity of supporting the Institute more extensively, and on the benefits arising from the well-regulated circulation of Catholic Tracts. We regret time does not permit us to enter more at length into these subjects.

Proceedings of the Second Annual General Meeting of the Members and Associates of the Madras Auxiliary Catholic Institute of Great Britain, held at the Catholic Cathedral Pay School Rooms, on Wednesday the 10th Jany. 1844.

The Right Rev. Dr. FENNELLY, *President*, In the Chair.

The Secretary having read the Report of the Proceedings of the Committee for the past year, the following resolutions were unanimously passed:

Moved by the Very Rev. Dr. MacAuliffe and seconded by Mr. C. Perkins.

1st. That the Report now read be adopted.

Moved by Mr. A. Le Messurier and seconded by Mr. R. Gill.

2nd. That in order to render this Auxiliary fully efficient in all its departments and to enable it to attain the objects for which it was established, a larger amount of subscriptions than yet obtained will be necessary, this Meeting therefore earnestly appeals to their Catholic Brethren throughout the Vicariate for their co-operation and support, so as to enable those to whom the management of the affairs of this Auxiliary is entrusted to perform their duties unfettered by pecuniary restraints.

Moved by Mr. McLaughlin and seconded by Mr. Conroy.

3rd. That this Meeting has heard with great pleasure of the receipt from London of supplies of Catholic Tracts, the circulation of which in this country cannot but prove highly beneficial to Religion, and begs to offer their respectful ackowledgments to the Parent Society for the promptitude with which they have endeavoured to meet the wants of this Auxiliary.

Moved by the Rev. G. Mitchell and seconded by Mr. S. Fanaken.

4th. That this Meeting observes with satisfaction the attention paid by the Committee to the sufferings of their poor Catholic Brethren, and earnestly recommends the immediate adoption of such measures as in their wisdom the Committee hereinafter to be appointed may determine on for their relief.

Moved by Mr. W. Paten and seconded by Mr. R. Brown.

5th. That the thanks of this meeting are due and are hereby given to the Committee for the past year, and that the following Members be requested to form the Committee for managing the affairs of the Institute for the present year, viz.

Captain A. Chisholm,	Mr. C. DeRozario,	
Count J. Sherriman,	„ J. DeRozario,	
Mr. T. G. Clarke,	„ W. L. Johnston,	
„ G. R. Mayers,	„ J. Temasfield,	
„ F. Rencontre,	„ E. W. Scawen,	
„ T. Rencontre,	„ John Richardson,	
„ A. Cammiade,	„ J. W. Cox,	
„ John DeVaz, Senior,	„ A. LaMorendiere,	
„ T. Fonceca,	„ C. DeMonte,	
„ S. Fonceca,	„ M. A. Paunch,	
„ F. DeMonte,	„ A. J. Morаes,	
„ G. E. Watkins,	„ A. DeSilva,	
„ F. DeSilva,	„ A. Rodrigues,	
„ D. Gomes,	„ P. DeCeles,	
„ S. Fanoken,	„ J. Simpson,	
„ J. Munis,	G. S. Anandaroyen	Moodelliar.
„ F. Fernandez,	P. Sindooroyen	
„ W. Oliver,	S. Appasawmy	
„ H. A. Moraes,	P. C. Valernaden	
„ C. La Fleur,	Amatha Appasawmy	

Moved by Mr. J. W. Cox and seconded by Mr. H. A. Moraes.

6th. That the thanks of this Meeting be also given to Mr. G. R. Mayers for his services as Secretary and Treasurer during the past year, and that he be requested to continue to officiate as such for the current year.

Moved by Mr. J. Temasfield and seconded by Mr. C. D'Rozario.

7th. That the Right Rev. Dr. Fennelly do leave the chair and that the Very Rev. Dr. take the same.

Moved by Mr. A. Cammiade and seconded by Mr. T. Rencontre.

8th. That the best thanks of this Meeting be given to the Right Rev. Dr. Fennelly for his Lordship's dignified and able conduct in the chair.

REPORT.

The Committee of the Madras Auxiliary Catholic Institute of Great Britain, in presenting their Report to the second annual general Meeting of its Members and Associates, consider that there is great reason for congratulation on the steady progress made during the past year. The number of Members at present amounts to 196 (of whom 80 belong to H. M.'s 57th Regt.) and that of Associates to 118. This does not include the Members and associates at the Military stations of St. Thos. Mount and Bellary, as the Lists which accompanied the remittances from those places were not sufficiently explicit on that head; we believe them to amount to between 40 and 50.

Your Committee report with satisfaction that the receipts of the year just expired amount to Rupees 383 1 10 which, together with Rs. 220. 10 11, the balance in the Treasurer's hands at the last Annual Meeting, makes in all Rs. 603 14 9— Of this sum Rs. 521 15 9 (or £50) were transmitted to the Parent Society in two remittances of £25 each, the former, sent home in January last, was acknowledged by Mr. Secretary Smith in a letter dated London 31st March, the latter, forwarded in October, has, we trust, been already duly received. This sum, together with Rs. 34 11 3 the amount of charges for Postage, Peon's hire and other incidental expences, forms a total of Rupees 556 11 0 disbursed during the past year, leaving a balance of Rupees 47 3 9 in your Treasurer's hands on the 31st December 1843.

Your Committee have great pleasure in announcing the receipt of two cases of Catholic Institute Tracts: of the first supply the greater part have been already distributed; the second supply is but just landed, and will be in course of delivery immediately. We beg to add that we have also authorised the sale of a few numbers at exceedingly moderate prices.

In the fulfilment of the important trust confided to them, your Committee directed their attention to the extension of the Institute by the formation of Branch Committees at the Military Stations and in other localities. The answers received to your Secretary's circular on this subject are calculated to inspire a hope that at no very distant period this all-important object will be attained. The Catholic Chaplains have promised to use their best endeavours for the establishment of a well organized plan of cooperation with us.

The serious attention of your Committee has been also directed to the present state of the Catholic Poor, with a view to the adoption of such measures as may tend to preserve the integrity of Catholic faith among them. It is but too true that their state is most deplorable, exposed as they are to the innumerable temptations which bigotry with all its terrors and proselytism with all its allurements throw in their way. As Catholics we must do something in behalf of our brethren, remembering that the danger which presents itself to them to-day may prove our own ruin to-morrow. As a Public Body it is our duty to guard, according to our means, every Catholic from insult and oppression on account

of his faith. We have entered on the consideration of this important subject with a full sense of the difficulties which stand in our way, but yet with a firm confidence in the sanctity of our cause and the co-operation of our Brethren.

In conclusion your Committee beg to express an earnest hope, that through the exertions of this Auxiliary, Catholicity may yet more and more advance throughout this Vicariate; that the zeal and energy of the Catholic Community may be concentrated as one Body; that the Unity which distinguishes our Creed may also mark our exertions in the attainment and maintenance of our Religious Rights; and that, as branches of a common stock, we may know no object, but the good of Religion and the protection of liberty of conscience.

By order of the Committee,
G. R. MAYERS,
Secretary and Treasurer.

Madras, 10th Jany. 1844.

—*Madras Catholic Expositor.*

BOMBAY.

It will give pleasure to many Friends of freedom and of advanced civilization to learn the following acts of liberality and generosity on the part of the highest British Authorities in Bombay, and in Scinde, and India.

An application was some time ago made by Sir C. Napier for Chaplains to the Army in Scinde. Sir George Arthur in reply stated that he supposed that Chaplains of the Roman Catholic as well as other religions were required for the consolation of the Soldiers. The reply of Sir Charles J. Napier being in the affirmative; the orders of the Hon'ble the Governor have been issued to have Catholic Clergymen sent for to Europe to afford spiritual aid to the sick soldiers of that Faith during their residence on the banks of the Indus. This is a measure, which has been taken with the full concurrence of Lord Ellenborough, and will be looked upon by the soldiers, especially the Irishmen, as a proof of the sincere wishes of the Government to meet their most urgent wants. The presence of Clergymen of every persuasion in such a place as Scinde is calculated to produce the best effects on the Solidiers, Christian Camp followers &c. for many men brave as lions on the field of battle are unnerved by long sickness and require the consolations of the Clergyman as much as the aid of the Medical Attendant.

The regulation of this matter reflects great credit on the Authorities; and as the merit of having originated it belongs exclusively to His Excellency the Governor, we give it publicity as a proof of his refined ideas of general improvement.

The appointment of a Head R. C. Chaplain to the Bombay Army, in the person of the R. R. Doctor Whelan is also a measure due to the present Governor of Bombay. The nomination of this British Prelate to that position is regarded by the Native Christians as an evident proof of the desire of the Government to make such arrangements amongst Roman Catholic Christans of Bombay, as will introduce union and peace.

It is not requisite to mention that there are thousands among the Inhabitants of this island, who long for that event.—*Gentleman's Gazette, Feb.* 8.

On Tuesday evening the Hon'ble the Governor gave a large Dinner party at Parell in honor of the Archbishop of Goa. His Grace was attended there by the Canons of his Cathedral and by Sir Roger de Faria, and by the Chief Physician of the Goa Establishment, Doctor Francisco Maria Torres &c. The R. R. Doctor Whelan was also one of the guests.

The Archbishop on the occasion, expressed personally his great obligations to the Honorable the Governor, and to the various authoritics of Salsette for the kindness invariably exhibited towards him during his late visitation to the Churches of that island. To Mr. Jackson, the Collector of Cantinental Customs at Tannah, the Archbishop declared himself very much indebted for various acts of the most courteous attention.

The Archbishop who returned on Tuesday from Salsette, is making preparations for proceeding on Sunday next to Caraniah to visit the Roman Catholic Church at that place.—*Gentleman's Gazette.*

NUNS AND MONASTIC INSTITUTES.

(Continued from page 94.)

In the first three centuries of the Church, the Christians enjoyed but short intervals of peace, and were frequently under the necessity of hiding themselves in caves, and subterraneous places, called catacombs, to celebrate, with some degree of safety, their holy mysteries. But when peace was restored to the Church, in the beginning of the fourth century, convents of women were founded all over the extent of the Roman empire, where the Christian faith was established. St. Athanasius relates, in the life of St. Anthony, that this holy man placed his sister in a house of virgins; and that a long time after, he paid her a visit, when she was very old, and superior or mistress of many virgins. St. Pachomius seeing his sister desirous to embrace a religious state, built for her a nunnery on the other side of the Nile, which was soon filled with holy virgins. There were also pious women, who either lived with their relations or in communities, observed continency, and followed some particular rules and religious customs, without taking any irrevocable engagement, and who, consequently, could return to the world whenever they pleased; as we have seen in our days the daughters of St. Vincent of Paula, and many other societies and congregations of pious women, in France, Flanders, Italy, and other Catholic countries.

After such authoritics as these, who shall assert that perpetual chastity is an impracticable virtue; and that it is absurd and immoral to attempt it?

The poverty of which nuns make profession does not consist in actual want of the necessaries of life, but in a voluntary privation of its superfluities. They give up their right of disposing of what they bring with them on their entering the convent; but it is to be deposited in the hands of their superior, to be joined to the common stock, and employed for the general use and advantage of the community, there being no distinction of the members who compose it, whether they were rich or poor at the time of their admission: so that the nun who had a large fortune, has not a greater allowance, enjoys no greater comforts, than her companion who had no portion at all; everything is distributed according to the actual

wants of the religious, and not according to their former situation in the world. In short, their poverty is an exact imitation of that poverty, or rather community of goods, practised by the first Christians, at Jerusalem; who, though very numerous, as it is related in the *Acts of the Apostles*, "Had but one heart and one soul; neither did any one say that aught of the things which he possessed was his own, but all things were common to all; neither was any one among them that wanted; for as many as were owners of lands or houses, sold them and brought the price of the things which they sold and laid it down before the feet of the apostles, and distribution was made to every man according as he had need."—(iv. 32, 34, 35.)

These institutes never were a burden to the state which protected them. Possessing but little, they were always content with little. Rich by their sobriety and abstemiousness, joined to their labour, which Divine Providence constantly blessed, they astonished the world by their abundant charities; Almighty God renewing, as it were, the miracle of the multiplied loaves, in order to satisfy their tender solicitude, and eagerness to relieve the poor, the widows and the orphans. The writer of these reflections was an eye-witness of it. He lived for several years in the country, near the habitation of a community of these exiled nuns. They were far from being rich, as was obvious from the state of the house which they occupied, and its scanty furniture. Nevertheless, with their little income and the produce of their garden and four or five cows, they found the means never to refuse any of the numberless poor who came to the convent to beg some assistance. They received them all with unwearied patience, heard with sympathy their long tales of woe, shed tears of compassion on their distress and misery, addressed them with soothing and consolatory words, which revived their drooping spirits, and with a simplicity which greatly enhanced their merit, and shared cheerfully with them the homely fare of the community. Thus exemplifying, in the whole tenor of their conduct, this advice of the wise man: "Bow down cheerfully thy ear to the poor, and pay what thou owest, and answer him peaceable words with mildness."

Our hospitals and asylums are supported with a liberality and munificence, perhaps not equalled in any country. The buildings are spacious and airy; the accommodations for the sick wisely ordained, the food wholesome and abundant; the remedies of the best quality: the physicians and surgeons of eminent skill; the directors men of merit, and servants of an unimpeachable character. But tender solicitude, ingenious inventions to give ease and relief to the sick, visible sympathy with their sufferings, unremitting attention to watch over all the accidental changes of their disease, to save them unnecessary pain, and procure them the least momentary comfort, religious zeal to alleviate by all possible means the agonies of death, and by seasonable and affectionate exhortations prepare their souls to appear before the Sovereign Judge: all these little helps, both spiritual and corporal, which religion alone can suggest to the feelings and compassionate heart of a pious woman, and in which religion alone can give her courage to persevere with unwearied patience and alacrity: all this is wanting in our charitable establishments, and the largest subscriptions, the conveniences of the buildings, and the highest salaries given to servants will never be able to supply the deficiency. A Protestant author, speaking of hospitals in Catholic countries, says, "Whatever objection might be made to the Catholic religion, certain it is, that on this head, it has at all times had a great and beneficial influence. The arguments of philanthropists would perhaps have never effected that which religious sentiments have done for suffering humanity."—*Bath Chronicle, December 13th*, 1808.

Let us consider the motives and inducements which have led such numbers into the monastic state. What must be their delights who from a pious inclination embrace it! No sooner has a young woman, with such a determination, stepped out of the world, than it seems to her that she breathes in a purer atmosphere; delivered from the yoke under which she groaned, she no longer walks, but runs in the way of the commandments of God: her heart burns with devotion, swells with hope, and triumphs in the consciousness of being for ever united to Him, who has chosen her among a thousand, and whom she loves above all things. Under an habitual sense of the divine presence, she keeps up a perpetual cheerfulness of temper, and enjoys at every moment the satisfaction of thinking herself in company with her dearest and best of friends. The time never lies heavy upon her; it is impossible for her to be alone; her thoughts are the most busied and delightfully occupied at such hours, when those of other people are the most inactive. Solitude is the hallowed ground which religion has chosen in every age for her own: there falls the tear of contrition,—there rises towards heaven the sigh of the penitent and grateful heart,—there melts the soul with all the tenderness of piety, and pours itself forth with all its fears, its desires, its apprehensions, and its hopes, before the great supporter of its existence, and the amiable Saviour who has loved it the first, redeemed it, and destined for it an endless felicity, in the full possession of himself. "Hope," says the author of the *Spectator*, "Hope in the recluse makes his austerities comfortable, while the luxurious man gains nothing but uneasiness from his enjoyments. He who resigns the world has no temptation to envy, hatred, malice, anger, but is in constant possession of a serene mind; he who follows the pleasures of it, which are in their very nature disappointing, is in constant search of care, solicitude, remorse, and confusion."—*Spectator*, vol. iv. p. 128. However, it was not by laying before the eyes of the pious novice the rich fruits of the land of promise, and representing to her its hills and dales flowing with milk and honey, that she was persuaded to enter it without fear. Of all the mortifications, austerities, and selfdenials of a conventual life, she was informed without reserve, and she was obliged to practise them all, in order to assure herself and the community, that her desire to be a nun did not proceed from a momentary fit of devotion, but was the result of a solid and tried vocation. In some communities a trial of two years, of eighteen months in others, and

in no one of less than one whole year, is required of the persons who present themselves to enter into a religious life; and the rule is so strict in that regard, that a few hours wanting to complete the year of the noviciate are sufficient to render the vows null and invalid. During this trial of a whole year, there is certainly full time for the overflowing of fervour and devotion to abate,—for the first impression of grief to be worn off,—for the heated imagination to cool, and reason to speak the sober language of prudence and discretion. During a whole year, the duties which at a distance might not have been duly considered,—the yoke which might have appeared sweet, and the burden light, are then appreciated and felt, such as they are in reality, and not merely by speculative reflections, but by daily practice. The inclinations and secret propensities of the postulant are rigorously scrutinized, both by her superiors and by her own companions, and her dispositions continually put to the test. All the mortifications, self-denials, austerities, corporal or spiritual, which are either of obligation or counsel, she must practise during a whole year, in order to know whether her health and courage are equal to them; her rule and constitutions are repeatedly read to her; she receives from her ecclesiastical and local superiors the most impressive admonitions of the indispensable necessity of sounding her heart in the silence of the passions, and of considering at the foot of the altar the high importance and irrevocability of her intended sacrifice. Before the six months of her noviciate are elapsed, the postulant is obliged herself to ask the community as a favour, to be admitted to the habit, and before it can be granted her, the superior is bound by the rule, to assemble and consult the chief members of the community. Every one is at full liberty to speak her mind for or against the postulant: nay it is an obligation of conscience in them to do it with impartiality and the most disinterested motives; however, for fear of their opinion being influenced by that of their superior, they give it by secret votes. If the novice be admitted, the whole community is assembled, the petition is laid before them, suitable prayers are addressed to the Holy Ghost, to implore his light and assistance in the decision which is to take place, and her admission or dismissal is decided by the majority of the *secret* votes of all the nuns who compose the convent. Towards the end of the year the same measures and precautions are resorted to, before her profession. Therefore, is it not evident that her admission has absolutely depended on her perseverance in asking it as a singular favour: and on the judgment of the majority of the nuns that she was deserving and well qualified to become a member of their society? However, this is not all. Before the final engagement is contracted, the bishop of the diocese comes himself, or sends a venerable priest to represent him. The novice is taken out of the enclosure, and introduced to the bishop in the out parlour, to be examined by him *privately*, on the motives of her vocation; and after being admonished to speak freely her mind, and declare her real sentiments, as in the presence of the Almighty, the questions and answers are put down in writing by the bishop's secretary, and signed by both, and by the novice herself. *(To be continued.)*

O'CONNELL AS A COUNSELLOR.

O'Connell was born in the wilds of Kerry, in 1775. His father was (for those days) a wealthy Catholic; his family, though making great pretensions to antiquity, had never been eminent in Irish history. Young Daniel was sent to St. Omer, to obtain a University education; it was not, as might be supposed, a place likely to expand the mind, or fill it with inspiring ideas, but some good professors were there, and pupils of no despicable attainments in classical learning had often left its walls. At that time the French revolution had fixed the attention of all mankind. It had not then reached its full height, but it had shown its hatred to priestcraft, and its aversion to religious sentiment. Young O'Connell was an ardent Catholic. He was not seduced by the revolution of France, which he regarded as a blasphemous eruption in the face of God. He left France a little after the cruel and needless execution of Louis XVI. He crossed the Channel on his return homeward in company with a young Corkman, who was a zealous propagandist of levelling principles, and who enthusiastically dilated on the glories of French freedom. O'Connell had, from the first, little sympathy with his fellow-traveller, who was so violent in the cause of the rights of man, but he did not feel thoroughly disgusted until his companion (who had many noble, gallant, and amiable traits of character), taking a bloody handkerchief from his pocket, exultingly boasted that he had dipped it in the blood of the French King. In five years afterwards the young enthusiast was himself executed for his principles. He was John, the youngest of the unfortunate brothers, Sheares.

O'Connell was called to the bar in 1798. He made his first *entrée* into public life on the question of the union being discussed. O'Connell zealously opposed the union and publicly declared that he preferred an Irish Parliament, and the chance of emancipation to an English Legislature with the certainty of religious liberty. This declaration, when taken into account with his subsequent career, is certainly very remarkable. His maiden speech is still preserved, but beyond that declaration there is no particular objects for notice in its matter.

His success at the bar was very rapid. He soon became *the* rising young Catholic lawyer. His practice at first lay in defending prisoners, and in a subsequent period of his life he was admitted to be the best criminal lawyer at the bar. At that time a Catholic Irishman had only one road for ambition, by the bar; and an eminent "counsellor" was looked up to with the greatest respect. The superiority of his forensic powers so soon became manifest, that he took up a leading position in the profession, and as soon as he acquired some legal distinction he plunged into Catholic agitation.

It must be admitted that when O'Connell first joined the Catholic Committee the affairs of the Catholics were in a very bad state. For the first few years after he entered public life he did not obtain much power except amongst the lower classes. His language was violent, and he quarrelled with the Whig leaders, and laboured to make the venerable Grattan as unpopular as possible; for which however, he was severely

taken to task in a letter called "Faction Unmasked," a political pamphlet, written with great power, of which the authorship is still unavowed. In 1816, or thereabouts, he had reached the eminence of being looked on as the most powerful man in the Catholic body, a station that he reached as much by his forensic powers at the bar, and his brilliant professional success, as by his political talents, or the popularity of his character. He went the Munster circuit, which, in those days, was thronged by men of great professional ability. But O'Connell ranked first amongst the first. His qualities as a professional man, have perhaps, never been sufficiently noticed.

Caution in conducting a case was his most prominent characteristic. He affected to be careless, but a more wary advocate never stood in a court of justice. Perhaps no great advocate ever had the same relish for the legal profession. O'Connell hunted down a cause with the gusto of a Kerry foxhunter in pursuit of Reynard. He keenly enjoyed baffling the Crown counsel, and bullying the witnesses against some trembling culprit in the dock. In those times counsel for prisoners were not allowed to address the jury, but O'Connell had a great art of putting illegal questions to a witness, and, in arguing for their legality, made "*aside*" short interjectional speeches to the jury.

"You see, my lud, the reason why I put the question was, because, if the witness were to answer in the affirmative, it would then be a manifest impossibility that my client would have been present at the murder, whereas, on the other hand, if the answer be in the negative, then the credibility of the whole statement of the Crown counsel would be impunged by that very answer: so then, my lud, the jury would be obliged," &c. He would then teaze the judge by putting his questions in three or four different forms, and overwelm the Crown counsel with derisive exposure of their legal ignorance. "Good God! my lud, did any one ever hear a Crown lawyer propound such monstrous law?" He acted the part of an indignant lawyer to perfection; caught up his brief-bag in a seeming fury, and dashed it against the witness-table—frowned—muttered fearfully to himself—sat down in a rage, with a horrid scowl on his face; bounced up again, in a fit of boiling passion, and solemnly protested in the face of Heaven against such injustice—threw his brief away—swaggered out of the Court-house—then swaggered back again, and wound up by browbeating and abusing half a dozen more witnesses, and, without any real grounds whatever, finally succeeded in making half the jury refuse to bring in a verdict of "Guilty."

In civil cases he was equally successful. In will causes, disputed estates, and questions originating in family quarrels, he was unrivalled for his tact, presence of mind, and, above all, for his understanding the details of business. He was the best man of business that ever appeared at the Irish bar, and was rather vain of his skill in arithmetical calculations. He had great knowledge of character, and directed the motives of a plaintiff or defendant with inimitable skill. His combination of worldly knowledge and professional information—his aptness and ingenuity—his exhaustless supply of humour—his torrents of caustic ridicule—his zeal for his client, and untiring physical energies rendered him altogether matchless at the Irish bar.

Perhaps his greatest quality in a court of justice was his oblivion of himself. When addressing a jury he forgot every thing around him, and thought only of bringing off his client victorious. No lust for oratorical display ever tempted him to make a speech dangerous to the party by whom he was retained. Sooner than have made such a speech as Brougham delivered in the case of Ambrose Williams, O'Connell would have thrown up his brief. He was *par excellence* the safest advocate ever entrusted with a case. For the union of great general powers he stands without a rival in the history of the legal profession. Curran and Erskine were finer orators, but they were shallower lawyers; Plunket had a more powerful understanding, and was superior to all contemporary advocates in sustained reasoning powers, but he had little of O'Connell's versatility. If Sir Thomas Wilde had pathos and humour he would be a sort of English O'Connell. Redoubtable as was Garrow at cross-examination, he was inferior to the great Irish advocate in the art of putting a prepared witness off his guard. Besides, Garrow had a set plan for approaching a witness, and seldom made those wonderful guesses at character by which O'Connell gained many a verdict.

The circuit took him from Dublin twice a-year, and he almost invariably got a public dinner at the assize town. Besides, there was a public meeting to petition for emancipation and pass resolutions. At these reunions he always was the most applauded speaker, though it must be readily acknowledged that the palm of superior eloquence was vigorously contended for by other popular declaimers. No quality stood him in more use than his unruffled good spirits, and his perennial fountain of Irish humour, that never failed to delight an audience of his countrymen, who are always thirsty for fun. His jocund smile and insinuating manners—his coaxing ways—his jovial appearance, with his manly, athletic person, enabled him to win his ways to all hearts. He made everybody almost his friend, and by his great professional eminence extorted respect from those who doubted his integrity—disliked his frequent employment of tribunitian artifices, and his disgusting proneness to scurrility.

* * * * *

When George the Fourth visited Ireland O'Connell blarnyed the monarch in the most fulsome manner, and disgusted all those who were not carried away by the excessive folly of the people, who with delirious joy shouted for one who had never done a single thing to deserve the admiration of any country. They who believe in the "vox populi, vox Dei," would certainly find it difficult to defend the delirium of frantic joy into which Ireland fell at a King visiting its shores. —*Ireland and its Rulers.—Britannia, Nov.* 23

DRESS OF THE POPE—HIS COURT—HIS AUTHORITY.

(From Baron Geramb's Visit to Rome.)

In the interior of his palace the pope wears a soutane of white cloth, and a rochet of fine linen; a mozetta of red velvet, lined with ermine,

and a large cap of the same material and colour. The cross is embroidered in gold, on the middle of the upper part of the shoe. He always wears the same dress except during Advent, Lent, and on fast days, when he puts on a soutane of white serge. From the Saturday of Holy Week to the following Saturday he wears a mozetta and cap of white damask. When he goes out he wears a stole.

The household of the pope has the magnificence which becomes his rank as a sovereign prince. His dignity as head of the church is indicated by the cardinals, prelates, and other officers which form his court, some of whom always accompany him in public. The cardinals are his counsellors; the regular ambassadors are called Nuncii, and the governors of provinces and extraordinary ambassadors are styled "Legates." The councils, in which questions regarding the church or the state are discussed, are called "Congregationes." The tribunal, *dolla Rota*, is that in which the most important civil causes are decided without appeal; and the Dataria, that whence bulls are issued. The term "Pope" was formerly common to all bishops, but is now confined to the successors of St. Peter; it is of Greek origin, and signifies "father." The *tiara*, which the pope wears in his coronation ceremony, resembles, somewhat, the head dress of the Chaldeans, which was round, rising in a conical form, and encircled with a crown when worn by monarchs. Boniface VIII. added a second crown, to show the union of the spiritual and temporal powers; and, in 1334, Benedict XI. added a third crown, to indicate the paternal power which should be united with those before named. This triple crown is, in reality, a crown of thorns, for this elevated station demands a reserve and self-abnegation, which its dignity scarcely compensates for. The pope enjoys no public amusement; he eats always alone, and his table is served in the most simple manner. The morning is entirely spent in the divine service and the administration of public affairs; and a visit to a church, or to an hospital, constitutes his only recreation. In a word, the practices of devotion, and cares of government, fill up all the hours of the pontiff's life. Are there many men who would submit to such a life, even at the recompense of the throne?

The custom of kissing the cross, embroidered on the pope's shoe, is a consequence of his elevation above all other powers. The Emperor Constantine kissed the foot of St. Sylvester; the Emperor Justin I. that of Pope John. Justinian exhibited to Pope Constantine, and Charles V. to Clement VIII. the same mark of their subjection to him as head of the church. This homage is rendered to Jesus Christ in the person of his vicar; and this ceremony is observed by all kings and their ambassadors.

The cardinals are the most distinguished members of the Roman court; they form the ordinary council of the pope, and are the depositories and ministers of authority. It belongs to them to elect the pope, who must be one of their own body; a privilege that gives them a preponderance over all that is not cardinal.

The word cardinal, in its original and natural sense, expresses the idea of "first," "principal," or "most considerable." It is derived from the Latin word *cardo*, which signifies *hinge*, because it appears that all things of the same nature depend, and as it were turn on the principal points. It is not, then, without reason that the priests, who compose the council of the sovereign pontiff, have been always called cardinals. In the Vatican is preserved a constitution of pope John, which says, that, as the pope represents Moses, so the cardinals represent the seventy ancients, who, under the supreme power of the Hebrew legislator, took cognizance, and decided the differences of the people.

The cardinals were not, however, always superior to the bishops; but, at the end of the eleventh century, the election of the pope having been confined to them, they easily acquired preeminence above bishops, archbishops, and patriarchs.

As the cardinals alone can elect the pope, so the pope is the only one that can create cardinals.

In the college of cardinals are seventy members—six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons. The cardinals wear a red soutane, except in certain penitential seasons of the year, when they are clad in violet. Innocent IV., at the Council of Lyons, 1265, gave them the red hat, as a sign that they should be ready to shed their blood for the service of God and the defence of the church. The most important stations in the Roman court are filled by cardinals, the others are occupied by prelates.

The cardinal *Camerlingo* is so called, because he has the administration of the goods of the *camera apostolica:* it is he who is charged with the care of the finances.—This is the most eminent dignity of the Roman court. The treasurer-general is subordinate to, but entirely independent of him. The cardinal secretary of state is at the head of the administration, and renders to the pope an account of all affairs, whether ecclesiastical or civil. The cardinal of the *Dataria* presides over the nomination to benefices. He is so called, because, formerly, his principal duty was to put the *date* to the provisions for benefices. He is charged with the matrimonial dispensations, and with all that regards the *annates*, or first fruits. The cardinal vicar exercises in Rome the episcopal functions—*i.e.*, he administers confirmation, and confers orders. The *consistory* is an assembly of the cardinals, held in the presence of the pope. It is twofold; the extraordinary consistory, in which important questions are discussed, and to which only a few of the cardinals are summoned; and the ordinary one, held every two months, to deliberate on the favours or graces solicited from the holy see. The Congregation of the Index has for its object the censure of books, which contain dangerous principles. It is composed of many cardinals, and several consulting divines, among whom is always the theologian, called the master of the sacred palace, who is the censor of the press. The *index* is the catalogue of the books censured by the Congregation. The first edition of it was published in 1559, under Paul IV. That published a few years since must be considerably increased, as, in the last century, an impious and audacious sect arose, which dignified its errors with the name of philosophy, and affected to possess universal knowledge.

STATE ENDOWMENT FOR THE IRISH CATHOLIC CLERGY.

If the bombardier in charge of the monster mortar at the siege of the citadel of Antwerp had suddenly wheeled round his piece and discharged a shell into the middle of his own camp, the consternation could not have been greater than that which was produced the other day by the discharge of a volley from the *Times* newspaper, double-shotted with leading articles, one in favour of the Anti-Corn-Law League, and the other in support of a State endowment for the Catholic clergy in Ireland. Whatever may be thought of the *Times* in other respects, it cannot be denied, that by the singular tact and ability with which it has for many years preceded and predicted the changes of public opinion, it has come to be universally considered as a sort of huge gilded weathercock, placed aloft on a conspicuous steeple, by whose indications he who runs may read the set and direction of the political atmosphere; or say, rather, like one of those Dutch barometers, where a fair or foul weather figure pops in or out of a little red house, according as the sensitive mercury in the tube shrinks or expands under the presentiment of approaching change.

Assuming this as a well-recognised fact, what can we think of the sudden and surprising change which took place on Saturday last? What tornado or atmospheric convulsion in the political world does it predict? Has the howling monsoon of pseudo-Protestant bigotry blown itself out? Have the stagnant mists of monopoly been scattered by the clear searching north wind of reason?

Certainly, some great silent change in public opinion has taken place within the last two years, which is, in all probability, on the eve of speaking itself out in important political measures. Two years ago, the weathercock of which we spoke pointed due "No Popery," and the figure visible at the door of the barometer-house was a distorted caricature of a Roman Catholic priest, with the motto over his head "surpliced ruffian." The chief engine relied upon by the political Conservatives for getting up the steam against Lord Melbourne's Government before the late general election was the imputation against the Whigs of betraying the cause of Protestantism, by not opposing a sufficiently stern resistance to the demands of the Irish Catholics. The appointment of Mr. Shiel and Mr. Wise to the office of Privy Councillors was arraigned as a high crime and misdemeanour against Protestant ascendancy, and the M'Nelles, Sullivans, and Bradshaws rolled the drum-ecclesiastic, and thundered at political dinners to call the true [illegible] to arms against a semi-Popish, semi-[illegible] and latitudinarian Ministry.

[illegible] must the sincere bigots, if there were any among them, think now of their political allies? The very measure—a mere approach to which in the Whig appropriation clause was enough to make each particular hair on their head stand erect with holy horror—is now proposed by the leading political organs of the Tory party as a panacea for the ills of Ireland, and the overflowing zeal of the Exeter-hall fanatics against the Romish beast, and the national sin of tampering with idol-worship, is dismissed with a contemptuous sneer as ridiculous and out of date.

Such is the course of events when a party take their stand on hollow cant and insincere prejudice against the demands of justice and reason. Fifteen years ago, when Catholic emancipation was granted, why was not the endowment of the Catholic clergy made a part of the measure? To tell the honest truth, because the ministry of the day were afraid of the cant-interest in England. No reasonable unprejudiced politician doubted then, any more than he does now, that it was in every respect most important for the success of the experiment of Catholic emancipation that the Catholic clergy of Ireland should be paid by the State, nor did he feel less convinced then than he does now, that the religious prejudice which opposed itself to such a step was alike opposed to the dictates of common sense and reason, and the true principles of Christian charity. But the leaders of the Tory party felt that this religious prejudice was strong, and that it constituted a most important and available element of the *political* strength of Toryism; and therefore they shrank from grappling with it.

And now what is the result? Is there any sensible Conservative who will dispute that it was a great and most fatal error, not merely for the true interests of the country, but more espicially for the Conservative interests of England and Ireland not to have made a provision for the Catholic clergy part of the measure of Catholic emancipation? We believe there is *not one* who in the frank and unreserved intercourse of private society, could deny this for a single moment. But now the mischief is done, and according to all appearance, it is too late to repair it. The Catholic clergy of Ireland have been *forced* into the position of popular agitators, tribunes of the people; and they cannot and will not sell themselves to the Government. At bottom, the idea of political Toryism is, not to endow the Catholic clergy in Ireland because it is a measure *right in itself*—because it is a measure dictated by the true spirit of Christian charity, and calculated to remove a world of heart-burnings and jealousies between brethren of a common faith and nation—*but* because the Catholic priest is a formidable political adversary whom it is desirable to buy over and *neutralize by bribery*. A measure brought forward on these low worldly grounds of Machiavellian morality will fail, as it ought to fail. The Catholic clergy of Ireland, as a body, will, to a certainty, spurn the provision which is offered to them avowedly and notoriously *as a bribe*. They might and probably would, accept it if offered in a prope[illegible] part of a general measure of justice a[illegible] tion to Ireland proceeding from a [illegible] which had the confidence and respect of the Irish nation. But to suppose that the priest will desert his flock, and sell the cause in which, whether right or wrong, he has embarked, and to which he is attached by all the strongest ties of human nature, for a mess of pottage to the hated Tory Government, is an idea which, to every one who has the slightest acquaintance with the actual situation of Ireland, must appear utterly preposterous.—*Atlas, Nov.* 25.

THE

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CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

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CAN I CONTINUE A MEMBER OF THE CHURCH OF ENGLAND?

Calcutta: Printed by J. A. Gibbons, Asiatic Press.

Under this Title, a small pamphlet, containing 12 pages, has lately made its appearance amongst us, and as it will probably create no slight sensation among the various classes of religionists in Calcutta, we avail ourselves of the earliest opportunity to give our readers an idea of its character and contents. The writer of the pamphlet appears to be a conscientious person, of liberal education, who looks for consistency in religion, and reprobates one of the chief reformed Churches on purely Protestant principles.

It would appear, that he was born in the Church of England, that he continued to be a faithful Son of the State Church up to the date of his *undated* pamphlet, and that he is now resolved, for the several reasons assigned by him, to enter into the communion of some one of the innumerable dissenting Congregations to which the interminable labours of Protestant reformation has given birth.

The character of the pamphlet is rather historical or descriptive than argumentative; the style is perspicuous and easy; and although the arrangement of the subject matter does not appear to us to be the most judicious, no one will read one page without reading the twelve.

The reasons which the writer assigns for breaking communion with the Establishment, are these, as well as we can understand from the pamphlet—

1st. The present state of the morality of the Church of England and its contradictory doctrines.

2nd. The fundamental doctrinal errors, contradictions, and scandalous services contained in the Book of Common Prayer.

3rd. The connexion between Church and State, and the utter improbabilty of any reformation, doctrinal or practical, in the Anglican Church as by Law Established.

The writer's 1*st and* 3*rd reasons* which we, not he, have numbered, are so nearly allied, that we shall consider them as one, though they occupy the first and last pages of the pamphlet, and this one, we trust, the annexed extracts will sufficiently explain.

"What is the present state of the Church of England? I desire to bear no false witness; I desire to speak the truth, and to speak it in love. And what, then, must I reply to the serious question, "What is the present state of the Church of England?" There are pluralists, non-residents, sinecurists, and preachers of false doctrine in her; and these are not restrained. There are some clergymen with three, some with four, some with more livings; and the system of pluralities, though it has, of late years, been modified by act of Parliament, has not been abolished. Far from it. The present generation of pluralists remains undisturbed; and provision has been made for *mitigating* only, not for preventing the evils of pluralities, for the future. Still less has the non-residence of ministers in their livings been prevented. These old evils, therefore, still remain, as matters of just complaint, and of deep sorrow.

"Other evils of great magnitude exist in all their ancient force. This is especially the case with Church Patronage. More than a thousand livings are in the gift of the Crown; that is, of the Prime Minister and Lord Chancellor for the time being; either of whom may be, as the Duke of Grafton was, when he was Prime Minister, an avowed Socinian, or like Lord Thurlow, a man of known dissoluteness of character. Among whom are the Crown livings dispensed? Chiefly among those who have political influence, or have rendered political services.

"A large number of livings are in the gift of the Bishops. Who appoints the Bishops? The Crown; and let the fact of such men as Lords Bristol, Bridgewater, Cornwallis, Decies, Rokeby, Normanton, having been Bishops, and the

long list of sons of peers who, in the last century and a half, have been made Bishops, speak to the truth, that a very common road to Bishopricks, is political influence. And here I must observe, that there has been little or no improvement of late years, in the system of appointing Bishops. Within the last few years, brothers of Lord Stanley of Alderly, Cottenham, Riversdale, Ponsonby, and Ranfurley, and of Earl Grey, the brother of Mr. Evelyn Denision (then the influential member for Nottinghamshire), and the son-in-law of Lord Congleton, and the cousin of the Earl of Courtown (very recently) have been made Bishops. Besides these, there are now on the bench, uncles of the Marquis of Waterford, and Lord Ellenborough, cousins of the Marquis of Waterford, Lord Vernon, and the Duke of Atholl, and brothers of the Marquis of Ely, Lord Bagot, the Earl of Beverley, and other persons of interest. Of the evangelican Bishops, the late excellent Bishop Ryder owed his preferment to the exertions of his brother Lord Harrowby, who, as Mr. Wilberforce narrates, threatened to resign, if he were not appointed; and the Bishop of Winchester was appointed through the interest of the Marquis of Conyngham's family, in which he was tutor. Of the Bishops who have died since 1800, I may add that the names, Manners Sutton, Jenkinson, Barrington, Legge, Yorke, Courtenay, Pelham, Brownlow North, and Lord George Murray, will be recognized as the names of near relatives of noble families; and among the Irish Bishops who have died in the same time, many similar names might be found. Of the present Bishops the Bishop of Ely was Lord Spencer's tutor; the Archbishop of Canterbury was tutor in the Marquis of Abercorn's family; the Archbishop of Dublin was Lord Stanley's tutor; and of late Bishops, the late Archbishop of Cashel was Sir Robert Peel's tutor; *very many* other facts of this kind might be here mentioned, but enough has been said.

"Then among whom is the patronage of the Bishops dispensed? I answer, principally among their own relations and personal friends. To *them*, have favourable leases of Church lands, and wealthy livings, and Prebendal stalls, been granted, to a degree that has often-times excited shame.

"Turn, then, to private patrons. A very great proportion of all the livings in England, is in the hands of private persons. And is it not a fact undeniable, that these livings are generally treated as family provisions? and is it not also true, that they are very commonly sold to the highest bidders, at public auctions? It may be averred without hesitation, that few, very few, of the nobility and landed gentry, fail to provide for one or more of their sons in the Church, as a matter of course, and with little or no reference to the question of fitness for such employment.

"It may be said, however, that none can be presented to livings, except men who have previously been regularly examined and ordained. That is true. But what security is hereby afforded? * * * Look even to the Diocese of Calcutta, with an evangelical Bishop, and there see and hear what I have seen and heard, a man ordained by evangelical Bishop Wilson, (after a sermon in which the Bishop lauded Bishop's College, and boasted of the fact that all the candidates for ordination then before him, were its students:) and then see the minister of whose ordination I am now speaking, just two weeks after, rise up and preach plainly those doctrines, respecting baptism and apostolical succession, which the Bishop is known to condemn. I say, then, what security is there? None or next to none in ordinations and examinations. And if so, is there any in the character of the patrons? Alas! a patron of livings in England, may be a jockey nobleman; or a gambling gentleman; an infidel; a socinian; a concealed Papist; or a mere idle jester. There is *nothing* to prevent these men being patrons.

"It is simple truth, that there are now men in the Church of England, who are scarcely short of actual Papists; and yet these men preach and teach without restraint. Their organ, the British Critic declares, that its object is to 'unprotestantize' the Church of England. Not only do these men hold Dr. Pusey's views on baptismal regeneration, apostolical succession, reserve in communicating religious knowledge, and the like; but further, they publish and use Popish books of devotion; they slander and revile the great reformers; they speak highly of prayers for the dead and intercession of saints; they hold a doctrine scarcely distinguishable from transubstantiation; they use and they recommend the use of crucifixes, and of many popish mortifications; they 'sigh for union with Rome.' Such men may be, such have been, such men constantly now are, presented to livings, and where is the necessary discipline to prevent their induction?

"I answer to the question, what is the present state of the Church of England? by saying, that in fact, *ministers like these, and ministers who are not far removed from these, (like Mr. Newman); ministers also, who are fox-hunters; card-players; fashionable dancers; novel writers (like Mr. Maxwell, Mr. Gleig, Mr. Paget, &c.)* ARE NOW ACCREDITED BY CHURCH AND STATE, AS INSTRUCTORS OF THE PEOPLE. Oh! what is the value of a human soul; and what must be the danger of of such men's teaching? If the blind lead the blind, they must both fall into the ditch. Our Lord says to his people "take heed what ye hear;" but in how many hundreds of parishes of England there is nothing at all to hear, from the Church of England, but *error!* "The leaders of this people cause them to err, and they that are led of them are destroyed." (Isaiah ix. 16.) * * *

The present evils of the Church of England are indeed immense; Missionaries are sent out by her who preach "another gospel," and disturb, as among the Nestorians, and here in India, other Protestant Missionaries; there is a spirit of pride, and sectarian exclusiveness in her Bishops and Clergy; too much wealth; too much pomp; no effectual, no sufficient discipline; the extremes of differences among her Clergy, from the highest Calvinism to the next thing to Popery; and in her Cathedrals and College services, the form of religion without the power, regulated attendances of hired singers, and compulsory attendances of disorderly students." * * *

"*Is the present alliance between the Church and*

State of England beneficial?" The results of it are, that if a Bishop wish to suspend a clergyman for preaching false doctrine, he must proceed with his case in an 'Ecclesiastical Court,' before a lay judge; that Bishops and Deans and others are appointed by political Ministers of the Crown, that the Church has acquired great wealth,—so much so, that the clergy have been unduly exalted and much worldliness has been introduced; and that the Church cannot now meet in convocation, to make any effort to procure necessary reforms, without the consent of the Crown; and above all, that all spiritual independence is reduced to a mere empty name. Look too, at the *working* of the establishment. With too many of the clergy the sacred ministry becomes a 'profession'—a trade; with too many of the laity, religion is made a fashion and a form. Men in general, are led to think that their loyalty should lead them to the Parish Church; they accordingly go to hear the State's accredited ministry. But in how many hundreds of parishes do they hear 'another gospel!' Then, if they are warned to take heed what they hear and to go where the gospel really is preached, their old prejudices and habits are used by Satan, as means of deluding them, and they are led to fancy that it is a duty and a merit to attend still their Parish Church, even though mere cold morality or even false doctrine, be preached in it. * * *

"I recur to my practical question, can I continue a member of the Church of England? No, I cannot, *unless* there be a reasonable prospect of speedy and satisfactory reforms. Where is this prospect? Is it at all likely that the Prayer Book will be altered in one word? Certainly not. It is not even likely that a convocation will be summoned to alter it, or for any other purpose. What other reform then, can we expect. A practical one? Alas! how long have we waited for this! Had I been considering this question twenty years ago, when Evangelical religion was making way in the Church of England, I think that I should then have said; 'True there are many things to be remedied, but gradual advances are being made, there is every encouragement to hope; this is the time to stay in, and expect better things to come.' But *now*, all is changed. Evangelical ministers are in many cases becoming Puseyites:—I could name some who once ran well: (how is the fine gold become dim!)—and a new class is growing in the Church, which teaches and publishes Semi-popery. Things that are wrong are not reformed, and exposed; but, in many cases are excused or 'hushed up.' Too many of the clergy who see the evils of the present state of things, fear to move in England, for political reasons; this or that administration, or this or that political party would be helped or injured. And amidst all that is distressing, what is there to encourage us? I see no body of clergymen preparing to act with faithfulness in concert; I cannot discover any body of laymen to whom I can join myself to make one bold honest protest, and one sincere earnest effort, to procure the reform which we require. No, I see a tendency to worse things, not to better; I see the young students for the ministry tainted at the seats of learning; and no one, no one at all, raised up as a leader, to proclaim the evils and to procure the reforms to which I have alluded. Well, then, I cannot continue a member of this Church. I have been her zealous son; I have done what I could for her; but now, I must choose between remaining in her, a party to evils which I cannot hope to see amended and—separating myself altogether! I must leave her communion. I must not deceive myself, and wait to move with a large body; God looks to each man for personal faithfulness and sincerity. If I wait on man I may be deceived after all: and I may be misled by pride, and by a wish to be a party to an effective movement, instead of simply discharging the obligation of my own conscience. But then, if I separate, old friends will look cold; misrepresentations or misapprehensions respecting motives will be circulated; and the Cross must be taken up and borne. Yes! but the Lord is the same. Him I must follow, withersoever He goeth; His will I must faithfully obey. My course, therefore, and my duty, are made clear."

This is the language of religious earnestness;—what a pity the writer has not told us which of the Sects of Dissenters he is about to join, while he makes it a matter of conscientious duty to publish to the world his good reasons for renouncing the faith and communion of the Church of England. Was he ashamed of the name of the chosen Sect? But then he speaks of his readiness to *carry the cross* and to follow the Lord whithersoever he goeth, and if he be so ready, why conceal from us the way of the Lord in which he proposes to walk?

Let us suppose, for a moment, that the writer of the pamphlet proposes to cast his lot with the Baptists, is it not as incumbent on him to prove the truth of his second creed, as the falsehood and danger of his first belief? So it appears to us; but this is not the way with *Protestants*, and the pamphleteer is a real Protestant. We recommend him to reflect seriously on this matter, and to read *Gilbert's* excellent Treatise on Baptism before he subscribes to a pernicious doctrinal system which would allow the infantile portion of the human race to die *redeemed in vain*.

In our next, we propose to return to the subject, and give a sample of the writer's strictures on the Book of Common Prayer

CONVERSIONS OF MR. JAMES JACKSON AND FAMILY, AND OF A LADY.

To His Grace the Archbishop,
Vicar Apostolic of Bengal

My Lord Archbishop,

Being informed a long time ago that Mr. James Jackson, a judicial officer within this zillah, a gentleman of unimpeachable character for integrity, was anxious to know which is the true religion of our blessed Saviour Jesus Christ, I though

it necessary to leave my parish on the 13th of this month, accompanied by two of my laymen, Messrs. John Benjamin Lewis and David DeSilva, and the Clerk of my Church, and a faithful Christian servant, in the same boat that Mr. Loughnan lent me to go to Calcutta. On reaching the place of Mr. Jackson's residence, Muddunpoora, on the morning of the 14th, I received a welcome reception from him, and my first care was to instruct him in the articles of our faith, and explain to him the nature of the blessed sacraments, and remove from his mind the few doubts he still entertained on some points. I derived infinite pleasure indeed in hearing him declare that he was perfectly satisfied of the truth of our Holy Religion, and that he was anxious with his family to be numbered with the flock of Christ. I did not hesitate to hear his and his son's confession, and according to the ritual baptized them; three other children and their mother *sub-conditione*. In the evening we had the pleasure of partaking a dinner together, all as Catholics and as members of the true Church. This morning I offered the sacrifice of the Mass, and administered the blessed sacrament to Mr. Jackson and his eldest son. I made a gift of "The Catholic Piety," twelve Rozarios, two Holy Crosses, and a picture of our blessed Virgin, and one of St. Rosa da Lima. This has been, my Lord, the result by the grace of God of my journey.

Had I come home earlier I would have received two other Protestants within our Church, but unfortunately they proceeded to Calcutta only on Sunday last, and how anxious they were to be converted, and how convinced they were of the truth of our holy religion, your Lordship will be aware from the perusal of the enclosed extracts from the original letters.

There are some Christians here who are desirous of confessing and performing their duties, but, from an ignorance of their prayers, I have not been able to comply with their wishes. Mr. Jackson has told me that if your Grace would be pleased to send some Bengallee Catechisms in Roman characters, he would derive a pleasure in instructing them.

I have been informed of there being within this district some Catholics of advanced age, who have for a length of period not received any spiritual comfort—for forty years almost. I intend to pay them a visit, and for this purpose will leave this station to-day. The name of the village is Modeepoor, from thence I intend to go to another part of the district, as I have understood that several heathens are desirous of being converted. I then will proceed to Noahkhallee, where you had appointed me before.

My visit to the Mugs I defer to another opportunity. Mr. Jackson has promised to make the necessary enquiries of them, and who are desirous to embrace our faith, and to accompany me likewise, which will prove of much benefit, as he is proficient in the language of these people.

Mr. Jackson takes the liberty of addressing your Grace separately on the matter of his conversion. Your Grace may make any use of his and my letter, and of the enclosed extract, as your Grace may deem fit.

I have the honor to be
Your Lordship's
Obedient and humble servt.
THOMAS ZUBIBURN,
Chaplain.

Muddunpoora,
Zillah Backergunge,
15th Feb. 1844.

P. S. From a perusal of the enclosed extract, your Grace will perceive the anxiety of the writer to be converted. Her determination of seeking means at Calcutta has induced her friend to solicit from me a letter of introduction, that in her conversion she may meet with no difficulties. I have addressed the Rev. Dr. Kennedy to do all he can to aid the poor lady in her conversion.

I will send some boys to Serampore very soon.

Extract of a letter from a Protestant Lady to Mr. John B. Lewis, of Seebpore.
Dated the 19th January, 1844.

"I have now to tender you my best thanks for your extreme kindness in sending for my perusal, 'The Whole Duty of Man.' It has, indeed, relieved my mind of a load of anxiety, and made me sensible of my past follies. On my perusing some parts of it, particularly those marked by you, in order to banish *all doubts* from my mind, I attentively perused those works you allude to in your letter, and have had ample proofs of the Catholic being the only true religion. It is, therefore, to be hoped you will not be surprised when I say, that it is my firm resolution of being converted into that faith, and I pray to my God, that, by the help of his grace, I may be numbered with the flock of his fold. I would feel happy if my Papa and family conjointly participate with me in the intended conversion. I shall esteem it a particular favor if you will obligingly speak to the priest respecting my intentions, and inform me of the result of your communication to him at your earliest convenience, as I wish no time to be lost, delays being dan-

gerous. Were I to ask him for a prayer and other religious books, do you think he would comply with my request? Kindly let me know particulars when you write."

Extract of another letter from the same Lady. Dated, the 8th February, 1844.

"I have just this moment been favored with your letter, and am thankful for the good advice it conveys. I have also to return you my best of thanks for the prayer-book and "Catholic Expositor,"—they shall now be my constant companions.

"I indeed regret much that I have not had an opportunity of seeing Father Zubiburn, (for so I shall now style *all Catholic* ministers). I was very anxious to have some conversation with him on religion, and on my arrival at Calcutta I must not lose a moment in obtaining means of being converted. I have drank too deep of the cup of bitterness to attend to any pleasures, or mingle with the gay, and dissipated. The only source of happiness *now* left me is to seek religion, which I am sure will tend to soothe the recent sorrows of my heart."

True extracts,

THOMAS ZUBIBURN.

TO HIS GRACE THE ARCHBISHOP.
Vicar Apostolic of Bengal.

&c. &c. &c.

MY LORD.—As superior of the Church in which it has pleased Providence to admit me, I consider it an imperative duty to solicit your Grace's prayers, that I may be strengthened in the faith I have embraced.

Born and educated as a Protestant, my aversion to the Catholic Religion was indeed great from infancy, and so prejudiced was I in my opinion of Catholics that whenever I heard the name of a Catholic, I regretted, and prayed for his conversion to the Protestant faith. Surrounded and caressed by Protestant relatives, friends, and connections, and taught to believe from infancy the truth of their faith, I did not harbour a doubt nor attempt to contradict any of them till lately, when my eldest son Charles remarked to me in a conversation of the disunity existing amongst the Protestants. He had found among some old papers a few pages of a Catholic Catechism, and the truth of several matters in it attracted both his and my attention and that of my family. To remove the doubts we still entertained of other points, I had recourse to a dear friend, Mr. J. B. Lewis, of Seebpoor, whose elucidation of the truth of the Catholic doctrines and the falsity of those professed by my separated brethren, though clear and sufficient to have removed the doubts from the minds of all the members of my family, I still entertained a fear to forsake the religion of my forefathers. The dreadful anxiety of mind I endured in not being able to be resolved upon one point, obliged me to have recourse to incessant prayers, and daily I revered several doctrines of the Catholic Church which I had derided and scorned at first. By the perusal of some valuable tracts lent to me by Mr. Lewis and Mr. R. J. Loughnan, the doubts of my mind and the fear I entertained of embracing the true faith were greatly removed—and the exposition of matters of Faith, Confession, Eucharist, Purgatory, Divorce, and Ecclesiastical Discipline, by the esteemed Rev. Thomas Zubiburn, were so clear and concise, and so impressive, that I considered dangerous to my salvation to continue in my infidelity any longer, and, disregarding human respect and the feelings of those dearest to me, I solicited my reception and that of my family into the bosom of the Catholic Church, and was baptised and admitted, by the grace of God, by the instrumantality of the Rev. Father, since which the peace of mind we have enjoyed is indeed inexpressible.

I humbly implore your Grace's prayers that we may be strengthened in our faith, and that my conversion may serve as an example to rescue my other dear relatives and friends from the errors they yet profess.

I have honor to be,
Your Grace's most
Obedt. and humble Servt.
J. JACKSON.

Moddunpurah,
Zillah Backergunge,
Feb. 16, 1844.

MADRAS MISSION.

We regret much, that through some mistake the publication of this very interesting letter was deferred till now.

On Board the Hindostan,
October 12th, 1843.

TO HIS GRACE THE MOST REV. DR. CAREW,
Archbishop of Edessa, and V. A. B.

It has been long our most anxious desire to testify to your Grace the deep sense of veneration and gratitude with which our minds were impressed. Now that we have reached the shores of Madras, we cannot restrain the superabundant joy which fills our hearts. We return our most grateful thanks to your Grace for the benefits which you have conferred on us, now that it has fallen to our lot to enlighten those who sit in darkness and in the shadow of death, are

we not indebted to your Grace for such a blessing? Who, by your kind and earnest entreaties, has solicited our superior to send some of our order to Madras, and thus afforded us an opportunity of walking in the footsteps of the Apostles? Though perhaps it is to be regretted that we are not able to realise your Grace's expectations, you have a right to expect to find in us all those qualities which become an Apostle. If such qualities are not wanting in my companions, as I hope they are not, at least I fear they are in a great measure wanting in me. But as we place all our confidence in God, who gives to all and reproaches none, I trust that I may be of some assistance to the Mission of Madras, in the discharge of offices and duties of minor importance, (whilst thus engaged) others who now serve on the Madras Mission may devote themselves more freely, to the exercise of more important and difficult ones. This reflection consoles me and my companions, and at the same time furnishes us all with a well grounded hope of finding in Dr. Fennelly, our Bishop, a superior and a Father, who will cherish, protect, and love us as his children, as we most steadfastly believed to have found in your Grace, if you still presided over the vicariate of Madras. We beseech your Grace, though separated from us, and transferred to the government of another vicariate, that you will still consider and look upon us as your children; this is our most unanimous resolution always to look up to your Grace as to a benefactor, protector, and father.

I remain, my most Dear Lord,
Your Grace's most humble & obdt. child,
JOHER BALMA,
Oblate. B. M. V.
Miss. Apost.

P. S. Names of the Oblats.

John Balma, Louis Griffa, Aloysius Galla,	Priests.
Francis Syherlirie, John Ghiosso,	Clerics.
John Romahs, Peter Gardetti, Poschal Bosia,	Brother. Assistants.

VIZAGAPATAM MISSION.

We are happy to be able to announce the safe arrival of the Rev. Mr. Egan at Vizagapatam, where he has been appointed to do duty as the Catholic Chaplain of the station.

The Rev. Gentleman's ministry was blessed with many conversions to our holy faith both at Kamptee and Secunderabad, and we hope that he will not be less successful at Vizagapatam. The Native Christians at Secunderabad very justly and deeply lament his loss, and the following address to him from the Catholics of H. M. 4th Regt. will show how he was beloved and his departure regretted by them.

THE REV. D. EGAN, &c. &c. &c.
Secunderabad.

REV. SIR,—We, the Roman Catholics of H. M. 4th, "the King's own" Regiment, stationed at Secunderabad, beg most respectfully to present you with the sum of Hyderabad Rupees 257-3-9, and earnestly hope and trust you will be pleased to accept the same, as a small token of gratitude for the many signal benefits we in general have experienced from your untiring exertions in the discharge of your sacred office—combined with those of our beloved pastor, the Rev. D. Murphy, since your arrival at Secunderabad.

The Teetotalers of the regiment in particular beg further to congratulate you, and the Rev. D. Murphy on the wonderful change which has taken place amongst the Catholics of the Regiment, since its arrival at this station (men substituting religion for vice) and may God in his infinite mercy grant that your life may be prolonged successfully to co-operate with our zealous pastor, the Rev. Dr. Murphy; and hereafter that you may receive the just reward of your labours in the kingdom of everlasting bliss, which is the sincere prayer of your

Humble and obedt. servts.
On behalf of the Catholics of the Regt.
PETER DOLAN,
Secunderabad, JAMES COGHLAN,
12th Jan. 1844. MICHAEL DAUDON.

SECUNDERABAD MISSION.

We understand, from letters just received from Secunderabad, that the Rev. C. Murphy arrived in good health at that station from St. Thomas's Mount on the 4th instant, and that the Rev. D. Egan, the zealous assistant chaplain, late of Secunderabad, set out the day following for Vizagapatam, to which mission he has been just appointed by the Right Rev. Dr. Fennelly.

The Catholic Temperance Hall at Secunderabad, though 60 feet long, is not sufficiently spacious to contain one half the number of Teetotallers. They very hospitably entertained their brother Teetotallers of the 21st Fusileers, a short time ago, as the latter were passing through that Station on their way to Kamptee. The Rev. D. Murphy, Catholic Chaplain of the Station, presided; the best order, good humour and cheerfulness univer-

sally prevailed on the occasion which was honored by the presence of two other clergymen, Rev. C. Murphy and Rev. D. Egan. The Teetotallers were never before so glad that they had taken the pledge of Total Abstinence. The Rev. D. Murphy lately received into the Church 6 converts from Protestantism and Heathenism, and 4 others are under instruction.

THE REV. P. GANNON.

The following is the answer of the Rev. P. Gannon, to the T. A. Members of H. M. 57th Regt.

Arcot, February 9, 1844.

MY VERY DEAR FRIENDS AND BRETHREN,

What gratitude I owe you, and how I ought to acknowledge it, I leave unmentioned, because I cannot, as I desire. Your unexpected letter, delivered to me the evening I left Madras, aroused many feelings and many affections within me, for I was then leaving my attached Mission, going amongst strangers, and I may say from my home; I called to mind, can I ever forget it? your unexpected, unnecessary, and too great anxiety on a former occasion, to leave me a mark of your kindness and esteem; profusely, indeed, have you done so, and your beautiful present shall be always my honor, as well as a memorial of you, my dear friends of H. M. 67th Regt. I thought with joy on the solicitude of many of you for your brother's welfare, and on the religious zeal with which you have co-operated, to have a wandering brother converted from an evil course; may the like zeal, and the like charity continually increase amongst you; as such is the will of God I am content to resign you to another who, assuredly, will be more worthy of you, by whom, with God's blessing, and your religious co-operation, may you abound in every good work.

Believe me ever,

Your faithfully attached servant,

PATRICK GANNON.

I forward this letter to my kind friend and fellow labourer the Rev. Mr. Mitchell, who will deliver it to you.—P. G.

LENT LECTURES.—On last Wednesday evening His Grace, the Archbishop, delivered the first of his Lent Lectures at the Cathedral to a full congregation, taking his text from St. John:—*You adore that which you know not: we adore that which we know, for salvation is of the Jews.—Chap.* 4. *v.* 22. His Grace will continue the Lectures every Wednesday evening during the present holy season.

At St. Thomas' Church the Rev. Mr. Havers, S. J., gave the first of a series of Lectures on last Tuesday evening, and the second on Thursday following. These Lectures will be continued every Tuesday and Thursday during Lent.

THE REV. R. SUMNER, S. J.

DIRECTOR OF SEAL'S COLLEGE, AND PROFESSOR OF THEOLOGY AT ST. FRANCIS XAVIER'S.

The Catholics of Bengal will, we are sure, learn with feelings of much regret that extreme ill health has compelled the Rev. Mr. Sumner to take his passage on the *Prince of Wales* for England, which vessel left town on last Thursday morning.

In quitting a scene where he has been the means of effecting so much good to the cause of education and of religion, we are certain that the Rev. Father carries with him the affectionate regards of all those who have had the pleasure of his acquaintance or opportunity of appreciating his sterling worth. To them it will be nothing new when we say that Father Sumner was a truly pious, exemplary and zealous Missionary; a more disinterested man in worldly affairs or a more indefatigable priest the Bengal Mission could not wish for. He was always ready and willing, day or night, when called on, to visit the sick, and to administer consolation and spiritual comfort to the afflicted.

As a preacher Father Summer was very popular. His eloquence and energetic delivery, aided by a powerful but well modulated voice, commanded the attention of his hearers. So prepared was he at all times that we have known him to preach three Sermons on the same day at different Churches, and frequently at a short notice. His powers of oratory are great. As a writer, especially on points of doctrinal controversy, he is terse, powerful and unanswerable.

It will perhaps be an act of supererogation to enumerate the good works which Father Sumner has left behind him, but we cannot restrain our feelings from placing before our readers a brief outline of his career since his arrival in this country. The Rev. Gentleman was one of those who came out with our first Vicar Apostolic, the Right Rev. Dr. St. Leger, in 1834. Immediately on his arrival he devoted himself to the study of the Bengallee language, and in less than six months from his coming amongst us, he preached his first Sermon in Bengallee, to the astonishment and admiration of the congregation at the Cathedral. He gave his strenuous aid to Father Chadwick on the establishment of St. Xavier's College, and on that Rev. Gentleman's leaving India the first time, the Rev. Father Sumner was ap-

pointed Rector of the College. Education was Father Sumner's chief object, and to impart knowledge was his great delight. Those who had the opportunity of observing the untiring zeal and labor which he evinced in the discharge of his arduous and almost unassisted duties as Rector, must necessarily attribute the success, which has since attended that noble institution, to his assiduous exertions. On the departure of the Rev. Mr. John St. Leger for Europe, Father Sumner was appointed his successor as Chaplain to the Soldiers at Dum Dum and Fort William. The amount of good that he has done among the soldiery is deeply inscribed on their hearts, for Father Sumner is always spoken of by them with respect, reverence and affection. At Dum Dum, Father Sumner established a Library, and induced the Subscribers to allow its free use to the congregation at large. He embellished St. Patrick's Chapel and raised and enlarged the Altar. He presented to it at his own cost, a very handsome Tabernacle, and, aided by contributions, he commissioned out from France, a beautiful large bronze Crucifix and a splendid set of Candlesticks for the Altar, besides a pair of bronze Chandeliers which now ornament the Chapel.

On Father Chadwick's resuming charge of the Rectorship of St. Xavier's on his return to Bengal, we find Father Sumner in 1842 at Dacca, at the bed-side of his dying friend, our ever-to-be-lamented Vicar General, Dr. Kelly, at whose request, we believe, His Grace the Vicar Apostolic, Dr. Carew, entrusted Father Sumner with the Mission at Hossenabad, where for nearly two years he labored among the Native Christians with unwearied zeal, and accomplished as much good as could be expected in a district long in the undisturbed possession of schismatics. Schism and discord were the greatest drawback to his endeavours,—in fact, they were like a canker in the very heart of the Mission, which unhappily drooped in spite of his watering.

On the opening of Seal's College in 1843, Father Sumner was summoned back from Hossenabad, and the Direction of that College was assigned to him, not only on account of his knowlege of the vernacular language, but for his very patient and happy method of instructing the youthful mind. Besides this office at Seal's College, Father Sumner held a very important post at St. Xavier's as Professor of Theology.

We are inclined to believe that Father [illegible] been a martyr to his zeal for the [illegible] public. His incessant labor in th[illegible] Colleges, his unremitting attention to his clerical duties, hardly allowed time for sufficient repose either to his body or mind. Although blessed with a strong constitution, yet, the labor was evidently too much in a climate like this.

We may mention, by way of grateful acknowledgement, that since the commencement of our editorial career in 1839, Father Sumner rendered us, notwithstanding his other avocations, invaluable assistance. In fact, had it not been for his aid when we first started into existence, it is doubtful whether we could now boast of the continuance of this publication.

The suddenness of Father Sumner's departure, forced upon him by his medical attendant only three or four days before, admitted of no time for any demonstration of feeling on the part of his friends and admirers, some of whom however are raising a subscription to present him with a Gold Chalice, as a small token of respect and esteem for his apostolic labors.* It is some consolation to think, and this in a great measure tends to mitigate our present sorrow in parting with so excellent a pastor, that, with God's blessing, he intends to return to us so soon as his health is re-established. Although he is returning to his native land, and, welcomed as he will be by his relatives and friends after an absence of ten years, yet, we know his heart will remain fixed in Bengal—the country of his adoption.

We are confident Father Sumner carries with him the unfeigned good wishes of the *entire* Catholic Community, and that our readers will earnestly pray to Almighty God for the restoration of his health and for his speedy return to India.

Father Sumner is accompanied by Mr. E. Cantopher, a promising young East Indian, and a student of St. Xavier's, who is to enter Stonyhurst College and study for Priest's order.

We are indebted to the kindness of a lady, a convert, for the following extracts of letters which will be found interesting.

Extracts of a letter from Ensign ——, a convert to Catholicity.

11th February, 1844.

* * * * * * * *

I left Gwalior on the 28th December, the Army having been broken up some days before; we passed over the battle field on the 29th, and saw heaps of wretched blackened corpses, both shot and burnt, in the village of Maharajpore. I have heard that there were

* Subscriptions will be received by Messrs. P. S. D'Rozario & Co. A list of Subscribers will be published in our next.

at least twelve hundred dead and unburied. Both the Governor General and the Commander-in-Chief are very much liked by the troops, they frequently visited all the hospitals in Camp, and sent quantities of fruit for the sick. We arrived here on the 4th, and right glad am I to be in cantonments again. I have had capital shooting during the last 5 days of the march—killing lots of partridges, rock pigeons, an antelope and hyena. My dear father Francis dined at our mess the night before last; he is such a holy father, I only wish you knew him. I feel so comfortable at being in a place where I can worship my God in his own sacred temple again; there is one chapel about two miles from our residence which I frequent, the other is further off on the other side of the city. * * * * I received a letter by the last mail from my eldest brother; I thought he had completely cut me. He says "he cannot help laughing at my credulity in being so easily *gulled*, and by a Catholic too: for (he adds) the Priests are well known all over the world to be the most artful, deceitful, designing creatures possible." So I once thought, but, thanks be to God, my eyes have been opened into admiration for everything relating to our holy faith. The more my religion is abused and contemned, and our clergy denounced and persecuted, the stronger and more confident becomes my faith —for it makes me look round to see where else I can find these words of our divine Redeemer verified; and which he left as an inheritance to his chosen people.

"And ye shall be hated of *all* men for my name's sake."

"But he that endureth to the end shall be saved."

Extracts from a letter of Captain ——.

* * * * * * *

I heard from Chittagong a few days ago, from a brother officer, who mentioned that the good Padree was seriously thinking of paying us *Papists* a visit, and he hoped I would give the padree house-room, and be attentive to him! he little knows the love and respect we Catholics bear to our Clergy. * * * I most sincerely hope the worthy man will come and see us; we muster rather strong—Dr. ——, Mr. ——, myself and two European Sergeants—there are other two officers as Catholics. I think you know the T. family in Edinburgh? The brother is a Protestant, poor fellow; he left —— in a sad state of health. His poor sister, the nun, who is herself a convert, dotes on him, and as she has devoted herself to God, perhaps He will graciously hear her prayers, and bring him yet into the true fold. I beg you to present my kind and respectful regards to his Grace,

And believe me, &c.

Extracts from a letter of Lieut. ——, a convert to our holy Faith.

1st February, 1844.

Your letter reached me just as I was on the point of embarking for this place, where I have been detached to command the troops of this district; in this part of the country everything is done by boats or ships, there are no roads except the streams, with which the whole country is intersected; I had a four days trip by sea to reach this place. It is indeed very beautiful, and from the mountains which close in a circle round our small station, you would think it a view in the Highlands of Scotland. I have at present no one to speak to, the only European gentleman attached to this place is now absent on some duty in the interior, and will not be back for a month. I wonder that no Roman Catholic Missionary has as yet been sent down here; he would, beyond all doubt, make many converts, for there is so great a similarity in the *outward* observance of the Roman Catholic and Bhuddhist priests that the conversions would be easy; the Buddhist priest takes vows of celibacy, he possesses no property of his own, and lives on charity; he cuts his hair quite close to the head, and wears a peculiar robe. The Buddhist priests live in monasteries and occupy their time in instructing youth; they do not allow any female to reside within their houses. They believe in one God, but have some obscure notions of a Trinity. In the whole I should think that a Catholic Missionary would succeed wonderfully if he came here. There is a Protestant Missionary here who travels now and then into the hills, and, I hear, has a community of friars, but he has a wife and family which is a startling point with the people of this place, and I think the fact of our priest not marrying would have great effect. I am at present living about eighteen or twenty miles from the sea, but by foot paths and through the hills it might be eight or nine miles. The appearance of the people is decidedly Chinese, the dress of the women in particular, only they do not bandage the feet; the men seem to be more like the Tartar race, they are generally short with wrinkled faces, very much bearing the resemblance of a monkey; they are very proud of long hair, both men and women, and those who can afford it wear false hair. They are so totally different in their language, dress, and appear-

ance, from what I have hitherto seen that I cannot help fancying myself in China. Owing to the damp climate, every house is raised upon posts; the poorest man will not sleep on the ground, as in India. When I next see Loretto House and St. Thomas's Church, I suppose there will be great alterations in them, owing to the erection of the new buildings. The house for His Grace will be much more conveniently situated than before, for the house in Moorgyhuttah was so difficult to get at, that many could not find it out, and a single cart could block up the way. He will now have a more healthy residence, and in a more convenient part of the town. You have never I believe been up the country, if you had, you would have seen that the Hindoos are suffering their finest temples to go to ruin and never think of repairing them, while those they now build are of common and perishable materials; these things are evidences of a great change. I have seen a Bramin laugh at the idea of benefit being derived from a pilgrimage to an idol, and when it has come to that, we may reasonably hope for a change for the better, as it was necessary for them first to become satisfied of the inefficacy of their idols, before they could be at all likely to listen to a Christian practice. I must now conclude, hoping that Mr. —— and yourself still continue in good health,

Believe me, yours very truly,

RIGHT REV. DR. OLLIFFE.

The following is a copy of a letter from his Eminence Cardinal Acton to the Right Rev. Dr. Olliffe.

My Lord,—The return of the Rev. Father Mullock affords me an opportunity of writing to your Lordship, and I gladly avail myself of it to offer my sincere congratulations upon your election to the Episcopal dignity, and your promotion to the Coadjutorship of Calcutta. I feel assured that the appointment will be hailed with delight by all of those who have so long admired your apostolic zeal, and your activity in the discharge of the duties of the Mission, and whilst the Catholics of Ireland rejoice at beholding another of their Ecclesiastics so highly honored by the Holy See, our brethren in India will be pleased to know that the choice has fallen upon one so wholly, and so affectionately devoted to their welfare. It was peculiarly pleasing to my feelings to hear the praises passed upon your merits by my venerable colleagues in the Sacred Congregation, and I pray that in your consecration the Holy Spirit will bestow His choicest graces upon you, and will perfect, in the plenitude of the Priesthood, the virtues which have distinguished your earlier years. I commend myself to your prayers, and fervently hope that in the Sacred Mysteries you will make a memento of

Your fellow labourer, and brother in Xt.

(Signed) C. Card. Acton.

Rome, October 4th 1843.

PROGRESS OF TEMPERANCE IN BENGAL.

We announced, on a late occasion, that besides several individuals in Calcutta, about thirty of the Artillerymen at Dum Dum had taken the pledge of total abstinence; and we are now happy to add, that since that time, the very Rev. Dr. Kennedy administered the pledge to forty-seven others at that station, and to four others in Calcutta. We understand that many of the soldiers, who had been enrolled as Teetotallers by Father Matthew in Ireland, and who, when leaving home expected perhaps never to hear of the pledge, or of Teetotalism again, are overjoyed to find themselves once more in the midst of water-drinkers; and others who had forgotten their promise expressed a wish to renew it.

If the officers whose duty it is to attend to the wants and rations of the soldiers on march, would provide coffee or tea, for such as might choose it, instead of *Arrack* and other intoxicating drinks, there is no doubt but the cause of temperance would be greatly promoted in the Indian Army, and we think the advantages of such a very reasonable provision, are too obvious to be overlooked. We beg the attention of the influential *Press* of Calcutta to this subject.

ORPHANAGE.

Two Catholic Children were, by their stepfather's order, removed last week from the Protestant to the Catholic Orphanage.

CHANDERNAGORE ORPHANAGE.

Through Mr. N. O'Brien.

A. L.	2
J. A.	2
C. M. Latour,	3
L. H. Bodelio,	5
M. Lahey,	5
J. Hume,	5
A. Friend to the Poor,	2
G. R. French,	20
J. B. L.	5
J. W.	5
G. M'Millan,	5

N. O'Brien,	10
Serjt. Homen,	1
G. A. Sheppard,	10
M. T.	10
W. Ford,	20
A. G. Mackenzie,	10
D. M. Gordon,	10
G. Cain,	2
P. W. Power,	5
J. W. Carter,	16
H. M. Lake,	10
W. Hammill,	10
Captain D. M'Leod,	5
J. Allan,	10
H. G. and Co,	10
J. W.	2
A. G.	5
R. M.	2
F. W. Birch,	5
J. Stanly,	5
W. Wargate,	5
D. Wilson,	16
Friend to the Poor,	2
C. Rigordy,	4
A Friend,	10
O. Potter,	10
J. M.	2
E. D. Tombs, for the Children of the Queen's 44th.	16
Thomas. H. Laken,	10
J. M. T.,	8
G. H. Crompton,	2
G. Marshall,	5
W. Bracken,	5
Felix DesBruslais,	2
R. Rutter,	5
J. Bayard,	2
W. Defholst,	1
J. D'Cruz,	1
R. S. Halfhide,	5
A. Friend,	2
J. W. Bowman,	10
J. W. Grant,	25
R. Clapperton,	10
A Friend of the Children of H. M's. 44th.	25
G. B.	5
H. J. Joakim,	4
E. B. Vinnex,	2
A. H.,	8
Two friends to the Poor,	2
Anonymous,	10
Capt. Wm. Roome,	10
J. Child,	5
L. D.,	2
F. C. S.,	16
J. Fegredo,	8
M. Gonsalves,	2
C. A.	5
W. C.	5
Nobody.	8
G. R. A.	5
H. Elliott,	4
E. J. L.	4
A Friend to the Poor,	2
Mrs. Kleyser,	2
Wm. Theobald,	10
A Friend, C. S.	10
F. R. and Co.	10
J. Roach,	5
C. A. M.	10

FESTIVALS.

Saturday, 9,—S. Frances of Rome, W. d. com. &c.
Sunday, 10,—3rd of Lent.
Monday, 11,—S. Cataldus, B. C. d. (I. S. 8 inst)
Tuesday, 12,—S. Gregory the Great, P. C. D. d. com. &c.
Wednesday, 13,—S. Felix B. C. d. (E. S. 8 inst. com. &c.
Thursday, 14,—S. John of God, C. a. (8 Inst,) com. &c.
Friday, 15,—Of the Lance and Nails. Greater Double, com. &c.
Saturday, 16,—Forty Martyrs sem. (10 Inst.) com. &c.
Sunday, 17,—4th of Lent.
Monday, 18,—S. Gabriel Archang, Greater Double.
Tuesday, 19,—S. Joseph, spouse of B. M. V. d. 2nd cl.
Wednesday, 20,—S. Cuthbert B. C. d. (I. S.) com. &c.
Thursday, 21,—S. Benedict Ab. d. com. &c.
Friday, 22,—Off. of the Five Wounds.
Saturday, 23,—S. Patrick Apost. of Ireland d. (17th Inst.)
Sunday, 24,—Passion Sunday.
Monday, 25,—Annunciation B. M. d. 2nd cl. com. &c.
Tuesday, 26,—S. Frigidianus B. C. d. (I. S. 18th Inst.)
Wednesday, 27,—S. Rupert B. C. d. (I. S.) com. &c.
Thursday, 28,—S. Winfred V. M. d. (E. S.) 3rd Nov.
Friday, 29,—Seven Dolors B. V. Greater Double
Saturday,—30, S. Escorweld B. C. d. (E. S. 14th Nov.) com. &c.
Sunday, 31,—Palm Sunday.

Selections.

THE FAST OF LENT.

That fasting is profitable and advantageous, cannot be denied without contradicting the holy scriptures, which frequently mention it as practised by the patriarchs, prophets, and holy men, in the old law. It is also recommended in the gospel by the example of Christ himself, who, immediately after his baptism, retired into the desert, where he remained fasting forty days and forty nights, (*Matt.* iv.) and in his divine sermon on the mount, he gives us instructions in what manner we should fast. He further speaks in favour of fasting, when, in answer to a question, why his disciples did not fast as well as the Pharisees and the disciples of St. John the Baptist, he replied, because he, the bridegroom, was then with them; but that when he should be taken from them, then they should fast. (*Matt.* ix.)

If we look for particular instances of the advantages of fasting in scripture, we shall

ing about Guy Fawkes's effigy. It is a *Guy* exhibited in church by the clergyman, in rivalry of the Guy exhibited by the schoolboys out of doors. Five years the schoolboys have the better of the clergyman; for parading their Guy through the streets, it is more seen than his Guy, which must keep within doors. But on the sixth year the clergyman has ample amends; for then, not only is his church crowded on the day his Guy is exhibited, but the little boys are not allowed to show theirs till the day after. The splendour of the rival Guys is in our day materially abated: the Police prevent the little boys from indulging in their former liberal allowance of squibs and crackers; and the apologetic tone of Fifth of November sermons shows that some power or another has put down the oratorical squibs and crackers with which they used to be stuffed.

It is time that the church exhibitions of Guy were dispensed with altogether. There are some so Puritanically-minded as to disapprove of Kings, Queens, and Lord Mayors going to church in state. They allege that such parade distracts the congregation—unduly divides the worshipers' attention between the Creator and the creature. This may be to consider too curiously. Yet no one, we suspect, could fail to be shocked were Punch to be carried in solemn procession to all our churches of a Sunday once in every six years. And nothing but old custom could reconcile us to a similar exhibition of his brother effigy. "A sermon preached before the Lord Mayor" may be endured, even though a little glorification of his Lordship be introduced; and the Ordinary of Newgate has the warrant of use and wont for preaching at living criminals befor their execution: but "a sermon preached before Guy Fawkes" is rather too much.—*Spectator, Nov.* 14.

MISCELLANEA.

THE REV. MR. SIBTHORP.—It has been sufficiently amusing to read, within the last few weeks, the speculations of the public press, Romanist and Evangelical, on the presumed return of the Rev. Mr. Sibthorp to the Anglican communion. By the one he was lamented as a lost sheep, a relapsed heretic, who could never again be received as a privileged member of the Church; by the other, hailed as a repentant deserter, who, having been admitted to view the secret enormities, the hidden abominations of the enemy's camp, revolted and disgusted with what he witnessed, had rushed back in sorrow and repentance to his ancient standard. And, to complete the triumph, a letter is read with great zest at a public meeting at Bath, by a well-known supporter of (so-called) Evangelical principles, and stated to have been received by him from the individual in question, wherein, with all the Pharisaic bigotry and spiritual conceit of Exeter Hall, he is made *(O quantum mutatus!)* furiously to denounce Rome as the great harlot, the mother of abominations, and her worship as idolatry! Although we must apologise to our readers for occupying so much of their time with what concerns an very eccentric and insignificant an individual, yet we cannot refrain from informing [illegible] fact that the Rev. Mr. Sibthorp has [illegible] the Roman communion, that he is [illegible] his sole, and that he is now undergoing a course of penitential discipline under the superintendence of Dr. Wiseman, preparatory to re-admission to its full privileges. True he has several times received the Eucharist at the hands of priests of the Anglican Church, but that it seems was because he was temporarily, and by way of punishment for certain irregularities, shut out from the Sacraments in his own, not because he ever intended again to profess obedience to his former spiritual mother. We fear the well-pleased orator and his excited auditors, who so loudly and charitably applauded the denunciation of their fellow-christians which was lately recited at Bath, must consider themselves in vulgar language as completely "hoaxed." We advise them, in future, neither to go and listen to, nor to believe, such "Church Pastorals."—*The English Churchman.*

FRANCE.

MONASTERY OF MOUNT CARMEL.—We have often, says the *Univers* of 25th Nov. called the attention of our readers to the mission which Brother Charles is discharging in favour of the church of the Hospital of Mount Carmel. Formerly France sent her generous children to battle for the deliverance of the holy places. Her name remains inseparably united in the hearts of the Eastern populations with their remembrance of the benefits and the glory of the faith. "The Frank" is in Asia always the Catholic *par excellence*, and even all Catholics are called Franks in that quarter of the world. Now, if we no longer shed our blood for our brethren, it cannot be said of us that we are deaf to the cries of their distress; and, until our sympathies may be allowed a more useful manifestation, we should at least send them the succour of our alms. The ancient Monastery of Mount Carmel, destroyed by the ferocious Abdallah Pasha, began in 1819 to rise again from its ruins. We need not recapitulate the heroic labours, the constancy, the indefatigable zeal, and the courage beyond all question which Father Jean Baptiste has displayed in bringing to its present state the work to which he has devoted his life. Eleven times during seven years did this magnanimous mendicant quit the blessed mountain to hold out the hand for charity at Jerusalem, Damascus, Tripoli of Syria, Cyprus, Alexandria, Smyrna, Athens, Palermo, Malta, Tunis, Gibraltar, and even Morocco; France also has responded to his call. And now that age and sickness confine him to the convent which his own hands have restored, pressed by urgent necessities, he has anew deputed towards this hospitable land one of the most devoted and intelligent of his companions. This is Brother Charles, who is now in Paris, and who, in 1799, went and gathered up the remains of our countrymen then lying unburied in Egypt, and bore them himself to the foot of the temple of Mount Carmel, where they lie beneath the protection of the Cross. Last Sunday the Rev. Father Lacordaire was to preach in the Cathedral of Versailles a charity sermon, in aid of the fund for the reconstruction of this church and of the hospital, of which it forms part. The blessing was to be given by the Bishop of Versailles; the petitioners for the collection (Quêteuses) were the Baroness de St. Didier, the Countess of Gainville, and Madame Lenos. The eloquent Dominican could not exalt his voice for a work which more completely unites the two characters that he specially loves and cherishes—the Catholic character first—but also, and as a natural consequence, the national character as well.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 10.] CALCUTTA: SATURDAY, MARCH 9, 1844. [VOL. VI.

CAN I CONTINUE A MEMBER OF THE CHURCH OF ENGLAND?

Calcutta: Printed by J. A. Gibbons, Asiatic Press.

In our last, we promised to return to the consideration of a late publication bearing this title, and to give a specimen of the writer's strictures on the book of Common Prayer. Before we proceed, however, to redeem our promise by lengthened quotations from the pamphlet, we beg leave to direct the writer's attention to one or two particulars on which it is his interest to reflect. The pamphleteer is quite offended at the form of absolution in the book of Common Prayer, "*And by his authority committed unto me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.*" These words, no doubt, are very absurdly employed by Protestant ministers, in the exercise of a spiritual power which they disclaim, but the sentence is quite scriptural if pronounced by a true minister of Christ. Christ has said (John, 20. 23.) to his own ministers, "*Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained,*" and these words bestow all the power that is exercised by the preceeding sentence of Absolution.

The writer continues—"To interpret these words (of the book of Common Prayer) as some men interpret them, is to do that which both betrays and encourages a dangerous habit of mind." How very true, and yet how inconsistent! If it betrays and encourages a dangerous habit of mind to interpret these words of the Prayer Book, in a sense quite opposed to their obvious, natural, and grammatical signification, as some Protestants do, surely the Baptists and others, including the writer of the pamphlet, betray and encourage this dangerous habit, with far greater risk to themselves and others, by offering similar violence to the words of Christ himself. "*Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.*" (John, 20. 23.) and again,—"*Whatsoever you shall bind on earth, shall be bound also in heaven, and whatsoever you shall loose on earth, shall be loosed also in heaven.*" (Matt. 18. 18.)

We trust the writer will remember what he has said of this dangerous habit, the next time he reads the words of his Saviour at the last supper, and become a Catholic. At present he has many objections to our holy faith, but he has evidently read as yet but one side of the question. How grievously has he been imposed upon by those who told him that the illustrious *Fenelon*, Archbishop of Cambray, deserted our holy Church!

His knowledge of Scripture, we fear, is very superficial. We shall give one or two instances out of many. In p. 5 of the pamphlet, he falls foul of what he calls "vain repetitions," in the book of Common Prayer; and what will our readers suppose are these "vain repetitions"—oh! shockingly unscriptural! "*The Lord's prayer is said five times,* and, if the sacrament be administered, *six times,* at morning prayer." We hope the Baptists are in the habit of saying the Lord's prayer at least every day; and if so, are they not guilty of "vain repetitions?" If they do not pray *daily* for their *daily bread,* they do not deserve to eat it; and if they imagine it a "vain repetition" to say the Lord's prayer three times a day, they should be consistent and shun the "vain repetition" of eating three times daily. If the writer wishes to see scriptural authority for "vain repetitions," let him read Psalm 117, where he will find abundance of them.

The writer asks—"What power do we find given or assumed in Scripture to decree rites and ceremonies? and in answer he says—*Let all things be done decently and in order*—is the Apostle's simple injunction." But are the Baptists the exclusive judges of what is *decent and orderly* in the Church? These very rites and ceremonies may belong to the decency and order of which the Apostle speaks; at all events, the Church of Christ, is the proper judge. The Church is the pillar and the ground of truth, according to the same Apostle, and Christ himself hath said, (Matt. 18. 17.) "*If he will not hear the Church, let him be to thee as the Heathen and the Publican.*"

It is now time to hear, at length, the writer's observations on the book of Common Prayer, which, we beg leave to submit, ought to induce those who will not resign that book for the *cant* of the Baptists and other Dissenters, to become Catholics.

"The Articles and Homilies, for instance, contain most scriptural truths respecting election and justification by faith alone. But are those truths *preached* in the Church? Look at the Puseyites; They not only preach against them, but can and do show you, that what they say on these points, has been said before, not merely by Archbishop Laud, and Thorndike, and such divines, but by Bishop Jeremy Taylor, Bishop Bull, Bishop Van Mildert and many many more. Look at the "great Church Societies." Are sound doctrines taught in the tracts of the Christian Knowledge Society? No, certainly not. Works like those of Bishop Mant and Mann, Bishop Thomas Wilson, Crossman's Catechism, the Whole Duty of Man, and Nelson's Fasts and Festivals, do not teach such doctrines; while they do either teach, or plainly take for granted, the doctrines of Apostolical Succession and Baptismal Regeneration. What is the use of having Articles and Homilies ever so sound, if they are not preached? What is the effect of teaching one thing in the prayer book, and another thing in the pulpit? "It is of little avail for one Article to tell us that the Bible contains all things necessary for salvation, if, immediately after, another Article tells us, (the 34th Article) that whosoever through his private judgment willingly, and purposely doth openly break the traditions and ceremonies of the Church, which are not repugnant to the word, of God, and be ordered and approved by common authority, ought to be rebuked openly." This is just such a sentence as Puseyism wants. It is the introduction of sentences like this, that makes the Articles, what Mr. Newman boasts that they are "Articles of comprehension,"—intended to include among their subscribers, men of very different and even opposite opinions.

"From the Articles, I might go into a consideration of the Canons of the Church and the Rubric. But respecting these I will only say, that it is very well known, that they cannot all be carried into practice, without public scandal. Many a vagary, peculiar, as it is thought, to Puseyism, is, in fact, well supported by Canons or Rubrics which the Church either will not, or cannot reform.

"But I turn from these things to some of the services. I have admitted the great beauty of some of the Church prayers. Generally they are taken from the Romish books of devotion, and the honor of them belongs not to the Church of England."

"Now, what says the Church of England on this important subject (of apostolic succession)? She speaks thus: when a man comes for ordination the Bishop says to him '*Receive the Holy Ghost, for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain they are retained.*" What does this imply, but the conveyance by and through episcopal hands, of some mysterious and some apostolical powers? The Church of England, however, speaks also by deeds. If a Roman Catholic priest join the Church of England, he is not re-ordained; his orders are recognized as good. But if a dissenting minister join the Church of England, his previous ordination is deemed invalid and totally null; *he* must be ordained, and admitted into the ministry!"

"In the words which I have quoted from the ordination service, it is evident that the doctrine of priestly *absolution* is involved. This is with equal distinctness discovered in the service for the Visitation of the Sick. When the sick man professes penitence, the Priest says to him "Our Lord Jesus Christ who hath left power to his Church to absolve all sinners who truly repent, and believe in Him, of his great mercy forgive thee, thine offences: *And by his authority committed unto me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.*" I know very well, that these expressions, as well as the expressions in the Baptismal service, to which I shall come presently, are explained away; but I must say, that the manner in which this is done, is not ingenuous, and is far from satisfactory. Indeed, little less ingenuity is used in these explanations, than was employed by Mr. Newman, on the other side, with some of the Articles. To interpret these and other words, as some men interpret them, is to do that which both betrays and encourages a dangerous habit of mind."

"I would here inquire, how the battle of Evangelical truth, against Puseyism, *can be fought on the platform of the English Liturgy?* Is it not very plain, that the Prayer Book has, at least, so much in it favorable to Puseyism, that the few Evangelical Bishops may be acting discreetly in not pressing their differences with Dr. Pusey to this issue, namely, whether there be not quite sufficient in the Liturgy, as well as in Canons of their Church, to justify the Puseyites in teaching their doctrines, as the doctrines of the Church? It is true, at least I think so, that there is very much in the Prayer Book that, either in express words, or by inference opposes Puseyism; but if there be much also in favor of it, what then? How can any one call on Dr. Pusey to retire from the Church, when *he* can

show that as to many of *his* chief doctrines, the Prayer Book sanctions him; and as to these doctrines he has as much sanction from the Prayer Book, and from the writings of the English Church, as the Evangelical clergy have for some of *their* doctrines?

"I must proceed, however, to other points. In addition to the matters I have mentioned, some objectionable things remain to be noticed. The appointed fast days, and Holy days of the Church, the rules for observing forty days in Lent, and for observing certain days as Saints days, are rules based merely on traditional authority: and as being compulsory on the members of the Church, appear to me unscriptural.

"Some of the occasional services of the Church also, are very wrong. Sometimes by *royal* or other secular authority only, a new form of prayer is set forth; as for instance, there is a command issued, that a certain form of prayer be used for success in this or that war, it may be (as in China or Afghanistan) an unjust war. It is difficult to understand by what *scriptural* authority, the right to *command* the Church to pray in this or that manner, or for this or that thing, is justified."

"The service for the commemoration of '*the martyrdom of the blessed King Charles the First*, to implore the mercy of God, that neither the guilt *of that innocent blood*, &c., may be visited upon us,'—this service, is a specimen of the evils that may result from recognizing this authority."

"Let me here premise, that I am far from desiring to justify the execution of King Charles the First; and that I can quite sympathize with those who admire the dignity and courage with which he met his death. But, is the language used in this service, appropriate to him? In his youth and his manhood he was the friend and companion of the dissolute and vicious Duke of Buckingham; he arranged a marriage with a Spanish princess, one of the conditions of which was, that their children should be brought up as Papists: when that treaty of marriage was broken he married another Roman Catholic; he published and enforced a book of Sports, which required all persons to desecrate the Lord's Day, and he ordered his commands on this subject to be read by the clergy in their parish churches; he endeavoured to rule without Parliaments; his Court was a nest of Popery; by means of the Star Chamber he persecuted the Puritans, in a most cruel manner—as in the cases of Prynne, Burton, Bastwick, and Leighton; by means of shameful oppressions he endeavoured to abolish the Presbyterian religion in Scotland, which he was pledged to uphold; one of his chief chosen advisers was Archbishop Laud; and more than once he broke his plighted faith with his Parliament and his people. And yet he is held up to admiration as a blessed martyr; his blood is called innocent; and we are told to pray that we may follow his example."

The book of Common Prayer, therefore, is condemned, but what kind of ritual the writer proposes to substitute for it, we are still left to guess. Protestant reformers are skilfully powerful in the work of destruction, but they have not succeeded better in building up than the proud Architects of Babel.

Perhaps the pamphleteer will tell us, that the Bible is to be henceforth his only ritual and book of Common Prayer; but the Bible is also the ritual of the Socinians, and are we therefore to infer that the writer has embraced Socinianism. If the book of Common Prayer be a dangerous standard of faith, because it favours Puseyism as well as Calvinism, surely all the reformed Churches united pronounce a heavier condemnation on the Bible itself, since it is by turns made to teach, clearly and expressly, Anglicanism, Presbyterianism, Quakerism, Socinianism and a thousand other absurd*isms* including *Anabaptism.*

"BAPTISM OF THE ANABAPTISTS, IN FOUR DIALOGUES, WITH A SEQUEL."

An excellent little tract bearing this title has just issued from the Press of Calcutta, and we recommend every Baptist in India, and every one else who may desire to see Anabaptism tested by the word of God, to procure a copy of it. The author of it is evidently a foreigner; his mode of expression is quaint, but terse; and the freshness in the flow of his ideas is so agreeable, that a good humoured Protestant reader cannot help wishing that four other dialogues with another sequel, may be added to the little tract under notice. His arguments we consider to be at once forcibly logical and quite scriptural. We have heard the *Rev. Mr. Storck* mentioned, more than once, as the author.

THE REV. MR. PEROZY AND THE CATHOLICS OF BELLARY.

Our readers will be edified by the following Address from the Catholics of Bellary to the Rev. Mr. Perozy, on the occasion of his departure for Goa, as well as by the Rev. Gentleman's reply, and the accompanying letters in reference to that event.

If the Rev. Mr. Perozy be a subject of Goa, of course, the Archbishop has an undoubted right to recall him to his native diocese, and we trust that the cheering anticipations, contained in the address and reply, of religious peace and union, will soon be realised. There is, however, a slight mistake, no doubt inadvertently put forth, in these documents, respecting the unhappy differences which have been, for some time, an affliction to the Church in India. It is quite evident that the question is not, whether the British, Goanese, or Portuguese Clergy, should rule the Catholic Church of India,

but whether the Holy See is to be obeyed or not, in matters appertaining to ecclesiastical jurisdiction.

In the Island of Ceylon, the Catholic Clergy are the descendents of Portuguese from Goa, and, because they possess jurisdiction from the Holy See, there is no disagreement between them and the British Clergy.

The Archbishop of *Sardis*, Vicar Apostolic of *Verapoly*, is an Italian; the Right Rev. Dr. Bonnand, Vicar Apostolic of the *Coromandel* coast, is a Frenchman; and yet the Goanese Clergy have given the same opposition to these Bishops, in their respective Vicariates, as to any of the British Vicars Apostolic.

The question is, therefore, plainly not one of mere national antipathy, but whether the Sovereign Pontiff, as the successor of St. Peter, is to be obeyed as head of the Church on earth, in those things which all Catholics believe to belong to his office.

We are happy to be able to state, on authority, that the Right Rev. Dr. Gyronimo, Bishop elect of Macao, who sailed a few days ago from Calcutta for the scene of his future Missionary labours, evinced in his intercourse with the Archbishop, Vicar Apostolic of Bengal, all the virtuous dispositions which could be desired to make his exalted ministry pleasing to God and a consolation to the Church.

To a patriotic anxiety for the rights and glory of the Crown of Portugal, his Lordship joins that firm and uncompromising determination to give to God what belongs to God, which might be expected from a sound Theologian and zealous Missionary.

We hope that what we have said of the virtues of the Bishop elect of *Macao*, is also true of the Archbishop of *Goa;* and in that case, the choicest blessings of God are in store for the Catholic Church of India. At all events, if obedience be not rendered to the Holy See and the Vicars Apostolic, its representatives in India; if peace and charity be not restored and the common good of religion not promoted by common and united exertions, we are confident, that it will not be the fault of the Rev. Mr. Perozy, whose past example will be the condemnation of many others, circumstanced as he was.

No. 1.

To the Editor of the Catholic Herald.

Sir,—I shall feel much obliged if you will have the kindness to give insertion in your excellent periodical to the following account of an Address presented to the Rev. Fulgentius Perozy by the people of Bellary, together with the Rev. Gentleman's Reply, and also a most complimentary Letter to him from his Lordship the Right Rev. Dr. Fennelly.

I have the honor to be,
Sir, your most obedt. servt.
A Catholic.

Bellary, Feb. 6th 1824.

On Friday the 2d of February intelligence was received in Bellary that the Rev. Mr. Perozy had been recalled from this Mission by his Grace the Most Rev. the Archbishop of Goa, and had obtained permission from the Right Rev. Dr. Fennelly to leave, together with a most complimentary letter eulogizing his zealous labours. This intelligence was communicated only to a few of the most intimate friends of the Rev. Gentleman. He himself had been engaged for some time on a Missionary Tour among the Christian villages in the vicinity of Bellary. On Saturday the Address was prepared, and read for the people on Sunday morning, by the Rev. P. Doyle, and it was intimated at the same time that it would be open for signature in one of his rooms from half past 5 to half past 6 that evening. Nothing could equal the enthusiasm of the Catholic soldiers and their anxiety to testify their respects to the Rev. F. Perozy. The Address was signed that evening by almost all the Catholic Soldiers; and the Native Christians were equally zealous in the good cause and anxious to testify their respect for their zealous Pastor, who had laboured among them with so much fruit for the lengthened period of 15 years. The collection to defray the expenses of his journey amounted to 300 rupees, the greater portion of which was contributed by the European Soldiers. If the subscription of the Native Christians was less than that of the Europeans, it was not owing to want of zeal on their part or respect for their Pastor, but to the want of means, the cheerfulness with which it was given was the same in both, and God loves the cheerful giver; in his eyes the widow's mite, because given with a good heart, was of more value than the larger sum given by the wealthy.

Several Protestants have with great liberality joined the Catholics in testifying their respect for the Rev. Gentleman. This was not anticipated at the time the Address was prepared, and therefore it was drawn up as coming from the Roman Catholics alone.

Late on Monday evening he returned from the villages, and on Thursday evening the Address was presented to him privately, at his own request, to which he returned a suitable reply. He is to start from this in the course of a few days for Goa, and carries along with him the blessings and affections of the whole Christian population.

The happiest results have followed, from the good understanding and friendship existing between himself and the Rev. P. Doyle, Catholic Chaplain of this station. Would to God that the Priests of Meliapore and other places in this country would unite in the same manner with our zealous, pious, and learned Bishop, and the British Priests, in labouring for the Glory of God and the salvation of souls. If they would only obey our common father, His Holiness Pope Gregory the XVI. it is the only thing that would be required of them; for I am persuaded our holy Bishop would not require more, and he could not be satisfied with less. If they would comply in this matter, they would be received with joy, and if recalled by their lawful superiors would be allowed by his Lordship to depart with regrets. Fratres sumus et filii Excelsi omnes ! ! ! We are all brethren and the children of the Most High ! ! !

No. 2.

Catholic Cathedral, Madras,
29th January 1844.

My Dear Mr. Perozy,

I am sorry that the Archbishop of Goa has called you away from us; if His Grace permits you to return, I will be happy to take you again under my jurisdiction, and to provide for you in old age, as I promised in a former letter.

You have my best thanks and wishes for your welfare, and I would deem no language strong enough to express my approbation of you zeal and edifying deportment.

I remain, my dear Mr. Perozy,
Yours very sincerely,
(Signed) + J. Fennelly.

No. 3.

Bellary, 8th Feb. 1844.

Dear and Rev. Sir,

We, the Roman Catholics of Bellary, have heard with great regret, that you have been recalled to your native city, by his Grace the Archbishop of Goa: we cannot allow you to depart from among us, without expressing our esteem and affection for you, on account of your many virtues.

In you we behold a Priest from that generous nation, that opened its Colleges for the education of our clergy, when they could not receive it in their own country.—We shall always entertain a grateful recollection of this inestimable favor, and, on account of it, an affectionate esteem for you, for *all* the Priests of your country, and particularly for your illustrious Archbishop, to whom we beg you will convey our most respectful congratulations on his happy arrival in this country. We hail him as the harbinger of peace, the healer of dissensions and discord, the cementer of union between the Priests of two countries that ought to be united in the closest bonds of affection, but who are, unfortunately for religion, divided,—that the Almighty God may soon enable him to establish peace and harmony in this country, will be our constant prayer to the throne of Divine Grace,—that you may, also, be a happy instrument in this blessed reconciliation, is the hope of your affectionate flock, and their greatest consolation, in their present bereavement.

We beg your acceptance of the accompanying small sum, which we have the happiness of sending you, through the Rev. P. Doyle, the Catholic Chaplain of this station, as a testimonial of our respect for you, and to enable you to prosecute your journey to your native city. That you may arrive safely at your journey's end, and that you may obtain all blessings, spiritual and temporal, will be the prayer of,

Your affectionate people.

No. 4.

My Dear Catholic Brethren,

It is with much gratitude I acknowledge the receipt of your affectionate address, and although I cannot consider myself deserving of the high encomium you have passed on me, I take it more as an evidence of your affection than the reward of real merit. Although desired to wait on his Grace the Archbishop of Goa, I know not his Grace's intentions, and whether I may or may not be permitted to return among you again; but be the case as it may, I cannot refrain from expressing, on the present occasion, my heart-felt satisfaction as regards your orderly and Christian conduct, and the disposition evinced to receive and conform to the advice and admonition, which it had been my duty to impart to you during the long period of my residence here. I am happy in finding, that my ministry, which I have endeavoured to discharge with sincere and faithful zeal, has been appreciated by you, and that my departure has awakened that feeling and sorrow so well expressed in your Address. I came here in 1828, and, excepting three years which I spent in Goa, I have had the happiness to labour among you during the rest of the time; for eight years I officiated among the Irish and English Catholics, and from the tolerable knowledge of English I acquired during my residence here, I was enabled to know how affectionate and reverential their feelings were towards their Clergy, and I can assure you that it afforded me great pleasure and satisfaction to do my duty to them, as well as to attend to their

wishes in all other functions of my office. Although I had not much to do with you, my European Christian brethren who have now united with others, or even taken the leading part in addressing me, I had many opportunities of knowing your benign disposition towards me; but I must say, that the handsome assistance with which your address is accompanied, has come upon me unawares, and I can hardly find suitable language to express my thankfulness. I can only say that this act of spontaneous generosity, shall ever remain impressed on my mind, and I pray Almighty God to repay you an hundred fold. I have had much happiness in affording some information respecting the condition of the Native flock to your dear Clergyman, the Rev. Mr. Doyle, whose disposition and deportment towards me have ever been the most amiable, and whose zeal for the cause of religion, and personal piety, is beyond comment, and I feel confident that he will carefully watch over your souls and guide you into everlasting life. I cannot allude to the differences existing between the Portuguese and British Clergy without much regret; but I entertain an humble hope that the disunion which has so long existed will be removed by the interference of his Grace, to which good cause I shall gladly lend my humble aid.

I shall consider it my duty at the earliest opportunity to convey to his Grace, your respectful congratulations on his arrival in this country. Finally I beg you will pray to Almighty God for my safe journey, and in return I shall not forget you in my prayers.

I remain with sincere affection,
Yours very faithfully and affectionately,
FULGENCIUS PEROZY,
Vicar, Missionary Apostolic.

Bellary, 9th February, 1844.

P. S.—It is very gratifying to me to observe the names of several respectable Protestant friends among the list of subscribers, to whom I return most grateful thanks for their kindness to me, on this, as well as on every other occasion.

F. P.

No. 5.

The following letter of a Protestant friend will shew the high esteem in which Mr. P. was held by all classes of the community. The amount of his donation was 30 Rupees.

To the Rev. P. Doyle.

" Dear Sir,

I understand you are making a collection or receiving money collected for Mr. Perozy. As I have a great respect for him and wish to contribute towards any object intended to mark the esteem in which he is held by the inhabitants of this place, I shall be obliged by your putting my name down for any sum which may be necessary to complete the donation, to 300 Rupees, and if you will kindly let me know what the amount is, I shall gladly send it to you. I would not wish my name to be mentioned to Mr. P.

With best regards,
I am,
Yours obediently,
A PROTESTANT FRIEND.

10*th February.*

REV. FATHERS FRANCIS AND VINCENT.

To the Editor of the Catholic Herald.

SIR,—The following extracts from letters lately received from Fathers Francis and Vincent are sent to you for publication. Father Vincent is now Chaplain to the Catholic troops on the N. W. Frontier. Father Francis to those of Agra. I avail myself of the present opportunity, to bring to the notice of the Catholics of India, the exemplary conduct, self-devotion, and self-denial of the gentleman who has the spiritual charge of H. M. 39th Regt. and proud indeed I am of the task.

Early in August last the cholera commenced its ravages, first in H. M. 39th Regt. afterwards in the Artillery. Father Francis immediately took his post amongst the men of both. For days and nights the Rev. Father took no rest, and had hardly time to take refreshment! O! the scene was a trying one, and well calculated to call forth the energies of an Apostle! Men dying in every direction, and all desirous to have the Priest to assist them through the last mortal struggle. After the confession was heard, the Holy Viaticum administered, and the anointing "in the name of the Lord," was finished, the poor sufferer would beg of the holy man to remain with him until the death-pang was over. Some died in his arms! Early in the morning the Priest is found at the grave, where he had to remain for hours. Scarcely returned, when the cries of the orphan and the widow give place to those of the child or the wife, announcing that another victim is struck by this fell disease. Off on the wings of love and mercy, starts the Priest to the spot. Others shun a contact with this fearful scourge,—nothing can daunt him:—to labour thus he has forsaken all, and he is ready to follow his Divine Master to a death more terrible than this! Father Francis is next found following his flock to Gwalior:—on the plain of Maharajpoor, behold him whispering peace to the departing soul of the gallant Irishman in this, the most awful

crisis of his whole life,—the dying hour!

This is but a faint picture of the services of Father Francis, the Catholic Chaplain of Agra.

Your devoted Servant,

VERITAS

FROM FATHER FRANCIS, A. M.

Dated Gwalior, 3rd January, 1844.

"I am at present in the camp of the English Army before Gwalior, affording spiritual aid to the wounded men. The day of the engagement I could not find the camp of the 39th, the following morning, accompanied by Father Felix, we reached it without accident. We were well received by all. An Escort of the 16th Lancers conducted us to the General's tent. The General, who speaks French very well, treated us with the most marked attention. I informed him I came to see the wounded; he thanked me, shaking hands, and gave orders accordingly. The officers of the 39th, with the Colonel at their head, invited us to breakfast. The Army with which I am, were opposed to Alexander's troops, who fought with great gallantry, particularly the Gunners, of whom a great many are Christians. The 39th Regt. much distinguished themselves. The English have had twenty-one killed and one hundred and eighty wounded. I have heard the confessions of all who are badly wounded. Being very busy, I must conclude in haste."

FROM FATHER VINCENT, A. M,

Dated Umballah, 23rd January, 1844.

RETURN TO THE ANCIENT FAITH IN THE DYING HOUR!

"In the year 1839, among other individuals sent to the 2d Bengal European Regiment, as Drill Instructors, was a Sergeant, a Catholic. In a short time he was promoted to Sergeant-Major: his name was William O'Sullivan. This very man, finding himself so suddenly raised above his comrades, became proud like Lucifer, and joining with it vanity, the sister of pride, he renounced his religion, and became a member of a fashionable one, one very good to live in (as a countryman of his was heard to say,) but not to die in. When the Regiment came to Ghazeepore, I endeavoured to recal him to a sense of his terrible situation, in vain. Alas! in vain I expounded to him the sense of the Scriptures, the sentiments of the Fathers of the Church, and the awful denunciations of Almighty God! All in vain! One thing more remained, i. e. to pray for him. O Altitudo devitiarum sapientiæ and Scientiæ Dei; quam incomprehensibilia sunt judicia ejus! Whilst this wretched Apostate was sleeping the sleep of death, forgetting and contemning all the inspirations of that always working Grace, forgetting that God outraged, might leave him, and let him 'die in his sin.' Yes, that very time the Good Shepherd was more earnestly following him, to bear back upon his Divine shoulders the stray sheep to the bosom of His Fold and Spouse, our Holy Catholic and Apostolic Church! On the 4th instant, he, W. O'Sullivan, was thrown from his horse; he being a heavy man, the fall was felt in proportion to the force of gravity with which he came in contact with the ground. He was seriously injured. Medical aid was promply afforded, and it was found that fatal effects were to be expected. The sufferer felt so: he saw clearly that his days were numbered, and beheld death approaching. This accident called him back to his God; and such is the power of Divine Grace, that the poor unhappy man forgot his agony through his conscience stinging him for what, in the days of his health and pride, he had done! How did he then act? As thousands have done before him. To his friends around him he said 'Do call the Priest, call to me Father Vincent. I now feel the weight of his words to me. I will make my solemn abjuration. I will confess my sins. I will die faithful to that Religion which has nourished me from my infancy.' I was not in the station at the time, but God granted him life enough to see me. On Friday, the 19th, I returned, and was instantly sent for. I went. Oh! what was his joy in seeing me! He bathed my hands with his tears—he made his general confession. I absolved him from the excommunication—gave him the sacred Viaticum—then anointed him 'in the name of the Lord,' and yesterday his soul returned to the Creator, and this morning his body to the dust. May he rest in peace, *Amen.*

"It may be asked, why do I relate all this? I reply, in compliance with the wishes of the deceased, in order that the public, who were scandalized by his apostacy, might be edified by his conversion, and to supplicate the prayers of the Faithful for him to Almighty God to grant eternal rest to his soul.

"I am happy to announce the following conversions:—

"A young Englishman, formerly of H. M. 13th Light Infantry, but now a Volunteer into the 31st Foot, was baptized conditionally by me in November; two women in Loodianah on Christmas Day; and a young girl, aged 12 years, in Subathoo, on the 3d January, were also conditionally baptized."

MORE CONVERSIONS.

To His Grace the Archbishop of Edessa,

Vicar Apostolic of Bengal, &c. &c. &c.

My Lord,—I had the honor of addressing your Grace from Muddunpoora on the 15th instant, intimating the conversion of Mr. J. Jackson and his family, and of my having administered the sacrament to him and his son, after which I took my leave and proceeded to a place called Jallokattee, Modeepoor, a village not a day's distance from hence. I had understood from Mr. Lewis of several Christians of our faith residing here who sadly needed spiritual comfort. On my arrival, on the 17th, I had the pleasure of baptizing a young man and a girl, and of administering the sacrament of confession to three ladies bowed down with years: all of them were infirm, and it gave me pain to learn that for a period of 50 years they had not the satisfaction of seeing a Pastor nor the Church. One of them was so indisposed that I thought it necessary to give her the Extreme Unction, and the satisfaction expressed by all of them for seeing me and receiving spiritual comfort is inexpressible. It gives me much pain to add that the children of these individuals have received a Protestant education, none of whom could I meet to speak upon the subject of Religion. Had their parents been impressed with the necessity of educating them in the Catholic faith they would not have been so lost.—— I returned to my Parish, at Sheebpoor, and in my way, a couple of hours hence, met 4 Mugs desirous of receiving Baptism, and I requested them to wait on me to be instructed. Yesterday, I baptized here ten Mussulmans, and two of them were also married. I have some more receiving instructions for Baptism. As I have been given to understand that at a place called Mirzagunge, a day's way from hence, several Mugs are desirous of being converted to the faith, I now intend to proceed there, and the result of my visit will be made known to your Grace.

These conversions to our Religion are sure indications of the triumph of that Church instituted by Christ, and which has existed for all ages. I feel glad to add that several of our separated brethren are reading such tracts as have given them, and they already doubt Doctrines on which they hitherto placed their reliance and hope of salvation. It is a fact that a Protestant Lady had, in fulfilment of a vow made for the recovery of her child, sent two large wax candles to my Church lately; and on a layman of mine, (Mr. Lewis) shewing my written opinion, and persuading her how wrong it was to attend the worship of heretics, she dissuaded her Mother (a Catholic) from attending her own Family Sunday Prayers, which she had done for years and years. Is not this an indication of her faith on our Religion?

Should your Grace be pleased to send the Catechism of Mr. Crow, made in the Bengally language, I can have them transfered in Roman characters by some of my laymen as early as possible.—Messrs J. B. and G. B. Lewis, have also agreed to make an abridged Dictionary in the Roman characters of the Bengallee and English Languages and vice versa.

I am
Your obedient servant,
Thomas Zubiburn.

Sheebpore,
Backergunge,
22d Feb. 1844.

CAPE OF GOOD HOPE MISSION.

Captain Roome, the highly respected commander of the English Schooner *Olivia*, a convert from the Protestant faith, and whose name has appeared in this journal on more than one occasion, has written to His Grace the Archbishop, the following grateful letter for the contributions he has collected during his short stay in this city for the Church in the course of erection at the Cape of Good Hope. This gentleman's exertions in raising a fund for that Church, at every port his vessel touches, are truly laudable, and where is the Christian who can refuse a mite to such a man, soliciting the means for the erection of a temple dedicated to Almighty God, without admiring his zeal and piety?

Schooner Olivia, Proceeding down the River Hoogly, Feb. 29th, 1844.

My Dear Lord,—Annexed I beg leave to lay before your Grace the names of our benevolent Catholic, and generous Protestant brethren, who have kindly favoured me with their Donations for the completion of our Catholic Church at Cape Town, Cape of Good Hope.

Our Very Rev. Bishop, Dr. Griffiths, authorises me in his name, as well as in the name of all our Catholic brethren in Cape Town, to return their heartfelt thanks for the liberal assistance received from their kind friends in Calcutta.

I need not trouble your Grace by stating the present unfavourable prospect we have of making a speedy finish to our Church, for it is too true that our funds at the present time fall far short of the necessary expences, that must naturally follow in finishing the

great and glorious work now in hand; but I trust the Almighty will aid and assist us, by bestowing his grace upon our liberal brethren and friends who have afforded us the means of carrying on that great work. In doing which I beg your Grace will return my sincere regards to all friends,

And remain, your Grace's
Most obedient servant,
WM. ROOME.

Murray Gladstone,	Rs.	32
George Gillanders,		32
F. C. Cadogan,		16
J. Spence,		25
L. Cooper,		10
H. J. Joakim,		4
C. J. Lackersteen,		5
J. P. Namey,		2
W. B. Carbery,		5
David John,		5
F. H. Aspher,		8
F. Rodrigues,		5
Mrs. A. Carbery,		10
J. King,		5
P. Daly,		5
J. J. McCann,		8
Archibald Steward,		10
W. E. Sullivan,		5
N. O'Brien,		5
	Co.'s Rs.	197

REVD. R. SUMNER.

Subscriptions for a Gold Chalice to be presented to the Revd. Mr. Sumner on his arrival in England. If funds admit, a Scholarship might be founded at St. Xavier's to be called the Sumner Scholarship.

J. Michie,	100	0
P. S. D'Rozario,	100	0
A. and M. D'Souza,	250	0
C. R. and W. R. Lackersteen,	50	0
Gabl. Vrignon,	50	0
John Curnin,	50	0
J. Spence,	50	0
Jas. Rostan Senior & Junior,	100	0
W. B. Rostan,	10	0
C Cornelius,	25	0
A. Cornelius,	10	0
N. C. Biale,	10	0
R. J. Carbery,	32	0
Mrs. Gray,	25	0
L. Cooper,	10	0
H. M. Smith,	10	0
P. Bonnaud,	25	0
J. McClelland,	20	0
W. P. Downing,	20	0
J. J. McCann,	20	0
J. Mercado,	10	0
Mrs. Maney,	25	0

PROPAGATION OF THE FAITH.

Collections through the Rev. Mr. Johnson,	Rs.	24	3 3
Subscription of the Dum-Dum Soldiers as per list.		17	2 0

CATHOLIC ORPHANAGE.

Anonymous through the Rev. Mr. Weld,	Rs.	100	0
THROUGH MR. N. O'BRIEN			
J. Michie,		100	0
T. Bracken,		10	0
R. H.,		12	0
Mrs. A. Carbery,		25	0
Goorow Dass Dutt,		16	0

NON-PERFORMANCE OF RELIGIOUS RITES.

To the Editor of the Bengal Hurkaru.

SIR,—Just as I was preparing to set out to my mission at Seebpore, my attention was called to a letter and an editorial article in your paper of the 23d instant, in which it is stated, that a few days since a boy aged 8 or 9 years, who died in the Free School, was buried without any religious rites, and without even a coffin, in a hole in the Catholic Burial Ground at Intally. As the clergyman charged with the care of that cemetry, I feel it proper to inform you of the real state of the case to which your journal refers. You are aware, I presume, that in the Free School the children are obliged without exception to learn the Protestant Catechism, and to conform to the Protestant worship. Hence when they attain the use of reason, and continue in such an Institution, they are to be deemed Protestants and cannot, whilst in this state, be admitted to Sacraments in the Catholic Church. The child, of whom there is question, died in a Protestant Institution, and continued until death, in conformity with the rules of that Institution, to learn the Protestant doctrine and to attend to its worship. When applied to, by the mother of the deceased, on this matter, I informed her that for the reasons just given, I could not officiate at the interment of her son, but that I would offer no impediment to his interment in the cemetry under my care. You will please to remark, that the payment or non-payment of fees occasioned no difficulty whatever, either in this case, or in any other similar occurrence, for it is the usuage with the Priests of Calcutta, always to perform in the Parochial Church of a deceased pauper gratuitously the funeral devotions. I am sure that you Sir, will admit, it would be unreasonable and inconsistent to expect that a Catholic Clergyman should officiate at the to judge of a person, who continued until death to act as a Protestant under the guidance of his parents or guardians. With respect to the boy in question being buried without a coffin, I knew nothing of that circumstance, until I learned it from your journal, and I am of opinion, that it certainly reflects great discredit on the well-endowed Protestant Institution in which the child died.

I remain, Sir, your obedient servant,
Calcutta, Feb. 24, 1844. AUG. GOIRAN.

PUBLIC PRAYERS FOR THE PEOPLE OF IRELAND.

The Most Rev. Dr. Carew, Vicar Apostolic of Bengal, and recently created Archbishop of Edessa, has published a Pastoral Letter, in which he conjures the Catholics of Bengal to offer up their earnest prayers to the Almighty for the people of Ireland, during the terrible ordeal through which they are now passing. He has given a touching description of the persecutions which that noble people have suffered for their religion for the last three hundred years. We dare say that his Grace's pious and patriotic suggestion will be faithfully complied with by the Church of Bengal, which is already so much indebted to Catholic Ireland. Indeed we have no doubt that in every part of the known world, prayers are offered up for the prosperity of Ireland, by her expatriated children. The "poor exile of Erin" never forgets the land of his birth, nor the religion of his fathers. Here in Halifax we can truly say that the snows of Nova Scotia have not chilled our patriotic ardour. We feel as intensely for the wrongs and sufferings of our country as any other portion of her numerous children. We know the crisis through which she is passing; and because there is a God of justice in heaven we believe she will be triumphant. By the peaceful, temperate, and constitutional agitation of the last year; she has driven her unwise rulers to the disgraceful acknowledgment that their dominion must be supported not by affection but terror. Hitherto, England might have attempted to deceive the world respecting the nature of the tenure by which she holds possession of Ireland. But this hypocritical mask is now torn off by her own reckless hands; and in the middle of the 19th century, in the face of the civilized world, before the Cabinets of St. Petersburg and Washington, of Berlin, Paris and Vienna, she makes the humiliating confession, that eight millions of the bravest and best of her subjects are overawed by brute force, instead of being ruled in kindness and mercy. The Military Array at Clontarf, is a clearer index, and more forcible exposition of English policy in Ireland than all the books that have been published on the subject for the last quarter of a century. The hideous system of misgovernment now stands forth in all its naked and disgusting brutality to excite the derision and scorn of every rational being.

Sacred Heaven! only think of eight millions of thinking, intelligent rational men:—eight millions of God's creatures made to the Divine Image—eight millions of a moral, temperate, brave, noble, generous, and Christian people, treated like so many wolves or wild to in their native land!

The arguments addressed to their reason are bullets and bayonets—p[illegible] of artillery are to make impressions upon th[illegible]—the cannon's burnmatch is to flash conviction on their benighted intellects, and all their knotty scruples about English justice are to be unravelled by the point of the sword.

But, glorious and magnanimous England!—"Envy" of the Affghanistans and "Admiration" of the Chinese! There is a God in Heaven, the strength of the weak, the refuge of the afflicted, the scourge of the oppressor. There is a "God of armies, there, before whom your artillery, horse, foot, and Dragoons are of no avail. There is a God of mercy whose compassionate care is ever open to the sighs and groans of the suffering creatures. Before his Throne, millions of tearful and agonizing supplications are now ascending not only from Ireland herself, but from every part of the habitable globe. Yes, England! THERE IS A GOD IN HEAVEN, AND THAT GOD IS JUST.—*Halifax Register, Nov.* 28. 1843.

REV. PETER J. TYRRELL, P. P., LUSK.

I regret most sincerely to announce the death of this most exemplary priest and uncompromising patriot, which took place on yesterday evening (Monday, 4th inst.), in his own house, at Lusk, in about the 51st year of his age, and 22nd of his sacred ministry. Mr. Tyrrell was in every sense an Irishman—in country, in religion, in feeling, and in friendship. He was born in Dublin, of honest but humble parents; and whilst at his daily toil he stole hours to study his Latin grammar. Having received the rudiments of learning in the Irish metropolis, he completed his studies in one of the French colleges—I think at Rouen, where he received the sacred order of priesthood, and remained on the missions there for some time. Having often visited there the celebrated Mount Melleray, he early formed an idea of entering that extraordinary retreat; but the extreme delicacy of his health, under the advice of others, prevented him from following up his desires on this subject. Having left France about the year 1823, he stopped in London; and the late Dr. Poynter, V. A. there, having applied to the venerable Archbishop of Dublin for liberty for him to remain on that mission, he continued most actively engaged at Stratford for about five years. Whoever is acquainted with the state of religion in England for the last twenty-five years, must be familiar with Father Tyrrell's magnanimous stand at the anti-Catholic and Bible meetings, held in London, in 1824, 1825, and 1826, and the active part he took in the formation of the Catholic Defence Societies in London, which contributed so much to the advancement of true faith and sound morality. Having about this time been taken seriously ill, Father Tyrrell was advised to take the benefit of his native air; and by great care and comfortable lodgings at Booterstown, near Dublin, he soon recovered. After some time he was appointed to the chaplainey of Harold's Cross Convent. From thence after a few years, he went as chaplain to the Presentation Convent, George-hill. After some years he was appointed as curate to the Church of St. Audeon's, Bridge-street; where for years he laboured hard, and lived on very scanty means. The Rev. Mr. Fogarty, P. P. of Lusk, having departed this life, the 27th of December, 1840, the Rev. P. J. Tyrrell was appointed to succeed him, and took possession of the parish in the beginning of 184 . At the end of this brief sketch you have a simple outline of the manner in which he discharged his duties as pastor, from observations made nearly twelve months ago on the spot. It is needless to state that Father Tyrrell was one of those included in the list of lovers of their country—who have been charged, on the present Government informer, Bond Hugh's *mis*-sworn indictment, as guilty of a conspiracy. On Wednesday last, after celebrat-

ing Mass in his church, it was with difficulty he could get to his house, having a sudden attack of what is stated to be erysipelus, which terminated in mortification. He received Extreme Unction and the last Sacrament on Saturday, and expired, to the grief of his friends and the regret of his country, at six o'clock on Monday evening. To portray the character of the clergy in cities and large towns is, perhaps, unnecessary, as their labours are so generally known. I will, therefore, at present, praise one amongst the thousands, who, thank God, are an honour to the rural districts and country parishes. In the course of some twenty hours, I thus witnessed those ordinary and regular duties which form the daily or weekly rule of their lives. This was no festival time, nor extraordinary period of devotion. It was the every Sunday work—the every Sabbath duty! I arrived in Lusk, about ten miles from the metropolis, and famed for its many memorials of religious antiquity, on Saturday evening. Here the good pastor, who, in England and in France, had devoted many years to the sacred cause of his early ministry, Rev. P. J. Tyrrell, with his active curate, Rev. James Dunne, had terminated the awful but heavenly labour of the confessional for hours, and had retired to complete their divine office, the recital of which takes up in itself alone nearly an hour each day. We then concluded the Sabbath, or Lord's Day-eve, by an interesting conversation upon the labours and sufferings of the Trappists, and those other religious men who are the honour and ornament of the Catholic Church. After due sleep, we arose. It was the Christian's day of rest; but the ministers of religion's most active time of duty. The pastor, after commencing his morning by the first part of his divine office, repaired to the church to hear the confessions of all who were anxious to approach the table of the Lord with piety and love! This done, he rested and offered the holy sacrifice of the Mass for the relief of the living and the dead. He then opened the book of the Gospel, and having read the words of eternal hope, plainly but solidly laid before his flock their duties, their hopes, and their rewards. During this period the zealous curate was performing the same sacred work in the poor-house, thus turning the house of their captivity into comfort, and cheering the gloom of their prison with the divine rays of religion. Whilst we partook of a plain but solid breakfast, the curate arrived in the parish church again to offer the holy Sacrifice for all who could not attend in the early part of the morning. After this the pastor again ascended the steps of the altar, and for nearly another hour addressed the remainder of his flock, in the most fervent terms, upon what most concerned their present peace and future happiness. After this, catechetical instruction commenced and spiritual reading for all who had not the means of being daily instructed, which filled up the time to nearly two o'clock. We had scarcely time to take a circuit round the town, when, at three o'clock, vespers were solemnly chanted by the choir and responded to by the pastor, his curate, and his flock round the altar of love. Next followed the office in honour of the sacred heart of Mary, ever Virgin, which is recited here every Sunday, with the intention of imploring the conversion of sinners. The solemn prayers being duly recited, agreeably to the rules of this pious confraternity, the members of whom were assembled, a lecture on the virtue of the Holy Virgin was read, and an exhortation by the pastor given. He then gave a solemn benediction of the most holy Sacrament, and the evening's pious work closed by an additional enrolment of members. Time was left for dinner and that free and familiar converse which adds a charm to friendship and a pleasure even to piety itself. Thus, with a religious confraternity, good schools, benefit society, and temperance association, peace and order and the purest pleasure prevail throughout this rural seat of happiness and love.—*Tablet, Dec.* 9.

NUNS AND MONASTIC INSTITUTES.

(Continued from page 109.*)*

After an examination performed with such solemnity, and so positive a declaration from the novice, if she perseveres in her resolution to be professed,—even supposing that her first step might have been rather unreflected,—have we not reason to be persuaded, that the last is the result of a free choice and mature deliberation? On the contrary, if, notwithstanding all these precautions, to know whether any undue influence and human considerations have not been used to determine her resolution, she engages herself against her will and inclination, is it not true that she has been the chief contriver of her own ruin? If she puts on fetters which it will never be in her power to break off, has she not been the first to forge and rivet them? If she be an involuntary victim led to the altar in order to be sacrificed to the avarice or ambition of her unnatural parents, has she not been herself the sacrificing priest? For it is morally impossible that a bishop, and a whole community, violating coolly and with one accord, the most sacred duties of nature and religion, would enter into a foul conspiracy to force the inclinations of an innocent young person, and devote her to be miserable for the remainder of her life, and perhaps throughout all eternity.

It is sometimes said that a young person inclined to embrace a religious state, would do much better to remain in the world, than to hide in a convent virtuous qualities, with which she was adorned by divine Providence in order to edify her neighbour by her good example. It shows but a superficial knowledge of the nature of man, to pretend that every individual of our species is equally fit to fulfil the different duties of society, and that in order to appreciate with justice what sort of good a man could have done, we must not only consider what others may have done in the same circumstances, but of what he is capable himself; therefore, in order to judge without fear of mistake, a young lady would have done better to live in the world than in a community, the first thing to examine is, whether she was fit for the world, and could be happy in the world; for general experience teaches, that in order to render ourselves useful members of the commonwealth, we must be placed in a situation conformable to our inclinations, and adapted to our natural or acquired talents. Some are destined to shine

n a high station; others to walk unknown in he obscure paths of an humble life. Some are alled to dedicate their whole time and labours o the service and edification of their neighbour; thers to hide themselves in retirement, only ccupied with the government of their souls, the egulation of their passions, and practices of iety,—every one according to the particular gift hich he has received from the Supreme Giver f all good gifts. If it be reckoned as selfish- ess in a young person to leave the world, be- ause she does not find her happiness in it, and ecause, knowing her own weakness, she is per- uaded that her virtue would be exposed to dan- ers which it would be very hard for her to esist, it must be owned, that it is a selfishness rounded upon the precept of our Divine Sa- iour himself, when he says, "What is a man dvantaged, if he gain the whole world, and lose imself, and cast away himself?" (Luke ix. 25.)

At least, they say, it cannot be denied, that a un shut up in her convent, becomes thereby uite useless to society. To this objection I all answer, that it cannot be brought against ose religious who dedicate themselves to the ducation of youth, and to the attendance of ie sick; and they are by far the greater num- er. As for those who, judging themselves un- ualified for these active and exterior duties f Christian charity, prefer a life of solitude nd prayer, supposing that they are of no utility, to speak more properly, of the same visible tility to the public, (since it must be confessed nat this kind of life which they like is not in ie least injurious to mankind) why should they e denied the comforts of it? Have they not, s their other fellow-citizens, the liberty, as it has een already proved, of disposing of themselves, nd of choosing the situation the best suited to eir mental and bodily abilities, and consequently ie best calculated to make them happy?

Moreover, is a life of retirement, penance, and rayer, to be branded with idleness and inutility o mankind? What shall we say then of Moses, ho instead of putting himself at the head of is people, who were fighting against their ene- ies, went up to the top of a mountain to pray or the success of their arms? What shall we ay of St. John the Baptist, who led for so nany years such an austere life, hidden in a lesert near the river Jordan? What shall we ay of the apostles, who resigned to the dea- ons the care of the poor, the widows, and the rphans, in order to have more time to pray? What shall we say of that holy widow, Anna he prophetess, who, after having lived only even years with her husband, and had attained he advanced age of "Four-score and four years, eparted not from the temple; by fastings and rayers, serving day and night." (Luke, ii. 36, 37.) Shall we have the temerity to accuse these oly souls of having idled away their time? Shall we dare suspect their fervent prayers to [illegible] been unacceptable to God, and of no profit [illegible]mselves or others? What shall we say f Jesus Christ himself, who remained hidden nd unknown, working in a poor carpenter's hop till he was thirty years of age, although t twelve he confounded the doctors of the law y the wisdom of his questions and answers and although as St. Paul declares, "In him dwelt all the fulness of the Godhead bodily?" (Col. xi. 9.) What shall we say of his precept, "We ought always to pray and not to faint;" (Luke xviii. 1) and of his long and frequent prayers during the time of his ministry? Shall we have the sacrilegious audacity to pretend that we understand better than he, what is pleas- ing to the Almighty, and useful to man? Oh! no, all that we shall say is, "That wisdom of this world is foolishness with God."

Not so thought the primitive Christians. They considered religion as the main point, and made all temporal concerns give place to it; and this is what the monks and nuns do, who have separat- ed themselves from the world, in order to attend with liberty to the *one thing necessary*; and from hence have been called *religious*, as at first all good Christians were. The primitive Christians prayed often, both in common together, and in private by themselves, coming as near as they could to continual prayer. We read in the letters of St. Ignatius, in the works of Tertullian, of St. Clement of Alexandria, St. Cyprian, Origen, in the apostolical constitutions, St. Ambrose, St. Chrysostom, St. Cyril of Jerusalem, St. Augus- tin, &c. &c. that the first Christians met to pray in common, as often as possible, being persuaded that the greater number of faithful who are join- ed together in begging the same favours from God, the more efficacious are their prayers to- wards obtaining the object of their humble and fervent petitions; according to the declaration of our Saviour: "If two of you shall agree upon earth, concerning anything whatsoever they shall ask, it shall be done for them by my Father who is in heaven; for where there are two or three ga- thered together in my name, there I am in the midst of them." St. Ignatius recommended to St. Polycarp, (both disciples of St. John the Evangelist) frequently to assemble the faithful, and exhorts him to see that all be present. The public prayers at which they most frequently as- sisted were those of the morning and evening, or what is called *lauds* and *vespers*. They were ex- horted thus to consecrate the beginning and close of the day, and not to excuse themselves therefrom, on account of their temporal concerns, which are to be considered as only secondary to those which are spiritual. Such as could not be present, as the sick, the imprisoned, or people on a journey, met in private as many as possibly could; and though they were alone, they failed not to pray at their appointed hours. Besides *lauds* and *vespers*, they prayed also at *tierce*, *sext*, and *none*, and in the night. St. Clement of Alexandria, Tertullian, and St. Cyprian, ex- pressly mention all these prayers. Origen re- quires that every one should pray at least three times a day; in the morning, at noon, in the even- ing; and in the night. Generally during the day, which was divided into twelve hours, according to the Roman manner, they prayed every three hours. They even rose to pray at midnight. St. Clement of Alexandria, Tertullian, and Origen, mention this midnight prayer. St. Cyprian re- commends it. And this custom of getting up in the night is much praised by all the fathers, as of great use to mortify the body, and to raise the mind to God, at a time the most quiet and free

from disturbance. The faithful were exhorted besides to employ the intervals of sleep in meditating on the Psalms, and the Lord's Prayer, &c. In a word, to renew more frequently their attention to the presence of God, they recited some particular prayers before everything they did, according to the precept of St. Paul: "Whatsoever you do in word and work, do all in the name of the Lord Jesus Christ: giving thanks to God and the Father through him." Thus all their husbandry labours, such as ploughing, sowing their corn, making the harvest, and gathering the fruits of the earth, began and ended with prayer. They prayed when they began to build a house, or to dwell in it; to make a new piece of cloth, and when they put on their clothes; and even in the most ordinary occurrences. We see instances of these prayers in the benedictions still retained in the rituals. The salutation at the beginning of a letter, and on other occasions, was not only an expression of friendship but also a prayer. In performing the least action, they made use of the sign of the cross, as a still shorter formulary of a benediction: they marked it upon their foreheads, and used it almost on all occasions, that is to say, whenever they came in or went out; when they walked, when they sat down, and when they rose up; when they went to bed, and when they dressed themselves, or put on their shoes; when they ate or drank, &c. &c. Now this holy practice of continual prayer, this singing of the psalms, these pious observances and customs, these short prayers before and after meals, walks, work, &c. and frequent signs of the cross, we find ordained in the constitutions and rules of monasteries of monks and nuns, and nearly in the same manner as we have seen the first Christians practising them. St. Anthony, St. Pachomius, St. Benedict, and the other founders of religious orders who followed their example, did not aim at introducing any novelty, or to go beyond the virtue of their fathers. They wished only to preserve the tradition of the strict practice of the gospel, which they found to grow slacker every day. They always proposed to themselves as models those ascetics who had preceded them: such in Egypt (according to what Cassian says) were the disciples of St. Mark the Evangelist, who lived in the neighbourhood of Alexandria, shut up in houses, praying, meditating on the Holy Scriptures, using manual labour, and not taking their food until night. Some, it is true, who tended to the most sublime perfection,—or converted sinners, who wished to purify themselves by repentance, practised all the exercises of penance, in imitation of the prophets and St. John the Baptist; adding to the ordinary frugal and spare diet of the Christians, extraordinary abstinences and fasts, and inuring themselves to the duties of piety, by chastising the body, as St. Paul says of himself, and reducing it to subjection. But the generality of religious of both sexes proposed only to themselves the example of the primitive Church of Jerusalem, and that of the apostles. They sought not to gain admiration by any extraordinary way of life, but to live like true Christians. This is seen in the greater rules of St. Basil, which are no more than an abridgment of the morality of the gospel, which he proposes in general to all. There are only a few things in this rule which regard in particular persons separated from the world. What was peculiar in religious was their renouncing marriage, the possession of temporal goods, and the company of the faithful, even of their relations. In every other respect they were an assembly of good Christians, living by their own labour, observing silence, exercising themselves in combating their vices one after another, to the end that having fought a good fight, as St, Paul says, they might attain that purity of heart which would render them worthy to see God. All their practices were and still are, grounded upon these principles. Such have been the motives which have at all times actuated the founders and foundresses of monastic orders; and the good religious who embraced their holy institutes.

(To be continued.)

NEW ROMAN CATHOLIC CATHEDRAL AT LAMBETH.

(From the Globe, January 4.)

This building, which is situated in the Westminster-road, near the Blind Asylum and Bethlehem Hospital, is rapidly approaching completion. The foundation stone was laid in April, 1840, on which occasion the church was dedicated to St. George the tutelar saint of England. It is the largest ecclesiastical edifice devoted to the Roman Catholic worship that has been constructed since the Reformation, when Henry VIII. destroyed and reduced the majority of the Catholic establishments. Its external dimensions are 250 feet long by 84 feet broad. The height of the tower at the west end at present is 60 feet, but when completed its extreme elevation will be 330 feet above the ground level. The style of architecture preserved throughout the building is the florid Gothic. The tower is most substantially built of Caen stone. Its walls averaging nine feet in thickness. It contains a belfry, with room for a peal of eight bells. On each side of the tower are double belfry windows, decorated with mitres, parapets, pinnacles, &c., and when funds shall admit, it is intended to ornament the walls with 100 statues of saints and martyrs. The tower will be surmounted by a steeple, built after the pattern of the magnificent spire of Salisbury Cathedral, and will be terminated by a large cross. The interior height of the church, from floor to ceiling, is 57 feet. The length of the nave in the clear is 160 feet, by 72 feet broad; the chancel is 40 feet long by 26 feet broad. Over the entrance to the chancel is a richly carved oak screen, and a rood-loft in the form of a cross, on each side of which will be placed statues of St. Anne. From either side of the rood-loft ascends a spiral staircase, terminating externally in two turrets decorated with crockets, figures, and other ornamental work. Each turret is elevated 40 feet above the ceiling. A carved stone pulpit will he placed at a short distance from the chancel screen. Adjoining the chancel, on each side, are two small chapels for altars, over which are to be placed stained glass windows. The chancel window is very large, measuring 30 feet by 18 feet; the mullions are of oak, with rich foliage; the interstices will be filled with stained glass of various colours, con-

taining an emblematical representation of the history and passion of our Lord. It is the gift of the Earl of Shrewsbury, and will cost 500*l*. Underneath will be placed the principal altar, which will be decorated with statutes of saints and bishops. Another large window is placed in the tower opposite the chancel window, and is considered a fine specimen of the florid style of architecture.

The church contains in all 28 windows. The roof is constructed of carved, stained timber, which will be stencilled in various colours and devices. The mode in which the roof has been built is a modification of the manner anciently observed in the building of large edifices. Instead of covering the rafters of the ceiling with lath and plaster, to form a basis on which to construct the decorative work, as is usually done in modern buildings, the rafters themselves subserve ornamental purposes, by which means considerable expense is avoided, and beauty is combined with utility. The roof is supported by two rows of fluted stone pillars, consisting of eight in each row. The pillars are 18 feet in height, and will be finished by capitals elaborately wrought in fine stone, carved in rich foliage, and connected one with another by small intercolumniations, in the form of arches, rising from the capitals to the rafters. The floor of the nave and aisles will be covered with red and blue Staffordshire tiles, each tile measuring six inches in the square. The chancel and side chapels are to be paved with encaustic tiles, cast in different shapes and of various colours. At the south-west corner of the south aisle will be placed the large and richly-ornamented baptismal font carved in Caen stone. The interior of the Church is not obstructed by galleries; the only projections are the organ-loft and two small galleries for the choir over the two side doorways at the east end. No pews or closed seats will be allowed, but open benches will be placed down the aisles, constructed with low backs, so as to afford an unobstructed view of the interior. The seats will yield ample accommodation for 5,000 persons. The bare costs of erecting the cathedral will be 40,000*l*, but it is expe ted that a sum of 100,000*l* will be necessary to complete all the contemplated embellishments and improvements.

At the east end of the church is a large sacristy: and adjoining at the north-east corner are cloisters, which connect the edifice with a presbytery, containing a spacious dining-room, and affording accommodation for several priests. Abutting on this is a convent for the Sisters of Mercy, and a school for 300 children. The convent is fitted up with kitchens, refectory, dormitories a small chapel with a belfry, and will furnish an abode for 13 Sisters of Mercy, whose charity and kind offices will be distributed indiscriminately among the members of all religious denominations, who may need assistance. The convent, with its accompanying buildings, will cost 7,000*l*. The architecture displayed in its construction is of a similar style to that used in the building of the church, only more subdued, and of a less expensive description. Several little turrets and spires are erected in various parts, which give it a very pleasing effect. The church and nunnery together stand upon an acre of ground, measuring 42,000 square feet.

The entire edifice is built fromthe design of Mr. Pugin, under the superintendence of Mr. Myers, who during the last 10 years has been engaged in the construction of 37 churches. The cathedral will be consecrated and opened for public worship in the autumn of the present year; but a considerable time must necessarily elapse before the great tower and spire shall be completed. The subscriptions towards this gigantic undertaking have, for the most part, been raised in the provinces through the exertions of the Rev. Mr. Doyle, who is the principal officiating priest. The Earl of Shrewsbury and the late Mr. Benjamin George Hodges have been the principal contributors. A considerable sum has also been subscribed by the poorer classes inhabiting the parish of St. George. The names of the King of Sardinia, the King of Bohemia, and other foreign potentates also figure largely in the list of contributors. A liberal donation is expected from Louis Phillippe, the King of the French, who, during his stay in England, was a resident of St. George's parish. The Roman Catholic chapel in the London-road, as soon as the cathedral is finished, will be converted into an hospital for the cure of cancer. The cathedral is the largest structure in Great Britain that has been erected by voluntary subscriptions.—*Times*

THE CATHOLIC CHURCH.—In the *Edinburgh Review* for October, 1840, page 225, Mr. Macaulay rated the Roman Catholics "as certainly not fewer than one hundred and fifty millions; and it will be difficult," adds the right hon. reviewer, "to show that all the other sects united amount to one hundred and twenty millions." This proportion is pretty much confirmed by Adrien Balbi, in his great statistical work, the "Atlas Ethnographique," of which he communicated to me some of the earlier pages, and by Malte Brun, in his "Universal Geography," vol. vi., p. 79; while the English Church does not comprise a tithe of the communicants thus attributed to her elder sister; and, in the same ratio, necessarily loses her right to the designation of *Catholic*, or, its equivalent, universal. Weighed against even their combined opponents, the massive unity of one hundred and fifty millions cannot be denied the more comprehensive name, but, if we descend to a comparison with the minute and multitudinous divisions of Protestants, what fractional portion can sustain the slightest competition? It was this unity, contrasted with the infinite divergencies of the Reformers, that influenced the conversion of Christina of Sweden, struck with the observation of Cicero (De Natura Deorum, lib. i., cap. 2), "Quorum (philosophorum) opiniones, cum tam variæ sint tamque inter se dissidentes: alterum fieri potest, ut earum nulla, alterum certe non potest, ut plus una vera sit."—(See Ranke, Papste, Theil viii. § 9.) And St. Augustin coincidently remarks of himself, "Inque illa unitate mens rationalis, et natura veritatis ac summi boni, mihi esse videbatur: in ista voro divisione, irrationalis vitæ nescio quam substantiam et naturam summi mali opinabar." (Confessionum, lib. iv., cap. xv.)—*Gentleman's Magazine* for September.

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turned as killed during two entire years of civil war. And that too by adding the evidence of rumour, to authentic testimony. And this fact vouched—not by an Irishman or a Catholic, but by an English Protestant Clergyman. Notwithstanding all, the Irish Catholics were still charged with the murder of 50,000 Protestants on the 23d of October, 1641, (though it has been demonstrated by Sir William Petty and others that there could have been scarcely more than 200,000 Protestants in all Ireland). This calumny was every where circulated in speeches, pamphlets, &c. Hume, the man who of all historians is least to be relied on, as we have very justly remarked before, for in his works, we can scarcely find one fact stated accurately, has given great circulation to this enormous falsehood. In the present case he is the more culpable, inasmuch as shortly after the appearance of the volume of his history containing the reign of Charles the 1st, he was furnished with documents demonstrating the utter falsehood of his account of the alleged Massacre But all to no purpose, he still clung steadfastly to his falsehood, as it gave greater interest to his fictitious history. At the present day, however, no writer of character would venture to repeat the calumny, and though we are of opinion that the odious practice of imputing crime to Catholics has partially ceased, and we are sure it has with the more enlightened portion of the English, yet such a practice is still kept up by a few to whom fortune has not been so propitious, or if she has, have neglected to cultivate the talents with which she has endowed them. Dr. Lingard, the only historian whose work deserves the name of a history of England, has very properly omitted all mention of what is called "the Irish Massacre." It is impossible to read attentively the following extracts from Dr. Lingard's Notes (where he states his reasons for this omission) without being fully convinced of the utter falsehood of the story told by Clarendon and Temple, and that the alleged Massacre of the 23rd of October is purely a fiction. That we may not trespass too much on our readers' patience we will be satisfied with giving the despatches (of the Lord Justices) of different dates, and a few specimens of the sort of evidence adduced to prove the reality of the alleged Massacre. "The first despatch of October the 25th; with the accompanying documents (Lord's Journals, iv. 412; Nalson, ii, 514—523): But in these there is no mention of any one murder. After detailing the rising, and plundering by the insurgents; they add, 'This, though too much, is all that we yet hear is done by them'. (Journals ibid; Nalson, ii, 516)," Lingard, x. 464, Note (A.) "In the fourth (despatch) of Nov. 25th, they describe the progress of the rebellion. 'In both counties, as well Wicklow as Wexford, all the castles and houses of the English, with all their substance, are come into the hands of the rebels; and the English, with their wives and children stript naked, are banished thence by their fury and rage. The rebels in the county of Longford do still increase also, as well in their numbers as in their violence. The Ulster rebels are grown so strong, as they have sufficient men to leave behind them in the places they have gotten northward, and to lay siege to some not yet taken * * * * They have already taken Mellifont, the Lord Moor's house, though with a loss of about 120 men of theirs, and there (in cold blood) they murdered ten of those that manfully defended that place * * * * In the county of Meath also, the rebels rob and spoil the English Protestant till within six miles of Dublin'" (Ib. I. p. 900) —Lingard, x. 466, Note (A) "A despatch of Nov. 27th. 'The disturbances are now grown so general, that in most places, and even round about this city within four miles of us, not only the open rebels of mere Irish, but the natives, men, women, and children, join together and fall on the neighbours that are English and Protestants, and rob and spoil them of all they have, nor can we help it.'" (Nalson, 902.) "I shall add a sixth, of Dec. 14th. 'They continue their rage and malignity against the English and Protestants, who, if they leave their goods or cattle for more safety with any Papists, those are called out by the rebels, and the Papists' goods or cattle left behind; and now upon some new councils taken by them, they have added to their former, a farther degree of cruelty, even of the highest nature, which is to proclaim, that if any Irish shall harbour or relieve any English, that he suffered to escape them with his life, that it shall be penal even to death to such Irish; and so they will be sure though they put not those English actually to the sword, yet they do as certainly and with more cruelty cut them off that way, than if they had done it by the sword, and they profess they will never give over till they leave not any seed of an Englishman in Ireland.'" (Ibid, p. 911) Lingard, x. 467, Note (A) There remains another proof afforded by the Lords Justices, of the utter falsehood of Clarendon's and Temple's narrative. It is the following. "On the 23d of Dec. the same Lords Justices granted a commission to Henry Jones, Dean of Kilmore, and seven other clergymen, in these words: 'Know ye

that we do hereby give unto you * * * * full power and authority * * * * to call before you and examine upon the holy Evangelists * * * * as well all such persons as have been robbed and spoiled, as all the witnesses that can give testimony therein, what robberies and spoils have been committed on them since 22d of Oct. last, or shall hereafter be committed on them or any of them, what the particulars were, or are, whereof they were or shall be so robbed or spoiled; to what value, by whom, what their names were, or where they now or last dwelt that committed these robberies. On what day or night the said robberies or spoils committed, or to be committed, were done; what traitorous or disloyal words, speeches, or actions were then or at any other time uttered or committed by those robbers or any of them, and how often; and all other circumstances concerning the said particular, and every one of them. And you, our said commissioners, are to reduce to writing all the examinations, and the same to return to our Justices and Council of this our Realm of Ireland." Temple, Irish Reb. 137. There is not the smallest shadow of probability that had there been any Massacre of Protestants by the Irish, an inquiry into that most important subject should have been totally omitted in such a commission as the above. It should have necessarily been the leading feature in an inquisition of that description. Yet, such a commission did issue to inquire into matters, comparatively of trivial importance, without so much as one single word respecting the alleged Massacre! Multiplied proofs would but weaken the demonstration arising from those already given, perhaps it may be interesting to our readers to have a few specimens of the kind of evidence adduced to prove the reality of the alleged massacre. Our first extract is from Sir John Temple's "History of the Irish Rebellion:" "Hundreds of the ghosts of Protestants," says Temple, "that were drowned by the rebels at Portadown Bridge, were seen in the river bolt upright, and were heard to cry out for revenge on these rebels. One of these ghosts was seen with hands lifted up, and standing in that posture from the 29th of Dec. to the latter end of the following Lent." The next specimen we will furnish our readers with "of the reality of the alleged massacre," is taken from the testimony of a no less personage than a Protestant Bishop, and surely when a man of such exalted a character as a Protestant Bishop outrages all that is probable, in order to degrade and blacken the Irish Catholics, it is difficult to conceive what the minor inventors of fables would not do. Dr. Maxwell, Protestant Bishop of Kilmore, "who," says Borlase, "was a person whose integrity and candour none ever dared to question" "has described, in his own prolix examination, the different postures and gestures of these apparitions—(the Ghosts of Protestants)"—"as having sometimes been seen, by day and night, walking up the river at Portadown; sometimes brandishing their naked swords; sometimes singing psalms; and at other times shrieking in a most fearful and hideous manner." He adds "that he never heard any man so much as doubt the truth thereof; otherwise he had as much certainty as could morally be required of such matters." Borlase's Hist. of the Irish Rebellion, Appendix, p. 329. We are sorry to be obliged to trespass so much as we have done, on the attention of our readers, but the subject is one of so much importance, and has been so frequently introduced, that we thought it only fair and just, to quote the authorities, on both sides. That our readers and the Editor of the *Englishman*, will come to the conclusion that no general Massacre was contemplated, we entertain not even a shadow of doubt. Therefore we will conclude with a quotation from Warner, giving the genuine character of the Protestant, Historians of this disastrous period; "It is easy enough," says this Protestant clergyman, "to demonstrate the falsehood of the relation of every Protestant historian of this rebellion." Warner, p. 296.

CONVERSIONS.

The following letter from a highly respectable Convert to our holy Faith, to his Grace the Archbishop V. A. B. will edify our readers:—

"Most Rev. Father,—A farewell letter from my good friend Dr. P.* has informed me of your Grace's most kind and condescending gratulations on the long and earnestly prayed for occasion of my dear wife's reception into our Holy Religion, and of your having vouchsafed unsolicited to offer up the Holy Sacrifice in thanksgiving to the Almighty. In her name and my own, I beg you to accept our humble, hearty, and grateful thanks for such paternal regard, and though personally unknown to your Grace and far removed even from your spiritual jurisdiction, I presume to entreat your Lordship to continue to remember us at the Altar, that our faith fail not, but that we may persevere to the end in working out our salvation in fear and trembling.

After such kindly interest your Grace may perhaps be pleased to learn the moving cause of this happy consummation. Singularly enough, (for local circumstances, unnecessary to enter into, were sadly discouraging to her taking the step and had long deterred her) her resolution was determined by the

Surgeon P. is also a Convert.—Ed.

unexpected, but complete concession of a pious and talented friend whom she had prevailed on to study Catholic works with the *sole* view of removing ungenerous prejudices unworthy of his charitable professions, so that in the inscrutable designs of an overruling Providence, two sincere Protestants may with truth be said to have been made the means of convincing each other to the tenets of the Catholic faith.

I have the pleasure to enclose an order for 100 Rupees, our joint offering to gain the Lenten Indulgence and partly in lieu of our obligatory exemption from the strict observance of this penitential season. Be pleased to appropriate Mrs. ——'s share to the support of St. John's College, and divide mine between the Orphanage and defraying the expences of those three poor children from the Upper Provinces, in such proportion as you may seem desirable.

I should apologize for this long intrusion on your Lordship's valuable time.

Soliciting your blessing and prayers for ourselves and also for the friend above alluded to, that he may have strength to follow out his good resolution, I beg to subscribe myself, with the highest esteem,

Most Rev. Father,
Your very humble Servant,

Sunday, 3rd March, 1844.

In the Bengal Vicariate during the week before last, accounts were received of the conversion of two Heathen and two Protestant females, and one Armenian girl, aged about 14.

Within the last week a Presbyterian in the Bengal Vicariate requested to be admitted into the communion of our holy Faith.

CATHOLIC CHAPLAINS FOR THE INDIAN ARMY.

We are glad to learn that the Bombay Government have lately made provision for the support of a British Catholic Bishop for that Presidency, and that official notice was received from them, within the last Month, that 150 Rs. per mensem will be given to fit and proper Catholic Chaplains at Kurrachee, Hydrabad and Sukker, in Scinde. We understand also, that a new chapel has been ordered by Government for the use of the Catholic Military at Poonah, and another at Aden. Let us hope that these are the first fruits or rather the symptoms of a sincere disposition in the British rulers of India, to place the Catholics of the Indian Army on an equality with their Protestant comrades. The time which will lay their motives bare to public inspection and test their sincerity, is not distant. Six months shall not have passed away before it will be made publicly manifest, whether the timid and sordid littleness of local fears and temporary expediency, or the honest sternness of justice has forced from our rulers this pittance of propitiation. Justice to the Catholic Soldier requires, that provision should be made for the support of a Catholic Bishop and Catholic Chaplains in Bengal as well as in Bombay and its dependencies, and no good reason can be assigned for a distinction not founded on justice, when the claims of justice are to be admitted or rejected. A British Catholic Bishop arrived in Bombay only within the last year, and a state provision is now justly and properly made for his decent support and maintenance; a British Catholic Bishop has been long resident in Calcutta, who has laboured effectually to provide for the spiritual wants of a large portion of the Military, and yet, not only has no provision been made for his support, but even the co-operation of a friendly countenance in promoting the welfare of the Soldier's orphan, was often denied him by Government. In a few months hence, a Coadjutor British Bishop will have arrived with missionary resources to meet the wants of the British Soldier, and to aid our Government in promoting the happiness of all classes of our fellow subjects, by a strict attention to the duties of their benevolent vocation, and will any provision be made by Government for their support? We shall soon see the intentions of our rulers tested.

There is a trite saying, that what is badly got is badly spent; and it is equally true, that what is unjustly withheld is justly lost. Let Government look to it;—there never was a time when it was more prudent to be just towards one half of the British Army in India, than when the accents of insubordination and wide-spread discontent, begin to be heard from the lines of our Native Troops.

SUMNER TESTIMONIAL.

ADDITIONAL SUBSCRIBERS.

Mutty Lall Seal,	100
M. Augier,	5
S. Jones,	4
J. Castello,	4
H. Deefholts,	2
J. Bayard,	2
F. Desbruslais,	2
T. D'Cruz,	2
J. A. Sabedra,	2
Two Pupils of St. Xavier's College,	5

BENGAL CATHOLIC ORPHANAGE.

Mr. Stride, Dum Dum, through the Rev. Mr. Rabascall,	17
Mr. Williams,	6
J. G.	2
A Friend,	10
Mrs. Seyers, Futtehpore, as "Thanksgiving Offering," through the Archbishop	25

THROUGH MR. N. O'BRIEN.

J. Paul,.....	
B. Hammond,....	
J. W. N.....	2
F. D'Cruze,.....	2
A Friend,.....	2
J. M.....	5
F. M.....	10
A. F.....	3
J. Stevenson,...	5
Mohes Chunder Doss,...	5
A Friend to the Poor,.....	1
†	5
D. W. Earle,.....	5
J. Willis,.....	5
Stuart, Currie & Co..... .... :	5
J. Marshall,.....	2
E Maund,....	2
P. T. M...	2
A Friend to the Poor,.....	5
G O. H.....	4
J. B.	10
F. Bailey,.....	10
J. Jenkins....	5
J. Lawrie.....	10
J. Cockfield,.....	2
H. Browne,.....	5
T. C. Dray.....	5
J. A. Henrick,.....	5
R. Bullmore,...	2
J. Monteith,.....	4
J. Augier,.....	2
C. L. Moer,.....	5
W. B. Walton, ...	2
Baboo Sreenarain Bysack,.....	1
T. H.....	10
D Jardine,....	16
John Skinner, ...	10
J. Johnstone,.	5
Gopal Chunder Bose,.....	2
Sibchunder Mullick, ...	4
Lord Saltoun,.....	10
Capt. Keppel,.....	5
W. P. Clarke.....	5
R. Bygrave,.....	3
J. Mercado,.....	10
E. W. Hollingberry, ...	2
A. G. Hillier.....	5
Geo. Hillier,....,...	5
C. Panioty	5
An Irishman,....	5
T. Greaves,.....	5
Dun Churn Seth,....	4
A Friend,.....	2
P. John,.....	5
G. W. Hamilton,.....	5
Wm. H. O.....	5
B. Murphy,.....	5
Charles Sheridan,.... ....:..	5
A poor Frenchman,....	1

☞ The Acting Committee thankfully acknowledge the receipt of two bundles of Clothes for the use of the Orphanage at Chandernagore, accompanied by a request of the prayers of the Orphans for the eternal repose of the souls of *Anna Maria* and *Francis;* also 8 pieces of Teensootee and 200 Dusters from J. S. Moran Esq, Cogmaree Factory, Dacca.

PROPAGATION OF THE FAITH.

Mr. Piaggio and Associates,.....	5

SUBSCRIPTIONS TO DEFRAY THE EXPENSES OF THREE CATHOLIC CHILDREN BROUGHT FROM THE UPPER PROVINCES.

Mrs. Seyers, Futtehpore, as "Thanksgiving Offering," through the Archbishop,..	25

THROUGH MR. N. O'BRIEN.

Mrs. Hopwood,....	16
A Lady,....	5

Futtehpore, March 2nd, 1844.

MY DEAR LORD,—During the late illness of my dear daughter, Mrs. Seyers made a vow of 50 Rupees in charitable donations in case of her recovery, and I now have very great pleasure in redeeming the vow, and enclose to your Grace a cheque upon Messrs. Lackersteen and Brothers for the sum of 50 Rupees, which I request you will have the goodness to distribute under the name of Thanksgiving Offerings, in the following manner, viz.—

To defray the expenses of three Catholic children from the Upper Provinces, 25 Rs.

To the Bengal Catholic Orphanage, 25 Rupees.

Wishing your Grace the fullest consolation and success in your various and extensive charities, and with united kind regards from Mrs. Seyers and myself,

I am
My dear Lord,
Your Grace's most obdt.
and affecte. Son in Christ,
T. W. SEYERS.

CONDUCT OF GOVERNMENT TOWARDS IT'S CATHOLIC SOLDIERS.

To the Editor of the Calcutta Star.

SIR,—You have in yesterday's *Star* commented at some length, in one of those able and vigorous articles which it is quite refreshing to read, on the comparative treatment which the Irish Protestant and Catholic Clergy experienced at the hands of Government. Your sentiments will I think be concurred in by honest and liberal men of every creed, and it appears to me that your remarks are to a certain extent applicable in this country.

At least one-half of the European Soldiers in this country are Catholics. If there be any class for whose spiritual instruction Government is especially bound to provide, I submit it is the European Soldiery. How then does the Indian Government provide for the religious wants of it's Catholic Soldiers ?

Why it leaves them to find their own Priests and build their own Churches the best way they can. Ah! but it pays the Catholic Priest. Yes; —the enormous sum of 50 Rs. a month after he has travelled perhaps 500 miles at his own expense. To suppose that the Catholic Soldier can contrast this with what is done for the Protestant Clergy without a galling sense of humiliation and injustice, would be to suppose him devoid of the known principles of human nature.

When the Catholic Soldiers supplicate the Government to provide them with competent Ministers of their own faith, they are given to understand that, however reasonable, their request cannot be conceded to importunity—and it appears that, as regards the Catholic Soldiers, humble submission and patient endurance under a heartfelt grievance is deemed to have no limit.

The majority of H. M.'s 13th and 40th Regiments are Catholics. Of what avail let me ask, has their silent submission and good conduct in Affghanistan been towards obtaining for them a boon which they value above all others?

On their return, a Catholic Priest went from Agra to Ferozepore by dâk, at his own expense, to meet them. When he arrived there, the military authorities refused him a Tent to perform Divine Service in, though, as was well known, there were plenty in store. It has been said the Protestant Chaplain had no Tent assigned to him for the like purpose. When it is known however, that he had the use of the Governor General's Durbar Tents, it will probably be allowed that he could have no occasion for any other. The fact is, that on the morning of Christmas, 1842, while the Protestants were engaged in the performance of Divine Service in the Durbar Tent, upwards of three thousand Catholics were kneeling in the open air—and a bitterly cold morning it was. It is ridiculously absurd to say, that the Catholics do not feel this distinction. They feel it keenly. It was a common observation, "Oh Irish Papists are dogs now, but they were thought as good as Protestants in Jellalabad." The distinction was viewed with disgust by their Protestant comrades and with surprise by the Sepoys of the gallant 35th.

While at Agra the Governor General went with the Catholic Bishop to see the Chapel in Cantonments and gave directions for it's reparation. The Chapel has since indeed been repaired, not however at the public cost, but at that of the poor Catholics of the 39th, many of whom have breathed their last on the field of battle, or after lingering for a time in Hospital without a minister of their faith to administer to them the consolations of religion and prepare them for eternity.

There is a time when an act of even bare justice may be done with grace and received with gratitude. But may not that time pass away? Had the English Government done for Ireland a few years ago what it would willingly do now, we should have heard nothing of repeal, which is the result of unfair Government, and O'Connell's conviction by such a Jury as has been packed to try him will do more to strengthen the repeal movement than all the speeches he could have made for the next twelve months.

FAIR PLAY.

March 8, 1844.

THE ARCHBISHOP OF GOA.

On Monday last, at five o'clock in the evening, the following Gentlemen, Natives of Bombay, went to Mazagon to pay their respects to the Archbishop of Goa. They were received with every kindness.

Sir Jamsetjee Jeejeebhoy, Kt.
Jugonathjee Sunkersett, Esq.
Mahomed Ali Roga, Esq.
Manockjee Limjee, Esq.
Manockjee Cursetjee, Esq.
Akbar Ali Khan, Esq.
Jeejeebhoy Dadabhoy, Esq.
Cursetjee Muncherjee, Esq.
Rustomjee Jumsetjee, Esq.
Sorabjee Jumsetjee, Esq.
Wittoo Josy, Esq.
Furdonjee Hormusjee, Esq.
Mahomed Ibrahim Mukba, Esq., &c. &c.

Sir Jamsetjee Jeejeebhoy and his sons and daughters were introduced to the Archbishop by Sir Roger de Faria, who afterwards presented all the other Gentlemen.

The Archbishop addressed the party, and expressed his great satisfaction on becoming acquainted with the wealthy and respectable Natives of this Island, and in particular with Sir Jamsetjee Jeejeebhoy, whose name was known over the whole civilized world for his numerous acts of princely munificence. There was a difference on matters of Religion between him and the Gentlemen whom he addressed, but that did not prevent him from appreciating fully the estimable character of the generous and charitable sons of Asia. He knew that they had received from Her Majesty the Queen of the British Empire, proofs of their Sovereign's esteem for their good qualities as industrious subjects, and as Commercialists, to whose exertion so much was due. He should feel sincere pleasure in proposing their example to the inhabitants of Goa, and if any of them visited the Capital of Portuguese India, they might be assured of his willingness to prove to them how highly he valued the industry and honesty of British Merchants.

Those Native Gentlemen then retired, highly pleased with the kind and cordial manner of the distinguished and dignified Ecclesiastic.

Their presence in the humble dwelling of the R. C. Prelate is a remarkable fact; it proves the advancement of civilization in the nineteenth century, and it demonstrates the freedom enjoyed under the British Government of India. Parsees, Mahomedans and Hindoos of wealth, independence and intelligence, offering freely, and of their own accord, their respects to the Representative of the former Chiefs of Christianity in the East, would form an historical picture which if well executed, cannot but be considered an invaluable bequest to posterity.—*Bombay Gentleman's Gazette, Feb.* 28.

ON THE STATE OF THE CATHOLIC CHURCH IN RUSSIA.*

(From the Univers.)

The translation and the original text of this olume are both the work of a foreign hand; it vill be necessary, therefore, to excuse what may e found imperfect or irregular in the form of the ork, in consideration of the extreme importance f the subject of which it treats, and the impor- ant information it contains.

There is passing in the present day in Europe cruel case, and its cruelty appears to us to have ew examples, even in the most fearful periods of he world's history. Men proceed in cold blood, n perfect peace, and in spite of a publicity which ncreases every day, to the methodical destruction f an ancient and illustrious nationality, which ught to be sacred in all Christian eyes, in remem- rance of the benefits it has conferred on all hristian nations. After having torn from the olish nation all its securities, political, civil, and ocial, the master that Heaven has in its anger iven to Poland, labours, with a singular combi- nation of skill, audacity, and success, to extirpate rom its bosom the Catholic religion.†

To continue this work, already far advanced, so s to accomplish the ruin of the political indepen- lence of that kingdom which the Popes had for- nerly dignified with the title of *the Orthodox*, the mperor of Russia tramples under foot the most olemn treaties, contracted not only with his vic- im but with his allies, with all Europe, in 1768, n 1773, and in 1815; and, in the triumphant arch of his system, he respects neither humani- y nor pity, neither justice nor plighted faith, nor he most profound secrets of conscience—nothing, n a word, which ennobles man and purifies him.

It was imagined, that after having crushed the olonese insurrection in 1831, the Czar would ave paused respectfully before the rights of eligion: it was pleasing to make a distinction, isproved, however, by the history of ten cen- uries, between the existence of Poland as an ndependent nation, and the security of Catholi- ism in the east of Europe. There are found, ven in France, a sort of Catholics, of whom the umber is happily diminishing daily, who, induc- d by their political sympathies, have fixed upon Russia their hopes for the religious and social egeneration of the modern world. The Emperor Nicholas appears resolved to destroy, even to their shadow, these futile distinctions and these culpable hopes.

On the contrary, we have seen cruelly verified the prediction of that great Pontiff, Clement XIII., who, among expressions of the warmest regard for his very dear Polonese Republic,‡ and while affectionately blessing this orthodox nation, so glorious for its faith, ‖ declared, in 1767, that the security and integrity of the Catholic religion were bound up with the maintenance of the poli- tical position of Poland;§ and not having troops of his own to send to the succour of this free and orthodox republic,** exhorted the Emperor of Germany and the Kings of France and Spain, at the same time, to defend their Catholic bre- thren of Poland, who were fighting for the glory of the Lord Jesus Christ.††

It was not then Western Europe only, with its civilisation and its liberty; it was the Church also which found, in the existence of Poland, a barrier which can never hereafter be restored against the invasion of barbarism and error. This heroic nation, which had twice saved Christen- dom, at the expense of its blood—first in the middle ages against the Tartars, and then, in 1685, under the walls of Vienna, against the Turks—this nation has been immolated by the three great Powers of the North, as the cold summation of a series of crimes which would have assuredly deserved the first place in the reprobation of mankind, had not God, almost at the same time, permitted the French republic, by still more frightful crimes, to attain in some pro- sure a monopoly of the fear and horror of the world.

This truly orthodox and religious nation, the his- tory of whose whole career may be rounded into this magnificent expression of one of its chiefs —"I love liberty more than all the wealth of the world, and love the Catholic Faith even more than I love liberty,"‡‡ has succumbed; its fall yet unavenged—not even understood. Its liberty was first torn from it, and the struggle now is to uproot the Catholic Faith from its bosom. If the success of the experiment would appear to justify it. The violation of the rights of Catho- licism, under pretence of protecting schism, was, as may be seen in this work, the first pa-

* The considerations that we publish from the introduc- tion to a book entitled "Vicissitudes de l'Eglise Catho- lique des Deux Rites en Pologne." 2 vols. in 8vo., Debé- court, 64, Rue des Saints Pères, Paris.

† It must not be forgotten that when we speak of Catho- lics in Russia, the Poles alone are meant. In some of the great towns, indeed, of the Russian empire, are reckoned little Catholic colonies, formed by Italian or French mer- chants settled there for commercial pursuits. There have been also a small number of conversions in the ranks of the Russian nobility, but the Catholics of these two cate- gories, of whom the number does not certainly amount to 20,000, are insufficient to constitute what is called the Catholic Church in Russia. Truth to speak, there are no Russian Catholics, nor are there in Russia any other Ca- tholics than the Poles, and of them there are at least 8,000,000. It is necessary that this should be known, for in the language employed in many diploma- [illegible] intended to crush us to [illegible]

‡ Florentissimi regi nobisque carissimi... Inclyta- norum Orthodoxa Natio....Carissima Nostra [illegible] Respublica.—Brief to King Stanislaus and to the bishop of Gnesen of the 18th April, 1767.

‖ Orthodoxæ Polonorum genti ob arreptam [illegible] et fidem gloriosissimæ et inclytæ, intimo [illegible] affectu apostolicam benedictionem peramanter [illegible] —Brief of the 18th April, 1767.

§ Dolemus maxime, in tantum adduci [illegible] nici regni statum et formam, cum qua [illegible] religionis incolumitas conjuncta est et integra.

** Cum nulla nobis sit militiæ illius [illegible] copia...libera et orthodoxa respublica.—Brief [illegible] April, 1767, to the Emperor Joseph II.

†† Ad sublevandos hos in Christi fratres [illegible] micantes ejusdem Christi Domini Jesu.—Brief [illegible] April, 1767, to the King of Spain, Charles III. [illegible] briefs may be found at length among [illegible] which conclude the volume, numbers xviii and xix.

‡‡ Maledetto [illegible] Count Charles [illegible] of the Constituent [illegible] mous in its [illegible]

f Russian usurpation. On the assumption that ie religious element intervened in the last urreption, the seal will soon be put to the ntest iniquity of history. Three millions of uls stolen from the Church by one stroke of he pen, in the recent comedy of the return of he united Greeks to the centre of the autocratic hism, sufficiently announces to all that continue atholic in Poland what fate they may expect, nd which, according to all human probability, annot fail to await them. "We have done ell," his Imperial Majesty is said to have exlaimed, lately; "We have done well as regards he Uniates, now let us begin with the Latins."

And as a climax to our grief, those things are assing in the midst of an indifference or an norance the most profound and general. The alf of Europe, that which monarchical diplomacy governs, has not interrupted the servile respect which it professes for Muscovite absolutism with the slightest remonstrance. The other half, governed by democratic passions, is silent also, even if it does not applaud* acts by which the most potent of modern despots testifies to his instinctive sympathy with revolutionary theories, in as far as they are hostile to the Church. Here, as elsewhere appear, the two great anti-social forces—popular tyranny and monarchical tyranny —which, truth to speak, are only two scarcely differing forms of the revolt of human pride against Truth and Justice.

Ah! if of old, in those ages which the precursors and historiographers of these two tyrannies have named dark and barbarous, any potentate, be he who he might, had attacked in such a fashion conscience and the dignity of man, all Christendom would have risen in arms to save their brethren, and chastise the oppressor. In these days we are more prudent and more calm. A society in which "progress" industry and new lights reign, does not disturb itself for such trifles. No doubt, if any political tourist, or any actor of renown, any one of those opera dancers, for instance, who have gone from time to time to parade their attractions on the banks of the Neva, had been seized and cast into an unknown fortress, as the Bishop of Podlachia has lately been, we should have seen the numerous journals which distil among us the waters of the river of Social Progress, excited to emulation, recounting with the liveliest solicitude all the details of such a crime, and leaguing together to place Russia, as they would say, under the ban of civilization. But what now; it is an affair of priests, monks, churches, conscience, prayer, the faith of our ancestors, God! Once again; enlightened Europe is too wise to agitate itself on such subjects. Not one journal in a hundred would trouble its readers with the matter, not one single power could express either grief or indignation. Is it not necessary that commerce should continue its expeditions tranquilly to the Baltic the Black Sea? Would it not be a pity if matic circles of constitutional kingdoms should experience the void that would by the absence of the plenipotentiaries of Russia? And, besides, at what should we be astonished when we see the only one of all the ancient Catholic monarchies which remains entire, governed by the descendants of Rodolph of Hapsburg, saved by Sobieski, and still proud of the title *Apostolic*—Austria, in a word—send one of its archdukes to adorn by his presence the matrimonial pomp of the most implacable enemy of the Church?

Thus, then, it is needful to know it, if the Church succumbs in Russia and in Poland, her fall will be due still less to the blows of the Muscovite than to the treason of the Catholic West.

For ourselves, who hastily pen these few lines, we have neither the mission, nor the strength, to defend faith and justice, shamefully violated in Poland; but in other times—in former times, our fathers would have been compelled to help them sword in hand, and we should think ourselves fallen from their faith and ancient house if we neglected the least occasion which is offered to our weakness to assist misfortune so august.

The book that is offered to the Catholic public forms part of that already published under the title of "Persecution and Sufferings of the Church in Russia," † of which it is the preliminary and necessary companion. Both make known to its depths this Russia, the object of adulation to some, of grievance to others, of the instinctive terror of all, and which we hesitate not to proclaim the supreme enemy of all that remains for us to preserve of Christian society We may see in both these works by what a series of inhumanity, baseness, and perfidy the Russian monarchs, since Peter 7, and the great Catherine so idolised by the philosophical regenerators o the last century, have made the basis of their greatness, the double ruin of Catholicism and Poland. We may shudder at the sight of the dangers which threaten us in the infallible support which this monstrous power is sure to find in the social maladies of our epoch. We may contemplate at our ease in this lamentable history, man despoiled of all dignity and deprived o all conscience, reduced to a mere machine in the hand of the sovereign, proud of his degradation and incapable of conceiving, even in a dream another destiny; so precarious are the positions so dependent are the conditions of force and greatness on the mere caprice and violence o the moment; so completely are the last vestige of any traditional independence, of any hereditary influence, of any resistance, aristocratic o ecclesiastical, swept away, leaving, as in ou modern democracies, only individuals and instruments; but with the redoubtable difference tha the monarchical unity and perseverance in a the views that *promote* this unity establish i favour of absolutism. To the advantage of th Russian monarchy, the cunning and proverbia servility of the Byzantines are coupled with th genius of military force and materiel. Judge o the fruits that this combination promises to th liberty of Western Europe, already so cripple in her faded youth.

COMTE DE MONTALEMBERT.

(To be continued.)

* self-called LIBERAL journals in France, Belgi are excused and approved the measures of Nicholas against the Church, his Ms.

† A work supported by unpublished documents. Par Gaume, 1842. 1 vol. 8vo.

NUNS AND MONASTIC INSTITUTES.

(Continued from page 139.)

As to the food of religious, it is necessary to observe that it was a common thing, not only among the Christians, but even amongst the most rational of the heathens, to live on pulse and fish, and to have reading during their meals. The principle recommended to them was, *not to live, for the sake of eating, but to eat for the sake of living.* It is also the principle laid down by St. Clement of Alexandria; who says that a Christian ought to eat no more than is necessary for the support of his health, and for keeping up the degree of strength requisite for his labour. He says, that he ought to renounce all exquisite dishes; the setting out of great entertainments, and whatever requires the art of cookery. The religious, as well as the most perfect Christians, took in a literal sense, and as a general rule, the saying of St. Paul; "It is good not to eat flesh, and not to drink wine." Refraining from wine was chiefly recommended to women and young people: and such as drank it at all, always mixed a great quantity of water with it. If they ate any animal food, they preferred fish or fowl, to the grosser flesh of four-footed beasts, which they esteemed too succulent and nourishing. But they constantly abstained from blood, and strangled meats, according to the decision of the council of the apostles, and which was observed for several ages. Many, therefore, lived only on white meats, fruit and pulse: nay, some there were who thought certain kinds of pulse, such as peas, beans, and lentils, too nourishing for those who wished entirely to subdue their flesh. Hence they reduced the vegetables they made use of to plain herbs, with bread and water, observing literally this other passage of St. Paul, "He that is weak, let him eat herbs." It is true, this with the stemious way of life was not then so extra irrevocable as it would appear now; though the luxu our liberty, table had reached to an excessive height act it are to be seen in the Greek and Latin authord blindness. time, particularly in Atheneus), it was n that man is to that pitch or extravagance it is at prian to virtue; us. The Egyptians and several other na to follow, observed their superstitions practices. f his natural nence of the Pythagoreans was held miserable, and teem, as it appears from the instance of Apollonius of Thyana, and from the writings of Porphyry, who lived in the second and third centuries. Horace, as great an epicurean as he was, reckons vegetables and herbs his ordinary food, and promises his friend, whom he invites to supper, nothing more. The Emperor Augustus himself most commonly lived upon brown bread, cheese, figs, dates, raisins, and small fishes. A thousand other similar instances are to be found in ancient history. It was usual to make only one full meal a day, and that in the evening, when they had despatched all their business, and everybody was got home; this was their supper. What they called *prandium*, dinner, was rather a breakfast than a dinner in our language since it was only a slight refreshment to sup them during the day, and several did not eve take that. It was reckoned among the excess of Vitellius, (one of the greatest gluttons of tiquity) that he often took four meals a day, nd never less than three. The primitive Christians lived at least like the wisest and best among the heathens, and consequently used a plain diet, and preferred that food which required no dressing at the fire, to that which did. They made at most only two meals a day; the repast, however simple and plain, was preceded and followed by long prayers, of which we have still a formulary in the prayers of the Catholic Church before and after meals. It was also an usual practice in those times to have reading during meals. Pliny never failed to have it; and Juvenal, inviting one of his friends to sup with him, promises to have Homer and Virgil read. The Christians accordingly had the holy Scriptures read, and grave tunes and spiritual canticles sung, instead of the profane songs and buffooneries, with which the heathens accompanied their entertainments. The first Christians behaved with the same modesty and sobriety in every action of life. They valued only interior greatness and nobility; they esteemed only spiritual riches, They condemned whatever luxury had introduced amidst the prodigious riches of the Roman Empire; such as clothes of too bright a colour, expensive buildings and costly furniture. To give a specimen of their aversion to superfluities, I will here transcribe a description of the furniture which the persecutors found in the room in which St. Domna lived, who was a very rich virgin of Nicomedia, as it is related by contemporary writers: viz. a cross, the *Acts of the Apostles*, two mats on the floor, an earthern lamp, and a small wooden box, in which she kept the blessed Sacrament to communicate herself.

If the primitive Christians took any diversion, it was merely a diversion; that is to say, a relaxation of the mind, a rest from labour, to satisfy the weakness of nature, which would sink, if they always laboured, and if the mind were perpetually fixed on the same object. But they wished that to seek pleasure merely for pleasure, and for no other end, was certainly the blindness, and for no other end, was certainly the contrary to the obligation of renouncing To lies, which is the soul of all Christian facts. Bodily labour, or moderate exercise, is relaxation to the mind; mere rest, wholesome food, and comfortable sleep, are sufficient to recruit the body. Sedentary games are never necessary; this we see by the example of the poor and the common people, who continually labour. Let us now observe how many women there are who gain their livelihood by working at their needle; their time is wholly employed in this occupation; they seldom stir out during the week, except on Sundays; these persons however look more cheerful, and enjoy better health than our fine ladies, who seem to be in continual motion, and who are incessantly changing places,—from a visit to the theatre to a ball, from the town to the country, from the country to the sea-coast, &c. &c. It is the rich, and such as have no employment, who seek after diversions to kill time, and diminish the irksomeness of their idle lives. The primitive Christians therefore avoided all public shows; those of the theatre, the amphitheatre, and the circus, because these diversions fomented the passions. Moreover they blamed the great expense and idleness encouraged by them; the meeting of both sexes who were

there assembled promiscuously together, and disposed to gaze on one another with too much freedom and curiosity. In short, they would admit of nothing unbecoming in their manner of life; nothing vulgar, or unworthy of persons of character; nothing of that silly, useless talk, and that reciprocal commerce of detraction and vanity so common among worldly women; but condemned by St. Paul, when he says that our discourse ought always to be seasoned with the salt of grace. It was with a view to retrench these disorders that silence was so much recommended.

But however severe this mode of life may appear to us, we must not imagine that it was dismal and melancholy. St. Paul did not require an impossibility, when he exhorts the Christians always to rejoice. If they deprive themselves of those lively and irritating pleasures, which are the general pursuit of mankind, they were at least exempt from the vexations, disappointments, and passions which torment others; since they lived free from all anxiety, disengaged from worldly care; averse to all sordid gain, and to whatever could in the least degree be suspected of injustice; and moreover not subject to the restless desire of amassing riches, and to the ambition of raising themselves above others by power and dignities. As they had neither relish for nor attachment to the vain and transitory pleasures of the world, so they were little affected by the loss or privation of them, and even bore with a constant equanimity of soul and modest courage the calamities inseparable from this life. They enjoyed peace of conscience, and the satisfaction arising from good actions; and, above all, they were constantly supported and animated by the hope of another life, which they looked upon as near at hand, and in which they would be superabundantly recompensed for the short trials they had undergone. "What greater pleasure," says Tertullian, "than to contemn the world, to parade true liberty and purity of conscience, to be content with little, and not to fear death? as for the pleasures; these are the shows we Christians."

St. Benedict, therefore, ordered nothing that was unusual: nor St. Scholastica, by adapting his rule to persons of her sex, anything that appeared strange or impracticable, concerning fasting, abstinence, manual labour, silence, reading, prayers before and after meals, distribution of time, recreation, &c. &c. The religious were only distinguished from other Christians by a few things, peculiar to persons living quite sequestered from the world. With regard to the diet, St. Benedict, and the other founders of religious orders, have used, on the contrary, great discretion, by adapting their rule to the climate, the country, and to the different constitutions of those for whom it was intended; some exacting a greater austerity, others allowing greater indulgence. We see that St. Benedict permitted his religious two sorts of dressed meat, with a little wine. The hours of meals and sleep which the religious observe, are the same that every body observed till within the last two centuries. They dined at nine or ten o'clock in the morning, or even sooner, as the labouring people did a few years ago, and they supped at six in the evening. The regulations of the police, with regard to the *curfew* and the time which the people were allowed to work, show that they reckoned the night from eight o'clock in the evening till four in the morning, which is the best rule for taking the exact middle of the night, and to lose as little as possible of the day.

It is a great error to imagine that a nun in her convent leads an inactive life, and that she is always either upon her knees in the chapel, or absorbed in deep contemplation in her cell. This is certainly not the case; and nuns have been heard to say, that they had more time to pray when they lived in the world than since they had quitted it. The reason is, that in a convent no one is allowed to follow her private devotion and propensity; a nun does not live for herself alone but for the mutual advantage and comfort of her sisters. Among the members of the same community there is a continual interchange of duties and services, with which every one is obliged to comply: the rule must be equally obeyed by all, whether it calls them to recreate themselves, or commands them to retire to their cells, or to their work. All the hours of the day are distributed with such prudence, that they are never permitted to be taken up too long with the same occupation, which might fatigue the head, or weaken the body; there is a time appointed for reciting the divine office, for mental prayer, reading, manual labour, either in common or in private; for walking or recreation; in short, for everything, according to the different offices in the community which each nun has to discharge; so that the religious have not a moment left to uncertainty or idleness; and under the appearance of a dull and tiresome uniformity, there is a constant and pleasing variety, the nuns passing [illegible] port with[illegible]nually from one occupation to another; and in the soci[illegible]ough they rise early in the morning, they contemplate[illegible] that the day is too short, that the night tory, man[illegible]dem too soon to take their rest; and they all conscienc[illegible] their straw bed, or hard mattrass, a hand of the [illegible]nd more refreshing sleep than others do and incapable[illegible] of down. By these wise regulations another destit[illegible]ess in prayer, work, &c. &c. is avoided; so dependent[illegible] time for bodily exercise and for repose [illegible]reatness on[illegible]y granted, but even strictly enjoined; the [illegible] is preserved; and with health, evenness of temper, liberty of mind, serenity of conscience, and a constant cheerfulness.

We now come to the question of the vows taken by the inmates of our convents. Their authority is not contemptible. We read in holy writ that Jacob made a vow to offer unto God the tithe of all the things which were to be given to him, and that God was pleased with the offering. (Gen. xxviii. 22; xxxi. 13.) In the books of Numbers (vi.) and Leviticus (xxvii.) there are several laws concerning the different vows which might be made, and the manner of accomplishing them. David, that great prophet, according to God's own heart, made a vow to build a temple to the Lord; and the Lord promised him that his son should accomplish it. (1 Kings vii. 13.) The chiefs among the Israelites bound themselves by a vow, to contribute to the expenses of the building, and they accomplished their *vow*. (1 Chron. xxix. 6.) Samuel, Sampson, and John

he Baptist, were consecrated to God by vow; nd the obligation of keeping the vows made to od is clearly established, Deut. xxiii. 21, Job xii. 27, Psalms lxv. 13, Eccles. v. 3, &c. &c. Many even of our Protestant commentators, in heir notes on Leviticus and Numbers, acnowledge the sanctity of the vows mentioned in hese two books, and the obligation of keeping hem. Now, as the God of the Old Testament s no other than the God of the New, and since ie vouchsafed to accept the vows of men under he law of nature, and under the Mosaic dispenation, have not Catholics a solid reason to elieve that he will equally be pleased with them nder the law of grace?

Accordingly, after the apostles in the council f Jerusalem had decided the ceremonies of the Mosaic law to be no longer obligatory, St. Paul nade a vow and accomplished it. (Acts of the Apostles, xv., xviii. 18, xxi. 16.) The same postle, in his first epistle to Timothy, speaking f the young widows, who "having grown wanon in Christ, will marry," says, "that they have damnation, because they have made void their irst faith." (1 Tim. v. 11, 12.) And this appears o have been the unanimous opinion of all the holy ersonages who have distinguished themselves, both by their learning and their virtue, from he time of the apostles down to the Reformation f Luther. We can name St. Ignatius, disciple f St. John the Evangelist (Ep. ad Smyrn. xiii.), Tertullian (De Veland. Virg.), St. Cyprian (Epistle iv.); then the Basils, Ambroses, Hilaries, Gregories, Cyrils, Chrysostoms, Jeromes, Austins, Paulinuses, &c. Even Protestant divines own hem to have been warm advocates of religious vows. However, without taking advantage of the authority of the Holy Scriptures, and the practice of the whole Christian world, during fifteen centuries, let us examine the thing with the light of reason alone, and see if an irrevocable engagement be truly destructive of our liberty, and if those who are willing to contract it are to be accused of inexcusable temerity and blindness. Melancholy experience teaches us, that man is born with more propensity to vice than to virtue; therefore to leave him at full liberty to follow, without the least control, the bent of his natural inclinations, would make him most miserable, and render him at the same time the scourge of his fellow-creatures. An evident proof of this truth is, that from the beginning of the world, men have agreed, with one accord, to acknowledge an authority, to submit to laws, to have restraints laid upon their will and actions; in short, to sacrifice a part of their natural independence and liberty, in order to enjoy the security and comforts to be found only in civil society. Nay, even in the present state of things, look around you: who are those who truly taste the sweets of life? Is it the rich man, who finds in his treasures the means to indulge at all times the inconstancy of his desires? Is it the infidel, who having obliterated from his heart the principles of religion and virtue, knows no other morality than the gratificatison of his unruly passions? Ah! their impatience of contradiction, restlessness of temper, fondness of change, incessant craving after new enjoyments, evidently betray that they are consuming themselves in fruitless attempts, and ineffectual seekings after happiness, which constantly flies away from them at the very moment they flatter themselves they have attained it. If happiness is to be found in this world, the man who enjoys it in its full extent, is certainly the man whose delicacy of conscience does not allow him to transgress in the least the salutary restraints which religion and the laws of his country impose upon him. It is the man, who, by the regular and uniform plan of life which he has voluntarily adopted, has precluded himself, as it were, from the possiblity of a change, and thus shut up all the avenues of his heart against the fickleness of vain desires, and the fantastic projects of a heated imagination. In fine, it is the *man, who*, according to the Scripture phrase, *has borne the yoke from his youth.*

Under our free government, are we not ourselves living in perpetual restraint? Is not our liberty curtailed and limited by many prohibitions and laws? Are not our soldiers bound by an irrevocable engagement as soon as they are enlisted; by which single act,—almost always done from want, or in a frolic, or in a state of intoxication,—are they not subject to a discipline a thousand times more severe than that of the most rigid religious orders? Are they not, in truth, merely passive instruments in the hands of their commanding officers? Is not their diet, their sleep, their dress, even their motion, under continual restrictions? Willing, or unwilling, are they not doomed to go wherever they are sent, even to the extremities of the world, and to the most unwholesome climates, to fight the battles of their country, with scarcely a distant hope of seeing their friends again in their native land? Is not marriage among us subject to restrictive laws? When contracted as the law directs, is it not indissoluble? And is not the unfortunate young person who has been sacrificed to the avarice and ambition of her unnatural parents, or who has been the melancholy victim of her own blindness, condemned to pass her days beneath the yoke which she can never more shake off? To bring the question nearer home,—by the sole fact of our being born in England, are we not deprived of what appears to be an essential part of liberty; the liberty of disposing ourselves as we think best, and of choosing the climate, and the form of government, which we judge to be the most conducive to our happiness? From this single fact, in which we never concurred in the beginning, nor which we ever subsequently approved of, have we not contracted with our native country an engagement so irrevocable, that it can never be dissolved by any act of our own?

(To be continued.) 154

FREE CHURCH BIGOTRY.—Mr Stott stated yesterday in the town Council, that on Thursday last, he heard the Rev. Dr Macdonald of Ferintosh, who was preaching in Edinburgh, use the following language in his sermon. "The Established Church of Scotland is a Christ-denying, God-dishonouring, and soul-destroying Church." The awful state of mind which could give birth to this sentiment, must make its unhappy possessor an object of sincere pity to all right-thinking persons.—*Post.*

THE PUSEYITES, THE ANGLICANS, &c.

THE DUKE OF WELLINGTON AND THE LAY PROTEST.—The Lay Protest to the Chancellor and heads of houses of the University of Oxford having been forwarded last Thursday to the Vice-Chancellor of Oxford, several weeks after it had appeared in the *Morning Herald*, and having been reprinted last Saturday in that paper with the names of about 600 of the 10,000 memorialists, our readers will not be surprised that the following characteristic reply of his Grace the Chancellor should appear in the first instance in the public prints;—"London, Dec. 18, 1843. —Field Marshal the Duke of Wellington presents his compliments to Lord Ashley, Sir John Easthope, Mr. Gribble, of Stockwell; Mr. Fry, of Ham; Mr. Smith, of Sydney College Cambridge; Mr. Parrott, town-clerk of Macclesfield; Dr. Jephson, of Leamington; the twelve capital burgesses of Sheffield; Mr. Long Goe, of Queen's College Cambridge; and other lay members of the Church of England and Ireland. He has received their address, in which they represent themselves 'to be much grieved by the tendency of certain publications, sent forth by some members of the University, to excite dissatisfaction with the principles of the reformed Church, as recorded in the Book of Common Prayer, and especially in the thirty-nine articles.' * * Field Marshal the Duke of Wellington is a civil magistrate, bears not the sword in vain, as most people know, and as his duty requires (Art. xxxvii.), but has not received the power of the keys, except of the Cinque Ports. He is one of the few men of the present day who do not meddle with what does not belong to them. He has not read all the Oxford Tracts, as he supposes the memorialists have, but has read the thirty-nine articles, and the declaration prefixed to them which he fears the memorialists have not done, or they would not have been ignorant that if differences arise about the articles the said differences are to be settled by the bishops and clergy in convocation, and not by Field Marshal the Duke of Wellington, who has never taken Father Mathew's Popish pledge, and will never impose a new Protestant one."—*Tablet, Dec.* 30, 1843.

PUSEYISM IN AMERICA.—"SAM SLICK" IN THE *Boston Pilot*, of Dec. 2.—The Episcopalian Church of this town (Haggerstown, U.S.A.) has been lately repaired and enlarged, and presents a handsome appearance. But there is nothing so striking to the Catholic as an elegant brazen Cross immediately over the pulpit; and the *Tapers* which are lighted during service, and ranged on the table at which the clergyman officiates. At one time the *idea* of this issue was looked upon as heresy, and met with much opposition on the part of the congregation; but now the untiring efforts of the rev. preacher to substantiate his innovations met with encouragement. On [illegible] Sunday se'nnight, he preached a regular Puseyite semi-Catholic sermon, proving beyond doubt the authenticity of Catholic ceremonies and recommending their observance.—*Ibid.*

PUSEYISM AT TYNEMOUTH.—M. Popplewell, Esq., has, in consequence of the introduction of Puseyite practices into the service of the parochial church at Tynemouth, addressed a printed handbill to the parishioners announcing that 400*l.* has been already subscribed towards the erection of a church in the parish, where the simple and pure forms of the Established Church may be handed down to posterity. A handbill in defence of the practices complained of has also been issued.—*Tyne Mercury.*

WHAT HAS THE CHURCH ("OF ENGLAND") TO FEAR?—In learning, in philosophy, in faith, hope, and charity, they ("the Romanists") abound; they may be pitied for their errors, but they must be loved for their virtues. If the strength of our Church lies in the many ordinary minds that we bring to the foot of the Cross, the strength of the Church of Rome lies in the mighty minds which she first enslaves to her system and than supports and sustains. Now, it is to this class of mind, the aspirations of which the high-and-dry would mock, and the low evengelical is unable even to imagine, that Romanism is holding out the lure.—Let it be clearly understood what our present danger is. It is not that the mass of people will become Papists, for, alas! they are more likely, through High-and-Dry coldness and the unchristian violence of Evangelicals, to become infidels, but that the Romish party may be rendered fearfully powerful by the accession of all that is high in intellect and devoted in piety in Young England. The Romanists have the hearts of the lower orders in Ireland, and if they gain the intellect of England so far as it is carenestly given to religion, our rulers, ecclesiastical and civil, will have more to do than they wot of, and will rue the day when, instigated by a fierce and foolish faction, or to save themselves trouble, they urge those to go over to Rome whom they ought, at almost any sacrifice, to retain in the Church of England.—Ridley, in the *Times.*

SWINDLING EXTRAORDINARY.—The *Morning Herald*, the only London morning paper, which supports the present Government, has the audacity to express joy, not only that Dr. Jeune is to be created a Bishop, and Mr. Filleul, Dean, of Jersey, but that the English people are to be swindled out of eighteen hundred pounds per annum, to support Dr. Jeune's dignity!! A more wicked infamous job than this was never contemplated, Surely the Ecclesiastical Commissioners who have such large funds to dispose of, might find amidst the horrible destitution of London, objects infinitely more in need of assistance than an already frightfully overpaid Jersey parson! And this Tory *Herald*, the advocate of the *protective Conservative* Government, is *enchanted* to hear that such a scandalous swindle is about to be perpetrated! Ah! John Bull—John Bull, what a patient ass you are! Not only do the larger beasts of prey fatten upon your devoted carcass, but the meanest vermin seem entitled to suck your blood with impunity! But we *do* hope there is sufficient spirit in the House of Commons to prevent this scandalous misappropriation of the property of the English people. If it be absolutely necessary to the spread of Christianity in the Channel Islands, that they should be *Bishopped*, let the Society for propagating the Gospel amongst the Heathen be applied to. *Their* funds are derived from voluntary sources, but in the name of decency do not compel the English farmer to cultivate the clods of Jersey! They have plenty of poor soils of their own to attend to.—*Jersey Gazette.*

MISCELLANEA.

DEPTFORD MISSION.—RESTITUTION MONEY.—The following letter addressed by the Rev. A. Nolan, P.P. of Dunkerrin, Moneygall, Ireland, to the Rev. W. Marshall, of Deptford, shows the value of confession as a means of grace:—"Dunkerrin, Moneygall, Dec. 5, 1843.—Rev. and dear Sir,—I have received your letter of the 2d October only on this day. The delay, I apprehend, arose from the circumstance of directing it to Dunkerrin, which is not a post town. On looking to the envelope I find it has the Dublin post-office mark of the 3d December. On receipt of your communication I waited on Mr. Delahunty, who resides four miles from my house, gave him the two pounds, and herewith transmit his reciept. He is a Protestant, and, as you must be aware that the landlord and Irish press represented the Irish priesthood as having preached simultaneously the extermination of all classes of Protestants, I was enabled to turn the delivery of the restitution money to very good account, remarking, with the kindest expression of good humour, that I trusted that such instances as this would show that the priests of the Catholic Church, so far from doing or intending any harm to their dissenting brethren, were labouring indefatigably in giving value to their property, and affording security to their lives. The matter told with singular effect. I was also enabled to add the assurance that, in January, 1842, I got intimation of three armed men who were to lie in wait on the next night for the purpose of murdering an obnoxious land-agent and an ultra Orangeman. My informant told me that nothing but my appearance on the spot could prevent the revolting crime, and although confined to my room at the time with a serious affection of my lungs and chest, yet, to save the life of a fellow-creature, Orange though he was, and a declared and avowed personal enemy, I exposed my own and had fortunately saved his. In a few days I had the averted danger communicated to him through one of his friends, and he is now for his security residing in another part of the country. And this is only one of the many instances of the lives of Protestants saved by Catholic priests; and still we are the object of their calumny and malignity every other day. In handing the money to Delahunty my only remark was, "This money got to hand you: it is your property, and I have only to request that you will not ask any farther questions." With the highest sentiments of respect, I have the honour to be, dear and rev. sir, your very obedient servant, A. NOLAN, P.P.—Rev. W. Marshall, &c., Deptford. The following receipt was enclosed:—1843, Dec. 5. I acknowledge to have received 2*l.* from the Rev. Mr. Nolan as restitution money.—JAMES DELAHUNTY.

JERSEY.—Eighteen persons, converts from various negations of belief, were received yesterday morning into the Catholic Church, by the Rev Mr. Cunningham. The church was crowded. —*Jersey Gazette*, Dec. 25.

FANATICISM AND MANSLAUGHTER.—On Thursday, the 23d ult., a frightful occurrence took place at Crewe, in Cheshire, which has caused the liveliest emotions of pity, anger, and surprise throughout the whole of that now populous neighbourhood. It is well known that the Grand Junction Railway Company have erected immense works at Crewe, and have in their employment between 400 and 500 workmen. Amongst these are men of all shades of religious opinions, and some of them are Mormonites, better known as "latter-day saints." The priest of the order is a blacksmith, of the name of Cartwright, and among the devotees is a fanatic named Pugmire, also a smith, or engineer. The latter was married to a respectable women, about 30 years of age, who had borne him three children, and was within three months of her next confinement. She had steadily refused to adopt the fanatical opinions of her husband, and much altercation had ensued in consequence. Worn out, however, with his repeated solicitations, and his continued declarations that unless she submitted to be baptized into the order she would be eternally lost, she declared her intentions to one of her neighbours to obey her husband's wishes, being satisfied, as she said, that unless she did so "she should never have any more peace with him." On Thursday, the 23d ult., at eight o'clock at night, the poor worn out creature was taken by her husband and the blacksmith priest down to the river below the works, was denuded of all her clothing, except a small flannel cinglet and, notwithstanding her interesting situation, these wretched fanatics, after muttering some incantations, plunged her into the stream! The night was dreadfully cold and dark, and, in consequence of the late heavy rains, the river was running at a great rate, and was much higher than ordinary. The priest, having hold of her naked arm, unfortunately let go his grasp, and the current, running like a mill-race, immediately carried her away, and, it being pitch dark, she was instantly overwhelmed by the boiling flood and drowned. The husband walked home with the greatest deliberation and *non-chalance*, and told his neighbours what had occurred; and after seating himself in a chair, rolled himself in a flannel, and declared his conviction "that it was the will of God that she should be drowned," adding "that it was the weakness of her faith that caused it, but that he was now satisfied that she was in glory."

Captain Winby, of the Crewe station, and other parties, hearing of the said occurrence, immediately rushed down to the river, and after some time discovered the body of the unfortunate woman in a bend of the river, about 200 yards distant from the spot where she was immer but life was extinct.—*Britannia, Dec. 9.*

THE REV MR BRIDGMAN AND HIS SON-BODY STEALERS.—On Thursday the grand j at the Central Criminal Court returned a true bill against Isaac Bridgman, and George White Bridgman, for felony. The prisoners stand charged with breaking open the tomb of the late Thomas Ghorst Sawney, situated in the burying ground of a chapel in Walworth, of which chapel the defendant Isaac Bridgman is the minister, and stealing therefrom the coffin and body of the said Thomas Ghorst Sawney. In returning the bill, the foreman of the grand jury stated to the Court, that the grand jury considered it as their duty to report that Mr. Sawney, the son of the deceased, and the prosecutor in this case, had stated to them that the counsel had offered to have restored to him the skeleton of his father, if he would withdraw the prosecution.—*Standard.*

ST. FRANCIS XAVIER'S DAY.—The annual celebration of the Feast of the great St. Francis Xavier, of the Society of Jesus, Apostle of the Indies, and Special Patron of the Association for the Propagation of the Faith, being transferred from the 3d which was the first Sunday in Advent, was observed with marked devotion in the Church of St. Francis, in Gardiner-street, on Monday last. The high priest was the Right Rev. Dr. Oliffe, Coadjutor Bishop of Bengal, assisted by the Rev. Mr. Kavanagh and the Rev. Charles Young as deacons, and the Rev. Mr. Quin as master of the ceremonies. After the first Gospel, the Rev. Mr. St. Ledger delivered a powerful and beautiful panegyric on the great Apostle of modern times.—*Tablet*, 9 *Dec.*, 1843.

ST. ANDREW'S DAY.—Thursday, the 30th ult., being the feast of St. Andrew the Apostle, was observed with the usual devotion in the Church of St. Andrew, Westland-row. This being the 34th anniversary of the consecration of the venerable Archbishop of Dublin, as usual, his attendance in this parish, of which his Grace was so many years the ornament and administrator, was anxiously expected. Indisposition of some days' standing, however, confined him to his room. He is however, now perfectly convalescent. The Right Rev. Dr. Oliffe presided, and the Rev. W. Mulhall preached an eloquent and affecting sermon on the Life and Virtues of St. Andrew—*Ibid.*

CATHOLIC MISSIONARY COLLEGE OF ALL HALLOWS, DRUMCONDRA, DUBLIN.—The Right Rev. Dr. Oliffe visited this establishment on the 28th and 29th ult., and celebrated Mass in the little chapel attached to the college on the morning of the 29th. Having administered the Holy Communion to ecclesiastical students, his lordship delivered a moving and pious exhortation to these young aspirants to the Apostleship of foreign countries; two of whom, Mr. J. Martin and Mr. M'Carthy, left on Monday for the Cape of Good Hope, where they wait the pleasure of the V. A. the Right Rev. Dr. Griffiths. Two are about to leave for Calcutta, and two are leaving for the College of Gap, in France—previously to their departure for the vicariate of Agra—under the Right Rev. Dr. Borghi. There are forty students preparing for other dioceses. Rev. J. Hand has already received nearly 4,000*l.* for this good work.—*Ibid.*

RESTITUTION THROUGH CONFESSION.—John Reynolds, Esq., 16, D'Olier-street, acknowledges to have received 15*l.* restitution money, per the hands of the Rev. J. Smith, St. Michael and St. John's Chapel—Mr. Patrick Sheehy, of Ballycannon, near Croagh, county Limerick, thankfully acknowledges the receipt of 8*l.* 10s., restitution money, per the Rev. J. Mahon, R.C.C.—*Freeman.*

THE RESTORED CONVENTS IN ARGOVIA.—The letters we received from Lucerne inform us that the canton of Argovia, considering itself the conqueror in the question of the convents, has desired, as its deputy to the Diet undertook for it, to re-establish four convents for women, but on the following conditions:—The religious expelled from these convents shall be held bound to re-enter them, so soon as the architects and masons shall be enabled to repair, as far as they can be repaired, the dilapidations effected by the Government agents, charged with the execution of the decree of expulsion. Those who shall *refuse so to enter shall be deprived of the miserable pension that has been allowed them.* The houses thus restored shall be placed, as well as their property, moveable and fixture, *under the administration of the State*, which shall fix the quota of expense, the support and clothing of the religious, and the costs of worship. Further, a sum shall be fixed on which shall be the amount *to be contributed* by each of these houses *towards the pensions granted by the Government to the religious, whose monasteries have been suppressed.* The houses thus restored shall not enjoy the right *of receiving novices.* Such, then, is the final result of the pretended agreement, which served as a basis to the *conclusum* of the Diet on the 31st August. The sequestration of the property of these nunneries is maintained under form of a usurped administration; their poverty does not protect them from a forced contribution towards pensions which ought to be paid by the State, since it alone profits by the value of the confiscated property of the monasteries of men, and the suppression of the convents is maintained by forbidding the reception of novices; and it is believed that the Catholics, if they could agree to the suppression of the convents of monks, may be satisfied by the restoration of four nunneries, on conditions in which oppression and bad faith strive for the mastery. It would seem that the Argovian Government tried to exasperate to the last degree its Catholic population, in order to provoke, on their part, an outbreak which would furnish it with an occasion to crush them by the force, not of its own arms, but of those of its friends and accomplices of Berne; but of this they appear sufficiently warned. All their hopes rest on the Catholic conference of Lucerne, whence, God aiding, they may look for deliverance. The Holy Father has conferred the Cross of the Order of St. Gregory the Great on Dr. Sherer, whose writings are the unwearied defenders of the Catholic cause in Switzerland. This well-merited favour is, at the same time a strong pledge of the interest which the Common Father of the Faithful feels in the holy cause of which the new knight is so zealous, valiant, and devoted a champion. In this regard the decoration which has been remitted to the Doctor by Mgr. the Nuncio, was hailed with the universal applause of all loyal and sincere Catholics.—*Tablet, Dec.* 9, 1843.

A number of Dissenting ministers have issued an address to the Dissenting ministers and Churches in London, setting forth that they have witnessed with indignation the recent attempt made by her Majesty's Government to undermine their liberties; and have seen with heartfelt satisfaction the energetic efforts of the great dissenting community, in defence of their claims; and that from signs which the dullest cannot fail to understand "it is clear that some great design against the safety and honour of the Nonconformists" is in the wind; with much more of the same sort; wherefore they pray the "Ministers and Churches" aforesaid to convene as soon as possible, a Conference of dissenting ministers and others from all parts of the country, for the purpose of promoting the *dissolution of the Union between the Church and State.—Felix Farley's Bristol Journal.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 12.] CALCUTTA: SATURDAY, MARCH 23, 1844. [VOL. VI.

MAY I SEPARATE FROM THE CHURCH OF ENGLAND?

OR,

Strictures on a pamphlet entitled—"Can I continue a Member of the Church of England?"

By REV. CHARLES J. QUARTLEY, A. M. *Calcutta*, 1844.

This pamphlet, as its title implies, is intended as an answer to the little tract by a seceding member of the Church of England, lately reviewed in this journal. The lucubration now under notice is, in one respect, more satisfactory than that to which it is a reply. The pamphlet is dated, the writer tells us his name and office, and attempts to substitute something positive for the negative creed of his reforming adversary. We are far, however, from thinking that the reply is satisfactory. It is full of inconsistency, it cannot and ought not to silence the honest seceder if he has a spark of genuine zeal in his nature, or sincerity in his belief. It is like the Church of England: a pompous, bloated, crouching, halting thing, pure and corrupt, fallible and infallible, Calvinistic, Puseyistic, in every sense elastic.

Were we to judge of the Rev. Mr. Quartley from his words, we should incline to think that he will never lose a church living on account of qualms of conscience. Two sentences from his pamphlet will show how comfortable he could contrive to make himself in the Church of England, let her discipline be as corrupt, and her doctrines as contradictory and false as you please. P. 33. he writes,—"We want a steadfast deliberate attachment to truth as it is delivered in the Bible, not as it is doled out to us by any parties, and sects and systems. The doctrines and the prescribed discipline of the Church of England supply this want, &c." How is this we should like to know. Is the Church of England neither a party, nor a sect, nor a system? What is the Church of England? Is it neither a party, nor a sect, nor a system, because it embraces within its *articles of comprehension* all parties, all sects, and all systems? And is the truth, as developed in the Bible and as taught by the Church of England, a patchwork of the contradictory doctrines of parties, sects and systems? Oh! not that exactly, but be a Church of England-man and you can believe what you please, and keep what you have. In p. 14 Mr. Quartley writes —"The Church of England has never made false symbols of faith: she has never imposed sinful terms of communion;—she has never compelled her members to choose the sad alternative between unfaithfulness to their God, *and their loss of Church privileges; and, therefore,* there is no scriptural authority for leaving her pale."

What a benevolent man Mr. Quartley must be, or how very forgetful! Were there no penal laws ever in force in England and Ireland requiring attendance contrary to the dictates of conscience at the State Church, under penalties, pains and privations? Was there never any such thing as a Test Act? Why were the Catholics and Puritans persecuted to death in the reign of Elizabeth and Charles the 1st? The 39 articles are Calvinistic and Puseyistic, and yet the Church of England never made a false symbol of Faith. All the clergy are made to swear to the truth of this contradictory creed, under penalties and privations, and yet the Church of England has never compelled her members to choose the sad alternative between unfaithful-

ness to their God and their loss of Church privileges. Is it not an acknowledged and well known fact that many of those who thus swear, do not believe the articles in their literal and grammatical sense?

Forsooth, they are articles of comprehension.

It is Mr. Quartley's deliberate opinion that we are not authorized to forsake the communion of any Church in which we may have been born, no matter how corrupt she may be in discipline and doctrine, provided we are not denied, what he calls, Church privileges, for adhering to the peculiarities of our private judgments. After this he can well afford to admit all the charges brought against the Church of England, and yet deny that any one is bound or even authorized to leave her communion. It is hard to see what he intends to prove, unless it be, that it is wrong, under any circumstances, to pass from one reformed congregation to another. He seems to admit that they are all branches of the Catholic Church, and the arguments by which he dissuades members of the state Church from becoming Dissenters, would also prevent Dissenters from entering the Church of England.

A clear sighted, disinterested, consistent Church of England-man could hardly escape becoming a Catholic from an attentive consideration of Mr. Quartley's pamphlet. Without intending it, he gives a death-blow to private judgment and all the fundamental principles of the Protestant reformation.

He not only admits but undertakes to prove, that there is not in the Bible a single word to authorize separation from any Church on account of corruption of doctrine or discipline, while he does not deny, because he could not, that the old Church founded by Christ and his Apostles, obtained from Christ the power of commanding obedience to her teaching, under the penalty of excommunication. The old Church is styled in scripture the pillar and the ground of truth; whoever will not hear her, should be regarded as the heathen and the publican, while there is not a single word to authorize separation from her, on account of corruption of doctrine or discipline; and what then becomes of the mushroom churches of the reformation and the principles of private judgment, separation, and protest? Where is the room for a protesting church and a negative creed like that of the Church of England?

Mr. Quartley puts the question confidently, (p. 10.) "Can any pretend to say that separation from any church, on account of corruption of doctrine or discipline, is authorized in the WORD OF GOD?" And again, (p. 11.) he says, "We find directions 'to watch,' 'to take heed,' 'to remember the first love, 'to do the first work,' 'to be zealous,' 'to repent,' *but separation is not so much as hinted at in the word of God.*"

We shall close our observations for the present on Mr. Quartley's pamphlet, with the following extract, in defence of the principles of the reformation:—

"But the thought may occur to the minds of some, if this be so, how can our own separation from the Church of Rome be justified? From this question we do not shrink; neither does the full consideration of its importance demand a retractation of one position already advanced. Separation from Rome was not only allowable but was necessary, because Rome not merely held and taught false doctrine, but she imposed it upon her members; she not only corrupted the faith, but she demanded the confession of a false faith." We invite our Protestant friends to reflect well on this. If our Church, the Church of all Christendom at the time of the reformation, not only corrupted the faith, but demanded the confession of a false faith, then our Saviour must have foreseen this event, and of course, he never would have said (Matthew. 18. 17,) "Tell the Church, and if he will not hear the Church, let him be to thee as the Heathen and the publican." Neither would St. Paul have deceived us, (1 Tim. 3, 15) by calling a Church which demanded the confession of a false faith "*the pillar and the ground of truth.*"

In our next we propose to consider Mr. Quartley's apology for the book of Common Prayer.

SINGAPORE MISSION.

In publishing the following letter, we beg to solicit the attention of our readers, and of the liberal public of Calcutta, to the strong claims which in their present destitution the Catholics of Singapore have on the charity of their brethren in Bengal.

Subscriptions for the completion of the new Church at Singapore will be received by Messrs. John Lackersteen and Brothers, and Messrs. P. S. D'Rozario and Co., also by the Archbishop and the Clergy.

We have been requested to mention that on Easter Sunday morning Collections will be made for the above purpose in all the Catholic Churches of Calcutta.

To HIS GRACE THE MOST REV. DR. J. P. CAREW, ARCHBISHOP OF EDESSA AND VICAR APOSTOLIC OF BENGAL.

MY LORD,—Our Venerated Bishop and Vicar Apostolic, the Right Rev. Dr. H. Courvezy, having lately left the mission and retired to France, the care of the Catholic community of Singapore has been commit-

ted to me by the Very Rev. J. B. Boucho, our Pro-Vicar Apostolic.

I, then, through his permission, beg to address to your Grace the following appeal in behalf of the new Church we are building here, of which your Grace has undoubtedly heard something.

When we first established our Mission at Singapore, in 1832, we built a small Chapel, which was something for that time; but which could not answer long as a fit place of Catholic worship in an increasing settlement like this: for we are happily in a time where Catholicism does not remain behind other things in growth.

We, then, resolved, about the end of 1840, to erect a more respectable Church, and to convert the present Chapel into a School. For two years and a half, we endeavoured to obtain sufficient funds, to complete our intended building, following the advice our Divine Saviour gave, when he said: "Which of you having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, saying: this man began to build and was not able to finish." (St. Luke xiv. 28.)

Our appeal was heard and liberally supported by many, especially by those who knew how much we were in want of the intended sacred edifice.

Through God's blessing, we succeeded beyond our expectations—a Plan for a respectable Church was then drawn up; a suitable site for its building was granted by the Government, with however the condition that it should be erected according to the Plan which had been approved and which required at least Spanish Dollars 10,000 for its execution.

All being ready, Divine Providence, through some hidden design, sent us a great trial; we lost, as it is well known, by the unexpected failure of a house of Agency here, more than the third of the funds we had collected with the greatest difficulty—we were, indeed, a little discouraged; yet this did not prevent our zealous Bishop, who had so much at heart this sacred undertaking, to laying the corner-stone in June last, hoping that God would not let it remain unfinished: may, then, the Almighty hearken to the prayers and vows of the good and ever venerated Bishop!

Now, my Lord, is the very time we look for the expected assistance: the walls are not yet completed and unfortunately our funds are exhausted.

Here and in some other places, where we have been liberally assisted in our former appeal, we have very little to expect, many being unwilling to give twice for the same purpose. One hope in our distress, is left to us; it is to recur to your Grace's charity and liberality—a few words in behalf of our undertaking will have a good effect on your generous flock—we had not yet made a public appeal to your charity, partly on account of the large expenses incurred by your Grace's flock to support your Grace's liberal and useful institutions:—but now we cannot help recurring to you, being persuaded that you will not suffer a Catholic Church to remain unfinished; especially in a place where it is surrounded by fine and rich schismatic, heretic and pagan temples.

Your Grace is aware that "the Association of the Propagation of the Faith" does not afford assistance for private undertakings, as the building of a Church; and the funds it furnished to the whole of our mission, viz. Penang, Singapore, Malacca, Merguy, Nicobar Islands, &c. &c. &c. are scarcely sufficient in three years to make up the sum we are to spend for the building of our Church here.

Further, the Catholic Community at Singapore is generally poor, being composed of a few Europeans, of a rather large number of country born, of many Chinese converts and of about 100 Malabar Christians—we build not only for the present generation; but also for the future.

Singapore, my Lord, should not be an indifferent place to our brethren of Calcutta; for when the steam communication is well established between the Straits and Calcutta, she will become as a suburb to the City of Palaces; and when they may occasionally visit us, they will be found to have given their mite towards the building of one of the finest churches throughout India.

Finally, it will be proper to inform your Grace that we are deficient at least of 8,000 Co.'s Rupees to enable us to complete our undertaking: therefore may we hope for a corresponding liberality.

Begging your Grace's blessing, I remain, your Grace's most obedient and humble servant,

J. M. Beurel, M. A.

Singapore, 17th Feb. 1844.

PROTESTANT TESTIMONY.

It will be gratifying to the Catholic Community to read the following letter, which comes from a Protestant gentleman who deservedly holds a high and important post under Government, one to whom the Catholics owe a great debt of gratitude for his en-

lightened and benevolent attention to their clergy and brethren in his vicinity.

To His Grace the most Rev. Archbishop and Vicar Apostolic of Bengal, Dr. Carew.

My Lord,—I had the honor of receiving through Mr.—— the gratifying message with which your Grace had been pleased to notice my slight endeavours to assist the Missionaries of ——, with whom I have been fortunate enough to form friendship, and whose high qualities have always commanded my respect and esteem. The following is an extract of a letter received from a friend of mine Mr. ——, of ——, and I have much pleasure in hoping that the Rev. Mr.—— will meet during his stay at that place, the same cordiality of reception and the same attention which he would have experienced had he remained here.—"I shall have much pleasure in receiving your friend the Revd. ——, and you may rely upon my showing him every attention in my power. I have already informed Mr.—— of the Revd. Gentleman's proposed visit, and he has promised to make it known far and near; Mr.—— will likewise write by today's dak to his Catholic friends at Chittagong to prepare them likewise. I am obliged to start for the interior of the District to-morrow, and shall not return before the 4th or 5th March, but should I be so unfortunate as not to be at home when your friend arrives, I hope you will tell him that my house is perfectly at his service, or, if this will not suit him, —— will be happy to shew him every civility and so will ——."

I beg to assure your Grace that it always will afford me the highest satisfaction when opportunities may occur of showing my respect for the Missionaries of your Church, and my sense of the benefits they are conferring on the people of this country to serve them to the best of my power.—Trusting always to continue in your Grace's favorable remembrance, with the highest respect, I have the honor to remain your Grace's most obedt. and faithful Servant,

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BURRISAUL.

A letter from Burrisaul, dated 7th instant, mentions that the Rev. Mr. Zubiburn, the Pastor of Sibpore, had baptized six Mahomedans on the 3rd of this month, and on the following day the Christians of Maribangah [illegible] rejoicings in consequence of their conversions. The Rev. gentleman previous to his departure from that place gave catechetical lectures besides baptised two infants. Understanding that the Christians in Bowalea stood in need of religious instruction he went there, but he was quite disappointed, some of them much attached to Mussulman ceremonies; the Rev. gentleman however, entertains hopes that they will be very good Catholics in time. He gave the Christians seven pictures of the Blessed Virgin, which were received by them with joy. The indefatigable Mr. Zubiburn returned to Burrisaul on the 7th and was preparing to proceed to Nuddeah on the 10th instant.

LETTER NO. X.

From a Catholic Officer in India to his Protestant Friends in Europe.

My Dear Friends,—Though some of you may deem that I have already said enough upon the subject of unity and its opposite quality, still, as it may be reckoned a fundamental point in religion, you must kindly put up with me if I prolong the momentous matter, even should I verge upon prolixity; the maxim of our blessed Saviour that, "*a house or a kingdom divided against itself shall not stand,*" unquestionably involves religious unity or division; the existence of the first in a Church is as necessary to the successful teaching and permanence of truth, as that the aphorism is true, that a house divided against itself cannot stand, or that a broken cistern cannot contain water; all nature in fact teaches us this instructive lesson, that there is no stability or life without unity. We see it, for instance, daily verified before us in the vegetable kingdom, the growth of everything depends upon the combination of the whole; the plant is attached to the soil, and derives its nourishment therefrom, and from the dews and the winds of heaven, as well as from the life-giving warmth of the sun; the tree produces its fruit, and there is no fruit without its rind, and no fruitful tree without its leaves and bark, and no kernel without its shell; the God of nature has thus provided them with nutritiousness and covering for their growth and security; deprive the fruit of any of its even most minute fibres, or of its peel; tear off some of the shell which covers the kernel, and they wither and rot away, as the flower droops if you injure the delicate stalk it rests upon. Here we may trace by the hand of nature what vitality there is in unity, that the celestial bodies associate their properties with the qualities of this terrestrial earth in generating all living matter. And is the structure *of man* less perfect in its unity? wound one vital part of him mortally and he dies, so is the whole animal creation constituted. The very stones under our feet may show to us its essential attributes, do we not value them, if we wish to build any durable work, according to their compactness and uniformity,—the diamond is not prized alone for its size and purity of water, but also for its being free of

all flaws; the marble slab taken out of the quarry is cast away as worthless, if it is found with cracks in it; nay, the whole creation rests upon this base, or grand and essential principle, unity in all its parts, and if we look into the most ingenious and finished works of man, we shall find that their perfection arises from the accurate agreement and unity of all their component members, and shall we behold and know all this, that there is unity in Heaven, and unity, order and conformity in everything that has vitality or perfectness on earth, and yet make lightly of the divisions, rents and wide chasms which exist in what you designate the Church of Christ? Shall we count unity less necessary in spiritual matters than in material things? Shall we view with a calm and indifferent eye the professed word of God reduced to a chaos of contradictory beliefs, and driven as chaff to and fro by every adverse wind, until we witness men's minds, as St. Peter says, like, "*fountains without water, and clouds tossed with whirlwinds to whom the mist of darkness is reserved?*" God forbid, that we should be *so dead* to what is *so vital*; for *the Church* is to faith what the shell is to the kernel; faith, in this sense, is the fruit or the kernel, and the Church is but the shell or outward cover which God in his mercy has appointed in order to keep pure and uncontaminated this spiritual food, not only from the machinations of the evil one, but, alas! from the sacrilegious hand, and innovating mind of man as, in like manner, he has designed the nutshell to protect the delicate substance within from the inclemency of the weather, and the birds of the air. Which of us, let me ask, that had to undertake a voyage, however short, would enter into a vessel that was visible to all in a shattered and broken condition? No one would be so foolish. Are we, then, to be less careful of our souls than we are of our bodies? It must not be. You need not wonder, then, my dear friends, that I continue to press you so earnestly to the investigation as to which of our respective Churches has in it the true Unity prayed for by Jesus Christ.—That Protestantism is not very nice or particular in its connexion and union of members, we may readily infer from its acknowledging a class of religionists, and whom you pronounce as being guilty "*of the most damnable idolatry—the most blasphemous fables—and detestable to God, and damnable to man,*" as an integral part and parcel of the "*Church Catholic.*"—I shall not stop here to point out how incompatible this is to that "*Glorious Church, holy and without blemish,*" which Christ endowed for himself, but advert to the fact that your divisions compel you to this shocking alternative, of offering a place to the "Red Lady" herself, as you call at times the Church of Rome, upon the "*Protestant Tree;*" the Bishop of London, in his Charge for 1842, says, "Nor do I think it consistent with truth to deny that the Church of Rome is a Branch, however corrupt, of the Church Catholic." Hundreds of Protestant divines have said the same before him—thus would Protestantism fain unite the Church of Rome with, as you say, all her idolatry, to its contradictory doctrines, as if it were to accomplish the old and opprobrious adage, that, "*birds of a feather flock together,*" upon *this Protestant Tree*; but it is almost needless to remark that the Church of Rome receives such miserable advances and humiliating concessions with more pity than scorn; she looks upon your sects as branches lopped off, as lost sheep, and she would gladly and joyfully reclaim you, but it is not for a moment to be supposed she will ever ally herself to the motley throng; no, she will not, and she *cannot* unite herself in any way with contradictions and errors, for she is in this as the canticle describes her, "*a garden enclosed, a fountain sealed up,*" against such intermixture. St. James asks, "Doth a fountain send forth, out of the same hole, sweet and bitter water," so can, "the fountain of living waters—the Church of the living God" harbour together Unity and Division—Truth and Error? The unchristian notion of such an unholy admixture is not to be entertained for a moment; that you as Protestants have, however, "dissensions, strifes, enmities, contentions, sects," among yourselves, is irrefragable, and how could it be otherwise, for when did you ever see peace and unity reign in a family, when opposite opinions, contentions, and enmities, sat personified round the same board, or have you never remarked, if you ever beheld, when opposite and strong currents meet, how violently the waters are lashed up by the collision, sometimes forming in their course dangerous and fatal eddies to all that come within their influence, while, on the other hand, agreement of opinion and harmony of spirit, however numerous the members may be, produce unity and peace, so in like manner a body of water in one continued and even stream, will flow smoothly and majestically along, however mighty it may be, unless it meets with any obstructions on the way. This is a principle in the nature of things that stands good as respects religion, for every religious system has a principle, good or bad; prove yours by this *test*, and, if it bears this touchstone, it has unity. Bring your different sects in

contact with each other, assemble if you can under the roof of one Church two or three ministers and a due proportion of laity of each Protestant denomination, Lutherans, Calvanists, Zuinglians, Episcopalians, Plymouth Brethren, Jumpers, Quakers, Methodists, Unitarians, Baptists, and fifty more such *ists* and *ans*, and call upon *one* to preach the doctrines of Christ, and *all* to respond *Amen* to it; reason at once prompts you to say, "the thing is impossible, quite impracticable." But could they be so congregated and got to declare their respective faiths, fancy what a variety of human opinions, what a fearful strife and whirlpool of human passions, would not the spirit of division and contention fulminate forth, such a scene would be insupportable; you would close your ears and shut your eyes; you would be bewildered and horrified; Dr. Irving's "*Unknown Tongue*," would be nothing to it, when men and women used to fall into fits, would not one exclaim, "I am of Paul, I of Apollo, and I of Cephas," or rather, for these three did not, like the Reformers, differ in points of faith, "I am of Luther, I of Calvin, I of Fox, I of Wesley, I of Cranmer, I of Zuinglius," and no doubt all would exclaim, "And I of Christ," but what answer would they give to the question, "Is Christ divided?" when they would thus rend asunder his seamless garments?—or think you all these would at the conclusion follow the admonition of St. Paul, "*Salute one another with an holy kiss?*" But fortunately the world is wide enough for them to range without being forced to come in such close approximation to each other, as the forest is for its rude inhabitants, for it would be impossible to convene together such combustible materials without the occurrence of such a convulsion; a test of this sort would have the same effect as applying a spark of fire to a magazine of gunpowder; it would break up the meeting in the wildest confusion, and work up and foment the most bitter and virulent spirit. Unity would be rent to pieces, and peace would fly from such an Assembly. But you cannot, my friends, witness such a state of things, though it in reality exists; this world in a manner is but one mighty edifice under the canopy of heaven, and there is *One Above* that sees and hears all this contention of sects; yes, the God of truth and unity; and can you believe He will say to them, "Well done my good and faithful servants?" when you are told, "*God is not the God of dissension, but of peace?*" In vain then will you look *in Protestantism* for the realization of this text, "*and the multitude of believers had but one heart and one soul*," Acts 4th, 32. No, you must seek for it *in Catholicism*, where you will find this "*one heart, one soul*, and *one faith*," as you will find, that the light of day, the innumerable rays which illuminate this earth, proceed from that one glorious orb, the Sun; but space compels me to close this, and reserve the illustration of this context to No. 11.

Yours faithfully,

— C. A. C.

ST. THOMAS'S CHURCH.—We have been requested to state, that the first Mass at St. Thomas's Church, Chowringhee, will in future be said on Sundays, at a quarter after 6, and the Prayers before the High Mass will commence at a quarter before 7 A. M.

SINGAPORE CHURCH.

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Kissum Mohun Dutt,.....	1
A Friend to the Poor,.....	2
P. Daly,.....	10
Mrs. Garvy,....	5
L. B. O.....	9
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D. W.....	2
J. G.	2
John Monteith,....	5
N. McPhail,.....	1
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G. Shaped & Co.....	4
R. Sloley,.....	5
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REFUSAL OF GOVERNMENT TO AID THE CAUSE OF EDUCATION AMONG CATHOLICS.

To the Editor of the Calcutta Star.

SIR,—I submit that Catholics have cause to complain of unfairness towards them, on the part of Government in the matter of Education.

The Catholics are the most numerous, but at the same time, the most indigent body of Christians in Calcutta. This circumstance would seem to render it incumbent on an enlightened and benevolent Government to aid, at least, in giving them the means of useful education. This principle, however, tho' fully admitted and acted upon by other, and not less enlightened Governments, is apparently little understood by the Government of India.

Strong appeals have at different times been made to Government for some aid to the Catholic Free Schools. These appeals were all in vain. "The Catholics," says the Government of India, in the 19th century, "are numerous and should educate their own poor!" It may not perhaps be quite clear to every one how the numerousness of a body, notoriously poor, could exonerate a paternal Government from the obligation of assisting, at least, in placing the benefits of Education within the reach of all, to make the task less difficult to better circumstanced of the body itself.

The educational aid which Government freely gives to Hindoos and Mahomedans is peremptorily denied to a body of its Native subjects, incomparably more poor, and therefore more in need of such aid, merely because they happen to profess the religion of the great majority of the Christian World.

It has been said that the refusal of Government to assist in the education of poor Catholics does not proceed from any latent hostility to their creed, that it is in accordance with the principles observed in regard to all other denominations of Christians. This has been and will doubtless be again said, but it is not true. To say nothing of 800 Rupees per mensem, indirectly given by Government to the Protestant Free School, does it not give 200 Rupees a month to the Benevolent Institution, which is under the exclusive management of the Baptists, and where the education given is just sufficient to retain the Anti-Catholic virus which is assiduously instilled into the minds of the Christian pupils. It is well known that the most rancorous Anti-Catholic bigots, to be found in Calcutta are the descendants of poor Catholics educated at the so called Benevolent Institution———. It appears that there are now 150 Catholic children at this institution, but it does not require the gift of prophecy to predict that they will not long remain Catholics.

Thus, Sir, the Government not only refuses to aid in the education of poor Catholics, but it actually contributes from the public funds towards a practically proselytizing institution; towards making Baptists of the children of poor Catholics.

FAIR PLAY.

Calcutta, March 13, 1844.

THE CATHOLIC SOLDIERS.

We are excessively sorry that a letter addressed to us on the subject of the religious treatment of our Roman Catholic soldiery has, by some unaccountable mistake, been mislaid. It was a well-written, temperate, and judicious address; pointing out the differences, and distinctions allowed still to exist in India between the degree of attention paid to the wants of the Protestant as compared with those bestowed on the Catholic soldier; and it would have happily prefaced the letter signed FAIR PLAY in our paper of the 14th instant, turning upon the question of the non-support given by Government to educational establishments for Roman Catholic children.

It is a painful truth that the bigotry of our Established Church exceeds by far the practical intolerance of the Roman Catholic one. Wherever the regular Prostestant spirit prevails, the ascendancy of the Reformed Creed is made to appear by differential distinctions of a character terribly personal. Thus, as the letter above alluded to informed us, on a recent occasion at Ferozepore during the presence there of a distinguished individual, the Protestants were performing divine service on Christmas day within the Durbar tent, while the Catholics, bearing such proportion to their Protestant brethren as hundreds do to scores, were celebrating the rites of the holy day in the open air, having been told there were no tents available for them! But this is in keeping with the scale upon which their spiritual wants are provided for: the Roman Catholic priesthood are scantily employed in our army, and miserably remunerated, while the orthodox church establishments is on the scale we all know of. It is a subject deserving the attention of the Friend of the Army, who if he were sufficiently interested in the institutions of the "Old Religion," to visit, as he did, the convents at Agra, and in Chowringhee (*and them alone of all such institutions since his arrival*), surely may have fellow-feeling enough to sympathise with the humble but faithful follower of that creed, who gives his aid in obtaining that

"——British glory won with Irish blood——"

of which His Lordship is so fond. It is a subject which none could take up better than himself: not ostentatiously, nor even openly, but in a manner to give effectual remedy to an evil much complained of, and deeply felt by the Catholic soldiery in India, while his own orthodoxy remained unsullied under cover of an *incognito* by the imputation of over-toleration.

We do think it by any means improbable that the attention of the Governor General may have been seriously directed to this subject. He has seen one sight which Civilians do not often witness, a field of battle; he has made it his boast to visit and frequent the hospitals filled with the wounded on that bloody day; the great majority of the men whom he saw fall, and whom he beheld afterwards suffering, were Catholics, and he *must* have been made aware of the yearning for spiritual comfort and for the performance of the last rites according to their faith, which beset these gallant sufferers. If his Lordship wishes to fix his fame with the British soldier on a lasting base in this country, we have indicated to him an easy and certain road of attaining his wishes: if

as a Christian, and a Philanthropist, he desire to fulfil in the unostentatious mode we have alluded to his duty even according to the power that has been given him, he can do so with a wish.

We should have infinite satisfaction in chronicling any appearance of such a spirit, confident that the first step would not be the last. It would, on the contrary, be but an initiatory move to some such scheme as that to which our correspondent, FAIR PLAY, alluded,—the extension of Government aid to places of general instruction under Roman Catholic guidance. The Government of India is professedly based on principles of the widest toleration. It recognizes the prejudices of the Hindoo, it acknowledges the scruples of the Mahommedan,—nay, there is no grade, nor shade of distinction resulting from the sectarian profession of those faiths that it will not respect, and (in its own indirect way) aid, and foster. A Mussulman College, the focus of religious instruction according to the faith of its professors, is in the true spitit of tolerance supported, endowed, and maintained by the British Government: a Hindoo College in which the study of sacred writings according to the Hindoo doctrines is mixed with an educational course of a more general character is most judiciously and justly fostered and favored in like manner: other institutions of other creeds, and the sectarians of other creeds are not without their share of the support of this tolerant authority, and we are on the point of raising our voice in unreserved praise, when we find that the sister creed to that which the members of our Government profess, is entirely neglected. Educational assistance is withheld from schools and colleges conducted by Catholics; charitable donations for the education of the children of poor Catholics are, if given at all, in the proportion of one to fifty as compared with those intended for poor Mussulmans and poor Hindoos; those who anathematise a "false Prophet," and cry out upon "the abomination of idols," admit the followers of one and the worshippers of the other to greater privileges as respects instruction, than they could extend to their brother Christian of another sect!—*Calcutta Star, March* 16, 1844.

ON THE STATE OF THE CATHOLIC CHURCH IN RUSSIA.

(From the Univers.—Concluded from our last.)

Every page of this recital(*a*) will show still further that Russia will not recoil from employing any of the means which the union of cunning and strength supplies her with; and that she is quite capable of preaching liberty and equality as she did in 1766, by the mouth of her Ambassador, Repnin,(*b*) and to allow her Cossacks to hang up, at the same gallows, a noble, a monk, a Jew, and a dog, as a practical illustration of this equality;(*c*) or to invoke, as she now-a-days does, the exclusive rights of the royal power, and even, in case of need, to appeal to Rome, to obtain the deposition of a bishop, to show the interest she takes in the maintenance of tranquillity in the legations, and the part which she arrogates to herself in the establishment of the Pope's temporal authority.(*d*)

The simplest reflection may suffice very clearly to demonstrate the radical incompatibility of a power so constituted with the liberty and prosperity of the Catholic religion. Russia has for a long time placarded her tolerance; with respect to Protestants and Jews, indeed, she has even been able to exercise it, but she never has, and never will do so towards the Catholics. And wherefore this flagrant exception? because of all religious institutions, the Catholic Church alone, by her doctrine and her constitution, as by the ineffaceable antecedents of her history, attempts to restrain the omnipotence of human power. This restraint is sometimes invisible, sometimes forgotten, sometimes much relaxed, but at all times, and wherever there is a Catholic priest, faithful to his duties, this restraint exists.

This it is that will embitter and ever excite the pride of men who cannot trace the origin of their power to the true God. Whatever may have been the efforts made, and by whatever party, to wield the Catholic faith upon temporal power, there has been, at the completion of the circle, some point by which it has ultimately escaped to resume its natural orbit. And it is the eternal glory of the Catholic Church that the tyrants of the earth, whatever their species, cannot bring themselves to suffer her to live at liberty near to their ephemeral thrones. In this, and we speak it loudly, the demagogue is altogether at accordance with absolutism; and hence it is that from one extremity of modern Europe to the other, the dictatorial anarchy of Madrid responds faithfully, by its cold and cruel persecutions, to the absolute politics of his Majesty the Emperor of all the Russias.

Only, we must avow that absolute power, more skilful and more durable than its rival, when it becomes the enemy of the Church, does persecute it with more energy and success. This is demonstrated by the conduct of Russia, and the details may be studied in this volume. Ever since the Church of Jesus Christ was founded on Calvary, its persecutors appear to have employed these different methods to accomplish its ruin. One party has proceeded by way of blood-shedding and tortures; thus did the Roman emperors, and so do those savage monarchs, who, even at the present day, send hourly new recruits to the glorious army of martyrs. Another has had recourse to violent spoliations, like the Protestants in Germany, in Scandinavia, and the British isles. And a third has preferred what we would willingly call the diplomatic way—the direst and the surest of all, which consists in placing itself within the Church itself, or upon its sacred threshold; to study its weakness, to find accomplices in its prevaricating ministers, and more securely to tear it in pieces under the appearance of a lying solicitude. Julian the Apostate, and Philip the Fair, both appear to have foreseen the advantage they might derive from such a system. But they were both left a thousand leagues in arrear by those refined uses of that system which Catherine the

(*a*) Our readers have not forgotten that these considerations form the prospectus of a book, entitled "Vicissitudes of the Catholic Church of the Two Rites in Poland."

(*b*) See Vol. I., p. 69.

(*c*) Vol. I., p. 142.

(*d*) See the Emperor Nicolas's letter to the Pope, of the 3rd December, 1840. Vol. II., p. 382 Doct. 65.

Second, and her grandson, the Emperor Nicholas, have brought to it. It was reserved for these august autocrats to institute a college of Catholic priests to render it the docile and persevering agent of their plots against Catholicism. It was reserved for them to invent minute processes for penetrating to the depths of secret consciences, and to place themselves between the confessor and his penitents.(e) It is true that before them much had been accomplished in the spoliation of the Church of those riches which faithful princes and people had confided to her, but theirs was the idea that the confiscation of their wealth proceeded from the earnest desire *to save the clergy from cares considered incompatible with their state, and at the same time to secure for them a more lucrative position.*(f) It is true that before them men had lavished decorations, and rewards upon apostates and traitors, but I know of no instance in previous history of a bishop having been compelled to submit to a medical inquest under the pretext of examining whether the prelate's resistance to the yoke of persecution might not be the effect of a *morbid depression of the intellectual faculties.*(g) What a country and what a system is that in which the strict fulfilment of the most sacred duties shall appear to the eyes of power as an act of the most incomprehensible madness, and in which this power shall have the hardihood to speak in such a phrase of the Episcopal authority, even to the very Head of the Church! And what shall we say of those men who, in France or elsewhere, having looked upon such facts as these, shall dare still, under the name of Catholics, to repose their hopes on Russia, for working out the triumph of their political opinions? Now, a word upon another theme, which very naturally connects itself with the vicissitudes of this unfortunate Church. These things afford us a means, when we combat our Jansenists, our parliamentarians of former times, and their living successors, once again so numerous and so embittered, of showing them the state into which the Schismatic Church has already fallen, and into which the Latin Church, in Russia, is day by day(h) still more and more advancing,—a perfect and complete type of that system which the modern successors of the legists of Phillip le Bel have, century after century, attempted, but in vain, to introduce in France. The permanent mixing up of the civil authority in the administration of the sacraments, the exclusively governmental organisation of public instruction, and especially of theological education; the universally acknowledged pre-eminence of the imperial authority in cases of conflict; the constant assimilation of the Roman Pontificate to a foreign power; these are so many characteristics perfectly recognisable in the eyes of every man, who possesses the slightest knowledge of the attempts against the Church during the last century in Western Europe. They are to be found elsewhere less compacted, indeed, and affected by several obstacles, but still much too frequent in all the modern legislatures of Catholic kingdoms. And that nothing may be wanting to this remarkable resemblance, in Russia as elsewhere, the powers inimical to the Church have never experienced any difficulty in finding instruments of their perversity among self-called Catholics always ready to betray the duties of their faith to the worship of their masters' will.

It should, indeed, be avowed that in this dismal narrative of the evils that have fallen on the Church through the extension of the Russian power in Europe, the weakness of the good has ever been the accomplice of the audacity of the bad. How has it happened that Rome has almost always consented to acknowledge for metropolitans in Poland, men chosen with the most marvellous tact by the oppressors, to concur by their treason in the work of demolition? Thus Podoski, recognised in 1767, at the instance of Catherine, in spite of the tears of all friends of their country and religion, and who but too well justified this twofold fear. (i) Wolodkowicz, who, from 1762 to 1778, performed the same part, with respect to the united Greek Church; and, above all, Siestrzencewicz, whose nomination was torn by Catherine the Second from the same Pope, who had the weakness to grant to temporal power the destruction of the Jesuits; Siestrzencewicz, who, during the fifty-four years of his pontificate, undermined, in manner now irreparable, the faith and ecclesiastical liberty in this immense empire! How happens it that in the midst of countries ravaged by these prevaricators, the only prelate who appears conscientiously to have fulfilled his mission, M. Gutskowski, Bishop of Podlachia, even while he is a prisoner for the faith, should be induced, at the invitation of the sovereign Pontiff himself, to resign his apostolate?

Wherefore, then, are Catholics so ignorant of their strength? Do we not see in every page of the Church's annals, from St. Ambrosius to the immortal Bishop of Cologne, that the legitimate resistance of Pontiffs sent of God brings happiness to Catholicism, and that it is their weakness alone which has induced and encouraged crime? In our times, more than ever, in spite of our infirmities and miseries, nothing can be more true than this magnificent saying of Fenelon—"No human power can force the impenetrable entrenchments of the liberty of a heart."(k) But, alas! amidst this general depreciation of all that men once valued and desired, titles, honours, crowns, nothing has fallen so low *as character.*

Men of heart and conscience, armed with courage in a holy cause, appear no longer, except at lengthened intervals: they are like the scattered

(e) See "Persecutions of the Church," p. 445, in Russia, and the recent measures against the Dominicans of St. Petersburgh.

(f) See the Ukase of the 25th Dec., 1844, No 82. of the documents published by the Holy See. (See Vol. II., p. 408.)

(g) These are the textual and twice repeated expressions of the Russian Minister's note on the subject of Mgr. Gutkowski, Bishop of Podlachia, dated May 17, 1840. No. 58 of the documents published by the Holy See (Vol. II., p 366.)

(h) The ecclesiastical college, of which we spoke above, is evidently predestined to play in this assimilation of servitude the part of the Russian Synod, substituted by Peter the First for the ancient schismatic patriarchate. Only that in this college the office of Imperial Commissary has been given to a schismatic of the civil order, M Blondoff, who is reputed the most implacable enemy of the Church; while a general aide-de-camp, the Count Protasoff, represents the imperial person in this synod.

(i) See Vol. I., p. 106.

(k) Sermon on the Consecration of the Archbishop of Cologne.

ruins of those lost races of the new world, who are dying out before the invasion of a materialist civilisation.

Perhaps, indeed, the Polish clergy of the provinces may have illustrated, by numerous and heroic achievements, their resistance, difficult and little appreciated as it has been, to the odious laws imposed upon them. If it be so, these self-devotions will have shone with a glory as much the more brilliant before God as they have been obscured before men; but is it not astonishing that of them the only name, that of the Bishop of Podlachia, has reached our ears? Lastly, the Head of the Catholic Church has lifted up his voice; the common Father of the Faithful has denounced in heaven and on earth those acts which have menaced the faith of so numerous a portion of his children. (*l*) Some have wished that he had spoken earlier, and with still greater energy; that he had not abstained from any expression of compassion and sympathy for the misfortunes of a people whom Clement XIII. had characterised as the champions of the glory of sacrifice for the blessing of peace to the people of Russia the imprescriptible rights of the Polish nationality. Others, again, have thought the accusation against the Emperor Nicholas so much the more overwhelming, because of its moderation; but no one has denied the vital importance which has been acquired by a cause pleaded by that voice which is never heard in vain. In the midst of this general prostration of Europe under Muscovite influence, when the House of Hapsburg humbles itself before that of Romanow, as we said above; when France, hitherto so susceptible upon the point of her national honour, patiently suffers from the Czar's proceedings, purilely insolent; when the proud and powerful England maintains the most prudent reserve with respect to the rival who menaces and compromises her greatness in Asia, with what a holy and legitimate pride ought not Catholics to be penetrated on seeing the vicar of their God, without arms, without treasures, without any support whatever here on earth, advance alone to the battle against the most redoubtable adversary whom truth has encountered in our days. Whatever may be the duration and vicissitudes of this struggle, now so fierce, its issue cannot appear doubtful to the faithful soul. It was written three thousand years ago, in characters infallible. To unfaithful pastors, to prevaricating bishops,(*m*) responsible for all the souls they have sold, for all the consciences they have tortured, he has said, "Væ pastoribus Israel, qui semetipsos...vivo ego," saith the Lord..."Quod facti sunt greges mei in rapinam, et ores meæ in devorationem omnium bestiarum....ecce ego ipse requiram ores meas et visitabo eas."(*n*) To the courageous and faithful pontiffs, as to the heroic veterans of the holiest of causes, he has left an immortal promise and consolation:—"Pro justitia agonisare pro anima tua et usque ad mortem certa pro justitia et Deus expugnavit pro te inimicos tuos."(*o*) Lastly, as to monarchs blinded by their earthly power, and deaf to the most august and disinterested voice that can make itself heard in this world, their sentence is already promulgated and is beyond appeal:—"Si exaltatus fueris ut aquila, et si inter sidera posueris nidum tuum: INDE DETRAHAM TE, dicit Dominus(*p*) DE REGIBUS TRIUMPHABIT, ET TYRANNI RIDICULI EJUS ERUNT.(*q*) We must, however, await the day of the Lord's justice; sooner or later the wrongs of the Church will be avenged—by men sometimes, by God always.

LE COMTE DE MONTALEMBERT.

(*l*) At the end of the work will be found the allocution of the sovereign Pontiff, of the 11th July, 1842, the *expose* of the Secretariate of State of the same day, and the 90 documents which complete this official publication.

(*m*) It is known that death has already relieved the Church from the danger which it had to dread from the metropolitan Pawlowski, whose dissemination maintained so fatal an analogy with that of Siestrzencewiez, his predecessor, of deplorable memory. His death, so immediately following the sudden catastrophe which terminated the life of the diplomatic agent, Fuhrmen, in the very act of signing a tissue of artful falsehoods, in reply to the complaint of the Holy See, sufficiently announces to the most incredulous that, that arm which struck down Ananias and Saphira at the feet of St. Paul is not shortened.

NUNS AND MONASTIC INSTITUTES.

(Continued from page 151.)

Let us now apply these observations to communities of women. It is true that on the day of her profession, a religious takes an irrevocable engagement; but, had she married, it would have been perfectly the same; the only difference is, that she never make her vows, but after having acquired a complete knowledge of the whole extent of her future obligations, and of the difficulties she will have to meet with, and after having tried for a considerable time if her health and inclinations are well calculated for a religious life: whilst by marrying, her prospects of happiness rest more upon desires and hopes, than upon experience; as it is impossible for her to be fully acquainted with all the duties and consequences of matrimony, but when it is too late to alter her situation; consequently, whatever may be objected against perpetual vows, can be retorted with stronger force against the indissolubility of marriage. But, as all moral writers agree that the peace of families, the good morals of the people, and prosperity of the state, depend in great part on the indissolubility and sacredness of matrimonial engagements, have we not a right to conclude, that perpetual vows are also a great ingredient of happiness in a religious life, and perhaps its best security? Supposing that a nun had the liberty to leave her convent, and to come back to it at pleasure, what benefit would she reap from such a liberty? After an abode of a few years in solitude, were she to return to the world, all she knew and loved in it has already disappeared, or is entirely altered for her; for the world is a scene continually changing. If you lose sight of it for ever so short a time, you are sure to see new decorations and new actors,—she becomes a stranger to its manners and fashions,—destitute of the qualifications requisite to please others, and hard her-

(*n*) Ezekiel, chap. xxxiv.

(*o*) Eccles., chap. iv.

(*p*) Abdias, cap. I, "God will put an end to your Government," the Bishop of Podlachia had already said, and that was the sole complaint that had caused his captivity.

(*q*) Habbakuk, chap. i.

self to be pleased, obliged to submit to a second education, and to form new habits, in order to gain the affections of new acquaintances and friends, the inconstant religious would be soon disgusted with her new situation, and long after the tranquillity and comforts of her former habitation. Would she obtain the object of her actual desires? It is in vain; her convent is no longer the same as she left it: having once tasted in some degree the noisy and intoxicating pleasures and diversions of a worldly life, she would not have the same relish for the uniform occupations and tranquil enjoyments of a religious life. Having lost the taste of simplicity and candour, she would find the conversation and society of her pious companions dull and insipid; religious observances trifling and tedious, and her own way of life laborious and irksome. Too virtuous to take a part in the criminal diversions of the world, and too worldly still to relish the pure delights of innocence and piety,—half a fashionable lady in her convent, as she was a formal old maid in the world,—an object of compassion and trouble to her religious sisters, and of contempt and raillery to her worldly friends, she would pass, and end, her melancholy days in bewailing the dismal consequences of her inconstancy, or in forming new schemes of changing her present situation for another, which as soon as obtained, would prove equally uncomfortable and burthensome. It appears then certain, that by renouncing the power of disposing of herself, the religious renounces only a power which she could not exercise, but to her detriment and ruin; and which she would not have actually used had she retained it in its full extent. This is not a mere conjecture; it is a truth confirmed by the example of the religious who make their profession in communities in which perpetual vows are not required; it depends upon them to return to the world whenever they please: however, they scarcely ever do it, and they die happy in the house in which they had consecrated to God the first years of their youth. The founders of monastic orders, by imposing on their disciples, rules and practices of perfection, never thought that they could release them from their primary and indispensable duties towards God and their neighbour: those holy and truly wise men were penetrated with the truth of these maxims: "If thou wilt enter into life, keep the commandments. Render to Cæsar the things that are Cæsar's: and to God the things that are God's. As you would that men should do to you; do you also to them in like manner." They know perfectly well, that monastic as well as political obedience derive their strength and support from the same principle, "from Him who reaches from end, mightily, and ordereth all things sweetly." *Wisd.* vii. 1. Monastic and political obedience are two sisters, united together by a perfect agreement of sentiments; and not two rivals always at variance. They both command their respective subjects, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God." *Rom.* xiii. 1, 2. Superiors never imagined that by requiring from their religious a vow of obedience, they had power to command them to renounce the lights of their reason, or the dictates of their conscience. However, such would be the case, if they could ever suppose, that the rule which enjoins obedience to the Superior, is above the natural and divine law which strictly commands allegiance to the lawful sovereign. The vow of obedience does not render the religious a blind instrument in the hands of his Superior, nor deprive him of his natural faculties. No, he ought to make use of them, as other men do, to distinguish between good and evil, right and wrong. He renounces his will, and submits it to that of his Superior, only in this sense, that in the things which, before his profession, he could indifferently either have done or omitted *(salva conscientia)* after it, he engages himself to follow the judgment and discretion of his Superior; acknowledging in him a right to command, and in himself an obligation of obeying; but always with this restriction, within the limits of his rule, and only as far as the natural and divine law permit; which laws can never be dispensed with on any pretence whatever. Hence, before a religious revolts from his allegiance to his sovereign, he must have already revolted from his faith, and from the rules of his order. The vow of obedience has only for its end the glory of God, the temporal and spiritual advantage of the religious, and the maintenance of peace and good order in the community. The perfection of the vow of obedience consists, not in complying with every order of his Superior, whatever it may be, but in the disposition of the religious (whenever submission is not incompatible with charity,—whenever there is no appearance of sin, or the voice of God condemns the voice of man) to consider in the Superior, who commands, Jesus Christ who is to be obeyed; to obey, not only in things of strict obligation and great importance, but also in matters of indifference; and at the first sign, without reply or reluctance, and even with pleasure and alacrity: such is the doctrine of all Catholic moralists, concerning the vow of obedience.

How then can religious obedience be called a slavery. Slavery is an involuntary yoke. The obedience of the religious is not forced upon him against his will but the effect of a free choice. Obedience is a burden and yoke only to the Superior. Slavery is the melancholy consequence of birth or of conquest: the obedience of the religious is the result of mature deliberation, and real independence. Slavery is a violent invasion of liberty: the obedience of the religious is a voluntary cession, a gift, a free homage; consequently the noblest act of his liberty. Slavery puts the slave under the dominion, and leaves him at the disposal of a master whom he could not reject: the obedience of a religious subjects him to a Superior of his own choice, and who cannot dispose of him, but according to fixed laws and regulations, which he has himself approved of, and which he respects and loves. Slavery is entirely for the advantage of the master: obedience is entirely for the benefit of the religious: obedience is the delight, comfort, and felicity of the religious: by a generous and unreserved sacrifice of self will, he is delivered from one of the greatest obstacles to salvation, and exempt

from the trouble of choosing for himself. Obedience enhances the value of his good works, and even gives him the merit of all those which he is not allowed to perform. It is the light which guides his steps; the authority which solves his doubts; the help which supports his weakness; the spur which animates him in his undertakings; the motive which encourages him in his difficulties; in fine it is his security during his whole life. Slavery is the torment of the slave, and all his desires tend to break off his chains, and to be set at liberty: obedience is the delight of the religious; for he fears nothing more than to see his sacred engagements dissolved, and be rendered again master of his destiny.

We must not imagine, that the constitutions of monastic orders give to Superiors a despotic authority over their religious. No, they cannot govern them according to their caprice, but according to the rules of their community. Superiors themselves are bound by laws which they cannot infringe; they are not surrounded with slaves nor even with subjects, but only with friends and children. The sceptre which they hold, is the sceptre of mildness and benevolence; it is forbidden to the Superiors to rule with harshness, and to the inferiors to obey through servile fear: the names of father or mother which they bear is not only a title of honour; it is a mark of the nature and character of their administration. In short, their empire is an empire which love and confidence have erected, and which is exercise only by confidence and love.

Now, if you shut to Catholic women the entrance of the cloister, you evidently preclude several of them from the avenues to happiness, which consists in a seclusion from the agitations of the world, and which they could not find elsewhere. In order to make us sensible of this truth, we need but take a slight survey of our communities of religious women. Let us suppose each of them to have been composed of thirty members; and that out of this number ten who were without near relations, and as it were strangers in their native country, esteemed themselves happy to have had it in their power to enter, by adoption, into a family, the gentle and pure manners of which were suitable to their own inclinations: ten others, destitute of those natural graces and captivating charms so highly valued in the world, had brought a grateful heart into a society of pious and enlightened souls, among whom the want of these external accomplishments is accounted as nothing, when compensated by virtue: the ten remaining, condemned by the shipwreck of their fortune to a life of penury and indigence, with transport blessed the religious foresight of our ancestors, who had prepared for them an hospitable land, where, from slender means of subsistence, united together, there arose a comfortable sufficiency for all. Now, if you disperse these thirty nuns, and keep them separated from one another in the wide world, you offer violence to their inclinations, destroy their happiness, and devote their existence to the greatest calamities, Are not the calamities which oppress individuals to be looked upon as the calamities of the political body of which these individuals are members; And is it not the duty of a wise and paternal government to prevent them? "The happiness of a people," says Dr. Paley, "is made up of the happiness of single persons; and the quantity of happiness can only be augmented by increasing the number of the percipients or the pleasure of their perceptions." Vol. ii. p. 346

It has been also said (for what has not been said against religious orders?) that notwithstanding all the regulations which the most consummate wisdom could establish, to prevent an abuse of power in the Superior, nevertheless, it might, be still *possible*, that he should abuse his authority over a timid and uninformed religious, to make him subservient to the designs of his ambition, or his enmity against the government of his country. That such a thing is *possible* we grant. That it is probable, we boldly deny. But with this objection of *possibility*, there is nothing so sacred, so useful, so necessary upon earth which will be free from suspicion. If the mere *possibility* of an abuse be once admitted as a sufficient cause to reject and abrogate a convention, or destroy an establishment, there is no longer any sort of authority safe, nor any sort of obedience without danger. The defence of the country must not be entrusted to the genius of the most experienced general, because it is *possible* that he will abuse his influence over his soldiers to raise the standard of revolt. Magistrates should not be appointed, to watch over the execution of the laws, and maintain good order; because it is *possible*, that a judge will use the sword of justice, which is put into his hands for the punishment of the guilty, to sacrifice the innocent. Parents must be deprived of the authority which every law, divine and human, gives them over their children, because it is *possible* that they will form and habituate to commission of crimes, the young hearts which they were bound to bring up in the practice of every virtue. Sciences and liberal arts, ought no longer to be tolerated, because they may *possibly* tend to increase the number of corrupted citizens. Nay, religion itself, and all religious worship, must be reprobated, because, in the hands of hypocritical and profligate ministers, it is *possible* they may become an instrument of delusion, superstition, and fanaticism.

Let it be acknowledged that, through that infirmity inherent in all human establishments, which tend, after a certain lapse of time, to relaxation and decay, the most fervent convents have now and then wanted reformation. But the irregularities so loudly complained of by the zealous advocates of religious sanctity and so maliciously exaggerated by partiality or prejudice, though they now no longer subsist, were, for the greatest part, mere irregularities,--deviations from the strictness of the rule, too frequent an intercourse with seculars, introduction of a worldly spirit, or adoption of conveniences contrary to a life of mortification and poverty. But these irregularities were never general; they existed only in some few houses, whilst all the others exhibited the most edifying example of all Christian and religious virtues. I will not even deny that sometimes, though very seldom, vices might have crept into convents, and polluted these sacred abodes of innocence and perfection.

Indeed, since among the twelve apostles, chosen by Jesus Christ himself, and formed by his example and instructions, there has been a traitor, can we reasonably expect that our convents, which have contained many thousand religious, during the space of fifteen hundren years, should have enjoyed the singular privilege, never to have the inconstancy of a *foolish virgin* to bewail? However, let that be as it may, these defects, nay, even these vices, were only the defects and vices of some few individuals; they had never any influence on the prosperity of the state, or the morals of the people; they were not the *cause*, but the melancholy *consequence* of the general corruption of manners: as in a country infected with the plague, the most healthy and robust constitutions cannot always escape the general contagion.

As for enclosure, such as was sanctioned by the civil laws in Catholic countries, before the French revolution, is it true that it made a convent a place of slavery and woe? A most afflicting scandal has served at least to display a most edifying truth. Out of a feigned compassion for religious women, pretended philosophers had long since published throughout all France, that the day when an option should be offered to these cloistered victims, between their chains and their return to the world, they would *that very day* quit, with eagerness, their deserted solitudes. However, a solemn law loudly proclaimed such an option: and the result of this philosophical experiment, became, to the eternal ignominy of those who had solicited it, a splendid triumph of the fidelity, and an evident proof of the happiness of our virgins. And we may say, if such a comparison be allowed, that the crucible scarcely threw out an imperceptible dross. Those religious virgins, whom their false friends had flattered themselves to stir up, and draw into inconstancy, —those to whom they had endeavoured to palliate the crime of injury and apostasy, in order to smooth the way for their return to the world; — all of them recoiled back with horror, at the prospect which opened before them, and hid themselves with more eagerness than ever in the obscurity of their beloved solitudes, from which, at a later period, it became necessary to tear them away by violence. And after twenty-two years of abode in the world, immediately upon the restoration of the Bourbon kings to France, these pretended victims of religious despotism, sent forth from all quarters of that extensive kingdom the most urgent petitions to the king, to obtain leave to resume the public exercise of their sacred engagements, and shut themselves up again within the walls of a convent. Nay, some, without waiting for that permission, at once put on their religious habits, erected grates to their parlours, and excluded the world from their houses.*

But if the objections against a religious life be destitute of solid grounds, as it must appear to every impartial reader; in the *form* in which they are dispersed among the public, we shall discover still more of disingenuousness and intrigue. Enmity to a religious life is served up in every shape that is likely to allure, surprise, or beguile the imagination:—in a fable, a tale, a novel, a poem, and "awful disclosures;*" remote and oblique surmises, in books of travels; of philosophy; of natural history; in a word, in any form rather than the right one, that of professed and regular disquisition: and because the coarse buffoonery and broad laugh of the old and rude enemies of the Catholic faith, would offend the taste, perhaps, rather than the virtue of this cultivated age,—a graver irony, and more skilful and delicate banter is substituted in their place. The adversaries of a religious life have gone still farther; they have pursued it with poisoned arrows: obscenity itself has been resorted to by a Gathercole and a Gregg. The innocent customs,—if we are not permitted to call them the holy rules of the religious,—together with all the adjuncts and appendages of their external profession and worship, have been impudently profaned by an unnatural conjunction with impure and lascivious images. The fondness for ridicule is almost universal; and ridicule to many minds is never so irresistible, as when seasoned with obscenity, and employed upon monks and nuns. But in proportion as these noxious principles take hold of the imagination, they infatuate the judgment; for trains of ludicrous and unchaste associations adhering to every minutia of a religious life, render the mind indisposed to receive either conviction from evidences, or impressions from its benefits to society; and this effect being exerted upon the sensitive part of our frame, is altogether independent of argument, proof, or reason; is as formidable to a true religion as to a false one; to a well-grounded faith as to a chimerical mythology or fabulous tradition. Every mind which wishes the advancement of truth and knowledge, in all researches which have reference to the happiness and reputation of his fellow-creatures, must abhor this licentiousness, as violating no less the laws of reasoning, than the rights of decency.—(*To be continued.*)

* This is a fact of which the writer of these pages was an eye-witness. Among the religious communities which put up grates, he may name the English Austin nuns in Paris.

* Maria Monk's, to wit.

MISCELLANEA.

JERSEY.—"A POSER."—A certain lecturer expounding "heaven" and "hell," at Jersey, referred both to the conscience, defined the former an approving and the latter a condemning conscience, and denied any other interpretation or application of the words. Having invited objections, Mr. Russell put one, but was cried down as worse than an infidel or a papist, and was answered out of a scripture which the reader did not, it was quite evident, at all comprehend. After a time Mr. Russell obtained a hearing, and said—"This is the question; and I should like some of you who can appreciate its bearing upon the whole theory of dissent to ponder it well before you attempt answering it. You say, every one of you, that all merely human judgment is liable to error; that all churches are fallible: and that no body of men, however numerous, and however learned, but are liable to fall into enormous errors of judgment——" Chorus of voices: "Yes certainly; there is no infallibility anywhere——" Mr. Russell: "Good; you maintain, of course, that the Church of Rome is, and ever was, quite as fallible

or perhaps more so, than any other—Socinians, Muggletonians, and Jumpers, not excepted." Chorus of Voices: "Undoubtedly, we do." "That," snuffled a big boy with red hair and sore eyes, "That is a saving evangelical truth." Mr. Russell: "It is also admitted that all your various religions are founded entirely upon these Scriptures." General Chorus: "Certainly." Mr. Russell "Well, then, this is my question: How can you be sure that that fallible Church of Rome has not through mistake or design, choused you out of the right Scriptures? They collected in the third century all writings extant upon Christianity, and pronounced, by virtue of their infallibility —as *they* say, but which you deny and deride,— which were true and which were not. They rejected the Gospel of St. James, preferring St. Mark's in its stead, and very many others, alleged inspired writings, they cast aside. Now, if they were, as you aver, a fallible Church, how can you be certain that they did not reject the right and gave you the wrong Scriptures?" Dr. Rowand: "I deny the premises." Mr. Russell: "What premises? Do you deny that the Catholic Church collected, collated, and pronounced judment upon the genuineness of the Scriptures?" Dr. Rowand: "No no, no; I deny the premises of your argument." Mr. Russell: "Those are the premises of the argument! German philologers have succeeded in demonstrating that of the four gospels, that alone of St. John was written by the Saint whose name it bears; and that, though of no possible consequence to a Catholic, is of a perilous importance to you; it strikes at the very foundation of your religions." Dr. Rowand: "I do not admit the premises. Mr. Russell: "What do you mean!" But Dr. Rowand had had enough of discussion, and rather hastily retired.—*Jersey Gazette.*

AYLESBURY.—RETRIBUTIVE PROVIDENCE.—"NO POPERY."—The *Aylesbury News* thus turns to account a controversy going on in that parish between a Puseyite curate and some of his ultra-Protestant flock:—The controversy respecting the use of the Bible in the Aylesbury Church Sunday School, affords an illustration of the truth of the doctrine of a retributive Providence. For many, many years, the clergy of the Establishment set the people of this country on the cry of "No Popery," and itinerant parsons travelled from Dan to Beersheba to persuade the ignorant mob that the Pope and the Devil were first cousins, and that everything that was Popish was necessarily bad, and of an infernal origin. Well, the cry took, the clergy and the Tory gentry having met with a complete success, especially in the more rural and ignorant districts, the cry being still now everywhere heard. How much easier is it to raise an evil spirit, than to lay him again. Against whom is now this foolish cry raised? Why, against the parties who for selfish reasons originated it. As old Cobbett said, "If a strong prejudice had not been raised against Popery, the persons could never make a reasonable excuse for holding posession of the property of the ancient Church." And now these very parsons are suffering the inconvenient consequences of their own cry, for the charge of Popery is preferred against them, and they cannot take a single step towards performing their duty, according to the rubrics of the Church, without this insane cry being sounded in their ears to such an extent that the very bishops are frightened from their propriety, and are recommending their clergy to be very careful how they introduce any *novelties* into their mode of worship, however wrong the customary form may be with which their people have been habituated. What is all this bother about in this parish? Who have a greater right to manage the Sunday School, settle the course of instruction, choose the kind of books, &c., than the clergy? And yet, no movement can be made—no new books introduced—without this cry of "No Popery" being raised, and opponents starting up on "Protestant principles." Among the poorer people the prejudice has taken deep root, and they have strong suspicions of their clergy. A poor woman of this town, being asked the other day what for the bells were ringing, replied, "Because the Catholics have got the day in the Sunday School." I stopped a poor girl of respectable appearance and decently dressed, a short time, ago, whom I knew to be connected with the Sunday School, having been herself a scholar, and having relations also connected. I said to her, "Why, Mary, I hear strange things of your new clergyman and your school, what is it all about?" "I don't know exactly, Sir," was the reply, "but I am told they are going to make a Catholic school of it." I might give more of such instances, but they are common enough to all your readers who have taken the trouble to enquire into the matter. In some parts of the country, the greater horror is felt at the approaching reign of "the man of Sin," who is now understood to be a Puseyite, or English Catholic. Absurd as all this may seem, and as it really is, it shows the great extent of the "No Popery" feeling among the poor, and those who ought to have a full confidence in their spiritual leaders. No good can be done by the clergy, while people's minds are thus occupied with absurd prejudices; and the Church of England is now losing ground fast, through the very prejudice its clergy but a few years ago did their utmost to create. In bidding the people to be thoroughly Protestant, they overdid their business, and the people are become too Protestant for their purposes. There is no policy so good as that of straightforward, blunt honesty. Truth always prospers, trickery never for any length of time. Bitterly are the clergy of this country now suffering from the effects of their own former folly and crime; though it may happen that the sins of one generation are being visited on the clergy of another. This "No Popery" feeling is drawing many to the dissenting meeting-house; and a young clergyman cannot now even choose what vestment he shall preach in, without being accused of being in league with the Pope. Let those who in future attempt to throw dirt to their neighbours, be quite sure where the dirt will stick. Many a man has himself fallen into a pit he dug for another.—*Tablet, Dec.* 16, 1843.

CINCINNATI.—Eight Sisters of Charity arrived in town this week on their way to the south; some for Mobile, others for the Charity Hospital at New Orleans.—*Catholic Telegraph.*

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THE

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CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

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MAY I SEPARATE FROM THE CHURCH OF ENGLAND?

OR,

Strictures on a pamphlet entitled—"Can I continue a Member of the Church of England?"

By REV. CHARLES J. QUARTLEY, A. M. *Calcutta*, 1844.

Before we proceed to consider the second part of this pamphlet, viz. the writer's Apology for the book of Common Prayer, it may be well to direct attention, briefly, to what we deem peculiar and interesting in it.

Were a Catholic writer to attack the Church of England's Prayer Book and Ritual, in the manner it has been lately attacked in Calcutta by a learned and respectable seceding member of her own communion, his judgments would be probably suspected and his inferences rejected, without examination, by the great mass of Church of England Protestants. We are disposed to think that they have not been equally hasty in dismissing from their minds the sentence pronounced on their Prayer Book by the writer of the little Tract to which Mr. Quartley replies in the pamphlet now before us. Were a Catholic clergyman to adopt, with a few exceptions, Mr. Quartley's language and arguments in defence of Church authority, repetitions in the Church service, tradition, apostolical succession, priestly absolution, and baptismal regeneration, all sects and denominations of Protestants would say that he was substituting the word of man for the Bible, and man himself for Christ This is what we have to complain of so often in Protestants, their inconsistency in not using, under all circumstances, the same weights and measures when they enter the sanctuary to judge of doctrine and all that is sacred in religion.

If Mr. Quartley were to admit in disputing against Catholic doctrine and discipline, what he asserts against the Dissenters in defence of the Church of England, we should thank him for his candour; but now that the necessity of self-defence and the inroads of dissent have forced it from him, we pity his inconsistency, but cannot thank him. See the dilemma in which he feels himself enclosed; see how he wavers, advances and retreats; how he hesitates, first asserts and then doubts what he has asserted; see the vague limitations and conditions by which he endeavours to qualify what he would say, but fears to read in black and white; above all things, see how much afraid he is of attaching any definite fixed meaning to some of the most important passages in the Bible, regarding the power of the priesthood, the forgiveness of sins, and baptismal regeneration.

Let us have Mr. Quartley's own words:—

"The first exception is to the 20th ARTICLE—or at least to that portion of it which states that the Church hath power to decree rites and ceremonies, so long as they are not opposed to Scripture: the writer adds, 'what a convenient sentence is this to Puseyism.' Not contented with this quaint animadversion, he quotes from St. Paul 'Let all things be done decently and in order,' and says 'this is the Apostle's simple injunction.' Why this simple injunction of the Apostle's, so far from opposing the authority of the Church in decreeing rites and ceremonies, confirms it. How could things be done decently and in order, without such authority? Who is to be a judge of the decency, and who is to prescribe the order, if not the Church. Let me ask did not the Church conform to this rule, when in her primary synod and with her concentrated authority she issued in Jerusalem her mandate to the Gentile Churches? Acts xv. 'As they

went through the cities they delivered them the decrees for to keep that were ordained of the Apostles and Elders which were at Jerusalem.' Acts xvi. 4. Was there no authority here in decreeing rites and ceremonies ?

"Then again as to TRADITIONS. The writer objects to the 34th Article and says that 'it contains just such a sentence as Puseyism wants' —the sentence runs thus—'Whosoever through his private judgment, willingly and purposely both openly break the tradition and ceremonies of the Church, which are not repugnant to the word of God, and be ordered and approved by common authority, ought to be rebuked openly.' Is this un-Scriptural?—are no traditions, no ceremonies, no customs to be observed ? We ask not what does Puseyism want, but what saith the Scripture ? 'If any man seem to be contentious, we have no such CUSTOM, neither the Churches of God.' I Cor. xi, 16. 'Now we command you, Brethren, in the name of our Lord Jesus, that ye withdraw yourselves from every Brother that walketh disorderly, and not after the TRADITION which ye have received of us.' II Thess. iii. 6. In the former case the Apostle denies the propriety of an act, in itself immaterial, simply on the ground of there being no such custom in the Churches: by which he evidently supposes that had the custom prevailed the plan might have been adopted by the Corinthians. From the second passage quoted, it is evident that some plans, not based upon express revelation, yet nevertheless in accordance with the word of God, were to be regarded by the Thessalonian Church. We do not contend for the Romish or Tractarian use of tradition—we would give it the authority neither of a co-ordinate or subordinate authority in the interpretation of God's word—such principles our Church repudiates in her Sixth Article; but we do contend, on the authority of the Apostles, for tradition of fact and of ceremony, which only the Church has power to revoke. If the time permitted, we might easily show that even those who make the loudest outcry against this subordinate use of Tradition, do retain it in their own ceremonies and services." * * * *

"The appointment of FAST DAYS, HOLY DAYS of the Church, the forty days in LENT, &c. are censured as rules based merely on traditional authority; 'and being compulsory on the Members of Church,' appear to the author unscriptural. That these appointments are compulsory, is false: the author cannot say that he was ever compelled to observe them: he was never denied any Church privilege for refusing to attend them: they are provided, but they are not compulsory. As we have before proved on the authority of Scripture, that it is lawful for the Church to appoint ceremonies, if they be not repugnant to God's word,—nothing more need be said on this part of the subject." * * * *

"Next we turn to the DAILY SERVICES—we are told 'in the morning form of prayers what vain repetitions there are: the Lord's Prayer is said five times,' &c. That there are repetitions we admit, that the repetitions are vain may well allow of doubt. Can our author think, that when our Lord went, and repeated, thrice 'repeated the same words,' that he indulged vain repetitions ? Are the Angels guilty of vain repetions when they say, 'Holy, Holy, Holy, Lord God Almighty.' Was the inspired Psalmist guilty of vain repetitions when for twenty-six times without intermission he closes each stanza with the same words 'for his mercy endureth for ever?' Ps. cxxxvi.

"The ORDINATION SERVICE is then objected to, on the ground of its implying a regular succession of Ministers, and a transmission of Apostolical authority. The following passage is selected for our author's animadversion—'Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained.' Apostolical succession is a subject which is much misunderstood, and it would exceed the limits prescribed for this pamphlet to enter into a sufficient examination That it exists in the Church of England, is an historical fact; that it is desirable where it exists, cannot be easily disproved; —but that it is essentially and absolutely necessary under all circumstances for the preservation of the means of grace in any community, we should be loth to believe, except upon the plainest testimony of the word of God." * * *

"But however this may be, we cannot see how any man dare deny the lawfulness of a form of words which our Divine Master employed in the ordination and commission of his own Apostles. He said to them, before the miraculous descent and miraculous gifts of the Holy Ghost on the day of Pentecost, 'Receive ye the Holy Ghost, whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained.' John xx. 22. We do not here defend any particular, any false construction which party spirit may have put upon these words—we only contend that whatever be the right interpretation of our Lord's own expression, the same interpretation must, in common honesty, be accorded to them when used by our Church. We also know that the Apostles followed the example set them by the Lord. 'And when they had fasted and prayed and laid their hands on them they sent them away.' Acts xiii. 3. 'I put thee in remembrance that thou stir up the Gift of God which is in thee, by the putting on of my hands.' II Tim. 1, 6."

"The remarks made upon this subject apply equally to the objections preferred against the form of ABSOLUTION provided in the Visitation of the Sick—and we may therefore pass on to the BAPTISMAL SERVICES."

This is a pretty way to dispose of the priestly absolution provided in the Book of Common Prayer. Have not conscientious, sincere Protestants a right to be informed on this subject? Are they bound to confess their sins or not? and are their ministers empowered to impart absolution? The words in the book of Common Prayer are as clear as words can be, and if they are not understood to signify what they clearly mean in their grammatical sense, there is nothing certain or fixed in the Church of England.

Let us now hear Mr. Quartley on the Baptismal service:

"But we are told that there are still worse things in this service—one of these things is said to be, Baptismal Regeneration. This conclusion is drawn from two expressions in the service, where it is stated that 'this child is regenerated,' and where thanks are offered to God that he hath 'been pleased to regenerate this infant,' and also from the declaration, that 'it is certain by God's word that children which are baptized, dying before they have committed actual sin, are undoubtedly saved.' The question is not, what is the name of the doctrine taught in these services: but is the doctrine scriptural? What says the Apostle Paul; 'Know ye not that so many of us as were baptized into Jesus Christ were baptized *into his death:* therefore we are buried *with him* by Baptism into death.' Rom. vi. 3, 4. Can any words more strongly declare, that Baptism is the ordinance in which union with Christ is intended to take place. 'As many of you as have been baptized into Christ have *put on Christ.*' Gal. iii. 27. 'The like figure whereunto even Baptism doth also now save us, not the putting away the filth of the flesh, but the answer of a good conscience towards God.' I Pet. iii. 21. *This last passage proves indeed that it is not the mere opus operatum that saves us; but it also proves that, with a certain pre-requisite, under certain conditions, baptism is an instrument employed in introducing us to the blessings of the covenant of grace. Our Church appears to form her service on the supposition that God is faithful to his promise, and that the congregation pray in faith for what God has promised.*"

We invite the attention of our Protestant readers to the words which we, not Mr. Quartley, have marked in italics, because Mr. Quartley evidently intended them as a set off to the Catholic doctrine he had been advocating in the preceding observations. We therefore ask Mr. Quartley, if we are baptised in infancy, what else is it but the *opus operatum* that applies to our souls the merits of Christ and saves us. We ask him, further, why he has not been pleased to explain a little the vague *certain pre-requisite,* with which *baptism is, under certain conditions,* an instrument employed in introducing us to the blessings of the covenant of grace. He could not explain himself without falling in with the Catholic doctrine of baptism, and therefore he is intentionally obscure. The Church of England, he says, supposes in her service that God is faithful to his promise, and this we deny flatly. If she supposed that Christ has fulfilled the promises which he made (Matthew 28, 20) of remaining with the primitive Church, *all days even to the consummation of the world,* and (Matthew 16, 18.) *that the gates of hell should never prevail against it,* there would be no such thing to-day as the book of Common Prayer or an Anglican Church service different from that of the Catholic Church.

THE RIGHT REV. DR. BORGHI.

As any intelligence of or from the Right Rev. Bishop of Bethsaida and Vicar Apostolic of Hindustan and Agra will, we are sure, be perused by his numerous friends in Bengal and the North West Provinces with gratification, we publish the following letter, received by the February overland Mail, from his Lordship, addressed to our venerated Archbishop:—

My Dear Lord,—Since four days I find myself confined within the walls of this Lazaretto, where I will be obliged to remain until the 30th instant. I am sorry when I reflect, that I am to repeat the same quarantine at Malta, but, in fine, I have no other resource than to have patience, and submit myself to this hard fate. I trust that your Grace will have already received my news from Aden, and in addition I am happy now to state that during my voyage, and until the present day, my health continues to be excellent. During my short stay at Cairo, I had the pleasure to see the Right Rev. Dr. P. Guaseo, Bishop of Yer, and Vicar and Delegate Apostolic of Egypt and Arabia, whom I found to be a very amiable and active Prelate. Amongst his successes with regard to the welfare of our holy religion, I was pleased to hear, that he had obtained four Vincentians and seven Sisters of Mercy for two schools to be established at Alexandria. He petitioned Ali Pacha in order to have a piece of ground in the centre of the said City for building his new intended establishments, and His Highness was pleased to comply with his request, by granting him an old and vast building with a ground of about 12,000 square feet, situated in the *Quartiere Franco,* and which is valued at about 20,000 Dollars. The Right Rev. Bishop, accompanied by the Marquis Lavallette, Consul General of France, went to present his thanks to His Highness for the munificent donation he had made to the Catholic Mission, and they were received by His Highness with the utmost cordiality and respect. During their conversation, among other expressions of benevolence, His Highness said to His Lordship, that it has been always his ardent wish to show himself favorable towards religion, because from this results the public, and social tranquility of the State. What sentiments in a follower of the prophet? What a contrast between the liberality of a Mahommedan Prince, and the bigotry of a certain Government, which styles itself Christian!

The cause of religion in Egypt is going on very well: during the last four years the Armenian and Greek Catholics have built two spacious and fine Churches at Cairo,

where they celebrate the holy mysteries according to their rites.

I stop here because I am very busy for the moment. I will write again to your Grace from Italy: Meanwhile please to present my compliments to your venerable clergy, to Messrs. Lackersteen, DeSouza, Spence, and to all our friends, and I remain most respectfully,

My dear Lord,

Your most Affcte. Brother in Christ,

+ F. Joseph Anthony.

Syria, 23rd January, 1844.

St. XAVIER'S COLLEGE.

In addition to their previous severe losses, the establishment conducted by the Members of the Society of Jesus have, since our last issue, sustained two very heavy ones, in the persons of Mr. Wm. Weld and Mr. John Bond.

Mr. Weld has for some years been known to the inhabitants of Calcutta by his activity in the service of religion and of the establishments conducted by his religious brethren, and by the engaging amiability of his manners, which has done much to remove prejudices against our religion in general, and against the establishment he served in particular. We are indebted to his zeal for the new wing of St. F. Xavier's College, comprising a magnificient suite of school rooms, a study room and refectory. The establishment of Seal's College was mainly owing to his effort. He excelled as a teacher of Mathematics.

Mr. John Bond was one of the seven who arrived from England in the *Bentinck* last November. He had been employed in the useful occupation of teaching in Seal's College where he took the greatest interest in the improvement of his scholars. He was preparing for ordination, hoping to be able to spend his life in the service of the Natives of this country. He fell a victim to Cholera. God no doubt will reward his good desires.

We have been requested to give notice that the commencement of the Easter vacation at St. F. Xavier's College has been anticipated this year by a few days, and began on Friday the 29th to continue till the usual day for the reopening of schools, the Monday after Low Sunday, which this year falls on the 15th of April.

SECUNDERABAD MISSION.

The following extracts from a letter to the Archbishop V. A. B. will be read with interest. "I hope sincerely that Father *C.* will be as successful here as at St. Thomas' Mount. He has now seven adults for baptism and two were baptized since his arrival, which is little more than a month. He delights, he says, in baptisms, and I most cheerfully yield them to him. * * * Nearly all the Catholic soldiers have taken the pledge. They are now receiving the medals which Father *C.* brought. Their tea-parties, which are held quarterly, are most amusing. There the four cheers could be heard in the true genuine Irish spirit. The Teetotalers spend their evenings in the room, most usefully. They have a good collection of books, with the "Expositor," "Herald," "Examiner," "Evening Mail," and "Nation." We have been disappointed in not having received the "Tablet" before this. The room is situated in the Chapel compound, so that the men are enabled to attend night prayer, regularly and numerously."

We understand that a very complimentary and affecting address was presented to the Rev. C. Murphy by his late congregation at St. Thomas' Mount, on the occasion of his departure for Secunderabad. This is as it should be, and is equally creditable to the zealous and pious priest, who deserved it, and to the people who profited so well by his ministry and so justly appreciated his worth.

We shall have much pleasure in publishing the address as soon as we receive it.

COCHIN CHINA MISSION.

We have been favored with the following letter addressed to the Archbishop:

Mergui, Tenasserim Provinces, the 1st of February, 1844.

My Lord,—I take the liberty to forward you two letters of the bishops, coadjutors of the Vicars Apostolic of West Tong-King and Cochin China, which give the latest accounts of those so desolated missions, that you may have them inserted in the *Catholic Herald,* if you judge they may be of any interest to the readers of that interesting paper. I send them as they were written, in French, for fear, if I presumed to translate them into English, of giving them *un air trop Française.*

I have the honour to be, with the most profound respect, my Lord, your most humble and obedient servant,

J. Renier, M. A.

Letter from Monseigneur Dominique Lefevre, Bishop of Isauropolis and Coadjutor Vicar Apostolic of Cochin China, to the Rev. Mr. Renier, Missionary Apostolic at Mergui.

My Dear Brother & Friend,—By the change of the Monarch, Cochin China, or rather the Christians of this Pagan king-

dom, have experienced an exchange of one persecutor for another. You cannot be ignorant of the incarceration of five of our brethren in the prison of the royal city,—the arrest of Messrs. Galy, Berneux and Charrier, is of an old date, as well as, about a year ago, of that of Messrs. Miche and Duclos, who were taken on the mountains whilst on their way to preach the Gospel to the barbarians inhabiting those places, and to endeavour to open the gates of Laos. Time was when the imprisonment of so many virtuous and exemplary missionaries and confessors of the faith, would to their brethren be a subject, to say the least of it, of universal commotion, but now the repetition of these occurrences has so much accustomed our ideas to them, that they make but a slight impression on us. I am ignorant of the fate of these generous athlets, it is likely, they, loaded with chains, are still enduring imprisonment. The King is not graciously inclined towards us: he lately condemned to death a priest of Tong King. I am now on the borders of Cochin China with 25,000 Christians for my flock, a number sufficient for the exercise of my zeal. I have seven or eight Native priests to assist me. The Pagans seem anxious to be converted. On my arrival I had more than a hundred baptized. Oh! how rejoiced were we of the peace then existing; the people came in crowds for the purpose of being enlisted as the children of the Church. Monseigneur of Metellopolis, (the Vicar Apostolic of the Mission) has had upwards of 600 adults baptized in the course of last year, and this only in one province of his Mission. In Tong-King, Mr. Masson also makes mention of numerous conversions from infidelism. It is impossible to view these movements and not consider them as marvellous. It is the blood of the Martyrs so freely and generously shed that is now producing its effect. Glory be to God!

My health is very much affected. I have just recovered from an indisposition which carried me to the verge of the grave; it has, however, pleased the Almighty to spare me, blessed be His name, and yet perhaps it would have been better for me to part for ever from the ills of this life. I feel its burden become heavier every moment, and I fear my weakness.

I remain,

Always yours in J. C.

DOMINIQUE LEFFEVRE,

Coad. Bish. of Isauropolis.

10*th January*, 1843.

Letter from Monseigneur Jean Denis Gautier, Bishop of Emaus and Coadjutor Vicar Apostolic of the Western Mission of Tong-King, to Rev. Mr. Renier, Missionary Apostolic of Mergui in the Tenasserim Provinces.

SIR AND DEAR BROTHER,

The village where I am just now exercising my ministration, has been thrice surrounded by the Mandarins; on the last occasion it suffered a pillage of three days, and every thing that the soldiers, to the number of 2000, could not take away with them, was either broken to pieces or destroyed by fire. Two of the Chiefs of the village and three Priests received on this occasion the crown of martyrdom. The remains of the two chiefs are buried in their houses, and those of the Priests lie under the premises where the holy sacrifice of the mass was celebrated, the altar in the centre, and the ashes of the holy martyrs on the sides. The Almighty appears to vouchsafe a special care on this village, for in spite of the suffering and losses it has experienced, it is at present in a state of comparative prosperity—a prosperity, at least, which it never enjoyed before, especially in regard to religion—whereas its persecutors all around are seen reduced, dying by whole families, falling from comfort to the greatest penury and ending their days in prisons and in dungeons. All, even the most ignorant, see the finger of God in the miserable termination of the enemies of his holy religion. It is this that has animated the courage of our Christians. On every side we hear of remarkable conversions which almost seem miraculous. It is gratifying to see a great number of those, who before were considered wolves, become on a sudden docile and obedient sheep. With this, our care becomes no less urgent, but time and labourers fail us, so that we may say, *messis quidem multa, operare autem pauci; rogate ergo &c.* If we were blessed with peace, two hundred missionaries would have found work for them, the people themselves seem well disposed to receive "the glad tidings;" but unfortunately we are not enough for their succour; we must first look after those of the household and then after the strangers. We feel hardly able to administer to the wants of the Christians. Parishes comprising between five and six thousand souls, occupying a tract which requires a two days' journey to visit; have but one native priest for each, and this priest again, as it sometimes happens, aged between 70 and 79, has the sole care and charge of so great a number of Christians; hence you can judge how much our means are circumscribed to enable us to labour for the conversion of strangers.

In our Colleges we have about 100 young men who study Latin. Messrs. Masson and Jeantet give instructions in theology to about 30 catechists, who will be ordained as priests in 2 or 3 years. A letter from the Curate of the capital of Cochin China announces that our five brethren, prisoners there, Messrs. Charrier, Miche, Duclos, Galy and Berneux, have been released and are now lodging in the house destined for the ambassadors from the neighbouring tributary kingdoms. Two of our native priests are still suffering imprisonment in irons. One of them who is very young, replied to the various interrogatories of the Mandarins with such readiness and intrepidity that he became a subject of much eulogium to all who heard him. One of our clerks condemned to be strangled to death, was much admired in consequence of one of his questions to the Mandarins eliciting an admission on their part that their ancient worship (one of their superstitions which is rather firmly rooted in their mind) is nonsensical, absurd and injurious alike to those who are subjected to it, as to those who practise it. A Mandarin, one of the most learned in the kingdom, spoke very highly of him and stated that he derived much gratification from the conversation he had with the Clerk. THIEN-TRI (the real king of Annam) has just proposed to four confessors, natives of the country—companions of Messrs. Galy and Berneux in their captivity, to apostatize; their replies are worthy of the truth and mighty power of the faith that is in them,—"We will die, if it be so required, but shall never trample on the Cross, the only means of our salvation."

At the close of last year, the great Mandarin of this Province honored us with a Circular, in which he orders all the officials, and exhorts all the faithful and devoted citizens to exert their utmost for the apprehension of the Principal Instructors of Christianity, in order that they be subjected to the chastisement they merit. Nevertheless the circular has caused no great sensation among the Christians, who seem not at all intimidated by the circumstance, yet we have not been able to give full scope to our ministry, at least not to the extent we were enabled to do in our Church at Nerguy, where once I celebrated the Pontifical mass in the presence of upwards of three thousand Christians, besides a great number of pagans, among whom were some of the principal men of the place, so that it may be said that since the death of MINH-MENH if the fire of persecution has not been entirely extinguished, it has at least been much kept down. Still I do not think that the hour of persecution and martyrdom has past away, and I hope it has not. Pray to the Almighty to grant me the grace. It is in this expectation my prayers and the holy sacrifices are offered to evince my most sincere and heartfelt attachment.

Your very obedient servant,
JEAN, *Bishop of Emaus, Coadjutor.*
2d April, 1843.

"THE HARVEST INDEED IS PLENTIFUL."

To the Editor of the Catholic Herald.

DEAR SIR,—It is stated on good authority, that in Calcutta, since your last issue, eight Protestants and two heathens were received in the Catholic Church, and seven other heathens presented themselves to a Catholic Priest, to be led into the way of salvation. Wonderful phenomenon! and, mind well, the Catholic Clergymen offer no situations, but say with the poor fisherman: "*Gold and Silver I have none.*" When so much is done whilst "the labourers are few;" what is not to be hoped, when they are many? Therefore let us pray "the Lord of the harvest, that he send labourers into his harvest."

Yours respectfully,
Z.

26th March, 1844.

ORDER OF SERVICE IN HOLY WEEK.

CATHEDRAL.

Spy-Wednesday—Evening Office of Tenebræ, at 5½ o'clock.

Maundy Thursday—Morning, Pontifical Mass, and Consecration of the Holy Oils, at 7 o'clock.
Evening, service at 5 o'clock. Washing of the feet; Office of Tenebræ; and a Sermon in English.

Good Friday—Morning, Mass at 7 o'clock.
Evening, Office of Tenebræ, and a Sermon in English at 6 o'clock.

Holy Saturday—Morning Service at 6 o'clock.

Easter Sunday—Morning, Pontifical Mass at 6½ o'clock; and Sermon in English.
Evening, no Service.

ST. THOMAS' CHURCH.

Spy-Wednesday—Evening, Tenebræ, at 6½.

Maunday Thursday—Morning, Mass at 7.
Evening, Tenebræ, at 6½.

Good Friday—Morning, service at 7.
Evening, Tenebræ, at 6½.

Holy Saturday—Morning, Service at 6½.

Easter Sunday—Morning, First Mass at 6¼, High Mass at 7½, during which, after the Gospel, a Sermon will be preached.
Evening, no Service.

DURRUMTOLLAH CHURCH.

Spy-Wednesday—Evening, Office of Tenebræ, at 6 P. M.

Maundy Thursday—Morning Mass at 8 A. M.

Evening, Tenebræ at 6 P. M.

Good Friday—Morning, Mass at 6 A. M.

Evening, Tenebræ at 6 P. M.

Holy Saturday—Morning Service at 6 A. M.

Easter Sunday—Morning, Mass at 7 A. M.

Evening, no Service.

N. B. On Wednesday, Friday, and Saturday, Fasting and Abstinence. On Holy Thursday, Meat is allowed at dinner.

BENGAL CATHOLIC ORPHANAGE.

Received in the Cathedral Collection bag	2	0
W. G.'s Subscription, through His Grace the Archbishop,	10	0
Mrs. H. C. Lackersteen's Donation,	100	0
Mrs. Gorman of Dum-Dum, through the Rev. Mr. Mascarenhas,	5	0
Mrs. Cunningham of do. do. do.,	2	8
M. Crow, through His Grace the Archbishop,	10	0
A Friend, through Chevalier W. R. Lackersteen,	100	0

THROUGH MR. N. O'BRIEN.

Mrs. Billi Louis,	4
J. Main,	4
J. C.	5
E. C.	5
A Friend to the Poor,	2
W. Whitney,	5
G. LeBramm,	4
J. M. Forbes,	32
W. Davies,	4
John Curnin, for the Orphans of the 44th Foot,	50
J. D.	5
J. M. F.	5
A. S.	12
G. H. Madge,	3
N. J.	1

PROPAGATION OF THE FAITH.

Received in the Cathedral Collection bag,	2	0

SUMNER TESTIMONIAL.

Mr. and Mrs. T. Scallon,	10	0
A Convert (*grateful*)	2	0

FESTIVALS.

Monday, 1st
Tuesday, 2nd } Holy week.
Wednesday, 3rd

Thursday, 4th, Maundy Thursday, d. 2. cl.

Friday, 5th, Good Friday, d. 1st cl.

Saturday, 6th, Holy Saturday, d. 1st cl.

Sunday, 7th, Resurrection, D. N. I. C. d. 1st cl.

Monday, 8th
Tuesday, 9th } Within the Oct. d. 1st cl.

Wednesday, 10th
Thursday, 11th
Friday, 12th } Within the Oct. Sem.
Saturday, 13th

Sunday, 14th Low Sunday, d. 1st cl. com. ss.

GOOD FRIDAY

The day of great Christian sadness has arrived, the day on which the bells are hushed, the day on which the altar has no sacrifice, the day on which the sanctuary is in mourning and resounds with the voice of lamentation; the day on which mothers say to their children,—*On this day our good Lord died; you also must do penance and eat dry bread with us:* for on this day there ought to be mourning, not only round the altar, but in every Christian house. It is not enough for the canticles of joy to be hushed in the church, but there must be no mirth round the fire-side. In the capital, always so noisy and so bustling, it is not easy to perceive on this great day of sorrow that the bells have been hushed since the eve preceding; but in provincial towns the silence of the bells possesses a mournful solemnity; some of the public clocks do not strike, and it would seem as if time had staid its course because God is dead. On this day, in some countries, the iron tongue of time told only one hour:—

THREE O'CLOCK!

Hour of the death of the Redeemer! hour which heard the cry that made the earth quake, that split rocks asunder, that rent the veil of the temple, that made the sun hide his light, the tombs to open, the dead to rise—that great cry: "Consummatum est!!" In many cities the inhabitants on *Good Friday* wear black, and we have seen fervent Catholics who would not ride in their carriages on the day that the Savior bathed the way of Calvary with his sweat and blood. In other days in *the most Christian Kingdom* (France) sadness spread from our old churches to our old palaces; and when the bishops of St. Denis and Notre Dame covered themselves with sackcloth and ashes, the successors of Celovis and St. Louis laid aside their crowns and clothed themselves in purple, the colour of royal mourning. Without wishing to blame these our days, we bewail our disinheritance of all these ancient and pious customs. In vain shall we seek for any advantage, any indemnity which earthly powers possess in having separated themselves from God: there is nothing but folly and madness in any such thought. It is a common opinion, received without contradiction throughout the church, that the apostles instituted the feasts which commemorate the mysteries that passed under their eyes. In this rank St. Augustin places the *Passion, Resurrection and Descent of the Holy Ghost.* But all agree that in the beginning, and indeed ever since the feast of the Passion or Good Friday, august as it always has been, was a feast of prayer, of labour and mortification, rather than of repose and rejoicing. The Latins shewed as much veneration as the Greeks for this holy day. In many places they ceased from labour. About the middle of the sixteenth century it was reduced to *half a holiday*, ending at mid-day after the office of the morning, together with holy *Thursday* and *Saturday*. Then they redoubled or prolonged the watchings, mortifications, spiritual reading and prayer. All the night was spent fasting in the assembly of the faithful: it was a custom derived from the apostles. No one but infants under seven years of age was exempt from fasting. The passion according to the four Evangelists was read and divided into

twelve lessons: after the night the office of the day was continued to the usual time, but neither oblation nor sacrifice was offered. Nothing strikes the mind with so much sadness as the appearance of our churches. On the morning of Good Friday purple has not appeared a deep enough mourning: with black, black as if for us, have the altars of the immortal God been covered. On the pall is the crucifix exposed to our veneration. These words repeated with a slow and sorrowful tone often recur in the office of the day: —"Collocarit me in obscuris,—sicut mortuos seculi. Posuerunt super caput ejus causam ipsius scriptam, *Jesus Nazarenus, Rex Judeorum.* Christus factus pro nobis obediens usque ad mortem, mortem autem crucis." "He has placed me in darkness, as those that have been dead of old."

They put over his head the title of his condemnation—*Jesus of Nazareth, the King of the Jews.* Christ was made obedient for us unto death, even the death of the cross.

Whilst these verses are being sung, all the priests are kneeling on the naked pavement of the sanctuary, and some acolytes cover the altar, which is without lights, without ornament, with the tabernacle empty and open, with a linen cloth. Then a chanter repeats the following prophesy of Osee:—"Thus saith the Lord, in their affliction they will rise early to me: come and let us return to the Lord. For he hath taken us, and he will heal us: he will strike, and he will cure us. He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy and not sacrifice, and the knowledge of God more than the holocausts. Lord, I have heard thy words, and was afraid: I considered thy works and trembled. Thou wilt appear between two animals; when the years draw near, thou wilt be known; when the time shall come, thou wilt be shown. When my soul shall be in trouble, even in thy wrath thou wilt remember thy mercy. God will come from Libanus, and the Holy One from the dark mountain. His majesty hath clouded the heavens, and the earth is full of his praise." After these prophecies the passion of our Lord is chaunted by three priests. This chaunt, which is very ancient, is in the form of a dialogue: the Jews, Pilate, Herod, the apostles, and Jesus himself, speak and answer in turn. When they come to these words, "Et inclinato capite reddidit spiritum," the chaunt ceases, profound silence reigns through the church, and nothing is heard but the sound of the faithful who fall down and kiss the ground, bathed by the blood of the Redeemer. After the passion the priest at the altar, genuflecting and extending his arms at each prayer, prays for all the world, for holy church, for the pope, for bishops, priests, deacons, and sub-deacons; for kings, catechumens, for all our wants, for heretics and schismatics, for Jews, Pagans, and idolaters. Between each of these prayers the celebrant says *Flectamus genua*, and the choir answers *Levate*; but *at the prayer for the Jews*, who killed the Son of God, the priest does not genuflect: by this the church expresses her horror against this Deicide people. And now high and low, powerful and feeble, happy and miserable, rich and poor—all go to adore the cross. The priest is at the altar, and, uncovering to the people one of the branches of the tree of salvation, exclaims:—

"Ecce lignum crucis!"

and the choir answers:—

"In quo salus mundi pependit."

Then, advancing from the right side of the altar, and uncovering another branch of the cross, he again exclaims,—

"Ecce lignum crucis!"

and the choir again replies,—

"In quo salus mundi pependit."

Again, a third time, he says from the middle of the altar, raising his voice,—

"Ecce lignum crucis!"

The cross is then entirely uncovered and shown to the Christian crowd, who for many days, have seen it only veiled, and who now contemplate it with the head crowned with thorns, with the hands and the feet pierced with nails, with the side opened by the lance. And while the Son of Man is thus shewn, all bloody and bruised by the agonies of the passion the priest continues to sing:—*Populo meus, quid feci tibi? in quo contristavi te? responde mihi*:—My people what have I done to thee? or, in what have I grieved thee? —Answer me. Because I brought thee out of the land of Egypt, thou hast prepared a cross for thy Saviour. Because I was thy guide through the desert for forty years, and fed thee with manna, and brought thee into an excellent land, thou hast prepared a cross for thy Saviour. What more should I have done to thee and have not done? I have planted for thee my most beautiful vineyard, and thou hast proved very bitter to me; for in my thirst thou gavest me vinegar to drink, and piercest the side of thy Saviour with a spear. For thy sake I scourged Egypt with her first-born, and thou hast delivered me up to be scourged. My people, what have I done to thee, or in what have I grieved thee?—Answer me. I led thee out of Egypt, having drowned Pharaoh in the Red sea, and thou hast delivered me up to the chief priests. I opened the sea before thee, and thou hast opened my side with a spear. I went before thee in a pillar of cloud, and thou hast brought me to the court of Pilate. I fed thee with manna in the desert, and thou hast beaten me with buffets and stripes. I gave thee wholesome water to drink out of the rock, and thou hast given me gall and vinegar. For thy sake I smote the king of Canaan, and thou hast smote my head with a cane. I gave thee a royal sceptre, and thou hast given me a crown of thorns. By great might I raised thee on high, and thou hast hanged me on the gibbet of the cross.

Agios o theos!
Agios ischiros!
Sanctus fortis!
Sanctus et immortalis, miserere nobis!

In profound grief the church looks on him, but has not words to cry out to God, O holy God—O holy mighty one—O holy immortal one,—have mercy upon us! Throughout the whole of this part of the office there reigns a paroxism of grief, and in this anguish those simple and affecting words, "O my people, what have I done to thee," often recur and strike the coldest heart. If there be kings present in the church, they may here take their part in the lesson which is given to the powers of the earth. If they have had cause to complain of their subjects; if their country has repaid with exile and proscription the good which they were anxious to do; if those who have fed, clothed, and housed the poor have no longer an asylum for themselves; if those who lived in palaces have not now a stone whereon to lay their heads, let them not complain too bitterly, but let them place their royal griefs at the foot of the Divine griefs of Jesus of Nazareth, King of the Jews, and Son of the Eternal Lord Jehovah, the God of empires and of armies! The dolorous hymns and versicles of the Passion are sung alternately, whilst the unveiled crucifix is exposed on a cushion, covered with black cloth, like a deceased king laying on his funeral bed of state. To come and kiss the hands and the feet of the Saviour which were pierced with nails, and the side that was opened by the spear, the highest in dignity and power, kings, archbishops, bishops and princes if any be present in the church, take off their shoes and adore with naked feet. The crowd follows and accompanies them, for he died for all; and the beggar, who holds out his hand for an alms at the door of the church, shares as largely the merits of the Redeemer's blood as the monarch and the pontiff. On the eve, when the blessed sacrament had been carried from the high altar to the chapel tomb, the sanctuary had displayed all its pomp. Copes, red with embossed gold, albs richly flowered with lace, eastern dalmatics, the silver cross and candlesticks, the purest incense of Arabia, the solemn tones of the organ accompanied the *Pange lingua*; but on Good Friday, in silence and sadness, without organ, without splendour, the holy species are borne to the sanctuary to be consumed by the priest. After communion the office is finished, and if the crowd still lingers, it is to go and kiss the cross. Throughout this day of death old men and young men, women and children, succeed each other in this adoration.* Before the crucifix stands a plate of silver or copper, in which rich and poor bestow their alms, for on the day of sorrow the unfortunate poor ought not to be forgotten. At seven o'clock in the morning, before labourers have gone to their daily work, the passion of our Lord has been preached; at three o'clock in the afternoon, the hour at which Jesus Christ died, it is again preached; in the city everybody is anxious to have his feelings stirred by the recital of the griefs of a God. For nearly 2,000 years has the passion of our Lord been preached to the faithful; with faith and love the Christian priest can still move to tears; he has springs which never can be dried up, narrations which surpass eloquence and art, study and human ornaments. I shall never forget having heard a missionary, a pilgrim, returning from Jerusalem, full of the recollections of the holy city; he related all the stations of the dolorous way of the cross, and his discourse, lively, simple, strong, and picturesque, fairly made his audience see the sweat, the tears, and the blood which had watered the way of Golgotha.* Whilst listening to him we had, so to speak, crossed the seas, the priest descended from the old crusading chevaliers. Imagined ourselves by turns now in the garden of Olives—now in the palace of Caiphas—now in the judgment-hall of Pilate; with him we became pilgrims, performing the stations; with him we climbed the steep ascent of Calvary; with him we groaned, repented, prayed, and hoped.

Good Friday closes with the chaunt of the *Stabat Mater*, that hymn of a mother's grief, which the women repeat in tears because they can conceive better than ourselves the anguish of the mother seated at the foot of the cross. It was not necessary for Pergolese to compose his immortal master-piece in order to move our feelings; the simple chaunt of the church is, to my mind, full of grief and resignation. This recital of the griefs of Mary surpasses all the magic of art, all the pomp of the largest churches. In the hamlet, before the humble altar in mourning, the women, mothers, singing the verses alternately with the priest and the two choir boys, is enough to make the heart feel and the eyes to weep. Let not those who read this imagine that I wish to deprive our prayers of the wings which good music lends. I am rejoiced to see the arts sanctified by coming near the altar: the true mission of the fine arts is, to give glory to God. But I do wish that on entering the church, they leave their worldly air, and bring not into the sanctuary profane thoughts and recollections. The music which praises God ought to be new, so that they who hear it may not be able to say,—we have heard this elsewhere.—*Orthodox Jourals.*

* It is needless to observe that, throughout this article adoration, when applied to the cross, is employed in the sense of veneration.

* M. l' Abbe Forbin, afterwards bishop of Nanci.

NUNS AND MONASTIC INSTITUTES.

(Continued from page 167.)

Monasteries in England are nearly no more; yet justice is due to an order of men, which was formerly an illustrious part of this nation, and abounded in persons eminent for birth, learning, and piety. The veil which death throws over the ashes of good and great men is sacred; and to cast dirt upon their shrine, is shocking to the most savage barbarian; yet some have made it a point of merit. Bishop Burnet says (and many after him repeat) "that the monks were become lewed and dissolute, when the order was suppressed among us." But the Protestant Henry Wharton,† in his *Specimen of Errors in Burnet's History of the Reformation*, answers this slander in the following manner, p. 142: "God forbid

† Under the name of Anthony Harmer.

that any professors of Christianity, much less the greatest pretenders to it, should be guilty of such monstrous wickedness, or that any others should believe it of them, without evident proof. Surely if the monks had been guilty of such things, it could not have escaped the knowledge of their visitors, who searched and divulged all their faults with the utmost industry. Nor would it have been unknown to Bale, brought up among them, or omitted by him in his *English Votaries*, wherein he has set himself to defame the monastic order, and the unmarried clergy, with insatiable malice." It were to be wished, that they who claim greater indulgences, would seriously reflect, that the glaring irregularities of two or three members, bring an undistinguishing censure upon a whole body; make a noise, and alarm the world, as if all flesh had corrupted its way: whereas the sober, modest, and humble worth of a much greater number, who there in private follow the duties of the wise and good, must, in the nature of the thing, escape the notice of the world. Notorious disorders, how few soever are concerned, strike the senses of some, and affect the passions of many more; and by their senses and passions the gross of mankind generally judge of things; but it requires a greater degree of reflection, than the bulk of mankind will give themselves the trouble to make, to consider, that great numbers must have spent their time profitably, formed habits of a just way of thinking, and laid in that stock of knowledge and virtue, which they have produced into view in a more public sphere; that those vices, which they complain of, may not be the native growth of the place, but imported from irregular and undisciplined families; from schools,—and from the worst of schools,—the world at large. The same learned divine and historian, in an answer to another charge of Bishop Burnet, importing that the monks, about the end of the eighth century, had possessed themselves of the greatest part of the riches of the nation, shows (page 40) that the monks had not then probably gained the hundredth part, though, afterwards, in the tenth, eleventh, and twelfth centuries, they increased exceedingly in number and possessions. "But after all," says he, "they will never be found to have possessed above the fifth part of the riches of the nation, and considering they were wont to lease out their lands for easy fines, and small rents, they did not in reality possess the tenth part of the riches of the nation. Then, for that other charge, that the best part of the soil being in such ill hands, it was the interest of the nation to have it put to better uses, it is altogether erroneous. From the beginning to the end, none improved their lands and possessions to better advantages than the monks, by building, cultivating, and all other methods, while they kept them in their hands. Of this Croyland is to this day a manifest instance. And when they leased them out to others, it was the interest of the nation to have such easy tenures continued to a great number of persons. To this it may be added, that they contributed to the public charges of the nation, equally with the other clergy; and the clergy always contributed in proportion with the laity; so that we cannot find to what better uses these possessions have been since put."

Bishop Tanner, and several other Protestant writers, also observe, that the Church lands, after the Conquest, contributed to all public burdens equally with the laity. Another celebrated Protestant historian, Mr. Mallet, in his *History of the Helvetians*, vol. i. p. 10, expresses his opinion of the services rendered by the religious to society, in the following terms:—"The monks softened, by their instructions, the ferocious manners of the people, and opposed their credit to the despotism of the nobility, who knew no other occupation than war, and grievously oppressed their subjects and inferiors. On this account the government of the monks was preferred to their's. The people sought them for judges; and it was an usual saying, that it was better to be governed by a bishop's crosier, than by a monarch's sceptre. The monks were engaged in useful employments; they cleared and cultivated desert and savage lands; and we find that in many places where those missionaries established themselves, agriculture, next to preaching, was their principal occupation. Was it possible that such men should not be venerated during their lives, and after their deaths?"

After the barbarians had overrun the whole of the Roman Empire of the West, all the learning and piety in Europe which had escaped their ravages, were chiefly confined to the monasteries they had spared, or after their conversion re-established. These had schools to which both laymen and persons intended for the Church resorted. In those schools were brought up the apostles of England, Belgium, Gaul, Germany, and the other countries of Europe towards the north,—St. Austin, Willibrod, Anscarius, Boniface, &c. &c. These holy prelates founded religious communities, which exhibited the eminent virtue and fervour of the primitive solitaries. Venerable Bede, St. Odo, St. Bernard, St. Thomas of Aquin, St. Bonaventure, St. Anselm, &c. were men who would have done honour to the most enlightened ages. It was in monasteries that the treasures of all sort of antiquities were found: it was in them that several precious works of ancient writers were discovered, which must have perished in the general confusion of barbarous ages, without these asylums where religion still threw out some light. It was there the holy Scriptures were preserved and copied with the greatest care, as were likewise the writings of the fathers, the canons of the Church, the public records, the titles of families, and all other precious manuscripts of sacred and profane literature, which have been so conducive to the revival of letters, and the liberal arts among us. In a word, the purest practice of the gospel was preserved in monasteries, whilst it was more or less corrupted in the world. It was a very important service rendered to religion and learning, carefully to have collected whatever concerned the belief and the manners of the Christians, the revolutions of empires, and succession of kings, during the space of several centuries: to have transmitted to us the laws and discipline of the Church; the names of the great men who have distinguished themselves either by their talents or their sanctity; to have copied their works and preserved those of ancient authors. And to whom are we indebted for all these precious ad-

vantages, but to religious? An Alexander, a Cæsar, a Homer, a Virgil, a Cicero, a Plato, a Demosthenes, a Tacitus, &c. would have remained entirely unknown to us, had it not been for the labours of poor religious, who neither wished for nor claimed the honour of adding their own names to those which they saved from eternal oblivion. It is by the continued researches of these pious solitaries that those precious collections of books were formed and first known in Europe. According to the rule of St. Benedict, each monastery was to be furnished with a library; and the religious houses which were destitute of one, were considered as a camp, destitute of the most necessary means of defence. *Claustrum sine armario, quasi castrum sine armamentario.* "A cloister without a library is like unto a castle without an armoury." And it is indeed from the libraries of monasteries that those precious manuscripts have been taken, which, since the invention of the art of printing, have enriched us with so many excellent works in every branch of sacred and profane literature. When the art of printing was unknown, the generality of the people and the nobles themselves could neither read nor write; the monks recorded the transactions of their times. In several monasteries, it was a constant practice to choose from among the members of the community the most learned of the religious, who wrote with exactness the most memorable events of each reign. At the death of this religious, the fruit of his researches and observations was laid before the general chapter, and after mature examination they were redacted into a sort of chronicle, which was kept for the instruction of posterity. "Had it not been for the labours of the monks," said Sir John Markham, "the English would be still but children in the history of their own country." What would Usher, Cave, Tillemont, Montfaucon, Mabillon, Fleury, Bingham, Gale, Spelman, and other historians, have done, if from Hugh, a regular canon of St. Victor in the twelfth century, up to Paladius, a monk in the fifth, monasteries had not supplied them with an uninterrupted succession of witnesses attesting the events of their age. In our own country, Bede, Ingulf, Turgot, William of Malmsbury, Matthew Paris, and Matthew of Westminister, have rendered this service; and many celebrated men in other countries, whom it would be too long to insert, have done the same. The Bulgarians owe their conversion to two monks,—Theodore Cepharas, who had been prisioner in Bulgaria for many years, and Methodius.*—This great work was accomplished by the following means. Bogoris, King of the Bulgarians, was inclined to the Christian faith by the assiduous and long persuasions of his sister, who had zealously embraced it at Constantinople, having been taken captive very young, and detained a long time in the court of the pious Empress Theodora. This prince had also several conversations with the monk Theodore; but the fear of exciting a revolt among his subjects, who were still strongly attached to their superstitions, prevented him from yielding to the voice of his conscience, till God was pleased to awaken him by a more powerful call. As he was passionately fond of hunting, he desired the Emperor of Constantinople to procure him a picture, which should be a curious hunting-piece. Methodious, according to the custom of many devout monks in that age (845) employed himself in drawing pious pictures, and was excellent in that art; he was sent, therefore, to the court of the king, who, having built a palace, was desirous of adorning it with paintings. He gave the good monk an order to draw him some piece, the very sight of which would strike terror into those who held it. Methodious thinking nothing more terrifying than the general judgment, represented, in the most lively colours and with exquisite art, that awful scene, with kings, princes, and people, standing promiscuously before the throne of the great Judge, who appeared armed with all the terror of infinite majesty and justice, and attended with angels ready to execute his sentence. Some where placed on the right hand and some on the left. This moving sight, and the punishment of the reprobate, which was represented also in the picture, and still much more the explication of every part of this dreadful scene by Methodius, made the deepest impression on the king's mind, and from that moment he began to fear God more than his subjects, and resolved to be baptised; but though the ceremony had been secretly performed during the night, the news of the king's conversion was soon noised abroad: the Bulgarians, enraged, took up arms and marched in open rebellion towards the palace. Bogoris, animated with a lively faith and undaunted courage, placed himself immediately at the head of his guards, forty-eight only in number, and taking a little cross which he carried on his breast sallied forth from his palace, attacked the rebels, and defeated them in an instant. This victory restored order and submission among the Bulgarians; and a short time after his people imitated his example, and embraced the faith. Methodius was not only a skilful painter; he was also a zealous apostle and an eminent scholar. Assisted by his brother Cyril, he brought about the conversion of the Bulgarians, Moravians, &c. Studowski, in his *Sacra Moraviæ Historia*, styles Cyril and Methodius the apostles of Moravia, Upper Bohemia, Silesia, Lusatia, Croatia, Circassia, &c., and almost all the Sclavonian nations. The two brothers invented the Sclavonian alphabet, translated the Bible from the Greek into the Sclavonic tongue, and likewise the Liturgy, and instituted mass to be said in the same, which was approved of by Pope John VIII., to whom Methodius had repaired to give him an account of his mission among the barbarians; and the version is to this day used in all the Churches which adhere to the Sclavonian rites. This is another instance of the *ignorance* of monks, and of the *prohibition* of the holy Scriptures to Catholics.

In the ages, called with scorn and derision the ages of ignorance and monkery, our illiterate ancestors did not confine their benevolence to those transient acts of generosity, so common and so much extolled in our days, and which, notwithstanding their boasted extent, have always left the poor to be supported by taxes levied upon the public at large. These good and virtuous men, in their enlarged views, provided for the

† Of Thessalonica.

present and future generations: they thought that they should draw down upon themselves and upon their offspring, the blessings of heaven, and merit the gratitude of their country and of posterity, in founding establishments, in which the praises of the Almighty should be sung, and his most holy law preached to the end of time. They imagined that, by erecting on their estates convents of both sexes, which was without the least expense to the state, they should afford (as they actually did, for many centuries) sure and permanent resources to the poor, harbours always open to the distressed, useful and ever-subsisting censors of public licentiousness, and sanctuaries where the humble and pure virtues of the gospel could be cultivated with security and peace. Whether our forefathers, or our contemporaries, have merited most of religion and humanity, let the reader decide! Since the beginning of the last century, London, Bath, Bristol, Liverpool, &c. have been increasing every day in riches, extent, and population. The streets, squares, gardens, and theatres, are beautiful and commodious. As for the places of religious worship, either of the Established Church, or other persuasions, it must strike the eyes of an observer how mean they are. Most of them low and narrow brick buildings, which would not be judged fit for concert-rooms; they are only distinguished from private houses by their despicable construction; erected more from a sordid speculation than from disinterested and noble motives of religion. The only thing thought of is, how many pews are wanted to afford a handsome benefit to the architect, and a sufficient salary to the clergyman who is to attend the divine service on Sundays: but whether their solidity, size, and architecture answer the religious purposes to which they are destined, is not the least regarded. And, indeed, if the actual inhabitants of London were now as punctual as they were in former times, in coming to church to hear the word of God, all the churches, chapels, and meeting-houses now subsisting, would not be sufficient to contain the tenth part of its population.

Our simple and plain ancestors, in *monkish times* directed by *narrow-minded* and *bigoted monks*, thought that no expense should be spared to erect the most majestic temples to the honour of the Almighty. They inhabited uncomfortable houses; but their genius, grandeur, and elevation of thought were displayed in the places of religious worship, with a taste and magnificence which have never been surpassed, and very seldom equalled, in modern times. Westminster Abbey, the Cathedrals of Lincoln, Salisbury, Wells, and York, are still subsisting monuments of this truth, and excite the admiration of lovers of the fine arts. What shall we conclude from this melancholy contrast? That egotism is always sordid, and *truly narrow-minded* in all its undertakings, and that religion being no longer considered by our politicians as the only solid basis of public prosperity, all that concerns religion, its influence, or preservation, is either entirely laid aside, or treated with the utmost indifference.

But it is objected against the monks, that they had lost the spirit of their institute; that men who had made vows of poverty, inhabited palaces. It must be acknowledged that their houses were stately buildings, their churches magnificently adorned, that all which served for divine worship was sumptuous and of the most exquisite workmanship. That the halls, chapter-rooms, and apartments destined for the abbot and guests, were nobly though simply furnished; the libraries abounding with works of the best ancient and modern writers in every language; the courts, cloisters, refectories, spacious and well-adapted to their respective uses; the gardens and orchards, producing all the riches with which a beneficient Providence always repays the labours of industry and perseverance but those who have assisted at the meals of the lords of these great estates, have found that they were satisfied with a homely fare, most of them living throughout the year on fish and vegetables;* they drank but the most common wines, in the countries where it is the beverage of the poor, as well as of the rich, and elsewhere, table-beer, or small cider. Our servants would bitterly complain if they had for their breakfast, what was judged sufficient for the dinner, supper, &c. of a monk. Those who have visited the rooms occupied by the inhabitants of these *palaces*, can testify that they were only little cells about ten feet square, without a fireplace, and without any furniture, but a plain bedstead, with a straw bed or mattrass, a table, a praying desk, a crucifix, two or three chairs, a few plain engravings, and a book-shelf. The Petaus, Mabillons, Montfaucons, Kirchers. Malbranches, Houbigants, Calmets, Bourdaloues, and in our days, the Guerangers,—who corresponded with all the learned societies of Europe, who reckoned among their friends and admirers the greatest men of their age, and whose immortal works will be transmitted to the latest posterity, were not better accommodated.

(To be Continued.)

MISCELLANEA.

St. Francis Xavier's Day.—The annual celebration of the Feast of the great St. Francis Xavier, of the Society of Jesus, Apostle of the Indies, and Special Patron of the Association for the Propagation of the Faith, being transferred from the 3d, which was the first Sunday in Advent, was observed with marked devotion in the Church of St. Francis, in Gardiner-street, on Monday last. The high priest was the Right Rev. Dr. Oliffe, Coadjutor Bishop of Bengal, assisted by the Rev. Mr. Kavanagh and the Rev. Charles Young as deacons, and the Rev. Mr. Quin as master of the ceremonies. After the first Gospel, the Rev. Mr. St. Leger delivered a powerful and beautiful panegyric on the great Apostle of modern times.—*Tablet.*

St. Andrew's Day.—Thursday, the 30th ult., being the feast of St. Andrew the Apostle, was observed with the usual devotion in the Church of St. Andrew, Westland-row. This being the 34th anniversary of the consecration of the venerable Archbishop of Dublin, as usual, his attendance in this parish, of which his Grace was

* The richest abbeys of Benedictines in France,—St. Denis, St. Germain, St. Ouen, Remigius Fécamp, Caen Bec, &c.—are instances.

so many years the ornament and administrator, was anxiously expected. Indisposition of some day's standing, however, confined him to his room. He is, however, now perfectly convalescent. The Right Rev. Dr. Oliffe presided, and the Rev. W. Mulhall preached an eloquent and affecting sermon on the Life and Virtues of St. Andrew.—*Ibid.*

Catholic Missionary College of All Hallows, Drumcondra, Dublin.—The Right Rev. Dr. Oliffe visited this establishment on the 28th and 29th ult., and celebrated Mass in the little chapel attached to the college on the morning of the 29th. Having administered the Holy Communion to ecclesiastical students, his Lordship delivered a moving and pious exhortation to these young aspirants to the Apostleship of foreign countries; two of whom, Mr. J. Martin and Mr. M'Carthy, left on Monday for the Cape of Good Hope, where they wait the pleasure of the V. A. the Right Rev. Dr. Griffiths. Two are about to leave for Calcutta, and two are leaving for the College of Gap, in France—previously to their departure for the vicariate of Agra—under the Right Rev. Dr. Borghi. There are forty students preparing for other dioceses. Rev. J. Hand has already received nearly 4,000*l.* for this good work. —*Correspondent*

Restitution through Confession.—John Reynolds, Esq., 16, D'Olier-street, acknowledges to have received 15*l* restitution money, per the hands of the Rev. J. Smith., St. Michael and St. John's Chapel.—Mr. Patrick Sheehy, of Ballycannon, near Croagh, county Limerick, thankfully acknowledges the receipt of 8*l.* 10s., restitution money, per the Rev. J. Mahon, R.C. C.—*Freeman.*

Hereford.—Converts.—The conversion to the Catholic Church, of Mrs. Lambe and her two daughters, of Widemarsh, near the above city, and who are descended from an ancient and highly respectable county family of the name of Hereford, has produced a great deal of asperity and ill-feeling between the Rev. John Venn, Vicar of St. Peter's, and the Rev. Mr. Waterworth, the Catholic Priest. To convince these amiable ladies of their error on the one side, and to fortify them in their resolution of renouncing their Protestant principles on the other side, a meeting was held, by appointment, at their residence, when, after a five hours' discussion between Mr. Venn and Mr. Waterworth, they separated, without (to use the latter gentleman's own words), settling one single point! This is a pretty good proof of the inutility of religious disputations. Mr. Venn has since challenged Mr. Waterworth to a public controversy, which has been declined; but Mr. Waterworth commenced a reply to the allegations and serious charges made by Mr. Venn against the Romish Church, in his chapel, on Sunday last, which was not more than usually filled with hearers. The Catholic community at Hereford boast that they are continually receiving proselytes from the Protestant Church in that city.—*Gloucester Journal.*

Rome.—On Saturday last, 9th inst. the Rev. Dr. J. O'Connell left Dublin for Rome on business of importance to religion. This esteemed and learned ecclesiastic, who is the author of the able letter "On the True Mode of the Real Presence, or Transubstantiation," to Dr. Pusey, has been solicited by a noble and amiable Catholic lord to write another tract in answer to his reverend opponents. It may be expected to appear before his return from the eternal city.—*Tablet, Dec.* 16, 1843.

Conversions in Connecticut.—The New Englander states that within the last five and twenty years, no less than three clergymen of the Episcopal church in Connecticut have become Papists; viz. Dr. Kewley of Middleton, Mr. Barber of Waterbury, and Mr. White of Derby. —*Baptist Record.*———Slow progress! Twenty-five in three years to come will not satisfy us. However, we'll take what we can get!—*Catholic Herald*, Nov. 22.

Sydney.—St. Patrick's Church.—The stonework of this exquisite specimen of "Ecclesiastical Architecture" is now completed. It is, without exception, the most chaste and tasteful edifice—the best built church in the southern hemisphere. It reflects imperishable credit on all concerned and connected with the erection of this sacred temple. The building is 116 feet long, by 37 feet wide in the clear: it stands on a commanding site, given as a donation by Mr. William Davis, of Church-hill. An offer of from 2,000*l.* to 3,000*l.* was frequently made him for this valuable piece of building-ground, which he generously refused, in order to make a free-will offering of it to the service of the Almighty.—*Australasian Chronicle*, 29th June.

New York.—The *Truth Teller* quotes the *Catholic Herald* for the following appointments: —For the vacant see of Charleston, Very Rev. Ignatius Reynolds, Vicar-General of the diocese of Louisville; for the new see of Hartford, Connecticut, Very Rev. William Tyler, Vicar-General of Boston; as coadjutor to the Bishop of Boston, Rev. John Fitzpatrick, pastor of St. Mary's Church, Boston; as coadjutor to the Bishop of New York, Rev. John M'Closkey, pastor of St. Joseph's Church, New York; for the new see of Milwaukie, in Wisconsin, Very Rev. J. M. Henni, Vicar-General of Cincinnati; for the new see of Chicago, Illinois, Rev. William Quarter, pastor of St. Mary's Church, New York; for the new see of Litte Rock, Arkansas, Rev. Andrew Byrne, pastor of Nativity Church, New York; for the Apostolic Vicariate, Oregon Territory, Rev. Mr. Blanchet, Indian Missionary. We know but three personally—the Very Rev. Mr. Henni, of this city, the Rev. Mr. Quarter, of New York, and Rev. Mr. Reynolds, of Louisville, and if the others are equally eminent in piety and learning, better selections could not have been made to sustain the honour of the episcopacy. These announcements are said to have been confirmed. We are pleased to find that the Bishop of Cincinnati has arrived by the Caledonia. We are disappointed in our hopes of the arrival of the Bishop of Pittsburgh. The Right Rev. Dr. Hughes administered the Sacrament of Confirmation in St. Mary's Church, on Sunday morning last, at eight o'clock Mass. About three hundred persons, males and females, were confirmed. Of this number some were converts to the Catholic faith. At half-past ten o'clock Mass, the bishop preached. His sermon was contro-

versial, and forcibly pointed out the necessity of a Divine mission on the part of those ministers who preach the word of God.—*Truth Teller*, Nov. 25.

ALBANY.—Three respectable Protestants—a gentleman and two ladies—on last evening, at vespers, in St. Mary's Church, renounced their former errors, and audibly read their profession of the holy Catholic faith, and were received by the zealous pastor of St. Mary's into the "one fold."

PROGRESS OF CATHOLICITY IN PHILADELPHIA.—Previously to the year 1733 (but 110 years ago) the few Catholics in Philadelphia held meetings for religious worship in a private dwelling, and were occasionally visited by a minister from the Catholic colony of Maryland. In 1734 the Rev. Mr. Crayton was formally commissioned by the proper authority in Maryland to settle in Philadelphia; and by him a lot was purchased near Fourth-street, and south of Walnut-street, and a small chapel erected of one story. It was dedicated to St. Joseph, and afterwards enlarged to the dimensions of forty, by forty, as the Society increased in numbers. There are now—in 1811—four chapels, and it is computed there are 15,000 members in the city and suburbs. Thus it appears, that in 1733, when the population of Philadelphia was about 12,000, the number of Catholics was less than 500,; that is, less than one to every twenty-five inhabitants. In 1811, when the population was 110,000, the number of Catholic was set down at 15,000 or one to every seven inhabitants. In 1840 the population was 250,000, and the Catholic portion of it estimated at more than 45,000, or one to every five inhabitants. So that in the last thirty years the whole population has but little more than doubled, while the Catholic portion of it has more than trebled. The increase in the number of Catholic churches has been in almost exact proportion to the increase in the Catholic population. St. Joseph's, the first Catholic church in this city, was as before stated, built in 1733. Of its dimensions I am only able to say, that it was less than forty feet square, to which size it was afterwards enlarged. In 1763, thirty years subsequently, St. Mary's was built on a lot extending from Fourth to Fifth-street, above Spruce (then out of the built-up part of the city, now in the very centre of the city, and worth probably 50,000 dollars). What was its original size I have no means of ascertaining; it was enlarged in 1810, and made 100 feet in length by 74 in width. Holy Trinity was built in 1789, twenty-six years after the building of St. Mary's; it is 100 feet by 61, and is without galleries. St. Augustine's, about 100 by 50, was built in 1800, eleven years after the building of Holy Trinity, by a Priest of the order of St. Augustine. This was followed by the enlargement of St. Mary's in 1810, and by the addition of twenty-seven feet to the length of St. Joseph's in 1824. In 1823 St. John's was built in a style of splendour and magnificence that surpassed every Church then in Philadelphia. This was followed by the rapid erection of St. Michael's, St. Francis's, the present St. Joseph's, St. Phillip's, and St. Patrick's; the two last spacious and commodious, and built on the free-seat plan. There is now building in the Northern part of the city St. Peter's, for the German congregation; and St. Paul's, in the south-western part of the city, for the numerous Irish and native Catholics of that district. The last (St. Paul's) will be roofed in, in a few days, and is larger than any Catholic or Protestant Church in this city. It is 160 feet in length and 80 in width, and will contain more than 2,500 persons. So that in another year, there will be, for a population of 45,000 eleven churches, capable of containing 25,000 persons, while in 1811 there were for a population of 15,000, four churches, with room for about 6,000. The number of priests engaged in parochial duty in 1811, was five, or one to every 3,000 souls; there are, at present, besides those engaged in the seminary, seventeen performing pastoral duties; that is, one for every 2,000 souls. In the "Picture of Philadelphia for 1811," before referred to, it is stated that there were supported at the Orphan Asylum of St. Joseph's, (incorporated in 1807) fifteen orphans, being one for every 1,000 of the Catholic population; there were supported during the year 1842, at the Asylums of St. Joseph's and St. John's, more than 160 orphans, being one for every 350 of the present Catholic population. This, taken in connection with the support of a Seminary where, are educated and maintained thirty students for the ministry, is a striking evidence of the increased zeal and liberality of the Catholics of Philadelphia. A Spiritual Retreat for the Laity of this city, or a course of religious exercises, according to the method and spirit of Saint Ignatius of Loyola, will take place at St. Joseph's Church, beginning on Sunday next the 12th instant, and ending on the following Sunday.

AFRICA.—They write from Algiers that for the future priests will be sent with the hospital steamships that bring the sick from Africa to France, that these unfortunates may have the consolations of religion on their voyage. The Bishop of Algiers himself will prescribe a religious service to be performed on board these vessels; and the mess and allowanace of the clergy so employed has been already arranged.

ACWORTH GRANGE—A BEAUTIFUL GEM.—The chapel at Acworth Grange, recently built by Lady Tempest (writes a correspondent), exceeds for beauty anything that I can describe. Greater richness, nay gorgeousness, was surely never seen in so small a compass; it is said to have cost upwards of ten thousand pounds, and does infinite credit to the noble lady by whose liberality this sweet sanctuary has been erected. Oh, for the honour of God, and the name we bear as Englishmen, may such acts of munificence as Lady Tempest's become extensively followed in this country by all those who have it in their power to "go and do likewise."—*Tablet, Dec.* 16, 1844.

DIVORCE IN NEW JERSEY.—Mary Ann F. Randolph from her husband Stelle F. Randolph. He was a Baptist preacher, but took it into his head one day, having a family of several children, to travel off with another woman. He wrote back a letter, stating that it was not his intention to return—*Irish Citizen.*—The *sang froid* with which these things are done is frightful.—*Catholic Herald*, of Philadelphia.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 14.] CALCUTTA: SATURDAY, APRIL 6, 1844. [VOL. VI.

AN EXAMINATION OF THE ARGUMENT CONTAINED IN A RECENT PAMPHLET *by the Rev C. J. Quartley, entitled, May I Separate from the Church of England?* BY THE REV. THOMAS SMITH, *Missionary of the Free Church of Scotland. Calcutta,* 1844.

When we directed our readers' attention, about six weeks ago, to a tiny publication, entitled.—*May I continue a member of the Church of England?* we were right in thinking that it would create considerable sensation among the various classes of religionists in Calcutta. That little *authorless, undated* tract, of 12 small pages, with very little literary or theological pretensions, has been already the occasion of two rather lengthy pamphlets in disproof and in support of its views respectively.

This circumstance seems to indicate, that a sore point (if every point be not sore) in the Church of England's frame work and constitution, has been touched; and we deem it next to impossible, that the pamphlet whose title is at the head of this article, can be the last on the subject controverted. The Church of England, as by law in Calcutta established, and Rev. Mr. Quartley in particular, cannot allow the matter to rest where the Advocate of the *half Kirk* has placed it.

We consider the Rev. Mr. Quartley and the Rev. Mr Smith very fit and proper representatives of their respective Churches; and as they appear to be pretty well matched in natural powers, clerical acquirements, and respectability of character, the controversy in which they are now fairly engaged, cannot fail to be interesting, however long continued.

Before we treat our readers to a specimen of Mr. Smith's views and arguments, we cannot help observing that we were surprised at the low estimation in which he holds his adversary personally. He seems to think that Mr. Quartley is a bad advocate, and that the Church of England, *"notwithstanding her black catalogue of evils,"* has reason to be dissatisfied with his defence. The truth or inaccuracy of this judgement will be best decided by a pamphlet or two more from each side. We now proceed to extract, what appears to us most interesting in *Mr. Smith's* answer to *Mr. Quartley,* and we leave the candid sincere Protestant to decide, whether the arguments of both jointly taken prove or not, that the separation from the Catholic Chuch, which took place in the 16th century, was unjustifiable in priciple, and practically calamitous in its consequences, to the best interests of religion. War, without the prospect of a speedy and lasting peace, is the greatest temporal calamity; a religious war of that description is the greatest spiritual calamity; and who is there so inexperienced, so little read, so enthusiastically short-sighted as to foretel a peace, or even a truce, between the belligerent fragments of the Protestant reformation. *among themselves.* Mr. Quartley maintained that the Church of England, though bad enough, was quite as pure and immaculate as the Church of Corinth in the time of St. Paul, but the Missionary of the Free Church of Scotland thinks that there is no resemblance whatever between the two Churches.

"We would submit," says Mr. Smith, "that the state of the Church of England is in many respects as different from that of the Church of Corinth as two states can well be. It is a Church of long standing. It has been subjected to various vicissitudes in the providence of God: and throughout, it has retained much in its constitution, that all but its most blind and bigotted, or its most interested admirers, admit to be very evil. Attempts have been constantly repeated for nearly three hundred years to purify it, but almost in vain. There is no reasonable probability that it will be in any considerable degree reformed for a very long time to come. *There is no power within the Church capable of correcting the abuses that exist in it;* and in this respect it differs entirely from the

Corinthian Church, whose members are addressed throughout by the apostle as having in their own hands the power, by an act of their own, to remedy all the evils in which they were involved. But on this highly important point we shall have more say in the sequel."

The following defence of the Catholic Church against Mr. Quartley's calumny, is worthy of notice:—

"But how, it will naturally be a ked, does Mr. Quartley justify the secession of the Church of England from Rome at the time of the Reformation? This very natural question Mr. Quartley sets himself to answer. His answer is one of the most unsatisfactory parts of his remarkably unsatisfactory work. He lays down the distinction, that, no matter how much evil of every kind there be in a Church, the mere existence of that evil can never justify separation from that Church; but that separation becomes justifiable when a Church not only teaches but *imposes* error; when it not only corrupts the faith, but *demands* the profession of a false faith. 'For a long time' (says he), 'the Church of Rome, though corrupt even to the core, refrained from exercising this unbearable tyranny: even when her doctors, her priests and her bishops taught error, the symbols of faith were sound, and a christian man might remain within her pale. But when she insisted on sinful terms of communion,—when she insisted upon lying confessions as a test of membership—when the Bible-denying declarations of the creed of Pope Pius IV. were exacted as the belief of her members and her ministers—then did she impose a yoke grievous to be borne."

"Now no one will deny that there is a difference *in degree* between the sin of *teaching* error and that of *imposing* error. But the difference of duty in regard to separating from the church that merely teaches error, and from that which imposes error, is entirely a fiction of Mr. Quartley's own mind. There is no foundation for it at all in scripture." * * * *

"Mr. Quartley professes to refer the whole matter to the word of God, and yet he introduces distinctions of his own which the bible does not acknowledge, and runs directly counter to the spirit and the letter of the divine word."

"But this same is a most unfortunate distinction for Mr. Quartley. The Creed of Pope Pius, according to our reading of Ecclesiastical history, was never imposed on the members of the Romish communion until it was so imposed by the Council of Trent; and that Council was held not *before* but *after* the Reformation in Germany, Switzerland and England. Mr. Quartley makes mention of the Council of Constance, but, so far as his argument is concerned, he might as well not have alluded to it at all. The Council of Constance did not *impose* any error. Its chief acts were the forbidding of the wine to the body of Christians in the sacrament, and the condemnation of Huss and Jerome. The former was merely abridging the privileges of the members of the Church, and therefore could not be on Mr. Quartley's principle any just cause of secession. If the condemnation of Huss and Jerome of Prague be considered as an imposition of error, it were difficult to find a time after the middle of the fourth century when error was not imposed. The Council of Constance, therefore, according to Mr. Quartley's principle, could not justify secession from the Romish communion, and nothing that occurred till the Council of Trent made separation justifiable. Now the imposition of error by the Council of Trent could not form any excuse for the separation that took place before it was held; and therefore the Reformation in Germany, Switzerland and England, is unjustifiable!"

The following extracts will show that, in Mr. Smith's opinion, there is as good and solid a reason for separating now from the Church of England as there was from that of Rome in the 16th Century.

"The evils that exist in the Church of England are a black catalogue. A few of them have been very gently, and at the same time very well, enumerated in the tract entitled "Can I continue a member of the Church of England?" Mr. Quartley's argument did not in the slightest degree require that he should palliate or apologise for these evils, Yet he does strive to cast a cloak over those evils whose existence he cannot deny." * * * *

"As a Presbyterian we can make no distinction between the exercise of patronage in the appointment of ministers, and in the appointment of Bishops. And even to an Episcopalian the principle is just the same. Mr. Quartley attempts to throw all the blame of the improper use of patronage off the Church upon the patrons themselves. But, to take the lowest possible view of the matter, is not the Church at least a partaker of the sins of these men? Yea has she not grievously sinned in alienating her own inherent rights as a Church of Christ, to parties who possess merely a secular wordly qualification? In the opinion of almost all Christians without her own pale, and in that of a large number of the members of her own communion, she has. Nor have the checks that she has apparently kept in her own hand, been practically of the slightest avail. Is there any instance since the Reformation of a Dean and Chapter refusing to nominate the man whom the king or queen, that is to say the minister of the day, has 'given the leave to elect?' We believe not. Mr. Quartley intimates that the consequence of such a course of procedure would be a *præmunire*. We are not enough of a lawyer to know the true and proper meaning of this term, but at all events it is a civil penalty. Or is there any instance of an archbishop refusing to consecrate the man presented by the mock-election of the Dean and Chapter? We believe none." * * *

"Before parting with Mr. Quartley from this branch of his and our subject, we must repeat that all these abuses the Church as a church does sanction;—that she has consented to the alienation of all power in herself to remove them. No power in the Church can remove patronage from the Church of England. It has become part and parcel of the constitution both of the Church and of the State; and there is no human probability that the burden will ever be removed, until an entire and complete change be effected

in the relation that subsists between the Church and the State. But such a change the members of the Church of England, as long as they continue such, are precluded from seeking after. Patronage is part of the Royal prerogative, impeachment of which is declared by the second Canon to subject a man *ipso facto* to excommunication. Did the Apostle Paul separate from Barnabas on account of a single instance of patronage? And are men to be asked whether they *may* separate from a Church which by its unalterable law makes it as punishable an offence to speak against patronage, as to deny the truth of the Bible, or to blaspheme against the Holy Ghost?"

O ye Church of England-men, hear ye that? *Your Church, by its unalterable law, makes it as punishable an offence to speak against patronage, as to deny the truth of the Bible or to blaspheme against the Holy Ghost.* This is what Mr. Smith, a Protestant Presbyterian clergyman, offers to prove against the Church of England, and what can so well deserve the attention of every Protestant in Calcutta? If the Church of England believes at all in the inspiration of the Bible, or in the Divinity of the Holy Ghost, this cannot pass without notice. Poor, unhappy children of the reformation, erring and plunging into error, tossed to and fro by every wind of doctrine, for ever learning and never coming to knowledge of the truth, *come back to the one fold of the one Shepherd,* and you shall find peace to your souls. Mr. Smith's judgement on the Book of Common Prayer in our next.

LIBERALITY

We have great pleasure in giving publicity to a correspondence between our much esteemed Archbishop, and two enlightened and highly respectable Zemindars, Moonshees Fuzulall Kurim and Buzlul Ruheem, the sons of the late Moonshee Ameer of Sealdah, in the suburbs of Calcutta. Prompted by that spirit of well-directed charity which is peculiar to benevolent hearts and enlightened minds, these Native Gentlemen, although differing from us in faith, have, with a disinterested magnanimity of disposition, responded to the call of our Pastor, and in the most liberal manner allowed to the orphans, under the care of His Grace, the free use of an upper-roomed house in the neighbourhood of the College of St. John. From what we have learnt, this is only the first developement of the regard with which these gentlemen view the charitable Institutions under the care of His Grace. The beginning, we are led to believe, of a series of benevolent acts which the wealth of these opulent Zemindars places within the reach of their means, and which their liberal education and enlightenment inclines them to perform. The charity displayed by these Gentlemen of the Moslem faith is truly that of the good Samaritan, whose example is held up for our imitation by the Blessed Saviour. Here are two strangers to our faith, who ask not after the religion of him who requires relief. They see the orphan lying by the side of the road, and they pour upon his wound the balm of consolation, whilst many who bear the name of Christian, hear the cries of the orphan ring in their ears, and pass him without even lifting up their Pharisaical eyes from the sacred and mysterious volume which they pretend to study and to expound to the people of Israel. Whilst the good Samaritan or the stranger opens his purse strings to feed the orphan, many of those who belong to the tribe of Levy use their knowledge of the sacred volume to sow discord and dissensions among the children of Abraham, by misrepresenting our doctrines and practices. We trust the good example set by the respectable Native gentlemen, whose charitable act we have noticed, will not be lost on our Catholic as well as separated brethren.

To Moonshees Fuzulall Kurim and Buzlul Ruheem.

Dear Sirs.—I find that you have a small upper-roomed house at Intally, situated at the south of the premises of St. Joseph's Orphanage. This institution has been established for the support and education of orphan children, both male and female. Voluntary contributions from the public are the only means by which the poor children protected in this institution, are supported and educated. It is in consideration of these circumstances that a pious and benevolent individual has presented the premises on which the institution now stands.

But the number of children required to be lodged with comfort and decency in those premises requires more accommodation than the existing buildings afford. I am, therefore, compelled to solicit from you the use of the upper-roomed house I have mentioned. The house is at present totally out of repair and partly in a dilapidated state, so that if it be not immediately put in order it will be altogether ruined. If you will, in consideration of the charitable object for which I require it, allow me the use of this house, free of rent, I shall get it repaired and made habitable; whilst at the same time I shall jointly with the widows and orphans, who will be benefited by your charity, pray to Almighty

God for your happiness and welfare in this, as well as the world to come.

I am, Dear Sirs,
Your most obdt. Servt.
(Sd.) P. J. CAREW,
Archbishop, V. A. B.

Calcutta, 27th March, 1844.

To His Grace, The Most Rev. Dr. Carew, Archbishop, Vicar Apostolic of Bengal.

MY LORD,—We have the honor to acknowledge the receipt of your Grace's letter of the 27th instant, requesting the use of an upper-roomed house situated near St. Joseph's Orphanage for the use of the widows and orphan children committed to your care. The bestowal of charity, especially on poor helpless orphans, is, according to every religion, an act of the most exalted virtue, acceptable in the sight of God, and the care and solicitude which your Grace bestows on orphans, shall not go without due reward from the Almighty Father of the fatherless. Impressed with this conviction we feel great pleasure in having an opportunity afforded to us of aiding in the charitable work which engages the thoughts of your Grace, and delighted should we have been, if it lay in our power to assist the orphans to the full extent of our desires, but there are circumstances, that need not be mentioned here, which hinder us at present from allowing to your Grace the full use of the house you mention, beyond the period of one year: your Grace is welcome to occupy the house immediately and to make in it such repairs as you may think fit, for the preservation of the building and the comforts of those whom you may place in it.

Accept of our sincere thanks for your good wishes and the prayers of the orphans, which are always calculated to secure the blessings of Heaven.

We are, My Lord
Your obdt. Servts.
(Sd.) FUZULALL KURIM.
BUZLUL RUHEEM.

Sealdah,
March, 1844.

THE BENGALI CATHOLIC MANUAL.

It will be in the recollection of many of our readers that some time ago Mr. Crow undertook the translation into Bengali of Dr. Plunket's Catechism, and that afterwards it was found necessary to enlarge the work by making several additions which were considered necessary for the instruction and use of the Native Catholics of this Vicariate. This delayed the completion of the work for some time longer, but it has at length been published, and we have received our copies.

The work is now entitled "The Bengali Catholic Manual, containing an abridgment of the Christian Doctrines, and a selection of instructions, devotions &c. adapted to the use of the Natives of Bengal, compiled and translated from approved Catholic works."

The translation was made under the superintendence of the late Very Rev. Mr. Moré, the Rector of St. Francis Xavier's College, and was examined by the Rev. Mr. Goiran. It bears the Approbation of His Grace, the Most Rev. Dr. Carew, Archbishop, Vicar Apostolic of Bengal, to whom it is Dedicated. In the Preface, which is given both in English and Bengali, the objects of the work are briefly set forth, and the difficulties which were experienced in its preparation are explained. The Translator himself candidly admits that the work is susceptible of great improvements, and that therefore only a small number of copies has been printed for this its first edition. It is intended after some time to print a larger and improved edition both in the Bengali and the Roman characters. We much approve of this modest diffidence in the translator. In a language like the Bengali, the literature of which has as yet been a stranger to the influence of Christian doctrines and Gospel morality, that degree of perfection, which is desirable in chatechetical works on Christian Theology, cannot be attained without much labour and repeated exertions. The principal fault of those who have before now attempted similar undertakings appears to have been an undue degree of confidence in their talents and in the means they possessed of doing justice to a work of this kind. They do not appear to have been fully aware of the difficulties and dangers that beset their path, and therefore too hastily got through a task which, from its very nature, required a far greater degree of familiarity with the Bengali language, and much more patient industry than they appear to have bestowed on the work they undertook to perform in.

Besides the translation of Dr. Plunket's Catechism, the compilation before us contains the substance of an admirable little pamphlet called the Christian Mentor, which was published here some time since. In it the leading arguments for the existence of God, the necessity of a revealed religion, the evidences of Christianity, and the rule of Faith, by which Catholics are guided in the choice of their religion, are laid down in a concise yet clear manner. To these are added the morning, evening and other devotions used among Catholics, as well as instructions for assisting at the Holy Sacrifice of the Mass, for Confession and Communion,

&c. &c. The compilation is as complete as it can be desired for the class of people for whom it is intended; and we trust it will soon receive all those improvements of which its compiler thinks it to be susceptible.

We shall conclude this notice by strongly recommending the printing of the second edition in Bengali as well as the Roman character, each of these portions has its peculiar usefulness and advantages. If the Bengali character be most useful for the Native converts and those foreigners who have learnt to read and write in that character, the Roman character will be found equally useful for that numerous portion of the Catholic community of Calcutta and other parts of Bengal, who from mere habit can understand and speak the Bengali language, without being able to read and write in its vernacular character. A work like the one before us would be of the greatest use in the hands of most Masters and Mistresses of families who have native domestics under their charge or are otherwise brought in communication with them. If they could but read this little work, they would all have it in their power to teach the principles of the pure Religion of our blessed Saviour to the heathens by whom we are surrounded. Therefore, next to the translation of such a work in the Bengali Language, its being printed in the Roman characters is the only means by which the accomplishment of so great a desideratum can be secured.

We have been requested to state for the information of those who contributed towards the printing &c. of the Bengali Catholic Manual, that when the binding of the remaining copies has been completed, a Statement of receipts and disbursements will be published.

SINGAPORE CHURCH.

We beg to remind our town readers that to-morrow, Easter Sunday, there will be a collection on behalf of the erection of the new church at Singapore, in all the Catholic Churches at Calcutta.

THE MISERERE.

To the Editor of the Catholic Herald.

Sir,—The following description of the *Miserere*, as sung at St. Peter's, from the pen of a Protestant Lady, is likely to be new to some of your Readers: "After a deep and most impressive pause of silence, the solemn Miserere commenced; and never by mortal ear was heard a strain of such powerful, such heart-moving pathos. The accordant tones of a hundred human voices, and one which seemed more than human, ascended together to heaven for mercy to mankind, for pardon to a guilty and sinning world. It had nothing in it of this earth, nothing that breathed the ordinary feelings of our nature. It seemed as if every sense and power had been concentered into that plaintive expression of lamentation, of deep suffering, and supplication, which possessed the soul. It was the strain that disemboded spirits might have used who had just passed the boundaries of death, and sought release from the mysterious weight of woe and the trembling of mortal agony that they had suffered in the passage of the grave. It was the music of another state of being. It lasted till the shadows of evening fell deeper, and the red dusky glare, as it issued stronger from the concealed recess whence the singing proceeded, shed a partial, but strong light upon the figures near it. It ceased; a priest with a light moved across the Chapel, and carried a book to the officiating Cardinal, who read a few words in an awful and impressive tone. Then again the light disappeared, and the last, the most entrancing harmony arose, in a strain that might have moved heaven itself, a deeper, more pathetic sound of lamentation, than mortal voices ever breathed. Its effect upon the minds of those who heard it, was almost too all-powerful to be borne, and never, never can be forgotten. One gentleman fainted, and was carried out; and many of the ladies near me were in agitation even more distressing, which they vainly struggled to suppress. It was the music of Allegri; but the composition, however fine, is nothing without the voices who perform it here. It is only the singers of the Papal Chapel who can execute the Miserere. It has been tried by the best singers in Germany, and totally failed of effect. There is never any accompaniment, though at times the solemn swell of the softened organ seemed to blend with the voices. This music is more wonderful, and its effect more powerful, than any thing I could have conceived."

A Reader.

BENGAL CATHOLIC ORPHANAGE.

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Selections,

THE LATE MR. WELD.

We cannot suffer the lamented death of Mr. W. Weld, late of St. Xavier's College, to pass without a few words of observation upon the serious loss which the cause of rational instruction has sustained by this sad event. Mr. Weld was a scion of one of the most ancient Catholic families of the north of England, which numbers among its members one of the College of Cardinals. He had been but a short time in the country, but his labours as a teacher had been attended with much success, his method of communicating knowledge, particularly in his own peculiar department of mathematics, being that of simplifying its means of attainment. It is a process which no teacher could succeed in, who had not studied the art of teaching, which is, we have often observed, an art by itself; for it is much more simple to lay a book before a scholar, and make him teach himself, than lecture on the subject matter of the book, and show the mode of explaining the mysteries of the science it deals with out of itself. Of this important art Mr. Weld was completely master, and thus brought the mass of his sound and extensive knowledge to bear with infinite effect upon the course of his teaching. He was enthusiastic, energetic, and of great ability; his style of conversation in secular society was as pleasing as were his manners: his attainments in his own chief branch of study might, had it been so willed, have classed his name hereafter with those of a Jacquier, or a Boscovich.

St. Xavier's College has been most unfortunate in the loss of this able teacher, following so immediately after that of Dr. Irvine, who had not the occasion of displaying his great practical knowledge of mechanical science, ere he was attacked by the illness which proved fatal. We trust for the cause of education's sake that the Society may depute men as able, to fill the place of those that are gone.—*Calcutta Star, April* 1.

THE ADVOCATE'S CHRISTIANITY.

The *Calcutta Christian Advocate* gives insertion to a letter which only could appear in a religious journal, and then it must be conducted by men who elect themselves as the only true and faithful among men. The writer is alarmed at a report "that it is in the contemplation of Government to apply to Parliament to grant a sum of money to be employed in the payment of Roman Catholic Priests in India." He trusts for the *honor* of Protestant England it may prove unfounded. This writer will be infinitely more distressed to hear that the propriety of paying all Catholic Priests in Ireland is to be submitted to Parliament. We do not expect it will be very long, if the Union is to be preserved, before this is acceded to, and we shall be indeed happy when, instead of a pittance, Priests will be liberally paid wherever we have subjects who need them. As long as Church and State are one, it is disgraceful that it should be otherwise; whether they should be severed is a question into which we need not now enter. The writer indulges in the usual slang about the Roman Catholic Church, and the impossibility of its existing without persecution or desiring to persecute, and of the arrogance of the Romish Priesthood, as if our own Establishment were not a thing of worldliness, rank, titles and grasping wealth, and a persecutor of pockets, since it makes people pay, though their consciences may compel them to dissent from its ordinances, doctrines and practice. He asks,—"How can Clergymen or Missionaries go about their work, when the moment they mention Popery (as they must occasionally, if *faithful)* they will be met with the astounding reply, 'why do you preach or speak against Popery, which your own Christian Government is *paying?*' This is like a certain class of men who look upon religion as a trade—the paying, which this gentleman puts into italics, is ever uppermost in their mind it is the first thing that occurs to them, and the dread of a rival is shocking to their prejudices in favour of self. To a man strong in the simple doctrines of Christianity, the ready answer to the above astounding question would be—"There are those who hug the delusion of a false faith from which we hope to convert them as we trust to rescue you from heathenism, but to deny them spiritual assistance till they will take it from our hands, and to force them to take it before they are converted, or to go without any, would be a violation of the injunction of that God we preach, who tells us to be a merciful and charitable and to do unto others as we would be done by." He might add—"they are not only our fellow-creatures, but our fellow subjects, obeying the same Government, paying the same Government, and fighting for the same Government. Would it be just then that we should deny them Ministers of their religion, or is it just to say we approve because we pay, that we encourage priestcraft because we do not persecute it?" The speaker might say this and a good deal more, and he might keep in the back ground how nearly in fact we approach persecution of those who differ from us; until lately how thoroughly we reached it. This *Calcutta Christian Advocate* is alarmed because if the Irish Priesthood are paid by the English Government such a step would have the immediate effect of causing a fresh influx of priests into this country. "Of course it would" he exclaims, "and *Papists know it well.*" Here again is the confession, a thousand times made, of a distrust in the Protestant Faith which it were better never to make. This cry against Roman Catholic Priests—what is it but an alarm that they are to teach something that will be more readily listened to than the doctrines and the exhortations of our Protestant Clergy! Cannot we meet them in a fair field—a heathen country—with all the advantages that belong to an establishment pushing a State religion, and betray no fear? Do we not proclaim that truth is great and must prevail? We shout it very lustily, and then change our note to one of alarm and warning, that if the Roman Catholic be allowed a Minister to marry, wed, comfort or bury him, he will convert the heathen to Romanism, preach Protestants never so stoutly. Not a syllable is ever written to meet the question,—if a Protestant Church and State will have Roman Catholic subjects, and take their money, their labour and their blood, should they not leave them their religion, until they can win them to a better? No to pay a shilling to a priest is to aggrandize the Papal Hierarchy, to aggrandize her funds, to

aggrandize her power. In these very words this writer, whose letter we are considering, argues against the Roman Catholic soldier in India being allowed by the Government he is fighting for, the consolation of that religion in which he has been born and bred,

We know not that we should have noticed this subject but that we wrote lately upon it from a very different text. It is with deep regret we see in any publication, much less in one affecting a religious character, the style of article and correspondence that so frequently discredit the *Christian Advocate*. There is no charity for any man who differs in opinion from its conductors and their friends—there is no truth but in their dogmas, no justice but in their judgments—they will take nothing from a man from whom they dissent but his money. Give, give, give is their constant cry—to their Churches, their Chapels, their Societies their Schools, their Periodicals; and people do give, give liberally—but give elsewhere, and it is mis-directed generosity at least; to give the means of religious worship, if it be not their religion, is a crime.—*Ibid. 2d April.*

HOLY SATURDAY.

When the mind is once buried in the depths of the great week, when the soul has once given way to the inspirations which the ceremonies and the offices of the time call forth, we feel truly overwhelmed with so much grandeur. The psalms which we have read, the hymns which we have heard chaunted, the lamentations of Isaias and Jeremiah, which we have heard have kindled strong emotions and high thoughts in our minds. We have lived, so to speak, with the prophets and kings of Israel; we have been raised with them high above the things of the earth, and we feel pained to return to the vulgar words of life. But *Holy Saturday* still makes us dwell in these high regions: few days in the Christian year so abound with symbols as this. On this day the church honours the mysterious repose which Jesus Christ observed in the tomb, and, at the same time, recals the descent into hell of the Conquerer of Death, when he went to withdraw from the darkness of Limbo the souls of the patriarchs and the just who had awaited and foretold the Messiah. The burial of our Lord, says the historian of the festivals of the church, is a mystery which the church seems to have wished to celebrate only by her silence, for the office relative to His burial terminates with None. Moreover, as the vigil of Easter surpasses all other vigils in dignity, and abounds more in practices and observances, its offices have been advanced to the preceding day. In the early ages of the church, this vigil continued among all ranks of the faithful till Sunday morning, the greatest part of them remaining fasting from the previous Friday, or the collation of Thursday. They were carefully warned not to conclude this celebrated vigil till the crowing of the cock. Sacrifice was then offered, the faithful communicated, and the fast of Lent ceased. Thus, the faithful remained in the church from sunrise to sunrise. This custom has been discontinued among the Latins since the offices of the vigil of Easter day have commenced with Tierce on Saturday; but it still prevails among the Greeks.

The feast of *Holy Saturday* is now left to the individual devotion of the faithful: it is no longer observed as a holiday. Holy Saturday is too near the greatest of Christian festivals to be celebrated with great pomp, so that if you enter one of our churches on that day, notwithstanding the poetry and imagery of the ceremonies, you will not find it so crowded as on the preceding days. What formerly attracted great crowds on the office of *Holy Saturday* was the baptism of the catechumens. Towards mid-day they were brought to the church, they were catechised for the last time, and they had to show that they were sufficiently instructed to be admitted into the communion of the faithful. They recited aloud the apostles' creed and the Lord's prayer; then the bishop passed along their rank, making the sign of the cross on each one's forehead, and then, laying his hands upon them, he exorcised them. In this ceremony he imitated what our Saviour had done; he touched their ears and their eyes with spittle, saying, *Epheta*, that is, *be ye opened*. Then the eyes which had been closed to divine light, and the ears which had been shut against the words of salvation, *saw and heard*; and those who had desired it with earnestness, and who had lived with purity, were admitted to our sacred mysteries. And to show to all the world that these new Christians were ready to fight for the faith which they had embraced, and that they had become soldiers of Christ, on their breasts and between their naked shoulders the bishop spread the oil of unction, the oil which makes strong in battle. After the benediction of the fonts, baptism by immersion took place; the young boys were presented by the godfathers, the girls by the godmothers: the priest received them from their hands, and with the chastity of the sanctuary knew how to remove all inconveniences. Those who were strong underwent the triple immersion, those who were weak and feeble a single immersion, with all due regard to purity. On leaving the laver of regeneration, all those who had been baptized were presented to the minister of the altar, who annointed them with the holy chrism, making with his thumb the sign of the cross on the crown of the head. Then the new Christians were clothed in long white robes, without spot or stain, emblems of innocence and virginity. Thus clad, and pure as angels, these young men and women were brought to the bishop, who said over them the prayer of confirmation, invoking on these children of the church the seven gifts of the Holy Ghost! Purified by baptism, strengthened by confirmation, the neophytes came singing the litanies of the saints—the saints whose brethren they had become, to assist at mass, during which they all communicated. These ceremonies of *baptism and confirmation* were observed ever since the eighth century on *Holy Saturday*, and they contributed more than anything else to the religious pomp of this day. Now-a-days that we have no young catechumens with their white robes and bandages of linen; now that baptism is not administered by immersion, and that our churches have none of those great fonts in which those being baptized were thrice plunged, the office of the vigil of Easter has been greatly simplified: still it retains the *blessing of the fonts*, and of *new fire*, and the paschal candle: all of

which recal a high antiquity. *The new fire is blessed* after None: then the officiating priest, robed in a purple cope, and accompanied by the deacon and subdeacon, walks down the church and, near the porch, blesses fire which has not been used for any profane purpose, the fire which has to burn in the lamp before the saint of saints. "O God, who by thy Son, the corner stone, hast bestowed on the faithful the fire of thy brightness, sanctify this new fire produced from a flint for our use; and grant that, during this paschal festival, we may be so inflamed with heavenly desires that with pure minds we may come to the solemnity of eternal splendour, through the same Christ our Lord." "Creator of all light, bless this! O God, who wast the light of Israel! O God, who wast a pillar of fire in the desert! O God, bless this new fire!" Then an acolyte puts some of the fire in the censer, and the priest sprinkles it with holy water, saying: *Asperges me Domine, hyssopo, et mundabor; lavabis me et super nivem dealbabor.* Then the deacon, putting on a white dalmatic, takes a rod with three branches, forming a triangle; then, having lighted one of the candles, he walks towards the altar singing; *Lumen Christi.* He then asks the blessing of the priest that he may be worthy to announce the pasch. Then follows the benediction of the paschal candle. The paschal candle dates from the sixth century. It was originally used to give light on the vigil of Easter, the most solemn of all vigils. The faithful placed a high column of wax in the centre of the church, and from it the light spread around. It was looked on as a symbol of Jesus Christ standing in the middle of his church to enlighten and to guide it. The prayers said at this benediction are full of poetic enthusiasm: "Let now the heavenly troops of angels rejoice; let the divine mysteries be joyfully celebrated, and let a sacred trumpet proclaim the victory of so great a king. Let the earth also be filled with joy, being illuminated with such resplendent rays; and let it be sensible that the darkness, which overspread the whole world, is chased away by the splendour of our Eternal King. Let our mother the church be also glad, finding herself adorned with the rays of so great a light; and let this temple resound with the joyful acclamations of the people!" The deacon then fixes five grains of blessed incense in the candle. In the early ages of the church, the paschal candle was used only on the vigil of Easter. At present it remains in the sanctuary before the altar till ascension day. As it is a symbol of Jesus Christ, it is not withdrawn from the church until our Lord went up to heaven. In some countries, when the year commenced at Easter, the cycles, the principle epochs, the great anniversaries of religious events, were written on the paschal candle. When the deacon, with one of the three candles on the rod, lights the paschal candle and the lamps of the church, he says: "We beseech thee, therefore, O Lord, that this candle, consecrated to the honour of thy name, may continue burning to dissipate the darkness of this night, and being accepted as a sweet smelling savour, may be united with the celestial lights. Let the morning star find it burning!"

After this ceremony, the clergy, clothed in purple, read the prophecies. What a continuity of magnificent pictures in these inspired pages! There is God seated in his power, and, before all time, fructifying chaos that he might make the world therefrom; the earth with its trees, its rivers, and its mountains; the sea with its depths and its abyss; the firmament with its stars, moon, and sun, and light created by a word! There is the patriarch Noah, saved from the deluge, and the great waves which rise, and the ark which swims upon them, and the crew which was lost, and the dove which returned bearing an olive branch! There is God demanding from Abraham a sacrifice which He would not have asked of a mother; there is the angel staying the arm of the father of Isaac; there is Isaac saved! There is the God of armies, the eternal Jehovah, looking down himself from the height of the fiery cloud, and spreading terror and death among the Egyptians, and swallowing up in the waves horsemen and horses, chariots, king, and an entire army! There is God telling Israel that if the wicked forsake his way, and the unjust man his thoughts, and return to the Lord, He will have mercy on him, for the thoughts of God are not as the thoughts of men, nor the ways of heaven like the ways of earth: for as the heavens are exalted above the earth, so are the thoughts of God above the thoughts of men. And as the rain and the snow come down from heaven, return no more thither, but soak the earth and fertilize it, so the word of God, which has gone forth from His mouth, shall prosper and bring forth fruit. Afar off the Prophet Baruch cries out, "How happeneth it, O Israel, that thou art in the enemies' land? How is it that thou art grown old in a strange country, thou art defiled with the dead; thou art counted with them that go down into hell? I know it well: it is because thou hast forsaken the fountain of wisdom. For if thou hadst walked in the glory of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding, that thou mayest know also where is length of days and life, where is the light of the eyes and peace. Where are the princes of the nations, and they that rule over the beasts that are upon the earth! that take their pastime with the birds of the air, that hoard up silver and gold? They are cut off and are gone down to hell, and others are risen up in their place! O Israel! how great is the house of God, and how vast is the place of his possession! It is great and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. Who hath gone up into heaven and hath taken wisdom, and brought her down from the clouds? Who hath passed over the sea, and found her and brought her preferable to chosen gold?" After Baruch there is Ezekiel! Ezekiel, who had his great vision of the dead. Listen! "In those days, the hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones. Now they were very many upon the face of the plain, and they were exceeding dry. And He said to me, 'Son of man dost thou think these bones shall live?' 'O Lord God thou knowest.' Prophe

cy concerning those bones and say to them: ye dry bones hear the word of the Lord. Thus saith the Lord God to these bones! Behold I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord.' And I prophesied as he had commanded me, and as I prophesied there was a noise, and behold a commotion, and the bones came together, each one to its joint. And I saw, and beheld the sinews and the flesh came upon them: and the skin was stretched out over them, but there was no spirit in them. The Lord said to me, 'Prophecy, O son of man, and say to the spirit, thus saith the Lord God; come, spirit, from the four winds, and blow upon those slain, and let them live again.' And I prophesied as he had commanded me, and the spirit came into them, and they lived: and they stood upon their feet an exceeding great army. And he said to me: 'Son of man, all these bones are the house of Israel; they say, our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them, thus saith the Lord God; behold I will open your graves, and will bring you out of your sepulchres, O my people, and will bring you into the land of Israel. And you shall know that I am the Lord when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people: and shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land.' After this vision another prophet succeeds Ezekiel: he sees the earth deprived of men, and women lamenting their widowhood. But soon the bud of the Lord shall grow from the midst of the ruins, and shall be in magnificence and glory, and the children of Israel that have escaped the misfortunes of their nation shall be filled with joy. Every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, and their names shall be written by the angel in the book of life. Jonas comes in his turn; the Lord has commanded him to denounce woe, woe to Ninive: now Ninive was a great city, of three day's journey, and Jonas began to enter into the city one day's journey, crying aloud in the streets and squares, before palaces and temples: "Yet forty days and Ninive shall be destroyed." And the men of Ninive heard the words of the prophet, and believed in God: and they proclaimed a fast, and put on sackcloth, from the greatest to the least. And the king, having learned what was passing in the city, rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying, "Let neither men nor beasts, oxen nor sheep taste anything: let them not feed nor drink water." And all Ninive having fasted, wept and prayed, God had regard of their penance and repentance, and it was saved! God had mercy on his people. The words of Moses come after those of Jonas. After Moses had written the words of the law in a volume, he commanded the Levites, who carried the ark of the covenant, saying, "Take this book and put it in the side of the ark of the covanent of the Lord our God, that it may be there for a testimony against thee; for I know thy obstinacy, and thy most stiff neck. While I am yet living in the midst of you, you have always been rebellious against the Lord; how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and I will call heaven and earth to witness against them that transgress. My soul becomes sorrowful when I reflect that after my death you will quickly turn aside from the way that I have commanded you. Israel! Israel! thy iniquity will kindle the anger of God." We are no longer in Nineve, no longer in the camp of Moses; we are carried in spirit to Babylon thy proud, to Babylon the fallen of nations. Attend: "In those days king Nebuchadonosor made a statue of gold of 60 cubits high and 6 cubits broad, and he set it up in the plains of Dura, of the province of Babylon. Then Nebuchadonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers and governors, and all the chief men of the provinces, the people from town and country, rich and poor, high and low, to come to the dedication of the statue which king Nebuchadonosor had set up. And when all this multitude was assembled in the plains of Dura, the heralds cried with a strong voice: To you it is commanded, O nations, tribes and languages, that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, and of the sackbut, and of the psaltery, and of the symphony, and of all kinds of music, ye shall fall down and adore the golden statue which Nebuchadonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue which king Nebuchadonosor had set up. And presently, at that very time, some Chaldeans came and said to the king,—O king, live for ever: thou, O king, hast made a decree that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue: and that if any man shall not fall down and adore, he shall be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province of Babylon, *Sidrach*, *Misach*, and *Abdenago*: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nebuchadonosor, in fury and in wrath, commanded that Sidrac, Misach, and Abdenago should be brought; and, when they were before him, Nebuchadonosor the king spoke to them, and said, is it true that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore, if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kinds of music, prostrate yourselves, and adore the statue

which I have made: but if you do not adore, you shall be cast, the same hour, into the furnace of burning fire; and who is the God that shall deliver you out of my hand? Sidrach, Misach, and Abdenago answered, and said to the king,—We have no occasion to answer thee concerning this matter: for behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nebuchadonosor filled with fury: and the countenance of his face was changed, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated; and he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire. And as the king had ordered, these three children of Israel were bound, and were cast into the furnace of burning fire, which was heated exceedingly, with their coats, and their caps, and their shoes, and their festive garments. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But the three Israelites who had been thrown bound into the furnace, walked in the midst of the flame, praising God, and blessing the Lord."

Certes, what a succession of pictures. full of poetry! It has given me pleasure to go over them, for many Catholics who enter our churches on *Holy Saturday* have no conception of the sublimity of the office on that day. If this office be read with attention, it must appear that the church, at the time of celebrating the great fast of the resurrection, has desired to show, by the deeds of the past, the power of God, who is so soon to break the stone of the tomb and triumph over death. Better to secure adoration to Jesus Christ she goes over the history of Jehovah, and puts the prodigies of the ancient law by the side of the mercies and the hopes of the new law. After this long list of prophecies, intermingled with prayers, the celebrant proceeds to the blessing of the font: again the prayers are beautiful and affected. "O God, whose spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the origin of virtue. Look, O Lord, on the face of these waters, and sanctify them!" Here the priest, touching the water with his hand makes over it the sign of the cross, and adds: "May this holy and innocent creature be free from all the assaults of the enemy, and purified by the destruction of all his malice: may it be a living fountain, a regenerating water, a purifying stream; that all those that are to be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of a perfect purification. Therefore I bless thee, O creature of water, by the living God, by the true God, by the holy by that God who in the beginning separated by his word from the dry land, whose spirit moved over thee." Here the celebrant divides the water with his hands, and throws some of it towards the four quarters of the world, saying: "Who made thee flow from the fountain of paradise, and commanded thee to water the whole earth with thy four rivers. Who, changing thy bitterness in the desert into sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ, his only Son, who in Canaa of Galilee changed thee into wine by a wonderful miracle of his power. Who walked upon thee dry foot, and was baptised in thee by John in the Jordan. Who made thee flow out of his side together with his blood, and commanded his disciples, that such as believed should be baptized in thee." Here breathing upon the water the celebrant says: "Do thou with thy mouth bless these clear waters, that, besides their natural virtue of cleansing the body, they may also be effectual for the purifying of the soul." Here the priest sinks the paschal candle in the water at three different times, saying each time: "May the virtue of the Holy Ghost descend into all the water of this font, and make the whole substance of this water fruitful, and capable of regenerating!" The priest then thrice drops wax into the water from the paschal candle in the form of a cross, saying: "May this font be sanctified and made fruitful in the name of the Father, and of the Son, and of the Holy Ghost!" The priest, then pouring some oil of catechumens into the water three times, says: "May this mixture of the oil of unction and of the water of baptism be made in the name of the Father, and of the Son, and of the Holy Ghost!" Then, pouring holy chrism into the water, he says: "May this mixture of the chrism of sanctification, and of the oil of unction, and of the water of baptism, be made in the name of the Father, and of the Son, and of the Holy Ghost!" And the faithful answer, *Amen*. Perchance this word is lightly pronounced by many, but if those who say it were to reflect, they would find it serious on this occasion; for the water which has just been sanctified in their presence, and at the blessing of which they have assisted by their prayers, this water will be poured on the heads of their children, when they come into the world; when they themselves shall be lying on their death bed, and the death rattle of their agony shall cause tears and lamentations around them, some pious hand will sprinkle some of this same water over their already stiffend limbs. There is nothing useless, nothing which does not awaken reflection in the ceremonies of Catholicity; the water which is found at the doors of our churches in basins of marble, or stone, or large shells, is destined for the cradle and the tomb, the living and the dead! When the font has been blessed, the litany of the saints is sung at the altar; the church invites all the saints of heaven to the great festival on the earth. From the moment that the host was carried to the sepulchre chapel on Holy Thursday, all the towers, all the belfries, all the steeples of the churches have been silent; no ringing has been heard in the cities, but when the priest has entoned the *Gloria in excelsis*, volleys of cannon are fired from every parish and accompany the *Alleluia*, which already announce the feast of the

following day. This is the true end of the forty days mourning; for the gospel has announced the resurrection. Formerly those who had been newly baptized communicated after the priest and the clergy, they were followed by all the people. The history of the feasts of the church adds, "Infants at the breasts, who were baptized on the vigil of Easter, did not receive the body of Jesus Christ under the appearance of bread, since they had not as yet began to eat. They were content to communicate them with the precious blood which was carried to them in the chalice, with a spoon to introduce it into the mouth; they afterwards made them, as well as the others baptized, take a little ordinary wine, which usage prevailed in the fourth century." In this custom of communicating little children is found a lively remembrance of the tenderness which our Saviour showed for children: the apostles, the disciples, those living at the same time as our Lord, having seen him, during his passage on earth, allow little children to come unto him; he having taken them on his knees and blessed them, have been anxious after his death, to continue this predilection for the innocent creatures whom the Son of Mary had loved, and whom baptism had rendered as pure as angels. An infant baptized, who has not as yet been able to sin, is an angel on heart: his innocence is worth more than very many of our virtues —*Orthodox Journal.*

EASTER DAY.

This is the day which the Lord has made, the great day of the Christians, the day of *deliverance!* There is in the air, above cities, and above the country, as it were, one great canticle, one sounding hymn of joy. From the dawn of the day the bells have joyously announced the festival. The earth, too, wrapt for forty days in penance, mourning, awakens with joy; and every one goes forth from his home, arrayed in his most costly dress. On this day our largest churches are too small, for the most indifferent on this holy day think themselves bound to go to the solemnity. It is true religion has exhibited all her pomp: the altars have re-assumed their splendour, their flowers, their reliquaries, their candlesticks of gold; the saints are no longer veiled, nor are the adoring angels concealed. The clouds of incense rise in the sanctuary, the priests are again arrayed in velvet and red brocade; the mitre adorns the brow of the bishop, and the crozier glitters in his hand; lights burn on each side of the tabernacle, above which rise the radiant eucharist; the deacons and subdeacons, the canons and acolytes, carry lighted torches, and sing as they move through the serried ranks of the crowd in procession round the church: "An angel of the Lord descended from heaven, and coming rolled back the stone and sat upon it; then, speaking to the women, he said: Fear not, for I know that you seek Jesus: he is risen: come and see the place where the Lord was laid. Alleluia! Allelulia! And, entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and he, seeing them afraid, said to them: Be not affrighted, for I know whom you seek; he is risen. Jesus Christ being now risen from among the dead, dieth now no more. Death shall no more have dominion over him. He died for our sins, but now he lives for God! He died once for our sins, and he is now risen for our justification. Was it not necessary that Christ should suffer what he has suffered, and thus should enter into his glory? The Lord is gone forth glorious from the tomb. For the love of us he was fastened to the cross, and behold he is risen. Alleluia! Alleluia." In this manner is the great news of the resurrection announced to the people by the priests as they descend from the sanctuary and pass through the middle of the faithful in the great nave and in the aisles and apsis. This word Allelulia, which means *praise be to God*, has become a Christian word, which is well understood by a Christian crowd, and it is repeated by them with a sort of holy delirium, and it is really something enrapturing to hear the old vaulted roofs of our cathedrals re-echoing with the cry with which the Hebrews once made the depths of the sea resound when the Almighty opened a passage to them through the suspended waters. Now, as then, it is the cry of deliverance. The death and the resurrection of Christ open to us a passage to another promised land,—to heaven, to which Christ has ascended. "After the Sabbath, which followed the day of our Lord's death, Maria Magdalen, Maria, the mother of James, Salome, mother of the sons of Zebedee, who, in their return from Calvary, had brought perfumes to embalm the body of Jesus, set out from Jerusalem on the following day at an early hour, and arrived at his sepulchre before the sunrise. They carried with them the perfumes which they had prepared. But, as they approached the tomb, they said one to another, Who shall roll away the stone of the sepulchre, which has been sealed? Whilst they were yet speaking, there was a great earthquake, and at the same moment an angel of the Lord descended from heaven and rolled away the stone from the sepulchre. The countenance of the angel was brighter than lightning, and his robe was whiter than snow. The soldiers who had been stationed to guard the sepulchre saw the angel, and became as men dead, so great was their fright. The women, seeing the stone rolled away, entered the sepulchre, but they found not the body of the Lord. Great was their surprise; and Mary Magdalen began to run towards Jerusalem to inform Peter and John and the other apostles of what had happened. Peter and John immediately went forth from the city, and bended their way in great haste to the sepulchre. Both ran: but John, running faster, arrived first, and, leaning down into the tomb, perceived the winding-sheet on the ground.... but he waited for Peter that the might enter with him. When they entered, they saw the winding-sheet in which the body had been wrapped, and the handkerchief which had covered the face of our Saviour. Both imagined, as the women had previously, that the body had been taken away, for they did not as yet know what the scripture teaches: that he must rise again from among the dead. Seized with astonishment, they returned to Jerusalem to tell the other apostles what they had seen. But the women remained at the door of the mouument. Maria Magdalen, melting

into tears, wept bitterly as she looked into the empty sepulchre; suddenly in its shade she beheld two angels clothed in white, sitting in the place where the body of Jesus had been placed, one at the head and the other at the feet. And the angels said to Maria Magdalen: Woman, why weepest thou? She answered: They have taken away the body of my Lord, and I know not whither they have carried it. As she said these words at that instant she beheld Jesus standing near her: and he asked her, saying: Woman, why weepest thou? And as the sepulchre was in a garden, Maria Magdalen at first thought that he who spoke to her was the gardener; and she said: If it be you who have taken away the body of my Lord, tell me where you have laid him, and I will carry him away. No sooner did Jesus say *Maria!* than she know him, and, stretching out her arms towards him, cried out *Rabboni!* that is to say, *My Master.* Do not touch me, our Lord replied. I have not yet ascended to my Father. Go, tell the disciples that you have seen me: tell them that I am going to ascend to my Father who is your Father, to my God who is your God. Magdalen went to tell the disciples, who were in affliction, that she had seen the Lord, and told them what he had said; but they were so dispirited that they did not believe, although she affirmed that he was living, and that her own eyes had seen him. The other holy women, seized with affright, stood trembling by the sepulchre. The two angels said to them: "Be not affrighted; you seek Jesus of Nazareth, who was crucified: why do you seek among the dead him who liveth? He is not here, for he is risen, as he foretold. Remember the words which he spoke whilst yet in Galilee: "*It is necessary for the Son of Man to be delivered into the hands of sinners, to be crucified, and to rise again on the third day: come and see.*" The holy women remembered the words of Jesus, and, going forth from the sepulchre, agitated with joy and fear, they hastened to bear the great tidings which they had just heard to the apostles and disciples. As they walked hastily along, praising God from the depths of their hearts, Jesus met them on the road and blessed them. There appeared in him such goodness and mildness that they dared approach him and kiss his feet. And our Lord spoke to them, and said: "Fear not, but go and tell my brethren to go into Galilee; they shall see me there." When they came to the room in which the apostles were assembled, they recounted to them what they had seen and heard; but their account, like that of Magdalen, was treated as a dream. Now some of the soldiers who had been placed to guard the sepulchre went into the city and told the chief priests what had taken place. At the news of these prodigies the princes of the priests assembled with the men of Pilate and Herod to take advice what was necessary to be done, and it was resolved by the enemies of Jesus to give a large sum of money to the soldiers, to induce them to tell the people that the disciples of the Nazarean had stolen away their master during the night. The soldiers, having received the money, did as they were ordered; but, in spite of their lying, the truth was known: our Lord appeared to St. Peter and to the disciples of Emaus, and Thomas himself was convinced.

Such is the history of the great feast of the Resurrection. There is in this narration, made by eyewitnesses, an irresistible tone of truth. A man wretched enough not to wish to *believe* must yet be constrained to *admire* the plan and simple details of this great history. On the day of the resurrection of Jesus Christ the church has fixed her most imposing solemnity: she calls it *the day of the Lord, the feast of feasts, the day of deliverance.* St. Gregory Nazianzen says that the feast of Easter is as much above the other feasts of our Lord as these feasts are above those of the saints. Pope St. Leo said that among all the days which were honoured by religious worship in the Christian religion that of Easter was the most excellent and the most august: he looked upon it as the main point of all the discipline of the great Christian republic, on which hung the ceremony of divine worship and the sacraments of the church, because the resurrection of our Lord is the foundation of our religion and of our hopes. And, in truth, had we loved the Son of Mary in the manger, had we adored him with the magi of the east, had we listened to him in the temple with the doctors, followed him in Judea with the disciples, and admired him in all his miracles, all this would have been of no avail had he not risen on the third day. The stone of the sepulchre, which was broken open, cries out more loudly than all to proclaim the divinity of the crucified of Cavalry. *This passage from the grave to life* has given to the feast of the Resurrection the name of *pasch*, which, as every body knows, means *passage.* The *pasch of the Hebrews* was in memory of the *passage* from slavery to liberty; the *pasch of Christians* is in memory of the *passage* from death to life—the *passage* from the darkness of the sepulchre to the glories of heaven—the *passage* from the servitude of sin to the liberty of children of God. When the Hebrews had passed the sea in the midst of the divided and immoveable waters, when they found themselves on the opposite bank, separated, delivered from their enemies, they felt a great joy, and, in a holy enthusiasm, they sang to the Lord hymns of deliverance. The Christians, on the day of the pasch, likewise sing similar hymns.

Ye dear bought Christians! come and sing
The paschal praises of your King;
That spotless Lamb, who more than due
Paid for his sheep, and those sheep you.

The guiltless Son has wrought your peace,
And made his Father's anger cease.
Life has, with death, the battle fought,
And each to strange extremes was brought.
Life died, but soon reviv'd again,
When lo! by Life o'en Death was slain!

Say, happy Magdalen! O say,
What object saw you on the way?
I saw the tomb of my dear Lord:
I saw himself, and him ador'd.
I saw the napkin and the sheet
That bound his head and wrapt his feet.
I heard the angels witness bear
That Christ was risen, "He is not here.
Go, tell his brethr'n they shall see
Theirs and thy Hope in Galilee."
We, Lord, with faithful hearts and cheerful voice
On this thy glorious rising day rejoice.
O thou! whose conqu'ring power o'ercame th grave,
By thy victorious grace us sinners save.
Amen, Alleluia.

All the office of this great solemnity breathes gladness and enthusiasm; but there is nothing extraordinary in the ceremonies. High mass and vespers resemble those of other great feasts, except the addition of the paschal candle within the sanctuary: in the evening it is carried round the church, and I can assure you that, to those who understand this symbol, to those who understand what is meant by this candle, the broad flame of which shines above the heads of all the crowd, it presents a subject of deep thought and reflection. It is the light of faith which has civilized the world—that light of which the paschal candle is but a shadow. What efforts has not hell made to extinguish this flame, which came from heaven. When you are in the church you behold the paschal candle leave the altar, advance into the sanctuary, descend the steps; then, on turning into the side aisles, its sacred light suddenly disappears behind a row of pillars, but it soon re-appears through an arch; then again it disappears behind other pillars, and at some distance is again seen, and at last you see it return resplendent to the altar. This is a faithful image of the changes which the torch of Catholic faith has experienced: at times it has shone with great splendour; at times its light has been concealed, but never extinguished: and at the end of time it will ascend pure and sparkling to heaven, like the paschal candle returns to the side of the altar. During this procession of the paschal light the priests sing:—

When Israel went out of Egypt, the house of Jacob from a barbarous people:

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled: Jordan was turned back.

The mountains skipped like rams; and the hills like the lambs of the flock.

What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back. ?

Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock ?

At the presence of the Lord the earth was moved, at the presence of the God of Jacob.

Who turned the rocks into pools of waters and the stony hills into fountains of water.

Not to us, O Lord, not to us: but to thy name give glory.

For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths, and they shall not speak: they have eyes, and they shall not see.

They have ears, and they shall not hear: they have nostrils, and they shall not smell.

They have hands, and they shall not feel: they have feet, and they shall not walk: neither shall they cry out through their throat.

Let them that make them become like unto them: and all such as trust in them.

The house of Israel hath hoped in the Lord: he is their helper and protector.

The house of Aaron hath hoped in the Lord: he is their helper and their protector.

They that fear the Lord, hath hoped in the Lord: he is their helper and protector.

The Lord hath been mindful of us: and hath blessed us.

He hath blessed the house of Isarel, he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add blessings upon you: upon you, and upon your children.

Blessed be you of the Lord, who made heaven and earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord, from this time, now, and for ever.

Glory be to the Father, &c.

Ant. Alleluia, alleluia, alleluia.

Such songs of gladness and triumph are well suited to the solemnity of Easter, and we have seen men of talent and feeling transported with enthusiasm on hearing the Catholic thousands singing, under the vaults of one of our old churches, the canticle of the delivered Israelites. After this poetry of the psalms, the church, on Easter-day, has her hymn "*O Filii et Filiæ!*" For this metrical history of the resurrection our fathers composed an air which our children know and which our grand-children will sing. Oh! I know no heart so cold which will not throb better when all the faithful, answering the clear and sonorous voice of the choristers, repeat the burden of the song, *Alleluia! Alleluia!* The echo of our cathedrals, of our village churches, and of our hamlet chapels, repeat well this air which they have known so long. For a solemnity like that of Easter our fathers were not content with a single day: the Monday and Tuesday which follow the Sunday of the resurrection were for a long time festivals of obligation. At present these days are no longer kept as solemn holidays; but the people still sanctify them. Eastertide is full of religious rejoicings. As the feast of the resurrection comes with the return of fine weather, this is the time when the artisans and workmen of towns stand in need of fresh air out of their narrow streets and stone inclosures: nature which has been, during winter, as it were dead under her winding sheet of snow, appears also to revive at this time of the year: it is also the beginning of the festivals outside the city. The people go to sing the hymn *O Filii et Filiæ* in the country churches, and to dine at the village. This is the season when the father and mother of a family clothe their children anew; the season when magistrates, men of business, and scholars have short vacations. The days which border on Easter have been found too sacred for labour. Christmas has had its joys under the grey and rainy clouds of December by the fireside: Easter has its rejoicings when the trees begin to bud forth, when cowslips open their flowers, and when the heavens expand their blue. When we pass in review all the holy joys which Catholicity spreads around life, we cannot but complain of cold and sceptical men who do not observe festivals as holidays: I write not for them: they to whom I dedicate my book do not

disdain the pure joys which come from on high; on the contrary, they seek them. They wish not the cold shades of death; they believe in the *resurrection*. Not only in the *resurrection of Jesus Christ*, but in the *resurrection of society*. Yes, we boldly predict society will not remain as it is; it will be in vain to wish to make it remain in the sombre regions of death: it will be in vain to place guards to prevent it going forth from the tomb: it will roll away the stone, it will break the seals, it will come out resplendent, and will unfurl to the breeze of heaven the standard of the cross. For it is by this sign that it will have conquered. Let us, *men of good will*, who firmly believe that this great *day of resurrection* will dawn on the world, endeavour to hasten its coming. The Sinner, you see by myself, may labour to bring back this glorious day: only holy hands can labour in the reconstruction of the temple.

Let us go then through the country, and when we see scepticism increase, when men shall be found willing to believe only what they can explain, when pride shall rise up against all mystery, when the spirituality of the soul is with difficulty acknowledged, because it cannot, like the body, be dissected; when we see men take proud airs, and pull their hats over their eyes when they see a cross borne by a priest pass by, when a profane statue is stupidly raised over the ashes of the dead instead of the sign of Christianity and the resurrection; when we see such things, let us cry out, *ancient faith of our fathers, sacred belief, come forth from among the dead, arise! arise!* When the followers of egotism boldly profess their withering doctrines, when they shrug their soulders on hearing related a trait of devotedness, when they sneer at duties and sacrifices, when the baseness of the *morality* of *interests*, like the waves of an ocean of stinking water, shall roll, and swell, and rise, and threaten to overwhelm society, then, loudly invoking the *morality of duty*, let us cry out with all our might, *noble doctrine of denying ourself, great devotedness, generous sacrifices, come forth, come forth from among the dead, arise! arise!* Alas! they would like to make a new country, despoiled of traditions, and barren of monuments; if our fathers have had renown, it must be forgotten; if they have had glorious tombs, we must leave only the ashes; whatever dates from a Christian age must be as if it never had been. Such is the wish of the impious; but we will never submit to such a stupid wish. We will regret in our country places the old abbeys with their high belfries, their vaults, their arches, their cloisters, and their pinnacled roofs; the strong castles with their numerous towers, their deep ditches, their drawbridges, their theatening portcullis, and when we behold a black and sacrilegious band lay their vandal hands on these ornaments of Catholic France, when we walk on the white dust of all these monuments, we will cry out, *saints, hermits, pious pilgrims, valiant cavaliers, followers of arms, bards, trouveres, troubadours, come forth from the dead, arise, arise!* Every true Christian must labour at the *resurrection* of what was holy and what has been destroyed. Alas! we know that it is not by calling aloud to kings, pontiffs, hermits, *arise, arise!* that we shall make them rise from their beds of marble and clay: we know well, that the voice of man cannot cry loud enough to wake the dead; but what we can, and ought to do, is to make honoured the doctrines and principles of religion, of honour, of freedom, of loyalty: let us restore to the *present* what there was of good in the *past*, and thus secure the good of the *future*. And when we have once put our hand to the work, let us not be disheartened. And when we shall meet with obstacles, let us remember,—we who wish to obey what the God of our fathers has enjoined, we who wish society to be like the houses of the children of Israel, marked with the blood of the paschal lamb, that God in his anger may no more decimate it: let us remember that the Hebrews at the pasch were standing, with shoes on their feet, and with their loins girt, and with staves in their hands; let us imitate them, let us be in readiness to begin our march, let us remember that we are travellers, that the softness and pleasures of repose are not made for him who wishes to reach the goal which has been marked out for him: and if on our journey we find many wild lettices, that is to say, many bitter things, let us not murmur, let us not be cast down: God has not said that the travellers on this earth shall not be fed but with milk and honey.—*Orthodox Journal.*

MISCELLANEA.

NORTHERN AND WESTERN DISTRICTS OF ENGLAND.—CARDINAL SPADA.—In the congregation of Cardinals, held at the Propaganda on the 27th of November, the Rev. William Riddell was appointed coadjutor Bishop to the Right Rev. Dr. Mostyn. The right rev. prelate completed his theological studies in this college. He was for some time secretary to the late Cardinal Weld, and has for some years distinguished himself as a zealous and efficient missionary at Newcastle-on-Tyne. The appointment has been confirmed by his Holiness. The sacred congregation held its sitting for the month of December on the 18th, in which the Very Rev. Dr. Baggs was unanimously elected Vicar-Apostolic of the western district of England, which appointment was on the following day most graciously confirmed by his Holiness. The right rev. prelate is the third rector of this college who has been elevated to the episcopal dignity. Cardinal Spada is dead. He died most exemplarily, and left a great portion of his vast property to pious uses. He was a prince in his own family right.—*Tablet, Jan. 6.*

ALGIERS.—THE TRAPPISTS.—We read in a letter from Algiers: "I have already spoken to you of the establishment of the Trappists; you can imagine nothing more admirable. Three religious have undertaken the truly Christian work of adopting three hundred young Arab orphans, rendered such by the war, and who were wandering in destitution and misery about the mountains; they support and instruct them, and will make them agriculturists, in order that when they grow up they may be settled in the surrounding villages. Are you not moved at the mere recital of this noble enterprise of charity?"—*Univers.*

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"One body and one spirit—one Lord, one faith, one baptism."

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AN EXAMINATION OF THE ARGUMENT CONTAINED IN A RECENT PAMPHLET *by the Rev. C. J. Quartley, entitled, May I Separate from the Church of England?* BY THE REV. THOMAS SMITH, *Missionary of the Free Church of Scotland. Calcutta*, 1844.

We do not well know what to think of Mr. Smith's judgment on the Book of Common Prayer, and we are therefore disposed to submit it, in his own words, without much preface. We have no hesitation, however, in saying, that Mr Smith admirably exposes the inconsistency of the Church of England, (no very difficult task to be sure), and perhaps this is the only point in which he has succeeded well. If the Free Church of Scotland were obliged to stand on the defensive, instead of the Church of England, we strongly suspect that *Mr. Quartley* would be no less successful than Mr. Smith in the discovery of doctrinal inconsistencies and unscriptural practices; and we see no reason why it should seem to be a maxim, that the *Kirk of Scotland, free or enslaved,* must be the pure and scriptural Church, if the Church of England be proved corrupt and unscriptural. Might not both be equally corrupt and equally unscriptural; and, though they are diametrically opposed to each other, may not one of them be *Scylla* and the other *Charybdis?* May it not happen thus, that though the passage from one to the other is short, it is only the track that runs exactly between them, without inclining to either, is safe? So we think, and we hope that Mr. Smith will prove, for the satisfaction of the seceding member of the Church of England, whose pamphlet he defends, that the *free Kirk* is not only free from the trammels of State-patronage, but free from religious error But it is now time to hear Mr Smith's judgment on the book of Common Prayer.

The Church of England's inconsistency in denying the right of private judgment—the fundamental principle of the reformation.

"We come now to the part of Mr. Quartley's pamphlet in which he treats his opponent's objections to 'some portions of the authorized formularies of the Church;' and to this part of the subject we approach with fear and trembling. We know not how we can speak of Mr. Quartley's reasonings upon this subject, without expressing feelings which we should wish never to be obliged to entertain, or called to express, regarding a minister of the gospel of Christ.

"The first point that Mr. Quartley undertakes to defend, is that part of the 20th article, which states, that the Church has power to decree rites and ceremonies, so long as they are not opposed to scripture. Now this would appear if taken alone to be very proper. But when we know from other sources the full meaning of the term 'decree,'—and when we know that the parties who decree the ceremonies reserve to themselves the sole power, in this respect, of judging as to what is, or what is not, opposed to scripture,—we shall see that what at first sight appears harmless is in reality an evil of fearful magnitude. The fourth canon at once shows what is the interpretation to be given to the term 'decree,' and substantiates what we have just stated with respect to the rule of judgment as to what is or is not accordant with scripture. 'Whoever shall hereafter affirm that the form of God's worship in the Church of England, established by law, and contained in the Book of Common Prayer and administration of sacraments, is a corrupt, superstitious, or unlawful worship of God, or *containeth any thing* in it that is repugnant to the scriptures; let him be excommunicated *ipso facto*, &c.' The article then permits the Church to decree any thing that is not opposed to scripture, and the canon at once shews that what is decreed is made a term of communion, and takes away all power of judging as to whether what is decreed be in accordance with scripture or no. This is no imaginary grievance. It is one which has driven from the communion of the Church of England hundreds and thousands of the best men that ever were in it; and it is one that bears and presses upon the consciences of multitudes who are still within its pale."

The Church of England defends superstition by the penalty of excommunication, and thus not only teaches but imposes error.

"The sign of the cross in baptism is one of the rites decreed by the Church. No scripture can possibly be pleaded in its favor. It *seems*, to say the least of it, to be superstitious, and we believe scarcely any one will have the hardihood to deny that it was originally introduced with a superstitious view, and with a superstitious signification. Hardly any one will deny either, that it is very frequently turned to a superstitious account. But merely *saying* that it is superstitious, subjects a man *ipso facto* to excommunication, as much as would the commission of the most grievous sin. On Mr. Quartley's principle, then, and on the admission of all that he has said as to the distinction between the teaching of error and the imposition of error, let us ask whether this very thing, little as it may seem, do not constitute a sufficient ground of separation. To declare that *that* which is confessedly the invention of superstition, and for a superstitious end, is superstitious, subjects a man *ipso facto* to excommunication. If this be not imposing of error, let Mr. Quartley tell us what would amount to that sin."

Mr. Quartley's defence of tradition.

"The passage which Mr. Quartley quotes from the second epistle to the Thessalonians, was written before the canon of Scripture was complete, and when probably many portions of the Scriptrue that were written, had not reached the Thessalonian Church. *Now* the Scripture itself contains all that is needful, in order to render the 'man of God perfect, thoroughly furnished unto all good works.'"

Mr. Smith's answer to Mr. Quartley on this point, every one must see, is a *miserable* failure. If it be true, that the entire canon of scripture is necessary as a rule of faith, does it not follow evidently, that the Bible alone was not always and from the beginning the rule of faith at all? And if it be true, that the second epistle to the Thessalonians, from which Mr. Quartley quotes in defence of tradition, was written before the canon of scripture was complete, is it not equally true, that the second epistle to Timothy, from which Mr. Smith quotes in support of the sufficiency of Scripture alone, was written before the New Testament was completed? And what is more fatal still to Mr. Smith's Protestant rule of faith, the Scriptures, which St. Paul declares can instruct unto salvation, are the Old Testament alone; the only Scriptures which *Timothy* could have known from his infancy. Mr. Smith's argument, therefore, completely saps the foundation of the Protestant rule of faith, but the defence of error must ever involve inconsistency, no matter who defends it. But let us hear Mr. Smith in continuation.

The Church of England will be visited by the plagues mentioned in the Book of Revelation.

"A plain man finds in his prayer-book this heading. 'The order how the rest of Holy Scripture (besides the psalter) is to be read.' Under that heading he reads thus, 'The Old Testament is appointed for the first lessons at morning and evening prayer; so as the most part thereof will be read every year once, as in the calendar is appointed.' Well, to the calendar he turns in order to receive the morning or evening portion provided for him by the church, and from the 27th of September to the 24th of November, he finds that *what the church calls the Old Testament is the apocrypha.* What parent is there who, if his son ask for bread, will give him a stone; or if he ask a fish will give him a scorpion? The Church of England does so to her simple and confiding sons. This is an error, a grievous error; if it be not the sin that is the subject of the curse in the last chapter of Revelation, the sin of adding to the things written in the word of God—we are unable to conceive how this sin could be committed;—and this error is not only *taught*, but *imposed.*"

Mr. Quartley is suspected of blasphemy,—Mr. Smith's challenge.

"We pause before we proceed to remark upon Mr. Quartley's vindication of the Ordination-service, and consider whether there be any other explanation of which it is capable than that which at first view appears to be its meaning. But we cannot find any sense in the passage but this, that because certain words were right and proper as said by Jesus Christ, the Eternal Son of the Eternal Father, therefore they are right and proper when spoken by any Bishop whatsoever of the Church of England. We trust and hope this may not be Mr. Quartley's meaning, and *therefore* we refrain from bringing against the passage the charge of blasphemy. We therefore leave this main point of the argument, as being, according to the only interpretation that we can put upon it, too monstrous to bear any remark; and merely allude to some of the misstatements that occur in the carrying out of the argument. It is *not*, as Mr. Quartley states, 'a historical fact that Apostolical succession exists in the Church of England.' We challenge him to prove that it does."

Baptism in the Church of England.

"We are far from denying, that there is an analogy between circumcision and baptism; but the fact, that children suffered from their parents' neglect of an ordinance which it was fully in their power to observe, can never be any justification of parents or sponsors in making a vow on behalf of their children, which it is, and ever must be, absolutely impossible for them to fulfil. This also is error imposed. No parent can enjoy the privileges of a member of the Church of England, unless he will consent to the vowing of a vow which cannot in any case be fulfilled."

Mr Smith's mysterious doctrine of Infant Baptism, and useless adult Baptism.

"We do not deny that regeneration may be effected simultaneously with baptism. When the parties to be baptized are infants, we ought al-

ways to pray most earnestly that it may be effected in them, if it has not been effected before. But if the candidates for baptism are adults, we know no authority that we have from scripture for baptizing them at all, without having good grounds of hope that they have been already regenerated."

If this be the doctrine of the *free Kirk* of Scotland, certainly Church of England Protestants can never want a motive to shun it, nor an argument to pierce it. Our Saviour puts *water* first in the order of regeneration, but Mr. Smith would not give the *water* at all, except he had good grounds to hope that the work of regeneration was already completed. "Amen, amen, I say unto you (said Christ) unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God," (St. John 3. 5.) but no, says Mr. Smith, the water may be dispensed with, and the regenerated souls of infants and adults may, notwithstanding, enter the kingdom of God. *Which side shall we take?*

CHRISTIANS ARE AS MUCH BOUND TO LEAVE THE CHURCH OF ENGLAND AS THE REFORMERS WERE BOUND TO LEAVE THE ROMISH COMMUNION.

"The assertion which the Church of England requires of her ministers to make respecting every child that is baptized, is, in a large proportion of instances, a falsehood, as the subsequent lives of the individuals shew, according to the only scriptural criterion. But if it were only ministers that are involved in the falsehood, the call for separation upon the members of the Church would not be so urgent. The fact is that this falsehood is not only *taught* but *imposed*. Every candidate for confirmation must repeat the same assertion with respect to himself. By Mr. Quartley's rule then we are entitled to hold that Christians are as much bound to leave the Church of England, as the Reformers were bound to leave the Romish communion."

Fast-days and Holy-days of the Church of England.

"Mr. Quartley rests the defence of Fast-days, Holy-days, &c. on the assertion that their observance is not compulsory. We freely admit that he might naturally be supposed to know the truth on this point better then we; but, at the hazard of appearing presumptuous, we would ask him if the following Canon do not make their observance compulsory, 'All manner of persons within the Church of England, shall from henceforth celebrate and keep the Lord's day, commonly called Sunday, *and other holydays*, according to God's holy will and pleasure, *and the orders of the Church of England prescribed in that behalf*.'—Canon 13."

The Supreme head of the Church of England may be an Infidel or an Atheist.

"That there ought to be a connexion between Church and State we are as willing to maintain as Mr. Quartley himself;—but the particular kind of connexion which subsists between the Church of England and the State, we think worse than no connexion at all. In fact, on this point our Churchmanship is much higher than Mr. Quartley's. The Church of England has all along seemed to represent it as a favor conferred on her by the Sovereign, that he condescends to be her head. We would have her take this ground, that it is the greatest honor of the Sovereign to be a Member of the Church of Christ, and that he is bound to employ all his constitutional power, authority and influence, in her service, and for her protection and extension. The Church ought to claim all these services gratuitously and without a single compromise of her own independent authority, which she has received directly from her glorious Head and King; instead of this she has purchased certain privileges by the sacrifice of her independence, and by unwarrantable submission to temporal authority and power. This submission has been a grievous hindrance to her all along. At the time of the Reformation it kept her so near to Rome, that her sons now find that a few short steps can take them back. It has bound the burden of patronage on her shoulders so closely that it cannot be thrown off. It has destroyed discipline in the Church, and placed the most solemn services of our holy faith under the control of a man who may be an infidel or an atheist."

We have omitted several passages of Mr. Smith's pamphlet, which we previously marked for insertion, but we trust that enough has been given to show, that in Protestantism there is neither consistency nor certainty, and that while the adversaries of our holy Church dispute about what they do not understand, they jointly prove the necessity of returning to her bosom for peace and instruction.

CHINA.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—I send you an extract of a long letter which I have received from the Right Rev. Dr. E. J. C. Desfleches, Coadjutor of Sut-chuen (China.) Perhaps it may prove interesting to your readers.

I send it in the original French, as I have neither the leisure, nor even the ability, to make a good translation of it.

Receive the expression of my esteem for your constant and generous labours in favour of religion, and believe me, Dear Sir,

Yours very sincerely,

Agra, F. FRANCIS, A. M.
26th March, 1844.

China, Province of Sut-Chuen, September, 1843.

MY DEAR FRIEND,—I received only this year, by the arrival of our courier, your short but most agreeable letter from Kurnaul, dated

14th November, 1841. What a great pity that the many preceding letters from you should not have yet reached me. In fact this is the only one I have received from you since my departure from France.

I have so much to tell you, that in truth I do not know how to commence. You know that, after having remained one year in the Foreign Missionaries' Seminary, I was destined for China, and went to Bordeaux for that purpose; this was in 1838. At the end of the year I was at Macao waiting for a favorable opportunity to penetrate into the interior of this vast empire. The difference between the Chinese and the English immediately followed, and there was every reason to fear from the threat expressed, that the Mandarin and Envoy, Imperial Lin, would burn down Macao. We were in consequence sent to perform a quarantine at Manilla, where I remained until November, 1839, occupied with the instructions of two young Corecans. On my return to Macao, I determined anew upon penetrating into the interior of China accompanied by three lay-brothers. The blessing of the Almighty attended our journey: on our way I was often subjected to close examination and search, but was never found out, and in the beginning of February, 1840, we arrived at Sut-Chien safe and in health. The study of the Chinese language was any thing but agreeable to me, it caused much vexation and disgust. The language is very insipid; and yet by the ensuing September I was able to commence with my visits to the Christians. Here, each has his district, more or less extensive. The one I visited, during the three years, consists of twenty six stations, sufficiently distant from each other, comprising together a space of about twenty miles. It is nevertheless one of the smallest districts and yet the most important in regard to the number of Christian Inhabitants. The adults alone are about nineteen hundred, most of whom are faithful in their duties, that is to say, with the exception of about thirty or forty. In fact we will find some questionable characters in every community, and I dare say there are a few such among your flock. The most fatiguing part of our ministry is the visit to the sick; the Chinese entertain a great veneration for the Extreme-Unction, they come from a distance of ten, twenty and sometimes even of thirty miles, for a priest to administer the Sacrament. When there is an Epidemic raging, we find our exertions insufficient for all. In my first year here I administered Extreme-Unction to one hundred and thirteen. At first my visits were on foot, but eventually I was obliged to engage a palanquin. In consequence of the weak state of my health, I shall go to another district, where requisitions for confession and visits to the sick are less. During the hot season we pitch our tents in the most central situation of the grounds inhabited by Christians, whence we do not stir out but for the purpose of visiting the sick. The Christians are obliged to observe great secrecy in their attendance at Mass and to instructions, to elude the suspicion of the pagans. We make use of the largest house procurable for these our Christian purposes, and furnish and ornament it in the best manner possible, especially in the celebration of the feast days. I am writing this in our vacation time, that is to say, the time when our visits to the different districts are suspended, but it is coming to its close, when each one will resume his journey. We have no regular Church in any of the stations, but on our visits we establish ourselves in one of the houses belonging to the Christians, and there administer to the wants, both temporal and spiritual, of our flock. It has been my habit to hear ten confessions a-day, besides the urgent ones requiring our immediate attention, this engages my time up to the hour for dinner. In the evening, I look into and regulate the affairs on hand, fix upon the lessons and instructions to be given the next morning, read, recite my breviary, &c. You must have seen in the Annals, that no liberty is allowed us, the Edict which proscribes the Christian religion is always brought forward as a bulletin of the law to justify the persecutions we are subjected to by the Mandarins, and yet we have less to complain of than our brethren in Tonquin and Cochin China. The persecutors are not at our heels and do not follow our track, only we must be careful not to rouse the slumbering cat. The war between the English and the Chinese has been very profitable to religion. I say profitable, because it has been the means of throwing open to us the gates of many a place inaccessible before. If the English were to establish themselves permanently at the different ports ceded to them for the purpose of commerce, we might, under their auspices, extend our labours with greater security.

Your Vicariate Apostolic of Agra is really immense. How many Missionaries are there to clear away such extensive uncultivated tracts?—and Thibet, with all its provinces, is it not also under the jurisdiction of Monseigneur Borghi?—that is the intrenched fort of Satan—it is there all eagerly assemble to adore the great Ho Fou. The account of the importance of this place, which appeared in one of the numbers of the Annals, must have been read with astonishment, and the Missionaries of Set-Chuen were about going to

preach in the Boutan province of Thibet—that is to say, a country subject to its jurisdiction. This was once a place where naturalists and others were sent for the improvement of science and for discoveries, but now nothing of the kind is thought of. This fine country is reserved for you, and you will not meet with much difficulty to enter it. Do our Chinese go to your quarter of the globe for commercial purposes? and how do you find them? You can influence proselytism among them with much more facility than among the Indians. We send books annually to our brethren at Idam for the Chinese Christians who muster strong there. What population, dear friend, in this kingdom! it is incalculable. In this our province of Set-Chuen alone there are at least thirty to forty millions of souls; judge from this, of other provinces. God! if we were allowed a little liberty, how many souls would we be the means of saving from perdition! You are aware how very weak-minded the Asiatics are, the least fear of persecution is enough to deter them; were it not for this, we would, with the grace of God, have annually added many thousands to the number of our catechumens We have lately been much consoled by the conversion of a small number of adults, who will be able to secure the baptism of the infant pagans—infants who being below the age of reason are *in articulo mortis*. We send to all parts, persons who, practising as physicians and vendors of medicines, have more facility in introducing themselves to the people without exciting any suspicion. Last year there were 20,068 baptized. Here is a bulletin of the last administration, 679 stations:—37,539 annual confessions; not confessed and not visited 2,573; adults baptized 389;—Boys' Schools 39;—Girls' Schools 93.—There are nine French priests and more than twenty Chinese, but amongst the latter there are some too old to venture on a mission.

Give me a detail of every thing that concerns you *currante calamo*. It appears that our former school-fellows have preferred the Ocean and the society of Mary. How rejoiced am I at their success. May their Patroness Mary our good mother enable them to open the eyes of the poor savages. What a vast number of Islands in the Ocean! they require ships full of missionaries to be sent to them, and thus are we dispersed all over the globe, far, far away from our country and our homes, to pass our days in the midst of a barbarous people; but the same heaven protects us all, may the same heaven also one day unite us all! *O quando lucescet trues qui neseit occasum di es, o quando sancta se debit qæ nescit hortem patria.* And we, dear friend, must fight the fight of our Lord. I beg you will offer my very humble respects to Monseigneur Borghi.

I must tell you that it is the desire absolutely to make me a Bishop. I had intended to keep this from you in order that there be no restraint in your communication with me, a circumstance that would really give me much pain:—but on reflection I think we should always be plain and candid with a friend, and besides you were sure to hear of it by some other opportunities sooner or later. It is as well, therefore, that you should have the information from me. I am named Bishop of Sinite and Coadjutor of Set-Chuen, from the commencement of June last, but, in consequence of my age, I will not be consecrated before 1844, on the third Sunday after Easter. The fire of persecution, which had done some damage in the province of Fou Koung, contiguous to ours, seems now subsided. Here they have left us quiet. There are various orders to search every where for certain persons, but our Mandarins do not attend to them. The arrest of our brother Mr. Taillandier on his way to Set-Chuen would have been fatal to us, had not the circumstances consequent upon the war sufficiently engaged the attention of the Mandarins, so as to preclude their looking into the affairs of religion. The Jesuits who have arrived in China are labouring in the province of Nankin, where they had before a most flourishing mission. The Lazarites, a sufficiently large number, occupy the missions of the Portuguese and of others, amongst whom are a great many of our school-fellows.

Adieu, Adieu, dear friend, assist me to attain Heaven.

Always your devoted friend,

E. J. C. DESFLECHES,

Bishop elect of Sinite.

PROPAGATION OF FAITH.

A letter of the Rev. Mr. Beurel written at Singapore, on the 26th March last, to the Rev. N. Missionary Apostolic in the Bengal Vicariate, gives the following very interesting news:

"Two of our brethren of Bangkok, the Rev. Mr. Grandjean and the Rev. Mr. Vachal, have happily reached the Capital of Laos, on the 18th January last. It is called Xiong-Ma-i. They have been well received by the Laosian King and Princes, who have built at the Government expense a house for them. No Catholic or Protestant Missionaries have yet penetrated thither."

ORIGINAL POETRY.

Præbe, fili mi, cor tuum mihi.
MY SON, GIVE ME THY HEART.
Proverbs 23. c. 26. v.

How sweet, my good Lord, and how lovely thou art!
Dost thou do me the favour to ask my poor heart?
'Tis worthless and stained, but tis' all I can give,
'Twill be safe in thy keeping and pure if I live.
I gave it to many, but 'twas thine all the while,
It wept for thy loss, it is cheered by thy smile;—
Like a stray child it mourned its father in thee,
'Twas mine, but I lost it—'tis thine, take it from me.

G.

BENGAL CATHOLIC ORPHANAGE.

John Gorman, Cuttack, ...	10
X. Y. Z.	10
E. O'Brien, ...	25

THROUGH MR. N. O'BRIEN.

J. J. McCann, Senior, ...	25
J. Crouch, ...	2
G. Pehmoller, ...	4
J. A. W.	4
Michael Fitzgerald, ...	5
P. A. Cavorc, ...	2
A Friend, ...	1
A. M. Vardon, ...	2
F. L. B.	5
Mrs. Ducasse, ...	25

SUMNER TESTIMONIAL

Serjeant R. Gwyder, H. M.'s 10th Regt. ..	2

FESTIVALS.

Monday, April 15,—S. Edmund King M. d. (E. S. 20th November.)
Tuesday, 16,—S. Francis of Paula C. d. (2d instant.)
Wednesday, 17,—S. Richard B. C. d. (E. S. 3d instant) com. S.
Thursday, 18,—S. Nidonius B. C. d. (4th inst.)
Friday, 19,—S. Vincent Ferrerius C. d. (5th instant.)
Saturday, 20,—S. Celestine P. C. d. (I. S. 6th instant.)
Sunday, 21,—S. II. Pot Pasch S. Anselm B. C. D. d. com. Sem.
Monday, 22,—S. S. Soter and Caius M. M. sem.
Tuesday, 23,—S. George M. d. (E. S.)
Wednesday, 24,—S. Fidelis, Proto Mart. S. C. de Propogand-fide.
Thursday, 25,—S. Mark Evangelist d. 2 cl. (Litanys.)
Friday, 26,—S. S. Cletus and Marcellinus M. M. sem.
Saturday, 27,—S. Celsus B. C. d. (J. S. 7th instant.
Sunday, 28,—III Post Pasch Patrocn. S. Joseph com. Sunday et Holy M.
Monday, 29,—S. Peter M. d.
Tuesday, 30,—S. Catherine sem. P. d.

Selections.

THE SISTER OF CHARITY

She once was a lady of honour and wealth,
Bright glow'd on her features the roses of health;
Her vesture was blended of silk and of gold,
And her motion shook perfume from every fold:
Joy revell'd around her—love shone at her side,
And gay was her smile, as the glance of a bride;
And light was her step, in the mirth-sounding hall
When she heard of the daughters of Vincent de Paul.

II.

She felt in her spirit, the summons of grace,
That call'd her to live for the suffering race;
And heedless of pleasure, of comfort, of home,
Rose quickly like Mary, and answered, "I come;"
She put from her person the trappings of pride,
And passed from her home, with the joy of a bride,
Nor wept at the threshold, as onward she moved,—
For her heart was on fire, in the cause it approved.

III.

Lost ever to fashion—to vanity lost,
That beauty that once was the song and the toast—
No more in the ball-room, that figure we meet,
But gliding at dusk to the wretch's retreat.
Forgot in the halls is that high-sounding name,
For the Sister of Charity blushes at fame;
Forgot are the claims of her riches and birth,
For she barters for heaven, the glory of earth.

IV.

Those feet that to music could gracefully move,
Now bear her alone on the mission of love;
Those hands that once dangled the perfume and gem,
Are tending the helpless, or lifted for them;
That voice that once echo'd the song of the vain,
Now whispers relief to the bosom of pain;
And the hair that was shining with diamond and pearl,
Is wet with the tears of the penitent girl.

V.

Her down-bed a pallet—her trinkets a bead,
Her lustre—one taper that serves her to read;
Her sculpture—the crucifix nail'd by her bed,
Her paintings—one print of the thorn-crowned head;
Her cushion—the pavement, that wearies her knees,
Her music—the psalm, or the sigh of disease;
The delicate lady lives mortified there,
And the feast is forsaken for fasting and prayer.

VI.

Yet not to the service of heart and of mind,
Are the cares of that heaven-minded virgin confined,
Like him whom she loves, to the mansions of grief,
She hastes with the tidings of joy and relief.
She strengthens the weary—she comforts the weak,
And soft is her voice in the ear of the sick;
Where want and affliction on mortals attend,
The Sister of Charity *there* is a friend.

VII.

Unshrinking where pestilence scatters his breath,
Like an angel she moves, 'mid the vapour of death,
Where rings the loud musket, and flashes the sword,
Unfearing she walks, for she follows the Lord.
How sweetly she bends o'er each plague-tainted face,
With looks that are lighted, with holiest grace;
How kindly she dresses each suffering limb,
For she sees in the wounded the image of Him.

VIII.

Behold her, ye worldly! behold her, ye vain!
Who shrink from the pathway of virtue and pain;
Who yield up to pleasure, your nights and your days,
Forgetful of service, forgetful of praise.
Ye lazy philosophers—self-seeking men,—
Ye fireside philanthropists, great at the pen,
How stands in the balance your eloquence weighed,
With the life and the deeds of that high-born maid?

St. JOSEPH'S ORPHANAGE.

The *Catholic Herald* publishes a short correspondence between Dr. Carew and Moonshees Fuzulall Kurim and Buzlull Ruheem. The Archbishop applied to these gentlemen for the use of an unoccupied house belonging to them as additional accommodation for St. Joseph's Orphanage, and they readily acceded to the request. The generous act would have been more complete, had the occupation not been limited to one year, as the house is in a bad condition, and will have to be repaired, but it is sufficiently good to lead us to expect, that the *Christian Advocate* will feel considerable indignation on the occasion, and we shall be told, as we were the other day, that it is aggrandising the Papal Hierarchy! The *Christian Advocate's* doctrine would appear to be, that we can do good to no man, woman, or child who differs from us in faith, without being false to our own.—*Eastern Star, April 8th.*

AUSTRALIAN TRACT SOCIETY.

The publication of the Report of some Society with this name, really reminds one of the good old times of John Wesley and Lord George Gordon; and at the reading of their report (for some of it we did read,) we could not, in spite of the *anticachinnic* sort of times we have, help inwardly smiling.

"Laugh and be fat," says the proverb: and we should have felt rather obliged to the "grave and reverend signors," who put forth the report, had they but left us Catholics out of it: but classing us as they do, with Idolaters and Mahomedans, in one place: and in the next breath, as a set of *poisoners*, with Puseyites or infidels, we should be deficient in respect to that august assembly, did we silently receive such particular honors.

What singular phases we papists have undergone! At one time under a *baby pope* of eight years old, by act of the English Parliament we were idolaters—under Mary, by an act of the same English Parliament, we were no idolators, but true believers—then again, by the same Parliament, under Elizabeth, idolaters again?—now by the act of 1829 abolishing the test oaths, the Parliament says, we are once more not idolaters! We burnt London in 1666! (see old inscription on monument); then in 1685 we did not burn it, (inscription erased!)—in 1688 we burnt it once more! (inscription re-inscribed) in 1829 we did not burn it at all; (insription erased once more!)—Whether again we shall burn the city is still hidden in the womb of futurity! and only time can reveal! There can be no doubt, if the orange conspiracy against the young *Victoria* had succeeded, and *King Ernest* the First been on the throne we should have burnt it once more, long ere now.

Luther used to ask in amaze, why it was that the *Pope*, the *Devil*, and the *Emperor* hated him so much, (perfect being as he thought himself;) borrowing no doubt from so great a master, they used of old thus to make out the trio—"the Pope, the Devil, and the Pretender," But now, though there is no pretender, our worthy neighbours, the *Tractarians* of Australia, have found us companions—they make the trio *Popery, Puseyism*, and *Infidelity!* (They are fond of triplets.)

"If we might be so bold, we would like to be told" why they want to shift the paternity of the bantling, *infidelity*, upon us, by thus clapping him and us *tête-à-tête*?—Is not infidelity the genuine, regular, real offspring of their church's *chere amie* private jugement (a sort of lady with whom Catholics have no intercourse): therefore we think, so far, infidelity is much more *congener* with the Tractarian party themselves than with popery. As for *Puseyism*, sending it amongst us to find a home, is coming it "rather strong," (as Sam Weller says); for Puseyism claims to be the true (and only true) Church of England: and besides is quite *tractarian*, and (if not the elder) is at least a brother of theirs, and a true son of the aforesaid lady, *private judgement*.

It is enough for us papists to bear our own sins without having the *laches* of "sound Protestants" affiliated upon us—we must beg of them either to keep their offspring or send him to the parish—he is none of ours.

Apropos of tracts—we often have heard that it is by the *bible*—the *bible only*, that Protestants are to be saved, but new light has sprung up: it seems the bible, which is all truth, cannot teach all truth!—the bible is not (as was long believed) the best thing to pursuade mankind of the truths of christianity—tracts are better! So we have got *two best things*, the bible, and the tracts! We have heard of a sailor, who being asked, what three things he most desired to have; replied, "why, plenty of brandy!" "What next?" "Why, plenty of tobacco," "What thirdly?" "My eyes more brandy!" So with our tractarian gentry, (as seems:) first, to convert mankind, there must be plenty of bibles, next, plenty of tracts, and thirdly (what else?) more bibles!

We remember a story told us by an old friend, a Surgeon *Milton*, who happened to dine at the mess of the 18th or Royal Irish Regiment of Foot, in Galway, to which the London Hibernian (or some cognate) society had sent bibles in the Irish character (one for each soldier:) they were piled in the corner of the mess-room, as there was no other convenient store: when Milton, astonished at the enormous heap of books, asked the Colonel what they were? Irish bibles! Irish bibles? "Yes," said he. "Such a society," (naming it) "knowing we were the *Royal Irish*, conceived, of course, that we could speak and read Irish, and have sent me these 750 bibles for the regiment; although there are not 200 men among them who speak Irish, *nor one who can read it in any character*, still less in the old *celtic*: nor is there a man in the regiment who does not know and speak English, I wrote them, however, a letter of thanks, saying how much they had stopped swearing and drinking in the regiment, and stating the men's gratitude, &c,: I could not do less."

Such is a sample of the way in which the money of the old spinsters at Exeter Hall and elsewhere is managed. Happening to meet a passage in *Blackwood*, touching on tracts, we give it, that our Australian friends may see what sort of things these same tracts are; these great co-workers with the bible in man's slavation.

"These good people," says Blackwood, "our tract-mongers, inundate the country with a vast quantity of the most execrable trash that ever

disgraced the press of an enlightened land. Whether it be, that the conceit of the directors of these institutions commonly lead them to suppose, that it is their duty to *write*, as well as to *distribute* them, we know not; but it is certain, that the works they do distribute are the most abominable outrages upon good taste and good sense, and, in not a few instances too, upon sound religion, which have ever happened to come under our inspection. Vulgar, drivelling, incredible histories, of imaginary conversions of milkmaids, boatswains, drummers, pedlers, and pickpockets; with now and then (for diversity) of an Arab Scheik, a Brahmin, or daughter of some Rajah—drawling, nauseous naratives of the gossipings and whinings of religious midwives and nurses, and of children two or three years old, already 'under concern;'—sickening hymns, composed by men in whom poetry and piety seem to have been twin births;—horrible and blasphemous stories of sudden judgements upon card players, swearing soldiers, or beer drinkers, &c. &c., not a word of which is true. Such are the greater part of the mystic leaves which these *doting sybils*, the Tract Societies, are perpetually dispersing over the surface of a *justly thankless land.*"

So far Blackwood. We are getting tired of the weary, stale and unprofitable subject, and fear our readers will be so as well: but one idea thrown out, is so choice—so original, so racy, that one cannot let it pass—the exchange of pulpits! This is rich! it is *tres bon!* Shade of *John Knox!* could any disciple of thine hear the proposition and his hair not stand on end,

Like quills upon the fretful porcupine!

Thou who calledst episcopacy the mark of the *beast!* and one of whose noble martyrs on the scaffold, cried out, "bear witness, Chirstians, I die with an heart-hatred of popery, prelacy, and of all superstition whatsoever!"

Time was, in days of yore, when as far South as London—

Even oyster wenches lock'd their fish up,
And trudged about to cry—no Bishop!

Heu pietas! heu prisca fides! We are surely fallen on evil days!—But we forget.—This is no affair of ours—and being a matter of taste, admits of no argument: *de gustibus non est disputandum*—(there is no disputing tastes.) We hope, however, the gentlemen tractarians will have the good taste to keep their own offspring, *infidelity*, to themselves: we know him not, and desire not his company.—*Sydney Morn. Chron. Jan.* 20.

NEWFOUNDLAND.

The following very interesting letter from the Very Rev. Dr. Fleming, Vicar Apostolic of Newfoundland, who, as our readers know, is now in Dublin, appeared in the *Freeman* of Saturday.

STATE OF RELIGION IN NEWFOUNDLAND.

Church of St. Francis, Merchant's-quay.

"VERY REV. AND DEAR SIR.—Your connection with that glorious institution, the Society for the Propagation of the Faith, to which the foreign missions of our holy church are so deeply indebted, together with the zeal you have always manifested for the extension of God's kingdom on earth, prompt me to address you, in order to lay before the Catholic public, through you, the present state and condition of the mission of Newfoundland, as well as to inform you of the hopes and prospects that are before us—the great inducements that present themselves on every side to increased exertion to unfold the pages of the Book of Life to a people who 'thirst with a thirst divine" after the truths of religion, but whose poverty and the lowliness—the isolation of their position, debar them at present, in a great measure, from the attainment of religious instruction, or those sacramental aids to salvation that are with facility rendered available in dense communities.

"I should not at present enter upon this task, had I not been forced to yield to the kind suggestions of a sincere friend—a distinguished prelate of the Irish Church, because (exclusive of many other reasons) in doing this, it may be necessary to speak of myself, and the exertions I have hitherto made—the difficulties that were required to be obviated, before religion was brought to its present state of forwardness; yet, shall I not feel in the slightest degree apprehensive, that in doing so any person will deem me actuated by feelings akin to egotism, but confiding in that spirit of Christian charity which distinguishes the Irish Catholic people, I shall divest myself of that mistaken sensibility which would seem to prompt me to pass them over lightly, and describe to you as briefly as possible the present state of religion in that interesting colony.

"The population of Newfoundland, as it has been represented by the census taken in 1836, amounts to 75,094, the Catholics being enumerated as 37,718, the Church of England Protestants 26,740, and the various denomination of Dissenters 10,636. This enumeration is now admitted by all to be incorrect, and there is very little doubt, indeed, that there are not fewer than 100,000 inhabitants in Newfoundland. Indeed, I have every reason to know that the Catholic congregations number over 60,000; yet, from the circumstance of this number being sprinkled along the shores of an island larger than Ireland, it presents many difficulties, in a missionary point of view, to the perfect establishment of religion. The interior of the country is not alone uninhabited, but literally unexplored, in so much that there is *not a house* in the island six miles distant from the sea, nor was there a mile of road in the entire country till some years after my consecration, although within the last few years roads have been made between some of the principal settlements within the districts of St. John's and those of the nearest districts of the north and south: but with the exception of these three districts the rest of the island may be said to be in its primitive state, so that, except during summer, there are no means of communication but by water, and in winter through wilds and forests, and over frozen morasses and lakes covered with pathless snows; hence, at every season, the transit from one harbour to another is attended not only with difficulty, but often with imminent danger of death.

"Upon my appointment to the spiritual Government of that vicariate, in 1830, I found the whole country divided into five great districts, and in the whole island only seven priests, and of these seven ecclesiastics the venerable and sainted vicar-general, Doctor Yore, one of the first founders of the mission, was fast sinking under the weight of labour and years; the second was dying of consumption, a third was labouring under mental weakness, and a fourth more disposed to retard than advance the good of the mission. The smallest of these districts, under the care of the above number of ecclesiastics, comprehended a length of shore not less than 150 miles, while the more remote embraced some ten, twenty, or more great bays, each of which included a large number of inhabited harbours, coves and creeks, some of them from ten to forty miles from the nearest settlement.

"Thus in the capital, a concentrated population of fourteen or fifteen thousand; in three other towns, 4,000, 3,000, 2,000; in two or three other places, about 1,000; and in no other place more than 500, while, for the most part, you find them scattered, here 60, there 40, at a distance of twenty miles 20, perhaps thirty miles further four or five, and in many isolated harbours two, sometimes only one family, cut off from all communication with man save the precarious high way of the ocean, a path that is closed against them for six or seven months of the year by impassible barriers of ice. The consequence was, that a great portion of the population was utterly abandoned—the morning of their days unblessed by the saving waters of Baptism, the springtide of their life unenlightened by spiritual instruction, their marriages unblessed by the sacramental unction, their death-struggle unsupported by the soothing sacraments instituted for the comfort of the dying sinner, and they have sunk into the grave without those holy rites of our religion, which give promise of awakening the mercy of a bountiful God in life everlasting.

"These wants I have gone far towards surmounting. The mission now is divided into fifteen districts served by twenty-four priests. In the central district, Saint John's, I have placed four priests. In that of Harbour Grace three, in others two, and in the more remote, one priest. From the birth of that mission until the year 1830 there was no settlement or town in Newfoundland in which the holy sacrifice of the mass was offered daily; nay, even in St. John's the congregation was frequently obliged to be contented without an opportunity of hearing mass. But the places in which it was regularly offered every Sunday of the year, and on week days pretty generelly, were only two, viz.; St. John's and Harbour Grace; and now let me pray you to mark the difference. Mass is said every day of the year at the following places, viz.: at Saint John's, at Harbour Grace, at Carbonear, at Northern Bay, at Trinity, at Bonavista, at King's Cove, at Tilton Harbour, at Brigus-by-North, at Harbour Main, at Witless Bay, at Ferryland, at Fermuse, at Trepassey, at Saint Mary's, at Great Placentia, at Little Placentia, at Merashen, and St. Burin. On each Sunday of the year mass is celebrated in the following places, viz.; in the district of St. John's seven masses, one at the Presentation Convent, three at the Church of St. John's, one at Portugal Cove, one at Torbay, one at Petty Harbour; and the nearest of these little villages is about nine miles from St. John's. In the district of Brigus-by-North mass is said, at Brigus-by-South, at Port de Grace, at Harbour Main, and at Holy Rood. In the district of Harbour Grace, two masses at Harbour Grace, two at Carbonear, and one at Spaniard's Bay. In the district of Northern Bay, mass is said at Northern Bay and at Western Bay. In the district of Trinity, at Trinity Harbour one mass. In the district of King's Cove, one mass at King's Cove, one at Bonavista, and one at Catalina. In the district of Tilton Harbour, one at Tilton Harbour, and one at Jobat's Arm. In the district of Bay Bulls, one at Bay Bulls, and one at Witless Bay. In the district of Ferryland, one at Ferryland one at Brigus-by-South, one at Fermuse, and one at Renews. In the district of Trepassey, one at Trepassey. In the dictict of St. Mary's, two at St. Mary's. In the district of Great Placentia, two. In the district of Little Placentia, two. In the district of Merashen, one; and in the district of Burin, two masses. Here are thirty-two localities, or little towns, where mass is offered on every Sunday of the year (and where the inhahitants of three times as many more harbours and coves attend), and in some of them two masses; whereas, before the year 1830, the congregations of Jobat's Arm, Tilton, King's Cove Harbour, Bonavista, Catalina, Trinity, Northern Bay, Western Bay, Spaniard's Bay, Brigus Harbour, Main, Holy Rood, Portugal Cove, Torbay, Petty Harbour, Bay Bulls, Witless Bay, Brigus-by-South, Renews, Fermuse, Trepassey, Saint Mary's Little Placentia, Merashen, would feel happy when they could get mass twice or thrice in the year upon a week day, and some of them even not enjoying that happiness oftener than once in three years; and I have known, while a curate at St. John's, three of these places above named not to have had mass for six years. Thus will you perceive, that, notwithstanding the great advances we have made, there are many wants yet to be supplied, but from the eminent success that has already crowned us, I have the utmost confidence in the goodness of God, and in the charity of our Christian brethren in other countries, that we shall be yet able to bring a knowledge of the faith to the wanderer from the true fold, the comfort and consolation of the sacraments to the faithful in places the most lonely, the most isolated.

"Having thus given you an account of the progress of the Newfoundland mission, I must now close, for I have already extended this letter to too great a length; and in my next I shall confine myself principally to the subject of our churches, but to our cathedral in particular, because I consider it to be one of the greatest importance to religion, and because, in the relation of some of the particulars connected with it, you will see developed the zeal, the ardour, the enthusiasm of the whole population in a cause which they feel sensible to be vitally interwoven with the best interests of religion. I have the honour, &c.,

"MICH. ANTONY FLEMING, O.S.F.
Bishop of Carpasia.

"The Very Rev. Dr. O'Connell, SS. Michael and John's, &c., & c."

MISCELLANEA.

IRELAND.

WATERFORD.—At an ordination held at the Roman Catholic Cathedral, on Saturday last, by the Right Rev. Dr. Foran, Messrs. Patrick Power and James O'Gorman were ordained priests, and Mr. Denis Byrne received deacon's orders.—*Waterford Chronicle.*

THE PROPAGATION OF THE FAITH.—The receipts of the Association for the Propagation of the Faith, for the preceding month, exceeded 600*l.* This will make upwards of 7,000*l.* for the year from poor, but faithful Ireland. We say to other and more prosperous nations, "Go ye and do likewise."—*Tablet.*

SPAIN.

One of our contemporaries (*El Mundo*) gave a notice of considerable importance last week. It stated that Mgr. Cappacini, internuncio from the Court of Rome, in Portugal, is expected here (at Madrid) immediately, to arrange the ecclesiastical affairs of Spain. We know not what degree of confidence should be placed in this statement; but it is, at least, probable, though perhaps premature, as the present Ministry have certainly charged their envoy to Rome, Senor Hoyos, to reconcile this court to that of Rome, if possible. —*El Catolico.*

AMERICA.

CONFIRMATION.—The Bishop (Hughes) administered the Sacrament of Confirmation in Transfiguration Church on Sunday, the 10th Dec., to one hundred and ninety-three persons, several of whom were converts. Previous to the ceremony, the right rev. prelate explained the nature of the Sacrament, and the benefits resulting from its reception to those duly prepared. At the High Mass the bishop preached from the Gospel of the day (Matt. xi. 2—10), on the necessity of always maintaining the Christian strength and firmness of character received at Confirmation. The discourse was heard by a very large congregation.—*New York Freeman's Journal.*

CATHOLIC AND PROTESTANT LIBERTY.—The *Olive Branch* prophesies the dangerous influence, which, ere long, Popery is destined to wield in the United States, and speaks very positively as to its dangerous tendency to arbitrary power. The *Olive Branch* is in error in saying that the eight new bishops owe allegiance to any foreign power or potentate; all the gentlemen named are citizens of the United States, and if he has no fear of the pillory before his eyes, he should have some regard for truth and morality as the conductor of a religious journal. Now, we challenge the *Olive Branch* to show in the whole history of the Catholic Church, a single authorised or unauthorised edict, or expression, of a man high in authority or the confidence of the rulers of the Church, or of those rulers in any age, collectively or individually, to compare with the ferocious intolerance of John Wesley, the founder of Methodism, who declared "that Popery should not be tolerated by any Government, Pagan, Christian, or Mahomedan," and who also volunteered to raise an independent corps, to aid George III., in putting down the North American Colonies in their struggle for equal rights. Who was then the friend of oppression, Louis, the Catholic King of France, or Wesley, the apostle of Protestantism?—*Boston Pilot.*

AN EPISCOPAL WAGER.—An unscrupulous correspondent of the Cincinnati *Atlas* having asserted that "Jesuitism bound a man by a secret oath to commit the worst crimes if the Pope commanded;" the Right Rev. Bishop Purcell, in a communication to the same paper, makes the following proposition:—"I hereby declare that I will deposit five hundred dollars in the hands of any respectable citizen, provided that an equal amount be deposited by your correspondent. If he can prove his assertion, let him take the money and bestow it in charity—if he cannot prove it, let the same privilege be extended to me. I am willing, should it meet with his approbation, to have the question decided by the Rev. Mr. Perkins, who I trust will pardon me for mentioning his name, because in general estimation his character for sincerity and scholarship cannot be impeached. I do not know his opinion on this subject, but I will abide by his judgment." This is fair enough, but we are afraid it will result in nothing. The man who could deliberately write such lies as that above, from the *Atlas*, is far too cunning to attempt to prove them. He knows a trick worth two of that. Add half-a-dozen other and worse falsehoods, fly off from the point at issue and season with a sufficient quantity of abuse of your adversary, especially, if he should be a clergyman, and more especially, if a bishop —and the thing is done.—*New York Freeman's Journal.*

SPARRY.—I am sorry that that active friend of our faith, the notorious *ir*-rev. Sparry, has been prevented from doing us any more good by his sudden arrest for an infamous crime in the State of Pennsylvania. He preached here a few years ago, but, like the unskilful murderer, who overdoses his victim with poison and thereby produces often a beneficial instead of a deadly effect, from retroration, Sparry helped the cause he intended to injure and destroy. He was preaching about blood and Popery, when "Stop," exclaimed a sharp, stern, Protestant voice from one of the aisles, "we have had enough of blood, deviltry, lies, and anti-Christian sport for one night; I move that we all go home, and that the deacons close the church." The motion was put and carried almost unanimously. He lived in the same hotel with me; and on his return from church, I congratulated him on the effect of his sermon, and asked about the amount of his *collection*. The latter question touched the tender spot; he could evidently stand anything but that; he started from the chair, took a lamp, and, amidst the roars of laughter of the company, he left the room; not without turning round at the door, however, and fixing his fiendish eyes upon me, exclaimed, with a most kind Christian heart, "You d——d Papist!" Oh, good night, friend, said I, take care you are not robbed of the collection to-night—lock your door. The breakfast-table was minus of his company next morning; and after inquiries I found he had eloped—absquatulated—left the city, never, I hope, to return. This is the "reverend scoundrel" who has published pretended extracts from "Dens' Theology," which he has laboured to spread for the money it procures him, as well as for the

abuse of the Catholics.—*Catholic Herald of Philadelphia.*

PERTH AMBOY.—A new Catholic church is about to be erected at Perth Amboy. The evidences are thus constantly accumulating of the advancement of religion, and the regard of Catholics for their faith. In sections far remote from the crowded cities, places of worship have been long wanting, the Catholic is incessantly employed in the endeavour to dedicate a church to the service of his religion. The Catholics of Perth Amboy are but few in number, but incited by that zeal which never tires, they have bought a piece of land for a burial ground, and are endeavouring to collect a fund to erect a small chapel thereon. Interments after the first are to be free of expense, and the church itself will be in conformity to ancient custom, without pews, but benches will be provided for the aged and infirm. —*New York Truth Teller, Dec.* 9.

THE POOR MAN'S CHURCH.—I am happy to tell you that, on passing the door of a church at the western end of London this morning, I saw the following notice posted on its walls : —"Notice is hereby given that *in future* no fees will be demanded for the registration of baptisms in this parish." This is a good beginning, for it confesses past error, and promises amendment, though the word " demanded" is not quite in the true penitent style ; but I am curious to know whether any payment is or will be " demanded" for churchings in that parish ! for otherwise the poor will still find that their poverty, instead of being recognised as giving them a most indisputable right to share in the ministrations of the church, most unchristianly excludes them.—Correspondent of the *Times.*

A SLIGHT MISTAKE.—A correspondent states that a rather strange occurrence took place at the parish church of M——, on Sunday week. Two children being brought to be baptised, the parson commenced the marriage service instead of the baptismal one, and had gone as far as the question, " Wilt thou have this woman for thy wedded wife," &c., before he found out his mistake.—*Carnarvon Herald.*

STAINED GLASS.—The Bishop of Norwich has presented to the Cathedral four figures in stained glass, executed by Mr. Yarington, of that city, which have been inserted in the upper bays of the centre window of the chancel. Four other figures are in progress for the same window, at the cost of his lordship.—*Tablet.*

NEWCASTLE.—The Puseyites of Newcastle had a field-day on Christmas-Day, much to the horror of all good Evangelical Low Churchmen. The churches of St. Andrew and St. Peter, and in St. John's, Gateshead Fell, were profusly decorated with evergreens, with laurels, with holly, ivy, and yew trees ; as was described, the ivy and the yew branches to indicate sorrow and death ; laurels as emblematic of peace and victory, and with evergreens to represent the undying bloom of immortality. It was described as a very ancient Christmas custom, which, doubtless, is quite true ; but those who can recollect the ridicule and contempt poured from these same channels, some fifteen or twenty yeras ago, against the ceremonies in our Holy Church on Palm Sunday, must, indeed, marvel at the great revolution that is passing in what is termed the "religious world around.—*Ibid.*

A POLICEMAN SHOT BY A CLERGYMAN.—The Rev. Mr. Brogden, of Childwick Hall, near St. Alban's, shot policeman Wintle, of the Herts Constabulary, on the last night of the old year, in the belief that he was a robber, yet he was in the public road, and sixteen yards from the outer gates of the rev. gentleman's premises. —*Ibid.*

AMERICA.—THE CONTRAST.—The salary of the Right Rev. Bishop Onderdonk, of the Episcopal Church, is five thousand dollars. At a recent meeting of the vestry of Trinity Church the Bishop laid before the vestry the absolute necessity he was under of an addition to his salary of fifteen hundred dollars. Twelve hundred was finally added. At the same meeting a coloured Episcopal Church, which had been struggling with great difficulties, asked for a donation of 100 dollars and were denied.—*New York Journal of Commerce.*—— Bishop Hughes, of the Catholic Church, receives fifteen hundred dollars a year. Our Protestant brethren pay dear for their preaching.—*Boston Pilot, Dec.* 16.

BISHOP OF PITTSBURGH.—We have much pleasure in announcing the safe arrival of the Right Rev. Bishop of Pittsburgh, Dr. O'Connor. He came passenger in the packet-ship, *Queen of the West*, at this port on Sunday last. We learn that Dr. O'Connor has brought with him one clergyman, several students, and six "Sisters of Mercy." —*New York Freeman's Journal.*

NUNS AND MONASTIC INSTITUTES.

(Continued from page 150.*)*

Monasteries in France, the Netherlands, and other countries which fell under the yoke of the French tyrants, have shared the destiny of monasteries in England. These noble and pious establishments, which had been for so many years the asylum of virtue, around which deserts had been changed into rich meadows, fruitful fields, populous hamlets, villages, and towns, are nearly levelled to the ground, their peaceful inhabitants have been driven into the wide world, to drag on a miserable existence in wretchedness and grief: their possessions, which, in great part, were the property of the poor, have passed into other hands, without enriching their unjust purchasers. Nothing remains but here and there some stately ruins, which loudly proclaim the taste, munificence, and piety of their founders, and the rapacious cruelty and vandalism of the present age. This destruction of monasteries was celebrated with complacency by Protestant writers, as the triumph of reason over superstition, and as the forerunner of the downfall of popery; whilst in reality it was only the beginning of that deluge of calamities which laid waste the greater part of Europe. The same principle which justified this destruction, led to the plunder of the property of the secular clergy, nobility, gentry, and all the rich, and paved the way to that military government in France, which, during a space of twenty-two years, occasioned the death of ten millions of men at least. With the riches of the religious, it was said by their enemies, that all the debts of the nation would be paid, and scarcely any taxes in future would be necessary ; but a general bankruptcy ensued, and

taxes ten times heavier than they were in the most distressed times of the monarchy were imposed. If to this we add what happened under the reigns of Henry VIII., Elizabeth, and James I., we shall have an evident proof that the dissolution of monasteries never was of any service to the states which resorted to that impolitic and unjustifiable measure of intolerance and arbitrary power. It has been maintained by several Protestant authors of reputation, that the legal provision made for the poor by the last parliament of Queen Elizabeth, was rendered necessary by the dissolution of monasteries in the reign of her father. Before this event took place, the wants of the indigent were relieved by the charity of the monks; and Dugdale remarks, that while the convents stood, there was no act for the relief of the poor, so amply were they provided for by those houses; whereas in the next age, there were no less than eleven bills brought into the House of Commons for that purpose. That monasteries afforded relief to the poor, is a position maintained by Smith and Blackstone, the latter of whom attributes to the dissolution of these monasteries, the numerous statutes made in in the reign of Henry VIII. and his children, for providing for the poor and impotent. From the twenty-second of Henry VIII to the thirty-third of Elizabeth, hardly a parliament met, in which some laws that regarded the poor were not enacted. But if we reckon up (to use the words of a Protestant writer) *the superabundance of men and women who devoted themselves to the welfare of their neighbours*, we shall be forced to acknowledge, that the suppression of convents was of no service to society, but even an irreparable loss.

We will not speak here of the number of celebrated men whom religious orders have produced: scholars, poets, historians, critics, mathematicians, divines, metaphysicians, astronomers, politicians, commentators, moralists, orators, &c., who, by their profound meditations and researches, knowledge of antiquity and learned languages, discoveries and genius, have promoted the progress of literature and the polite arts, established the evidences of Christianity with the greatest perspicuity and strength, and preached the morality of the gospel with an eloquence equal to that of the most famous orators of Athens and Rome. Neither will we mention the number of colleges governed by religious, as nothing very positive can be ascertained from the testimony of historians; all we know is, that in Spain, the religious of St. Basil had four colleges in each province; that all the different congregations of St. Benedict dedicated themselves to the education of youth, and that the Jesuits had establishments all over Europe, &c. &c. As for women, it is known that they were all brought up by nuns. We will content ourselves with giving an idea of the indefatigable labours of religious of both sexes, in relieving the wants and necessities of suffering humanity; for even this imperfect sketch will be sufficient to remove the prejudices of those who are willing to be undeceived.

Distinguished by different rules and denominations, but all tending to the same end,—the exercise of benevolence and charity,—an immense number of religious of both sexes had divided among themselves the various distresses and sufferings which form the long and melancholy catalogue of woes that afflict the poor, in order to give to each of them a more speedy and effectual assistance. Some took for their department the care of the sick under the most contagious disorders. There are reckoned in Christian Europe about four thousand three hundred cities and towns;* of these, three thousand two hundred and ninety-four are of sufficient extent and population, to be supposed to have had each an hospital; (a calculation rated much too low, for in Catholic countries there was scarcely a village of any note, without a religious establishment for the sick and the poor) therefore you will have three thousand two hundred and ninety-four hospitals, more than the two-thirds of which were served by religious. Now taking upon an average that each of these hospitals contained a hundred beds, it will be found that about *three hundred and twenty-nine thousand and four hundred* of our fellow-creatures were every day, for more than a thousand years, attended and relieved in their various diseases, by religious of both sexes. If to this we add the numberless poor who were not in hospitals, and were nevertheless attended, relieved, and assisted with food, raiment, and medicines by religious associations, during a period of fifteen centuries, the aggregate amount of charities of every description, bestowed upon the distressed and destitute, will be beyond the power of calculation. Other religious dedicated their whole time to the bringing up orphans and foundlings. In every capital and large town, there were asylums and houses of refuge for those unfortunate women, whom want or libertinism had led astray from the paths of innocence. There you would have admired women of unblemished chastity, under the sweet name of "the daughters of the good Shepherd," devoting themselves to reclaim from vice, and bring back to sentiments of virtue, these melancholy victims, whom the world abandons to infamy and distress, after having first corrupted them by its pernicious maxims and examples. In order to secure their perseverance in their good resolutions, they were taught to work, and a small sum of money was given them to settle in the world. They were not even interdicted the hope of embracing a religious life. They were informed that, if after imitating Magdalen in her disorders, they took her for a model in their penance, many sins would be forgiven them, and even that they might aspire to the same favours which this great saint received from Him "who came not to call the just, but sinners to repentance." *Luke* v. 32.

On the highest Alps; on the summits of Mounts St. Gothard and St. Bernard; in those dreary regions covered all the year round with perpetual ice and snow, which do not contain a single shed, nor produce a single tree,—where nothing is heard but the roaring of the winds, nothing to be seen but numberless pieces of rock, which are all precipitated from the surrounding peaks, and where you cannot move a step without almost insurmountable difficulties and fathomless precipices,—there the charitable disciples of St. Bernard of Menthon and of St. Francis have established themselves, in order to give assistance

* Chiefly according to Guthrie's account.

to the benighted traveller. Bernard of Menthon was born in the Genevois in 903, and descended from one of the most illustrious houses of Savoy. Having embraced the ecclesiastical state, he employed himself in missions among the unconverted Pagans, who inhabited the mountains, and converted them to Christianity. Having witnessed the hardships and dangers encountered by the French and German pilgrims, in their passage to Rome over the Alps, this benevolent monk founded two monasteries or *hospitia* for their relief on Mount Joux, called from him Great and Little St. Bernard. These were peopled by canons-regular of St. Austin, and Bernard himself became their first provost. He obtained several important privileges from successive popes, and his convent acquired great popularity and large possessions. Bernard died at Novara, at the age of eighty-five, and was canonized. His institution has undergone a variety of vicissitudes, and lost great part of its riches, but it still subsists, and is eminently useful. There are ordinarily between twenty and thirty monks belonging to the convent; eight of whom are usually dispersed among the Alpine parish churches, under their patronage; ten or twelve, whose age and health are able to bear the keen atmosphere of the mountain, constantly reside at the convent; the few others, who can no longer bear it, are permitted to reside with the aged provost of the whole, in a house belonging to the convent, and situated at Martigny below. The monks of the mountain are industriously employed in the prosecution of their private studies, in the instruction of their novices, in the education of some scholars who are sent to board and lodge with them, and in managing the temporal economy of the whole. They have a prior, the deputy of the provost, and governor of the convent in his absence; a sacristan, who takes care of their chapels: a cellarer, serving as purveyor, comptroller of the kitchen, and managing all the exterior concerns of the monastery; a clavender, who keeps the keys, and dispenses the requisite articles to the monks and to the travellers; and an infirmarian, who takes care of the sick, in the apartment appropriated for them. The cellarer keeps twenty horses constantly employed during the summer, in fetching the magazines of flour, bread, cheese, liquors, and dried fruits, for themselves and for their guests, and forage for their milch cows during winter. Their fire-wood, of which they use a great quantity, is brought to them on the backs of mules, from the distance of twelve miles, and by a steep path, that is passable for six months only during the whole year. Before the winter sets in, they send down their horses for the season to a farm which they have on the northern side of the Rhone. With equal attention they relieve both their own countrymen and foreigners. They make no distinction of state, sex, or religion, and ask no questions concerning the *country or creed of the wretched sufferer*. In winter and spring their solicitude has a larger range of attention and activity. From the first of November, through the winter, to the first of May, a trusty Alpine servant, who as an Alpine, is denominated a *Maronnier*, and one or two dogs of an extraordinary size accompanying him, are constantly engaged in going to meet travellers a considerable distance down the Vallais. These dogs possess an instinct, and are trained in a manner to render them peculiarly useful in their employment. They point out the road to the guide and to travellers, through fogs, tempests, and snow; they have also the sagacity to discover travellers who, having lost their way, have fallen, amidst the drifts of snow, and who are lying there, wearied and exhausted. The monks themselves accompany the guide, and aid him in administering necessary relief. Apprised of the benumbing and stupifying effect of extreme cold, they rouse the sleeping travellers, and exert themselves in a variety of ways to preserve and recover them from approaching and apparent death: and in doing this they expose themselves to great danger. In order to avoid the numbness occasioned by the cold, they carry with them short thick staves, armed at the end with iron, and with these they continually strike their hands and feet. About three miles below the convent, on the road of Hannibal's ascent, they have built a small vaulted room, called the Hospital, which is intended for the casual refreshment of travellers benumbed, and to enable them to reach the convent. The trusty maronnier visits it frequently, in order to meet the traveller; but principally at the approach of night, and on his return leaves bread, cheese, and wine. On extraordinary occasions, when a storm subsides, he sallies forth to this building, with his stock of meat and wine, and assists all whom he finds distressed. The monks themselves are often seen on the tops of their rocks, watching opportunities for the exercise of their humanity. When the snow is deep on the ground they employ themselves in making roads through it, and thus, by timely vigilance, prevent many fatal accidents; but notwithstanding all their charitable efforts, scarcely a winter passes in which some traveller is not brought to the convent with his limbs benumbed and frozen. The traveller is sometimes quite overwhelmed, and sunk into the mass of descending snow. When he is not very deep, the dogs discover him by the scent, and when they fail, the monks engage in the laborious office. They range themselves upon the snow, and sound it with long poles; and thus they have rescued many from imminent danger of being lost. In order to avoid repetition, we shall only add, that the Capuchins who live in the *Hospitium* on Mount St. Gothard perform the same offices of charity, encounter the same difficulties, and are exposed to the same dangers.

From the summit of the Alps, let us pass to the new world: and the miracles of heroic charity which we have admired on Mounts St. Bernard and St. Gothard, we shall behold displayed with equal zeal and danger in the mines of Mexico and Peru. Peter of Betancourt, a friar of the order of St. Francis, residing at Guatimala, a town and province of South America, was moved with compassion at the distressed situation of the negro slaves, who in their maladies were left destitute of every assistance. By begging alms, having made the acquisition of a small and mean house where he kept formerly a school for the children of the poor whom he educated, he built himself near it a kind of infirmary, which he covered with rushes, in order

to give a shelter to and attend the slaves who might be abandoned by their merciless masters. He soon met with a poor negro woman of that description. As she was so infirm as not to be able to walk, he took her on his own shoulders, and, proud of his burden, he carried her with joy to this miserable hovel which he called his hospital: and by the alms which he obtained, he provided for all her wants. She did not survive long, but died blessing the indefatigable care and charity of her benefactor. The rich inhabitants of Guatimala could not resist the example of this humble and charitable friar: they opened their treasures, and, under the management of Peter of Betancourt, the mean house of the poor negro woman was changed into a magnificent hospital, He died young: the love of humanity had consumed his feeling heart. As soon as the report of his death was spread, all the poor and slaves ran to the hospital to see once more their tender benefactor. They kissed his feet, cut pieces from his clothes,—nay, they would have torn his body to pieces to have had some portion of his relics, if they had not been prevented by the military whom the governor was obliged to station round his coffin. One might have imagined that it was a tyrant who was thus protected against the hatred of his people. No; it was only the corpse of a poor friar, which it was necessary to save from the effects of the gratitude and love of the poor and the distressed! Soon after the death of Peter of Betancourt, his order greatly increased, and the whole continent of America was covered with hospitals, served by his disciples, who took the name of Bethlemites. These religious have hospitals at the bottom of the silver and gold mines, and thus they bury themselves alive in the bowels of the earth, in order to afford spiritual and corporal help to the unfortunate Indians doomed to be deprived of the light of the sun, in order to procure for us those metals which are the occasion of so many crimes. The form of their vow was: "I, brother N— —, make a vow of poverty, chastity, and hospitality, and oblige myself to attend the sick who are poor, though they may be *Infidels, and attacked with contagious disorders.*"

It was in South America that a Spanish monk, Bartholomew, of Olmedo, first taught that religion ought not to be preached sword in hand, but by instructions which would enlighten the mind, and by good examples which would gain the heart. A Spanish monk we must therefore reckon among the first defenders of religious liberty, and one of the first and most zealous adversaries of persecution. It is related in the *History of America*, that Fernando Cortes, animated with intemperate zeal, had commanded his soldiers to overturn the altars, and to destroy the idols, in the chief temple Zempoalla. After his victory over the inhabitants of this town he went to Tlascala, and the people of the country yielded themselves as vassals to the crown of Castile, and engaged to assist him in all his future operations. Cortes endeavoured to persuade them to embrace the Christian faith; but finding them at first resolved to yield to his argument, he had recourse to menaces, and was actually proceeding to violence, when he was restrained by the interposition of Father Bartholomew of Olmedo, chaplain to the expedition. Accordingly he left the Tlascalans in the undisturbed exercise of their own rights, requiring only that they should desist from their horrid practice of offering human victims in sacrifice.—*Robertson's History of America.*

The religious of the orders of the Blessed Trinity, and of our Lady of Mercy, for the redemption of captives, founded by St. John of Matha and St. Peter Nolasco, in the twelfth and thirteenth centuries, to the three solemn vows common to all religious, added a fourth, namely to give up their substance, and even their liberty, if necessary, for the ransoming of slaves. These charitable religious led a very austere life: among the Trinitarians a third part of the revenue was always set apart for the object of their institution. As soon as they had collected a sufficient sum of money, they set off for Tunis and Algiers. Neither the fatigues of so long a journey, nor the unwholesomeness of the country (almost always infected, more or less, with the plague), nor the ill-treatment they frequently met with from barbarians, who bear an inveterate hatred to the Christian name, nor even the danger of death under its most horrid shape, could deter them from accomplishing with zeal the laborious task imposed upon them by their Superiors; nay, they courted it as a singular favour, and esteemed themselves happy to suffer ignominies and torments, and even to lay down their lives for the deliverance of their fellow-creatures. Truly animated with the spirit of the Gospel, they sought for no other witness of the heroic acts of patience and charity, which they daily performed, but Him who sees in secret, and expected no other reward but from Him alone, and from the consolation of having rescued from the most cruel slavery men with whom they were entirely unacquainted, and whom they were never to see again. For although, during a space of six hundred years, hundreds and hundreds of thousands of slaves have recovered their liberty, and been restored to their friends and native land, through the unabated zeal and courage of the Trinitarians, and the fathers of our Lady of Mercy, the particular name of each of these benefactors of mankind has not been transmitted to posterity. After having accomplished the object of their hard mission, they retired silently to their convents; they hid in the obscurity of their solitude the long train of their charitable deeds, and prepared themselves, by prayer and mortification, to undertake again new journeys for the same purpose with equal fatigue and danger. There were in Catholic Europe before the revolution two hundred and fifty houses of Trinitarians, and several of the fathers of our Lady of Mercy. These two orders subsisted during six centuries, and were constantly engaged in redeeming slaves: accordingly, what an immense number of our fellow-creatures have they not restored to liberty and to the comforts of life!

(To be continued.) 220

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THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

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THE EFFECT OF THE REFORMATION ON CIVIL SOCIETY AND RELIGIOUS MORALS.

A custom has long prevailed with modern writers, who make mention of the Reformation, to commence by drawing the most hideous caricature which their pencils can trace, of the tyranny of Popes, and of the ignorance, superstition, and immorality of the clergy and people of Christendom previous to that event taking place. With respect to the alleged ignorance of the ages in question let us look into the works that have come down to us from these ages, and we shall find writers, who have been no strangers to the merits or to the compositions of Virgil, Ovid, Horace, Cicero, Seneca, Livy, and many other classical authors. And moreover we shall maintain that these were to be found in those ages which have been so unjustly reproached with ignorance, many writers who displayed more good sense and solidity of judgment, as well as greater impartiality and love of truth, than most of the celebrated writers of modern times. Can it for a moment be supposed that those ages have been destitute either of learning or taste which produced and knew so well how to admire Anselm, a Bernard, an Aquinas, a Gerson, Petrarch and a Chaucer? Supposing, after having surveyed the state of literature in those ages, which have been spoken of with much derision and contempt, we should for a moment turn our eyes to the condition of the arts, we will no doubt find in the mouldering monuments of them specimens capable of humbling our pride at the present day, with all our superior advantages; look at the works of Wykeham and of Fox; survey Lincoln Cathedral or York Minster, and reflect what sublimity of invention, what mathematical precision and combination, and what delicacy of execution were requisite to make these sacred edifices what they originally were. Amongst other arts or useful inventions, for which we are indebted to the middle ages, are printing, the mariner's compass, gunpowder, artillery, telescopes, bells, organs, the musical scale, clocks, watches &c. Nor are we less indebted to them for what they abolished, namely, slavery, gladiators, wars of extermination, &c. The most important point to which we direct the attention of our readers, is that which regards the state of religion and morality during the middle ages. They are represented by modern writers as sunk into superstition and vice, and as it were extinct, and no longer to be found on the earth, until they were revived by the agency of *such reformers* as Luther, Calvin, Henry the 8th, Cranmer, the Duke of Somerset and Queen Elizabeth. Is not such an idea revolting to all who are conversant with the history of the ages in question? We entreat of our readers to turn over to the canons of the councils that were so frequently held in those ages, and examine whether the vital principles and the genuine spirit of Christianity were not strenuously maintained and rigidly enforced in those representative assemblies of the universal Church. Read the works of the most celebrated ascetical writers of the times, of a Bernard, a Bonaventure, an Antoninus, and a Thomas of Kempis. Peruse the history of their lives and tell us, whether the practice of all the Christian virtues, so strongly inculcated by our Saviour on the mountain, could have been more earnestly or more strongly recommended, both by precept and by example, than they were by the writers and the holy personages whom I have mentioned. Suppose we grant for a moment that a spirit of irreligion and immorality, extended its baneful influence more profusely for a considerable time previous to the Reformation,

than at a former period, the question is now whether this spirit contributed to produce that event, as a cause which produces its effect, or merely as an occasion, viz. by exciting men of piety and morality to counteract it? In order to decide this question, we cannot make use of a better criterion than that which is laid down in the gospel, viz. to judge of the tree by its fruits. If then the authors and abettors of the Reformation were found to be persons most distinguished in each country for their piety and purity of life, or if even a visible amendment in their religious and moral conduct was the consequence of their embracing it. In a word, if the great bulk of the people who went over to this cause were proved to be thereby more devoted to prayer and alms deeds, more chaste, more temperate, more meek and patient, more submissive to their lawful superiors, and more amenable to the laws of the respective states under which they lived, than they had been whilst they were Catholics, this will form a strong presumption of their being influenced by motives of religion and genuine reformation in the choice they made, and that this was truly the work of God. But if it appear that the Reformation was, in every place where it prevailed, attended with precisely the opposite consequences, we shall leave our readers to draw the conclusion. To elucidate this important subject, we will not have recourse to Catholic works, but to the fathers, founders, and chief abettors of *this very cause*. Let us first hear Martin Luther, who is well known to have set on foot these religious changes in Germany, in the year 1517.

Some of his words to the present purpose are these: "The world grows every day worse and worse, it is plain that men are much more covetous, malicious, and resentful, much more unruly, shameless, and full of vice, than they were in the time of Popery."(1) "Formerly, when we were seduced by the popes, men willingly followed good works, but now all their study is to get every thing to themselves, by exactions, pillages, theft, lying, usury."(2) "It is a wonderful thing, and full of scandal, that from the time when the pure doctrine was first called to light, the world should daily grow worse and worse."(3) Amongst some of Luther's immediate disciples we shall content ourselves with one, the learned and famous Bucer's testimony to the same effect: "The greater part of the people seem only to have embraced the gospel, in order to shake off the yoke of discipline, and the obligation of fasting, penance, &c. which lay upon them in the time of popery; and to live at their pleasure, enjoying their lust and lawless appetites without control. They therefore lend a willing ear to the doctrine that we are justified by faith alone, and not by good works, having no relish for them."(4) The next testimony which we shall deduce is from the second great patriarch of the Reformation, equally forcible: "Of so many thousands seemingly eager in embracing the gospel, how few have since amended their lives? Nay to what else does the greater part pretend, except by shaking off the heavy yoke of superstition to launch out more freely into every kind of lasciviousness"(5) The next evidence we shall deduce to prove the *salutary effect of the Reformation on civil society and religious morals*, is from Erasmus, who is ranked amongst the principal authors of the Reformation as well as restorers of literature. There can be no doubt that he was an eye witness of the effects of it on the manners of the greater part of Europe that adopted it, there is his evidence: "What an evangelical generation is this? Nothing was ever seen more licentious and more seditious, nothing is less evangelical than these pretended gospellers."(6) "Take notice of this evangelical people, and show me an individual amongst them all who, from being a drunkard has become sober, from being a libertine has become chaste; I on the other hand can show many who have become worse by the change."(7) "Those whom I once knew to have been chaste, sincere, and without fraud I found, after they had embraced this sect, to be licentious in their conversations, gamblers, neglectful of prayer, passionate, vain, as spiteful as serpents, and lost to the feelings of human nature." That the state of morality was not rendered better, but rather infinitely worse, when the Protestant religion was fully developed and established, we have abundant and undeniable evidence in the confession of the most zealous advocates and abettors of that cause.

(1) "Magis vinctæ cupidos magis avaros, magis ab omni misericordia remotos magis immodestos et indisciplinatos, multoque deteriores quam fuerint in Papatu." Luth. serm. in Postill. Evang. 1. Adv.

Luth. serm. Dom. 26, post Trin.

1. in sermon. conviv. ["Since the appearance (viz the Reformation) virtue seems to be extinct and piety driven out of the world." ion is ascribed to Luther by one of his has written his life.]

(4) Bucer de Regn. Christ. 1. i. c. 4.
(5) Calv. l. vi. de scand.
(6) Erasm. Ep. l. vi. 4.
(7) Erasm. ad Frat. infer. Germ.

PUBLIC PRAYERS.

On last Sunday, at the Cathedral, His Grace the Archbishop, on ascending the Pulpit, addressed the congregation in regard to the in-

junction given that day week for prayer and supplication and daily attendance at the Holy Sacrifice of the Mass, to avert the scourge with which the Almighty has been pleased to visit this city. The many afflictions we have been almost daily subjected to, by the dreadful, and in many cases fatal, maladies prevalent at present, make it incumbent on us, who have yet been spared, to supplicate heaven for mercy: and accordingly His Grace exhorted his hearers and endeavoured to impress on their minds the necessity and importance of daily attendance at the Holy Sacrifice of the Mass, until it shall please God to remove from among us, the scourge with which this community is at present afflicted; and for this purpose the Collect to avert sickness, is said after the Collect of the day, in order to propitiate heaven, and turn away the wrath of the Almighty—that our humble offering may be a sacrifice of reconciliation between the creature and his offended Creator—an atonement for our past transgressions, and an earnest of our sincere repentance and amendment for the future. His Grace added that, if all the members of a family be unable, from various causes to attend, a member of each family should be daily present at Mass to supplicate the mercy of God on himself, his family and the community. On Fridays in particular, he requested the congregation to assist at Church, that all may unite in the repetition of the *Litany of the Saints*, that the prayers of the elect in heaven may arrest the anger of the Almighty towards his creatures on earth. His Grace also suggested the assembling at home in family prayers, that God would turn away his wrath, and thus, seeing our humility, would be graciously appeased. In visiting us with such affliction the Almighty exercises not only his justice but likewise his mercy. Justice—called forth by our sins, especially those of pride, envy and uncharitableness;—mercy—that we may be humbled and be more mindful of the duties and the obligations we owe to him. Seeing that we are all his creatures, made to adore and serve him, that in this world we are but on our pilgimage, and that therefore in the forgetfulness of him, all our aim to earthly possessions, and the pride consequent thereto, only serve to obstruct the way of our journey to the goal which should be our sole object to attain. Let us, then, continued His Grace, humble ourselves and with prayer and supplication look up to heaven for mercy, and, like the men of Nineve, when Jonas, at the bidding of Almighty God, prophesied to them "that yet forty days and Nineve shall be destroyed,—covered themselves with sack-cloth and ashes and cried to the Lord with all their strength, turning from their evil way, and from the iniquity that was in their hands; saying, who can tell if God will turn and forgive, and will turn away from his fierce anger, and we shall not perish. And God saw their works that they had turned from their evil way, and the Lord God had mercy on his people." Let us, like them, prostrate ourselves before the throne of mercy that the Almighty would in like manner look on us with pity and have compassion on his people.

REQUIEM.

A solemn High Mass will be sung at St. Thomas's Church, on Saturday next the 28th instant at 7 o'clock, for the repose of the souls of the late Messrs. Weld and Bond, of St. Xavier's College.

SYDNEY.

In publishing the following letter from the Most Rev. Dr. Polding, Archbishop of Sydney, to the address of our venerated Archbishop, we cannot but express a hope that the day is not far distant when Bengal, like Sydney, will also be erected into an Archbishopric.

Sydney, January 17, 1844.

My Dear Lord Archbishop,—I avail myself of this opportunity to congratulate your Lordship on the well merited approbation of the Holy See, which enables me thus to address you. May the Almighty continue his gracious assistance and bless your labours. Cheering indeed is it to witness the rapid progress our holy religion makes in every quarter of the globe. It is however towards the East that all eyes are now turned; great cause is there for rejoicing and much consolation; for it would seem that the Lord had determined to show mercy. Happy are they whom He has chosen to effect this gracious design.

I should have been fully gratified, if the Holy See had erected some city of your Grace's jurisdiction into an Archbishopric. This has been done here, and I am much anxious that the example should be followed throughout. It is a favorite design of the present race of Anglicans to erect the holder of the See of Canterbury into a Pope for the English possessions, and thus work up a claim for the title of Catholic, which they are ambitious to have. The plan of governing by Vicars Apostolic, with the Episcopal title from, "part: infid." favours, or is deemed by them to favor, this design: accordingly my assumption of the title of Sydney was followed by a Protest, which, however ridiculous in itself, shews what are the feelings of Dr. Broughton & Co. It is imagined by them that the Bishops in England, viz. in

the Colonies, do not assume titles from their respective Sees, within their respective jurisdictions, because illegal. There is no law to prohibit it. I have strongly urged our brethren to press the matter, and I hope not without effect. When I proposed the plan to the Propaganda, of establishing Episcopal Sees in our respective jurisdictions, the novelty caused surprise, but, on consideration, it was deemed a matter of great importance to the Church, and was unanimously approved in the largest congregation that had been held for a long time.

Thanks be to God, religion is making great progress. Converts are daily entering the Church. The material advance manifested in the erection of Churches, has received a check owing to the great depression under which the Colony is labouring, by reason of the extravagant speculations of the great mass of the mercantile people. Years, I fear, must elapse before we have a return of the prosperity which consists in abundance of money. Our congregation in Sydney is at least 12,000, we have only the Cathedral, which may contain 2,000, and two small temporary places. We are engaged in erecting St. Patrick's, which will hold 1,500, when finished. I am desirous to lengthen the Cathedral sixty feet, as soon as I have the means. Our Sisters are nine in number, one Novice and one Postulante. The first death amongst them occurred on the 12th instant. The deceased was a convert, who came to this country some five years since, her friends at home having abandoned her in consequence of her change. They have effected miracles amongst the poor female convicts. Numbers of them have taken the Abstinence pledge under their council.

May I recommend myself once more to your pious prayers, and pray you to mention my name to the Rev. Mr. Mascarenhas. Believe me to be, with greatest regard,

Your affectionate Brother in Christ,

✠ J. B. POLDING,

Archbishop of Sydney.

AGRA CONVENT.

It gives us sincere pleasure to announce that the Convent at Agra continues to prosper to an extent that far surpasses the most sanguine expectations in which we indulged. There are eighty young ladies now pupils of that Institution, whilst the Sisters are only [illegible] in number. We earnestly hope that [illegible] talented and most efficient community will soon receive an accession to their number, in order to render their labors more available. They will be consoled when we inform them that at Cairo or Alexandria (we are not certain which,) there is one Nun, who conducts a school, in which there are more than sixty pupils.

MAURITIUS.

We are informed by a communication from the Mauritius, that the Reverend Mr. Larkan, one of the estimable ecclesiastics who accompanied the Right Reverend Doctor Collier into the colony, having been appointed Curate of the Parish of Grand Port, has lost no time in erecting, at his own expense, a gratuitous school in the district. Our correspondent acquaints us in the following terms with the beneficial results of this institution:—

"The district of Grand Port, where the borough Mahe is situate, is the place pitched upon by the Protestants for the settlement of their gratuitous schools. The Rev. Mr. Larkan, on his arrival in his Parish, immediately proceeded on his side to the erection of a gratuitous school at his own expense. In the beginning and even for some time, he had but two or three pupils; this very limited number was about to excite the laughter of the inhabitants, but the perseverance of the Rev. Mr. Larkan never gave way, and the number of his pupils gradually increased. He established his school in a more proper manner, and within a short time, such was the number of children that came in, that the Protestants have lately been compelled to shut up their principal school, in consequence of the total desertion of their pupils who have passed over to the Rev. Mr Larkan's school. It is thus that, through this worthy ecclesiastic's exertions and patience, Catholic sympathies have been awakened among the population of Grand Port, who, deprived of any assistance on the part of the Catholics, and unaware of the dangers incurred by their children in the hands of the Protestants, hitherto entrusted them to the latter for the benefit of a primary instruction.

"It could not be too much insisted upon the necessity of sending to the Island of Mauritius a few Ecclesiastics qualified to confer on the Catholic population of this colony the benefits of instruction and other assistance to be derived from the Religion they profess. Whole districts are destitute of Catholic Ecclesiastics, Chapels and Schools; and the Protestants take advantage of the absence of any religious worship to entice away the inhabitants, at least those of the lower order, into the errors of their doctrine.

"The archipelago of Seychelles is totally deprived of Catholic priests; some ministers, members of the Church of England or Dissenters, have visited these islands, but their

proselytysm has made no progress. The inhabitants remember that they are of a Catholic origin, and they wish to stand faithful to the creed of their fathers. They persevere in it, reposing their confidence in that divine mercy, of which they trust that they will hereafter enjoy the precious effects."

PROPAGATION OF THE FAITH.

Subscriptions from the Soldiers of Dum Dum.....	15	12	
Do. through the Rector of St. Xavier's College.....	10	4	

BENGAL CATHOLIC ORPHANAGE.

Through the Rector of St. Xavier's College,.....	12	5	0
Mrs. Crow,.....	3	0	0
Collections at Dum Dum, through Dr. Kennedy,.....	3	9	3
A donation through ditto.....	5	0	0
Donation from Sergt. Major Mahon, through the Rev. Mr. Mascarenhas,..	9	0	0
Do. from a Gunner at Dum Dum, through the Rev. Mr. Storck,.....	5	0	0
J. G.....	2	0	0

THROUGH MR. N. O'BRIEN.

W. Napier,.....	5	0	0

CHURCH AT SINGAPORE.

Collections at the Catholic Cathedral,	156	0	0
Do. at the Dhurrumtollah Church,....	140	1	0
Do. at St. Thomas's Church,.....	97	0	0
Do. at the College of St. Xavier's,....	25	0	0
Do. at the Fort Chapel from the Soldiers of H. M's. 10th Regt...	86	10	3
Do. through the Rev. Mr. Storck, from Ditto.....	9	12	0

Selections.

FLOWERS FROM THE HOLY FATHERS.

"Nihil amantibus durum est, nullus difficiles cupienti labor est."—*Sti Hieron; Ep.* 20, *ad Eustochium.*

NOTHING is hard to those who love,
"Labor is light, and toil is sweet;
The heaviest hours of penance move
Like clouds away, with noiseless feet.

We have a task that must be done,
Or ere we rest our weary head;
We have a lengthened course to run—
A thorny path which we must tread.

We have a home in Heaven, yet ere,
We reach that dear and happy goal,
We must by penance, toil, and care,
Subdue the flesh, to save the soul.

Yet if on God our love be placed,
How sweet the toil, how light the load,
How soon are days of mourning past,
How bold we tread the thorny road.

The nails, the cross, the crown of thorn,
They fill the trembling heart with fright,
Yet, Jesus leaves us not forlorn,
His yoke is sweet, his burthen light.

Love is a leaven that tempers all,—
Is its own fuel—ever new,
Therefore, with glowing ardour, call—
Beseech thy God, to lend his dew.

And sweet increase of love shall come,
To aid thy toil, more pure each day,
Till perfected in Heaven, its Home,
Thy soul be filled with God alway!

TUAM.—CATHOLIC LIBERALITY.—The *Tuam Herald* says:—"We refer with gratification to the recent election of commissioners in this town under the 9th Geo. IV. The constituency, be it recollected, is almost entirely composed of Catholics; and yet that constituency elected several Protestants to the office of commissioner. They did more; for of three candidates for the office of secretary they elected a Protestant, rejecting two Catholics. What a contrast to the conduct of the Crown officials!"

YOUGHAL.—Two young ladies have arrived at the Youghal Presentation Convent from Lisbon. They belong to a highly-respectable English family now residing in Portugal, have been educated in England, and are to spend their noviciate only in the above convent, being ultimately destined for Demerara.—*Freeman.*

GALWAY.—Miss Blake, daughter of Isidore Blake, Esq., C.I. of the county Galway, was, on Thursday, professed in the parish chapel of St. Nicholas, Galway, as a sister of the Order of Mercy. On the same day, Miss Good, daughter of Mr. Edward Good, of Galway, was received into the same holy and laudable institution.—*Tablet.*

A correspondent alludes to the mission of the Right Rev. Dr. Willson, V. A. of Van Diemen's Land. The Bishop leaves London this day, Saturday, for Plymouth, to embark on board the vessel which has already sailed for that port. His lordship is accompanied by the Rev. Mr. Hall, late of Islington, the Rev Mr. Bond, of Chidcock, Brother Luke, of the Trappist Convent, who will receive priests' orders in the

ny; and a catechist, who will in due time be [illegible] also. The whole of Van Diemen's [illegible] and Norfolk Island will be within the [illegible] of the Lord Bishop of Hobarton, the [illegible] being now connected with the former [illegible] course of steamers, which bring it nearer to [illegible] ton in time, than it is to Sydney in dis- Convicts for periods under 15 years will [illegible] in Van Diemen's Land: those for 15 [illegible] and longer periods will pass from two to [illegible] of the first years of their banishment at [illegible] Island.—*Tablet.*

CONVERSIONS AT FALMOUTH.—On the night [illegible] Saturday, the 30th ult., no less than thirty [illegible] were admitted into the bosom of the Church, in the above town. Having [illegible] their recantation, they were baptized ac- [illegible] ing to the ritual of the Romish Church. [illegible] ceremony took place at twelve o'clock at [illegible] -*West of England Conservative.*

[illegible] *Mona's Herald* of Wednesday records the [illegible] and conviction of a witch, and the killing [illegible] the witch in the shape of a rabbit by one of [illegible] y!! which was in part composed of dis- [illegible] preachers. Oh, "the dark" ages! Oh, [illegible] htened" Protestant England in 1844!!— *Jan.* 13.

WITCHCRAFT.—(From the *Mona's Herald).*— [illegible] ner, named John Quine, residing at Bella- [illegible] in the above parish, recently lost, by [illegible] several beasts; a heifer died from the ef- [illegible] of injuries received from a man of ungovern- [illegible] temper; a cow having received a double [illegible] ance of raw potatoes, became what is termed [illegible] own," and a person unacquainted with the [illegible] method of treatment, in attempting to [illegible] her relief, stabbed her in the wrong place, [illegible] a matter of course, the cow died! The [illegible] case was that of a horse, which, it is said, [illegible] "griped" by eating too many potatoes; [illegible] neglected, and also died; all of which cases [illegible] attributed by the infatuated man to the [illegible] of *witchcraft!* Accordingly, a *trespass* [illegible] was obtained from his Honour, Deemster [illegible] ood, on the Tuesday before Christmas, on [illegible] day nearly half the people of the parish [illegible] summoned to attend at the half-way house [illegible] the following Thursday. On that day, at an [illegible] hour, the following persons were sworn [illegible] men: Cæsar Christian, Joseph Cretney, W. [illegible] ister, and W. M'Clure, the two latter being [illegible] *preachers,* but in what connection we have [illegible] learned. M'Clure was foreman, and he and [illegible] ister were particularly active; but the other [illegible] jurymen appeared to be ashamed of the [illegible] proceedings, and took little or no part in [illegible] affair. The greater part of those examined, [illegible] ded to having, on one or two occasions, [illegible] through Quine's fields; but this was not [illegible] that wished to be elicited. The principal [illegible] questions (put in Manx) were "Did you *witch* [illegible] ine's cattle?" "Have you done injury to the [illegible] of this man?" "Do you wish evil to his [illegible]?" "Have you coveted his wife?" "Did [illegible] wish him to prosper or fail in his business?" [illegible] bear him any malice?" "Did you hear any body talking of Quine, or seeming to grudge him what he had?" These and such-like questions, utterly irrelevent to matters of trespass, were asked the first day. On St. Stephen's Day seven others were brought up to be sworn; but on this occasion Mr. Christian interfered, and refused to allow such questions to be put. On the labours of the jury being concluded for this day, the people assembled were so disgusted with the superstitious mummery, that before separating they gave three loud cheers in utter derision of the proceedings. It appears, further, that Quine is a sort of preacher himself; and, on a late occasion, was holding forth with much fervour, at a public prayer meeting, at a place called the Rock, in the same parish, "that God would forgive all who wished to injure him;" but, nevertheless, recent events proclaim that his own "tender mercies" were *anything* but "forgiving!" For—can the reader believe it? the adjourned jury were convened on Thursday last, and several people who did not attend this pious and forgiving gentleman's former juries, were this day brought up by constables! Quine's sister-in-law who, it appears, acts as a midwife in the parish, was sworn, and confessing that, having been sent for in great haste to a neighbour's house, she had once crossed Quine's fields, and, on another occasion, her husband being intoxicated, and, in order to get out of his way, she went over a hedge of Quine's, her field and Quine's adjoining each other. She was then asked if she had any malice against Quine? or whether she had ever come in any *shape* or *form* to do him or his goods any injury?!! The jury was then charged to bring in damages against the poor woman for trespass. Mr. Fleetwood was sent for to Douglas to write down the evidence; and the jury awarded a verdict against her, which, with the expenses, will amount to 5*l.*!!! It is roundly asserted that the foreman of this jury encouraged Quine to adopt these proceedings: that he accompanied him to Douglas to get the warrant, and offered himself for a juryman to conduct the investigation. The closing "scene" in Mr. Burrow's, at the half-way house, where this *enlightened* jury were assembled and about to award their *righteous* verdict, and where Mr. Fleetwood was busily engaged in writing the evidence was quite in character with the other proceedings. A few boys in the neighbourhood having caught a wild rabbit, resolved to have some "fine fun" at the jury's expense, and managed, unseen, to let it loose in the room. On this formidable apparition making its appearance, the scene may be better conceived than described. From those assembled, with open mouths, distended lungs, and hair standing on end, shouts resounded that "the *witch* was caught!" "the *witch* was caught!" and one of the party, of more than ordinary courage and daring, seized the culprit, at all hazards, unceremoniously finished its existence, declaring that her witchship's pranks should then and there terminate, and that poor Quine should not be witched in his person, his effects, or the wife of his bosom any longer! Whether the learned advocate's *gravity* was discomposed on the occasion, "this deponent sayeth not," but the boys we learn, enjoyed the sport amazingly.—*Ibid.*

NEWFOUNDLAND.

STATE OF RELIGION.

Church of Saint Francis, Merchants'-quay,
3rd January, 1843.

VERY REV. AND DEAR SIR—At the present juncture, when Catholicity is making throughout the world such giant strides—when we find that even in that country (England) where so long she slept, she is now making the most rapid advances—when we find the Cross planted daily amid the savage hordes of infidelity, and the blood of her martyrs once more crimsoning the scaffold, there is no relation more interesting to the sincere Christian than that of the erection of temples for the true worship of the adorable Lamb. What lover of his venerable faith is not gratified at the daily display in the public journals of the Catholics of England dotting their country with splendid churches? who, with a heart to feel, does not perceive his pulse beat quicker as he observes the efforts of those in the remotest though the richest colonies catching the fire and urging on the same glorious cause? But if it be soothing to the long-seared spirit of Catholic Ireland to observe the wealthy Britons or the rich Asiatics rearing the lofty spire and gilded dome to God's temple in the face of Heaven, what spirit is there once illumined by the divine rays of the true faith that will not enkindle with enthusiasm and burn with emulation at hearing the exertions made and wonders effected by the poor humble Irishmen of Newfoundland, in raising structures to the living God, even in settlements the most lonely, the most inaccessible?

It would be difficult, my dear Sir, to give you an idea of the importance of the establishment of churches in those places, even where there is little hope of the attendance (unless rarely) of a clergyman. Oh! were you to behold the poor Irishmen with their wives and children upon the Sabbath Day, or upon one of those sacred festivals consecrated by the Church to the commemoration of some of the divine mysteries, or dedicated to the honour of the blessed mother of Jesus, or of some of the saints of God, in stations remote from the clergyman. There, at the hour usually devoted in the more favoured localities to the celebration of the sacred mysteries, behold the little church thronged with a congregation remarkable for the fervour and simplicity of their devotion; every knee is bent in humility, and every heart elevated to the throne of its Creator; they gather around the Cross, the sacred emblem of salvation, and pour forth in silence the full tide of their devout aspirations to Him who suffered on Calvary; an humble Irishman gives out the rosary, or some other approved devout exercise, while the entire little congregation, impressed with the sacred promise made by their Divine Redeemer, "where two or three are assembled in my name there shall I be in the midst of them," are filled with the presence of their God. It is thus the faith is preserved in numerous localities in Newfoundland, even without the auxiliary of a temple; but in others the want is deplorable, and in these there reigns a spiritual desolation afflicting to the Christan spirit.

Among a people such as I have described, nothing is more calculated to fan the flame of religion in their bosoms, to keep alive the ardour of that faith which they inherit from their fathers, than the establishment of churches; and hence have I devoted myself in an especial manner, not only to the multiplication of these sacred edifices, and laboured for years to enkindle amongst the people a desire to have them erected in all the principal localities. It is not enough that I have erected three beautiful churches in the district of St. John's, and that I have the gratification of seeing fifteen churches in other districts completed, and as many more in progress of completion through the zealous co-operation of my priests. It is necessary that all committed to my care be inspired to plant the Cross of Christ in every populous locality; and in order to excite that feeling we felt that our duty demanded that we should incessantly impart instruction not only by precept—which after all can only in such a country reach comparatively a few—but by that most powerful of all exhortations—example—which spreads its influence far and wide, and hence have we not only sought to make our churches commodious for the congregations, but attractive to the eye; buildings shedding embellishment upon the country while they attract the admiration—nay, even the pride of the people. Hence have the priesthood of Newfoundland not only done this, but in order to inculcate still more strongly the duty of all to enter earnestly and actively upon these sacred works, and to teach the proudest that man was but too highly honoured in thus contributing to extend the glory of God, we constantly participated in all the toils of the artisans and labourers.

Exclusive of the churches alluded to, there are also raised convenient and comfortable parochial residences for the clergymen, all of which, to a great extent, owe their construction to the piety of the poor people themselves; and I am engaged in the construction of a cathedral, on a scale of unusual elegance, extent, and beauty. But as it has been said by some that it is an undertaking upon my part somewhat approaching presumption, to think of the erection of an ecclesiastical building such as I have undertaken, and a building of stone, in a country where there never was raised a single temple save of the most perishable materials—a building of such a plan, exhibiting the beauties of such architectural design as necessarily to involve a considerable outlay of money, and in a mere fishing colony, I may be permitted to say thus far, that it is of very little consequence to me in what sort of dwelling I offer up my unworthy prayers during my brief sojourn in this life; it matters not to me whether I bend my knee in a temple or a hovel, but when I consider that if in the old law God himself deemed it requisite to instruct His people to erect a temple to His worship of the most gorgeous magnificence and the most costly materials, how much more should it not be deemed of consequence in the Christian dispensation that the blood of the Lamb be offered in a church suitable to so august a mystery? How can I think then, as a minister of the Most High God, without pain and mortification upon being every day

obliged to offer up the Holy of the Holies—to offer up the body and blood of Christ Jesus within a building that is unworthy of being used as an asylum for the beasts of the field.

The Catholic Church of the chapel has hitherto been the meanest house devoted to public worship in St. John's. It is a rude, ill-shaped wooden building, falling to ruin, nearly out of lease, and held at an enormous yearly rent; add to which that it is so far from being adequate to the accommodation of our rapidly increasing congregation, that in the midst of winter, on every Sunday, you may behold several hundreds of the poor people assisting at the holy sacrifice, exposed to the piercing winds, to the pelting of the bitter snow-drift, and kneeling imbedded in snow; and this building incapable from want of space of any increase or addition, I thought it my duty to God, to the people committed to my care, to give them, if possible, a temple superior to any other in the island—a temple at once beautiful and spacious, suitable to the worship of the Most High God, and that may be regarded in after-times as a memorial of the piety of the faithful, a pledge of the permanency of our holy religion, and an object of holy pride to the fervent Catholic.

I looked around me and I could neither see a favourable site on which to erect a new one, nor had I the means of purchasing it, was there one in view, nor a shilling in my pocket to commence the building. I was pennyless, and I might almost say friendless, and yet in proportion as my poverty appeared great—in proportion as the prospect appeared gloomy, and as difficulty crowded upon difficulty had almost assumed the garb of impossibility, He who delights in proving himself the friend of the destitute, the strength of the feeble, who loves to make the humble and lowly the instrument of his greatest works, inspired me to extend my views, to enlarge my conceptions, and to see only the great object to be accomplished, and to shut my eyes to the barriers that presented themselves to its completion, reflecting only that the work was for God's glory and the comfort of my poor people, and that in the warm hearts and pious dispositions of the faithful, I had a mine of wealth calculated to sustain and support me throughout the great undertaking.

Inspirited by these reflections, I began literally without a penny my arduous struggle in 1834 by memorialising the Government for a piece of ground. It certainly is a valuable spot, beautifully situated almost in the centre of the town, and containing above eight acres. To give a detailed account of all the circumstances connected with this application would fill a volume; I shall merely content myself by saying that before I succeeded in obtaining the object of my prayer to the Crown, it cost me nearly five years of vexation and annoyance, without pause or intermission. How much of tribulation did I not endure during that period! Every effort that malice the most ingenious could devise had been resorted to to thwart my views: calumny, insult, and opprobrium were heaped upon me to impede the accomplishment of my wishes—to blight the prospect of my success; but, conscious of the integrity of my intentions, I persevered, and after having travelled 20,000 miles of the Atlantic ocean solely upon this business, amid storms, tempests, danger, and death, and undergoing all the hardships and privations that human nature could endure, God ultimately, crowned my hopes with the completest success. That high-minded nobleman, Lord Glenelg, then in the colonial administration, having at length acceded to the prayer of my petition, I was put in possession of the present valuable piece of ground that forms the site of our cathedral.

It would be impossible to describe the enthusiastic fervour that was evinced by the people of Saint John's upon the occasion of the accedence of that grant. So deeply interested were their feelings, and so thrilling was the announcement of that success that the whole population turned out and assembled simultaneously on the ground, some bearing longuers, some conveying posts, and even children bringing nails and implements, and in the incredible space of ten minutes the whole space, containing upwards of eight acres, was enclosed with a substantial fence five feet high.

The next demonstration occurred upon my requesting timber for scaffolding for the building; notwithstanding that the woods where such stuff was to be obtained were not less than twelve miles distant, yet in one day, and before one o'clock in the afternoon, I had placed on the ground more than 500*l.* worth of timber and spars.

I fear you will charge me with prolixity in giving these minute details; and yet do I feel the importance of placing before the Catholic public a slight representation of the difficulties we are combating, and have already surmounted, as well as the rapid advances we have made; for when the Catholic population of St. John's is considered, it may be attended with advantage to show what may be accomplished by steadiness and perseverance, by zeal and industry, even in small communities; and therefore shall I proceed, hoping that while I only do my own excellent people a simple act of justice in thus testifying to their worth and their merits, I may be the humble instrument of inspiriting others, by this record of their example, to emulate their virtues; for I do believe that never in the history of any Church have results so great, so splendid, been produced by the labour—the free, the unpurchased labour—of a population so small, even where that labour, as it has been with us, had for its sole object the promotion of the worship of the Most High God.

It is singular that in every movement made by this zealous people in the raising of churches through the island, but with reference to the cathedral in particular, they have excited the admiration, the astonishment of all beholders. Each in itself wondrous, is still infinitely surpassed by that which succeeds it. At the north side of St. John's stands a rocky hill, called Signal Hill. Upon this hill, many years ago, a vast quantity of huge rocks of red granite had been raised from their bed for the purpose of opening a road to the barracks which stands on this hill; they lay there in confusion. Upon these, in my solicitude for procuring a suitable foundation for my building, I cast my eyes. Their removal would be a benefit to public improve-

ment. The Government were scared from it because the expense necessarily incident upon it would far outbalance any immediate benefit to be derived by them from it. I applied for them to the colonel of the Engineers, who at once granted me permission to take them. I gave notice on the Sunday that on the Wednesday following we should commence this undertaking at nine o'clock in the morning, and at that hour upwards of 6,000 people were on the spot prepared for the undertaking. I recommended them to form themselves into large parties, and never was there exhibited a greater degree of emulation than was testified by these bodies, each vieing with the other either in bringing the heaviest stones or the greatest number of loads in the course of the day. The season gave us a beautiful snow-path, particularly adapted for the slide-hauling, and before the close of the evening there had been deposited on the ground above 1,200 sizes of stone for the foundations.

Again, when I notified my desire to have the foundations excavated, the appearance of the people was truly edifying and affecting. There you might behold all classes of the population join without distinction in this labourious undertaking; even women bending under the weight of years assisting to convey away the clay or gravel in their aprons, so that in less than two days the whole foundations were excavated, containing 79,200 cubic feet, or 8,800 cubic yards.

But nothing could so strongly manifest the feelings of the people as the zeal exhibited in conveying the building stone for the erection of this edifice. Every Catholic owner of a schooner or boat, and even some Protestants, volunteered to send their vessels gratuitously to Kelly's Island, a distance to many of them of more than 200 miles by water, for a cargo of stones, which were there quarried for the purpose, and the fishermen offered themselves to form the crews; and no sooner are these cargoes landed than the farmers of St. John's send their carts, although this work necessarily occurs at their busiest season; and the mechanics in the town, smiths, tailors, victuallers, coopers, carpenters, shomakers, and the pilots, as good and virtuous a body of men as live, and even shopkeepers and merchants, all take a day, each department alternately, to load and unload those carts; even the female portion of the congregation insisted upon devoting one day in each week to those works; and you might behold hundreds of females, young and old, married and single, rich and poor, assembled every Monday morning furnished with barrows, acting the part of labourers by bringing stone from the most distant part of the ground, where it had been placed, to the foot of the scaffolding; and this manifestation of zeal and devotion (continued as it has been from the first week until the close of the building season), is without parallel in the history of the church in any country.

With a population animated by such feelings, what may not be accomplished for a people so devoted to their faith—what sacrifices ought not to be made by their fellow-Christains in other countries to assist them? For my own part, every day—every hour—only tends to increase that love and admiration which I have entertained for them from the beginning, and in contemplating the wonders worked by their extraordinary zeal in every part of the island of Newfoundland. Though I have traversed countless leagues of ocean—have wandered over frozen mountains and pathless snows—have penetrated the forests and slept in the midst of the woods, miles from any human habitation, and waded through rivers and morasses innumerable, and have worked in the depths of the quarry in the service of my mission, I almost blush at my own topidity.

The main walls of this noble edifice are now raised about thirty feet, and the extern walls are finished; yet I am obliged to pause, until I shall have obtained from this country, a sufficient quantity of cut stone for its completion. But it has often been a remark how it happens that I, who can command so much assistance from my people, should come to Ireland for cut stone? Simply, because the difference of wages paid in the colonies and in Ireland more than meets the amount of freight to Newfoundland, as vessels engaged in the North American timber trade, being obliged generally to go out in ballast, are ready to take freight at what will barely pay the expenses of the voyage. As it is necessary that new contracts be now entered into for the remainder of the building, I therefore found it requisite to visit Ireland once more for this purpose; for it is only in winter I could think of absenting myself from Newfoundland, even for the shortest period, without materially interfering with the progress of this structure; and although I am quite sensible of the difficulties before me, yet my reliance is upon the benevolence of the faithful; and when I reflect that in all my undertakings hitherto, however great the expense, and however limited my humble means of meeting it, heaven was always ready to open a way to their accomplishment, I must say that I have never entertained a doubt that He who planned the great temple of antiquity, and endowed it with the wealth of the nations of the world; and He who, upon the base of the humble fishermen of Gallilee, reared a church, conspicuous for its grandeur, and magnificence, and extent, will not withhold his assistance, when there is a question of raising up, in the midst of the wilderness, a temple to his worship, intended to attract the wanderers to the fold, and to last for ages, as a monument of our fidelity to that creed to which we are devoted. When there is a question of the establishment of an edifice, where the little ones of His promise shall be brought up in the ways of peace, and schooled in the paths of virtue and religion, He will open the hearts of the faithful followers of his sacred Cross to lend their cordial and zealous assistance.

Having thus given a brief account of the principal incidents connected with our churches and cathedral, I shall, in my next, call your attention to the progress of education in Newfoundland.

In the meantime, I have the honour to remain your obedient humble servant.

✠ MICHAEL, ANTHONY FLEMING, O.S.F.
Bishop of Carpesien, and V.A.
of Newfoundland.

NUNS AND MONASTIC INSTITUTES.

(Concluded from page 210.)

It was among the Grey Friars that the celebrated Cardinal Ximines was brought up. He was prime-minister to Ferdinand the Catholic and Isabella. Near three hundred years before the Burkes, the Grenvilles, the Foxes, and the Wilberforces, employed the power of their eloquence to put a stop to the slave-trade, this great man,—of whom the learned Leibnitz said, that, *if great men could be bought, Spain would not have paid too dear for Ximines, if she had bought him with the gift of one of her kingdoms,*—this great man had rejected with horror the proposal which had been made to him, to permit and encourage this infamous commerce of human flesh; thinking, as Dr. Robertson observes, that it was the height of injustice to reduce a race of men to slavery, in order to preserve the liberty of another. During the whole time he held the reins of government, he was the constant protector of innocence and merit: he never conceived or promoted any project but for the benefit of humanity. The whole of his immense revenue he spent in relieving the wants of the state, and the distresses of the people. The doors of his palace were always open to the poor: he received them with affability, read their petitions with kindness, and assisted them with generosity. He frequently visited the hospitals and colleges of his diocese: he repaired and adorned them, and delivered the country from usurers and houses of ill-fame. He formed at Toledo, under his own eyes, an establishment for young ladies of the poor nobility, where they were brought up according to their rank, and provided for them a sufficient sum of money to settle them in the world at the end of their education; an establishment which was afterwards imitated by Madame de Maintenon in France, in the royal house of St. Cyr. He founded also the University of Alcala, where he published the Polyglot Bible, so much valued by the learned, and to which he applied himself with great diligence, and had it printed at his own expense.

The different orders of religious spread here and there all over the East, have also an indisputable right to our esteem and gratitude. Animated with that charity which is the soul of all religious institutes, they dedicate themselves to the service of their fellow-creatures, as far as their circumstances permit. In the solitudes of Mount Libanus, and the forests of Abyssinia, as well as at the cataracts of the Nile, on the banks of the Tigris, the shores of the Red Sea, and in the sandy deserts of Egypt, we meet with continual instances of their humanity. The Maronite monk calls every night from the top of his cedars, to his solitary cave, the trembling stranger walking in the dusk of the evening on the brink of the fathomless precipices of Mount Libanus. The Abyssinian monk waits for you at the entrance of his impenetrable forests, to show you the way to his lonely habitation, and save you from the ferocity of the lions and tigers prowling about in search of prey. The Coptic monk watches from the summit of his tower, to discover the traveller wandering in pathless deserts, in order to save him from inevitable death, either from thirst, or from the sword of the Arabian robber. All religious of every order, live a very extraordinary life. To judge of them by their eagerness to shun the society of men, it might appear that they are desirous only of their own happiness, and nevertheless they sacrifice it every day from motives of humanity; for it is proved, that in hospitals where there is a great number of sick, the religious who take care of them, have almost continually a slow fever, which consumes them, and which proceeds from the infectious atmosphere in which they breathe. On the summits of Mounts St. Bernard and St. Gothard, the air is so keen, that it is reckoned impossible to live there more than ten years. The monks, who have established hospitals in endless darkness in the gold and silver mines of the new continent, shorten also their existence by breathing an air impregnated with metallic vapours. The children of St. Francis, the Jesuits, and Dominicans, who shut themselves up in the galleys of Tunis and Algiers, and in the pestiferous bagnios of Constantinople, to afford the slaves the consolations of religion, devote themselves also to the most speedy martyrdom.

At the foot of the Andes or Cordilleras, between the Oronoko and the Rio de la Plata, there is a vast tract of land inhabited by savages, where the Spaniards had not carried that devastation which generally attended their conquests. It was there that the Jesuits attempted to found a Christian republic, and to procure at least to a few Indians that happiness which the Catholic clergy had, in vain, endeavoured to secure to all the inhabitants of the new continent. In order to succeed in their enterprise, they solicited of the court of Spain the liberty of all the Indians whom they could civilize, and after having met with the greatest opposition from the first planters, they obtained it. Having thus, through their industry and perseverance, triumphed over avarice, and wickedness, and meditating one of the noblest designs which ever entered the heart of man, they sailed up the Rio de la Plata in frail canoes. The Paraguay falls into this large river, and gives its name to the country of which we are now speaking. It is a mixture of thick forests; vast plains, overflowed during six months in the year; impassable marshes, and mountains upon mountains, infested with tigers, wolves, and snakes of an enormous size. The Indians who were found wandering here and there in these inhospitable deserts, were a stupid, indolent, and ferocious race of men, without the least tincture of civilization or morality, and like the birds of their land, fixed their habitation chiefly in the branches of trees.

The first accounts represent to us the Missionaries making their way through thick forests, travelling through marshy grounds in which sometimes they sunk to the waist, climbing steep rocks, exploring caves and precipices, in imminent risk of meeting with wild beasts and serpents instead of human beings, and carrying with them no other weapons but their breviary under their left arm, and a large cross in their right hand, and without any other provision but an unshaken confidence in God. Several Missionaries died with hunger and excessive fatigue. Some were murdered and devoured by the sava-

ges. Father Lezardi was found by one of his companions upon a rock, his body had been pierced with arrows, and was half devoured by birds of prey; his breviary was upon the ground by his side, and open at the office of the dead. When a Missionary found thus the remains of one of his fellow-labourers in this uncultivated vineyard, he hastened to render him the last duties of religion and friendship, and, penetrated with joy at his happy departure, he sung a *Te Deum* on the solitary grave which he had raised to the honour of a martyr. Such moving scenes renewed, as it were, at every step, struck the savages with amazement. Sometimes they surrounded the unknown priest who spoke of God, and then looked up to the heavens which he pointed out to them; at other times they ran away from him as from a magician, and were seized with fright and terror; but the religious followed them, stretching forth his arms towards them in the name of Jesus Christ, and inviting them by his silent but pathetic eloquence to come back to him. If he did not succeed in dispelling their fears, he planted a large cross in an open place, and hid himself in the woods: the savages perceiving no man by, came nearer to examine this standard of reconciliation and peace; it seemed as if an irresistibl power attached them to the sign of their future salvation. Whilst they were thus motionless, and beholding the cross, the Missionary sallied forth from his ambuscade, and availing himself of their surprise, conjured them to abandon their wretched life, and to enjoy the sweets of society. Whether Almighty God rewarding the faith and confidence of these holy religious, bestowed upon them the gift of tongues, or whether the ardent charity which was burning in their hearts, was so visible in their whole countenance as to make their language to be understood without the help of words, we cannot say; all we know is, that by an heroic perseverance they converted these poor Indians. As soon as the Missionaries had succeeded in dispelling the fear and shyness of some of the savages, and prevailed upon them to abandon their wandering manner of life, and adopt a social one, the conversion and civilization of whole tribes rapidly followed. For, as charity makes itself all to all, the Jesuits had recourse to every means which they thought best calculated to gain the confidence of the Indians. Having observed that they were very fond of music, these charitable religious were continually sailing up and down the Paraguay, singing holy canticles, which the Catechumens repeated with an astonishing exactness, as tame birds (if we may be allowed to use the comparison,) sing to draw into the nest of the fowler the wild inhabitants of the air. The Indians suffered themselves to be drawn into the inviting snare laid for them in order to seduce them from their misery and wretchedness. They were seen coming down from their mountains, running to the banks of the rivers, and even sometimes casting themselves into the waters and swimming after the enchanted vessel from which they heard such melodious accents. They gradually approached the fathers with more confidence, and consented to remain a short time with them, and then returned again to their wilderness.

But the first sensations of humanity,—the sweet and tender feelings which they had experienced, and the peace and joy which shone on the countenance of their former companions, who pressed them to partake of their happiness, did not allow the savages to remain long absent from the Missionaries, who on their side were watching every opportunity of renewing an intercourse with them. The single hearing of a canticle sufficient to bring back the Indians, to listen again to what had occasioned in them such unknown and pleasant emotions. They were accompanied by their wives and children; and considering no longer the Jesuits as enemies, but rather as supernatural beings, they entreated them to repeat to them their melodious tunes. Become now acquainted with their rude language, these holy religious joined instructions to the singing of canticles, and spoke with such energy and pathetic eloquence of the sweets of social life, and of the awful truths and unspeakable comforts of the Christian religion, that not one of these fortuitous meetings ended without a great many savages desiring to be placed under the guidance of the Missionary.

It would be exceeding the limits of these pages to give a circumstantial account of the conversion and civilization of the savage inhabitants of these vast countries. It will be sufficient for the information of the reader to remark, that in a few years, thirty little republics of Indians were formed. We call them republics on account of their form of government; though, in reality, they were only numerous families, under a chief, who ruled with the authority and tenderness of an affectionate father, and whom the members obeyed with the docility and love of dutiful children. The villages were regular, the streets wide and straight; the houses, one story high, were built with stone, commodious, but without the least superfluity. In the centre of the village stood the church, the building appropriated to the mission, the hospital, the school, and the public granary. The lands were divided among the inhabitants, proportionably to the number of the members of each family, and the wisest precautions were adopted to provide against the possibility of a scarcity.

As soon as the children had attained the age of seven years, they were sent to the village school. The Jesuit who presided, examined with a paternal attention the disposition of each of his pupils; every one was formed according to the particular trade for which he appeared to be naturally qualified. Some became silversmiths, others clockmakers, weavers, blacksmiths, carpenters, tanners, &c. They were also taught music and dancing, and to make all sorts of musical instruments, organs, guitars, harps, violins, &c. &c. Those children who displayed greater talents, were instructed in sciences, painting, architecture, and all the liberal arts, each one according to his particular taste. It is worthy of remark, that the Jesuits themselves had learned all sorts of trades, &c. to become useful in inculcating the first principles to their pupils. The boys who seemed to prefer agriculture, were placed in the class of husbandmen; and those who still appeared to have retained some relish for the wandering life of their parents, were appointed

to take care of their immense flocks. Every morning, at the first dawn, the inhabitants of each village were called to the church, to offer their first thoughts to the Supreme Giver of all good gifts, and to implore his blessing upon the labours of the day. In the dusk of the evening, they again assembled in the church, where the night prayers were sung in two parts, and with music.

As the Indians are naturally indolent, and without foresight, a kind of surveyor was appointed, to examine the ploughshares, and other implements of husbandry in each family, and oblige the chief to sow his corn, &c. &c. The slothful and negligent were condemned to till a larger portion of the *common* field, and thus, through a wise administration, the very faults of those harmless men turned to the prosperity of the public. They were married young, in order to avoid the danger of libertinism; and the greatest concord, and union, of hearts, subsisted between the married couple. In case of any delinquency, the first fault was punished by a secret admonition and reprimand from the Missionary; the second by a public penance at the entrance of the church, as was customary among the primitive Christians; and the third by flogging. But during a space of one hundred and fifty years, there is scarcely an instance of an Indian havign deserved this last punishment. "*Their faults.*" says their candid historian, "*are children's faults. Indeed they remain so in many respects during their whole life; but they also possess their good qualities.*" Although they were inspired with the greatest horror of bloodshed the frequent incursions of the Portuguese into their territory in order to make slaves, had forced the Jesuits to train these inoffensive Indians to the use of arms. Every man come to a proper age was therefore instructed in the art of war, and they fought with such uncommon bravery, and with so much order, that they forced their enemies to leave them unmolested in their labours, and in the tranquil possession of their independence.

The spirit of ferocity and revenge, the propensity to the most shameful vices, and the love of independence and impatience of control, which characterise the Indian tribes, were henceforth changed into gentleness, patience, chastity, and subordination. We can form an idea of their truly evangelical virtues, by these words of the Bishop of Buenos Ayres to Philip V. "*Sire,*" said he to this prince, "*in these numerous tribes of Indians, naturally prone to every kind of vice, there reigns such an innocence, that I do not think that among them a mortal sin is ever committed.*" With the help of these industrious and docile natives, the Jesuits succeeded in rendering these unwholesome wilds a most delicious country. The forests cleared away, were turned into orchards, groves, and gardens, where the most useful trees and vegetables of the two Continents grew up with the greatest luxuriance and profusion. Deep morasses formerly inundated with stagnant waters, became rich meadows; and barren deserts fruitful fields, covered with abundant harvests. Instead of the hissing of serpents, howling of wolves and other beasts of prey, and [illegible] yells of savages torturing the unfortunate victims which they were going to sacrifice to their implacable revenge, and to devour, nothing was heard but the bellowing of milch cows, neighing of horses, bleeting of sheep and lambs, and the voice of husbandmen and shepherds making the mountains and valleys resound with canticles of praise and thanksgivings to the true God, or singing in the most melodious tones the charms of a country life, and the sweets of society. Among those Christian savages there were neither quarrels nor lawsuits; nay, the words *mine* and *thine* were unknown, because, as it is remarked with great propriety by their historian, the man who is always ready to dispose of the little which he possesses in favour of those who are in need, has really nothing of his

Abundantly provided with all the necessaries of life, governed by the same men who had reclaimed them from barbarism and wretchedness, and whom they loved and respected as their fathers; enjoying in the bosom of their families the most delicious sentiments of nature; knowing the great advantages of civil life, without having left the security of their deserts; tasting the charms of society, without having lost the sweets of solitude; these Indians might flatter themselves that they possessed a happiness of which there had never before been an example. Hospitality, friendship, justice, and all the virtues which honour man, were continually flowing from their pious and loving hearts. Muratori has given, as with one single word, the best notion of this Christian republic, by calling it, *Il Christianismo Felice*; or, "*Christendom the Blest.*"

In reading this history, it seems almost impossible not to feel an ardent desire to pass the seas, in order to find, far from the revolutions and vices of our corrupted societies, an humble retreat among the cottages of these amiable and inoffensive savages, and a peaceful grave under the palm trees of their burying-grounds. But, alas! nothing is permanent in this vale of tears. *All this is no more!* The missions of Paraguay are destroyed; the unfortunate savages, civilized with so much fatigue, are left to themselves, and are wandering again in their forests, or perhaps buried alive in the bowels of the earth. The annihilation of the most perfect and happy government which the genius of man ever produced, has been applauded. It was a creation of the Catholic religion; it had been established by religious, and watered with their blood, This was enough to excite the hatred and contempt of our pretended sages! They triumphed in beholding the Indians reduced to a most horrid slavery, and they were at the same time fatiguing Europe with the noise of their philanthropy and love of liberty! But let us turn off our thoughts from this unaccountable infatuation and disgraceful instance of the corruption of man. While we bewail here the unhappy destiny of the virtuous inhabitants of Paraguay, formed by the enlightened piety of their former masters, they are undoubtedly adorning, under their present tyranny, the Almighty hand which has struck them; and by sufferings, borne with Christian resignation and patience, they are meriting a most distinguished place in that republic of Saints, which the persecutions of man cannot reach, nor his calumnies disturb.

Your universities and societies of the learned, have produced a number of men of rare merit and extensive genius,—the Newtons, the Lockes, the Addisons, the Clarkes, the Sherlocks, the Louths, the Lardners, the Kennicots, the Paleys, the Broughams, &c. &c. But, is it not worthy of remark, that these Protestant schools of learning never produced a John of Matha,—a Peter Nolasco,—a Bernard of Menthon,—a Peter of Betancourt,—a Vincent of Paula, and legislators like those of Paraguay? You abound with commentaries, explanations, and dissertations upon the gospels; you have learned and elegant treatises of ethics; your works upon legislation and politics are innumerable: however, is it not surprising it is only in the schools of *ignorance* and *superstition*, as monasteries are called, that these maxims of the gospel ("as you would that men should do to you, do you also to them in like manner," *Luke* vi. 13; "Greater love than this no man hath,—that a man lay down his life for his friends," *John* xv. 13; "In this we have known the charity of God, because he has laid down his life for us: and we ought to lay down our lives for the brethren," I *John* iii. 16;) have been put literally into practice, in their utmost extent and highest perfection, and not only by a few individuals now and then, but by hundreds and thousands, for several centuries, without interruption? In the flourishing times of Pagan Rome, a crown was conferred on the man who had saved the life of his fellow citizen; to what rewards, therefore, are not these generous men entitled? What honours and crowns do they not deserve, who exposed their lives to save that of their fellow-creatures, without distinction of friend or enemy, religion or country; not only once, by a sudden impulse of humanity, and momentary effort of courage, but daily, with coolness and deliberation? Protestants as you are, can you refuse to admire the foresight and wisdom of these benefactors of mankind, who had formed disciples, animated with their spirit, who have perpetuated their charity during such a long period of years, and establishments, for the relief of suffering humanity, would have subsisted till the end of time, had they not been destroyed, and the provision made for the poor and distressed, plundered by the rapacious impiety of the vilest of mankind; supported and encouraged in that regard by the prejudices of pretended philosophers and politicians, and by the blindness and ill-understood compassion of philanthropists? But, alas! the names of fabulous legislators are in the remembrance and on the lips of all of you who have had a liberal education; and yet the names of these real benefactors of mankind are to you entirely unknown? Nay, more, the institutes which formed them to such heroic actions, are branded with the most hateful calumnies, and the heroes themselves represented as fanatics and bad citizens!

THE PUSEYITES, THE ANGLICAN, &c.

JAMES I. AND VI.—"NOTHING WAVERING."—The rector of Ilford has addressed the Bishop of London, asking direction as to the observance of the offertory, which gives great offence to the pence-pursed congregation there. His reverence concludes:—"I think your lordship must see, from what is now going on at Barking, that this opposition to the weekly offertory has nothing in reality to do with those acts of indiscretion on the part of my curate which no one laments more than I do. I therefore earnestly request—if I may not be allowed to claim—the most decided disapproval on your lordship's part of the line of conduct adopted by Mr. Thompson, and those with whom he acts.—I am, my lord, your lordship's faithful servant, FOLLIOTT BAUGH.—To the Lord Bishop of London." Charles James replies that he has nothing to do with church-wardens (Mr. Thompson is one), but that, "After much anxious consideration of all that has occurred, and of all the probable inconveniences which may result on the one hand from your persevering in the use of the weekly offertory, and on the other hand, from your discontinuing it after what has taken place, I think that I am justified in advising you to follow the latter course, and to confine your offertory collections to the days upon which the holy communion is celebrated or charity sermons are preached. As I am of opinion that you are authorised, though not absolutely required, by the rubric, to have a weekly collection at the offertory, I wish this advice to be considered as a recommendation, and not as a positive direction. I cannot but hope that if this concession be made to the feelings, however unreasonable, of your parishioners, your real influence and authority will be strengthened rather than impaired, and that they themselves will feel it incumbent upon them to make some amends by kindness and attention for the disrespect which has been shown to your pastoral authority.—Believe me, my dear sir, yours faithfully, C. J. LONDON.—The Rev. Folliott Baugh."—*Tablet.*

PROTESTANT FUNERALS—RICH AND POOR.—A correspondent of the *Times* of Wednesday says:—"If the relatives are rich enough to pay a certain amount of fees, the clergyman meets the corpse at the gate of the churchyard, and, reading those beautiful sentences which commence our burial service, precedes it into the church. When the sorrowing relatives have taken their seats, he reads those passages of holy writ which our church has appointed for their comfort and edification, and then, decently preceding the body to the grave, he commits it to the dust with all due solemnity; thus acting up to, and only acting up to, the directions of our church. But, how different the case when the friends (who, perhaps, have been barely able to procure a coffin, and even that with many privations) are unable to pay the requisite amount of fees; or when the deceased has had the misfortune to die in a poorhouse! The mourners are, in this case, hurried at once to the grave side, and four or five coffins are carelessly piled on one another by the unfeeling officials. The clergyman then, and not till then, makes his appearance; the book is placed in his hands with the words, "Brothers and sisters." That portion of the service appointed for the grave side alone is read, and even that hurriedly and irreverently, and the poor relative leaves the spot only to laugh to scorn those who would seek to assure him that the Church of England is the

poor man's church; and asks why she permits any of her clergy to read words of comfort and pay that decent attention (which she requires to be used towards all alike) to those only who are rich enough to pay extra fees."

A Parson and a Butcher.—At Rochester, on the 1st inst., the Rev. Henry Winter, chaplain to the *Fortitude*, convict-ship, together with Mr. George Bassett, army butcher, residing in High-street, Chatham, appeared before the Rev. George Davis, Mr. William Gladdish, Mr. James Smith, and Mr. Jacob George Bryant, county magistrates, to answer informations, charging them with disposing of a heifer, on the 25th of November last, which was unfit for the food of man, the offence being against the common law statute 6th and 31st of Henry III. The court was densely crowded with respectable inhabitants. It was stated that the rev. gentleman had a farm, and his heifers had died of the murrain; that one of these had been skinned and cut up into joints by his reverence's servants, and sold by the butcher. The inquiry was then adjourned.—*Tablet, Jan.* 27.

Another Tractarian Convert to Popery.—To the Editor of the *Morning Herald*. —Sir—I beg to inform you, that Thomas Harper King, an undergraduate of Exeter College, has joined the Church of Rome. This is the seventeenth victim of Mr. Newman's efforts to unprotestantise the Church of England, and the second member of Exeter College who has turned Romanist within the last six months.—I am, Sir, your obedient servant, Academicus. Oxford, Jan. 25.

Exeter.—The truth is, that Bishop Philpotts does his work by fits and starts. But he receives his pay with great regularity, and his efforts to aid his own family have been pursued with a degree of zeal praiseworthy for the natural affection out of which it sprung, and exemplary from the profitable effects which have accrued to the family of the holy man. One hundred pounds a week will enable him at no distant day, now that his family are getting so well established in clerical life, to lay by something for the increase of the poor man's opportunities for worship. When he shall have adopted this course, our right rev. and respected diocesan will have added strength even unto his strong words, and have convinced the good people of Plymouth that he is honest and sincere, as well as energetic and eloquent in the cause of the poor.—*Western Times.*

MISCELLANEA.

Dublin.—The meeting of the bishops and concursus at the Royal College of Maynooth, during the last week, has created great interest here. By the elevation of the Rev. Dr. J. O'Hanlan to the office of Prefect of the Dunboyne Establishment in the College, the Rev. Dr. E. O'Reilly became first professor of dogmatical and moral theology, and the Rev, P. A. Murray as second professor in the same department. The third professorship of dogmatical and moral theology thus became vacant, and for that chair a marked, patient, and animating concursus, or searching examination, between four most able clerical candidates, has taken place. The four Archbishops—the Most Rev. Dr. Crolly, the Most Rev. Dr. Murray, the Most Rev. Dr. M'Hale, and the Most Rev. Dr. Slattery: and four Bishops—the Right Rev. Dr. Murphy, the Right Rev. Dr. M'Gettigan, the Right Rev. Dr. M. Nicholas of the Board, and the Right Rev. Dr. Denver—were present, with eight professors, and the Very Rev. Dr. Montague president. The four candidates were —Rev. Mr. Crolly (a relative of the Primate), of Belfast, diocese of Down and Connor; Rev. Mr. M'Gettigan (relative of the Bishop), of the diocese of Raphoe; Rev. Mr. M'Evily, of the diocese of Tuam; and the Rev. Mr. Gullen, of the diocese of Kilfenora and Kilmacduagh. On Wednesday the concursus opened, and it ended on Saturday, after four hard days' contest, when judgment was given in favour of the Rev. Mr. Crolly, author (I understand) of the very able tract on the Holy Eucharist.—*Tablet, Jan.* 27.

Convert to Catholicity.—It is delightful and consoling to have to record the many conversions to the ancient faith which so frequently take place at Loughrea. On Sunday last, the 14th inst., being the Feast of the Most Holy Name of Jesus, Mrs. Gorman, who from her infancy had professed the Protestant religion, had the inexpressible happiness of becoming a member of the faith once delivered to the saints, and for which so many martyrs have shed the last drop of their blood sooner than deny it. The ceremony, which commenced after the nine o'clock mass, was performed by the Rev. J. H. Whelan. C. C. he having received the power and authority from the Venerable Bishop, the Right Rev. Dr Coen. The exhortation and ceremony on the occasion was most edifying to a very large and respectable congregation; and in presence of one of the officers of her Majesty's 16th Regiment, he having marched to the chapel with some of the soldiers of that detachment which are stationed in that town. For more than a month previous to the new convert's profession of Catholicity, she had been under the instruction of one of the nuns of Mount Carmel Convent, Miss O'Mara, who very kindly devoted a considerable part of her time in giving her spiritual instructions.—*Ibid.*

Rusheen and Ahina.—In the parishes of Rusheen and Ahina, in the diocese of Cloyne, where the Divine mysteries had been a long time celebrated in a barn, and in another part of the parish, in a wretched cabin, three fine chapels have been erected in the short space of fourteen months. This has been solely effected by the exertions of the Rev. Jas. O'Kearney, P.P., aided by the willing co-operation of his parishioners. The rev. gentleman has also succeeded in erecting a very handsome school house, which is attached to the chapel of Ahina; a second is in course of completion, and a third will in some time be erected. All those good works, wonderful in so poor a district, have been brought about by the voluntary contributions of his pious and humble parishioners, aided by the private purse of their devoted pastor.—*Ibid.*

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THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

No. 17.] CALCUTTA: SATURDAY, APRIL 27, 1844. [VOL. VI.

THE EFFECT OF THE REFORMATION ON CIVIL SOCIETY AND RELIGIOUS MORALS.

In our last we directed the attention of our readers to the effect which the Reformation had on society and morality. From the testimony of Luther, Bucer, &c., we have shown that the state of morals became infinitely worse throughout every nation where the new systems of the Reformation were adopted, let us now see how far the lives of the founders and abettors of this Reformation, were allied to the sanctity and purity of the lives of those whom God appointed to be the instruments of his chosen purposes. In the sketches which have been drawn of the Reformation by Protestant writers, some appear to be sensible of the difficulty of the task, giving such a general view of its proceedings and effects in improving the piety and morals of the people, as to make it pass for the work of God. Agreeable to the natural order of things, it is but just we should first speak of Luther, who was considered "the instrument of Providence (according to Heylin) for accomplishing the most important purposes, and the person to whom are to be attributed all the branches of the Reformation, which spread over the different states of Europe after he had first planted it in Germany." It is admitted that he was coarse, presuming, and impetuous in his manners and writings, but these were looked on as qualities allied to those which alone made him capable of supporting the high character in which he appeared. What his character was, we have not been told, but he himself has informed us; he says it was precisely the same as that which had been supernaturally conferred on the prophets and Apostles! "Martin Luther, Ecclesiastes, (1) of Wittemberg, for," says he, "it is not fitting that I should be without a title, having received the work of the ministry, not from man, or by man, but by the gift of God, and the revelation of Jesus Christ."(2) In another place he styles himself "Luther, the second Elias, and the chariot of Israel." Let us for a moment grant Luther's commission to have been as sublime and as arduous as was that of the Apostles, we are anxious to know if coarseness of manners and writing, presumption and impetuosity, were allied with the character of the envoys of the meek and humble Jesus? Again if it was found that these envoys could not succeed in the great work of their ministry without qualities of this complexion? and, lastly, we beg leave to enquire how far the conduct of Martin Luther corresponded with the notions and ideas we naturally form of a chosen vessel of election, an instrument of divine providence, a second Elias, &c.? Let us now see, if he had those motives, what it was natural to expect from a personage of this character, to induce him to enter upon the ministry of reforming the religion of Christendom, viz. a thorough conviction of the errors with which it was infected, in a word, a principle of conscience. But such were not the motives of Luther; it was a private quarrel between Luther's order, the Augustine friars, and a rival order, the Dominicans, in a matter of honor and profit, which first occasioned him to commence reformer (3). He afterwards submitted himself to the pope, as long as any prospect remained of cajoling or intimidating him; it was only when his

(1) The title of the writer of one of the books in the Old Testament.

(2) Adversus falso nomin, Episcopo, Ord. Tom ii, fol. 32.

(3) Sleidon Comment l. i, "casu non voluntate in has tribas incidi Deum testor" Luth, Pref. Dp.

doctrine was condemned by the very authority to which he himself had appealed, that he stood up, in opposition to the united belief of all the Christians in the world. He proceeded in his career with the same bad faith with which he commenced it; at one time he tried to persuade himself that there was no real presence of Christ in the sacrament, but the words of Scripture were too plain in favour of it.(4) We have a right to expect from a new Apostle, a second Elias, that if he has any supernatural communication it should be with celestial spirits, whereas, Luther has published to the whole world that he held not only frequent communications with the Devil,(5) but also that he learned from him the most material part of his whole Reformation. Lastly, we should have expected in a professed reformer of Christianity, the strictest morality, both of life and doctrine, the most edifying piety, modesty, meekness and charity; let us see to what degree Luther possessed these qualities. He tells us that whilst he continued a Catholic monk he "observed chastity, obedience, and poverty, and that, being free from worldly cares he gave himself to fasting watching and prayer,"(6)whereas after he had commenced reformer, he describes himself as raging with the most violent concupiscence(7) to satisfy which he broke through his solemn vow of continency, in direct opposition to his former doctrine. He asserts that "free will is but an empty name, and that, when it does its best, it sins mortally:"(8) and that "when the scripture commands good works we are to understand it to forbid them, because we cannot do them"(9) that a baptised person cannot lose his soul whatever sins he may commit, provided he believe; inasmuch as no sin can damn us except infidelity.(10) The system contained in these propositions, Luther himself, on several occasions, proclaims to be the quintessence and characteristic of the Reformation, and that every other controverted point was a mere trifle compared with it. The character of Henry the 8th is so familiar to all conversant with history that it would be superfluous to say any thing of it. In like manner that of the Duke of Somerset,who chiefly raised its structure under the authority of his nephew Edward VI., as also of Queen Elizabeth, who restored it, after it had been destroyed by her predecessor, Mary. In fact Somerset and Elizabeth proved themselves to be as arbitrary and tyrannical, in the management of religious matters as Henry himself had been. The chief agent of the Reformation in England was confessedly Cranmer, whose character Protestant writers spare no pains to embellish with every beauty they can bestow. We will draw no character of him, but merely relate facts as we find them recorded by the most celebrated Protestant writers, and then leave every reader who wishes to be guided by truth and not by prejudice, to form an impartial opinion of this reforming prelate. The first remarkable instance we meet with in the life of Cranmer is his privately marrying a woman of low condition, whilst he was a fellow of Jesus College, Cambridge,(11) contrary to the engagements of his admission. He afterwards, when priest, married a second wife in Germany, by a much more flagrant violation of his vow of celibacy; he continued to live with her, in equal opposition to the laws of the church and of the land. Every one knows that Cranmer owed his rise in the church to the part which he took in Henry's divorce from Queen Catharine of Arragon,and that he repeatedly perjured himself. After this view of this new doctrinal system, need we wonder at the effects which followed upon its establishment: and, if we keep in mind the characters of those who invented or propagated it, it will be impossible for us to think them the chosen agents of God.

(4) Luth. Epist, ad Argentin, tom vii, fol. 502.
(5) Melchion, Adams and others who have written his life speak of many apparitions of the Devil with him.
(6) Comment, ad Gal. c. v. tom v.
(7) In Colloq Mensal.
(8) Adversus, Exerer, Bull tom, ii.
(9) Deserv Arib. tom ii.
(10) See the treatise of Luth. against Erasmus.

(11) Acts and Mon.

IMPORTANT CORRESPONDENCE.

To His Excellency the Most Rev. Dr. Carew, Archbishop of Edessa and Vicar Apostolic of Bengal, &c. &c.

MOST ILLUSTRIOUS AND EXCELLENT LORD,

I have the honor to send to your Excellency the extract of a letter, which I wrote to the Sacred Congregation on the 1st day of December last, and of the answer which I received by the last steamer.

I beg you to publish it.

Recommending myself to your prayers, with the most sincere esteem,

I have the honor to be,
Your Excellency's
Humble servant,
F. LOUIS MARIA,
Bishop and Vic. Ap.

Bombay,
13*th April* 1844.

Extract of a letter of Monsignore, the Vic. Apostolic of Bombay, directed to the Sacred Congregation of the Propaganda in Rome, 1st December, 1843.

It is said, that the new Archbishop in passing through Bombay, will visit all the churches of these parts, before he goes to Goa. The Recusants prepare their churches, and

have announced that he will give Confirmation and also Holy Orders in them.

Answer of the Sacred Congregation, received on the 8th of April, 1844.

I can answer your illustrious Lordship, that His Holiness has conferred on the aforesaid Prelate no jurisdiction over the places which depend upon the Apostolic Vicars, and in his Epistolary Brief, His Holiness has expressly admonished him to abstain from exercising any act of authority whatsoever in these places. Therefore it is clear that those Recusants will find their expectations disappointed. In the mean time I beg of the Lord to preserve you, &c. &c.

Your most affectionate Brother,
J. Ph. Card. Frasoni, *Pref.*

Rome, from the Propaganda,
13*th Feb.* 1844.

John Brunelli, *Secret.*

ORIGINAL POETRY.

The Soliloquy of the humble and devout S. M. M. after having prepared for Death, at Loretto House, on the 2nd April, 1844.

1

And why am I afraid,
The debt of nature paid,
To see my God and Father?
The fleshy curtain's fall
Why should my soul appal,
And not rejoice the rather?

2

Does not a father's face
The gloom of sorrow chase,
And is not home delightful?
Ah! why then linger here,
My soul, what dost thou fear?
And why is death so frightful?

3

To die is now my task:
My soul, who made thee, ask;
Will he confound thee? Never!
Who died my soul to save,
Now takes but what he gave,
And takes to give for ever.

4

But is not judgement near,
Which filled the Saints with fear?—
The smallest stain is hateful;
And sinful from my birth,
How can I leave this earth,
As if I had been faithful?

5

'Tis true, my soul, but choose,
And if thou wilt, refuse
The Judge who died to save us;
Parent, sister, brother,
In heaven, on earth, another,
Who loves my soul as Jesus?

6

Who died on earth for love,
In mercy reigns above,
And to himself invites thee:
O! bright celestial home!
O! Lord, thy kingdom come!
O! take me, Jesus, take me.

G.

VIZAGAPATAM MISSION.

We are happy to record that three Heathens and two Protestants have been gathered to the one Fold of the one Shepherd, by the ministry of the Rev. Mr. Egan, the zealous Chaplain doing duty for the Catholic Soldiers at Vizagapatam.

BENGAL CATHOLIC ORPHANAGE

Through Mr. N. O'Brien.

J. Greenway,	Rs. 5
E. Ducasse,	2
Thos. Leach,	32
L. W. K.	10
R. B. N.	8
J. F.	1
J. W. S.	1
G. C.	1
J. F. D.	1
Mutty Loll Seal,	10
H. M. Shand,	10
O. P. L. W.	8
A Person,	2
J. Buchannan,	5
A Friend,	5
T. C. McMahon,	2
E. McKain,	2
Mrs. F. E. Grisewood,	4
S. S.	8
G. D.	3
A Friend to the Orphans,	1

FESTIVALS,—May, 31 Days.

Wednesday, 1st,—S. S. Philip and James, App. d. 2. cl.
Thursday, 2nd,—S. Athanasius, B. C. D. d.
Friday, 3rd,—The finding of the Holy Cross, d. 2. cl. com. &c.
Saturday, 4,—S. Monica, W. d.
Sunday, 5—4th P. Pasch, S. Pius P. c. d. com. Dom.
Monday, 6,—St. John of the Latin Gate, d. Maj.
Tuesday, 7,—S. Stanislaus, B. M. sem.
Wednesday, 8,—Apparition, St. Michael, Arch. d. Maj.
Thursday, 9,—S. Gregory Nazian, B. C. D. d.
Friday, 10,—S. Antoninus, B. C. sem. com. St.
Saturday, 11,—S. Leo. P. C. D. d. (11th ult.)
Sunday, 12,—5th P. Pasch sem.
Monday, 13,—Litanies Rog. Scompallus Ab. d. (I. S. 10th inst.)
Tuesday, 14,—Do. do. S. T. Hermenegildus M. sem. (13th ult.)
Wednesday, 15,—Do. do. S. Dympna, V. M. d. Maj. (I. S.) com. Vig.
Thursday, 6,—Ascension D. V. F. C. d. 1. cl. com Oct.
Friday 17,—S. Paschal Baylon, C. D. do.
Saturday, 18,—S. Venantius, M d. do.
Sunday, 19,—6th P. Pasch, S. Peter Cœlestinus, P. C. d. com. Dom.
Monday, 20,—S. Bernard, C. sem. com. Oct.
Tuesday, 21,—Ubaldus, B. C. sem. (14th inst.) com. &c.
Wednesday, 22,—S. John Nepomucenus, M. d. (I. S. 16th inst.) com. &c.
Thursday, 23,—Octave of the Ascension, d.
Friday, 24,—B. V. Sub tit. Auxil. Christ, d. Maj.
Saturday, 25,—Vigil Pent. com. S.

Sunday, 26.—Penticost d. 1. cl. com. Oct.
Monday, 27.—Within Oct. d. 1. cl. com. Oct.
Tuesday, 28,—Do.
Wednesday, 29,—Fast. Quatuor Tense of the Oct sem.
Thursday, 30,—Within Oct. sem. com. S. M.
Friday, 31,—Fast. Quatuor Tense of the Oct. sem com. S. V.

Selections.

ROME.

(*From our own Correspondent.*)

On the 22d of January his Holiness held a secret consistory, and conferred, with the usual forms, the dignity and office of Vice-Chancellor of the Holy Roman Church on his Eminence Cardinal Thomas Bernetti. His Holiness then proposed the following churches:—United bishopries of Porto, S. Rufino, and Civita Vecchia, for his Eminence Cardinal Vincenzo Macchi, translated from the see of Palestrina; bishopric of Palestrina for his Eminence Cardinal Castruccio Castracane degli Antelminelli, he having relinquished the church of St. Peter in Chains; Patriarchate of Constantinople, *in partibus infidelium*, for Monsignore Fabio Maria Asquini, translated from the archbishopric of Tarsus *in partibus*; archbishopric of Mira, *in partibus*, for Monsignore Garibaldi, late Internuncio at the Court of France: archbishopric of Nicomedia, *in partibus*, for Monsignore Gianfrancesco Cornetti, Canon of the Basilica of St. Mary Major; archbishopric of Thessalonia, *in partibus*, for Monsignore Angelo Antonio Scotti, Domestic Prelate of his Holiness; bishopric of Senegallia, for Monsignore Anton Maria Cagiano de Azevido, late Rector of the Roman University, and Uditor Generalè della, R.C.A.; united sees of Montefiascone and Corneto, for Monsignore Niccola Clarelli Paracciani, late Canon of St. Peter's, and Secretary of the Sacra Consulta; bishopric of Assisi, for the Very Rev. Luigi Land Vittorii, Archpresbyter of that cathedral; bishopric of Cuneo, for the Very Rev. Father Clementi Manzino di S. Teresa, General of the Discalceated Carmelites; bishopric of Montauban, for the Rev. J. Doney, Canon of the metropolitan church of Besançon; bishopric of Troyes, for the Rev. J. M. Debelay, late Parish Priest of Nantua; bishopric of L'Amego, for the Very Rev. Joseph de Moura Coutinho, Dean of the Cathedral; bishopric of Funchal, for the Rev. S. Saverio Cerveira e Souza, Parish Priest of Coimbra; bishopric of Beja, for the Rev. Emmanuel Pires de Azevedo, of the diocese of Viseu; bishopric of Faro, for the Very Rev. Antonio Bernardo da Fonseca Moniz, Vicar-General of the Archbishopric of Braga; bishopric of Marianne, for the Rev. A. F. Vicoso, of the province of Rio Janeiro; bishopric of S. Lodovico di Maragnanò, for the Very Rev. Father Carlo da S. Giuseppe, Carmelite; bishopric of Belem de Parà for the Rev. J. Alfonso de Moraes Torres, of Rio Janeiro; bishopric of Eritrea, *in partibus*, for the Very Rev. Gio. Battista Rosari, General of the Regular Clerks of the order of the Mother of God. After a very brief allocution his Holiness declared Cardinal of the Holy Roman Church, Monsignore Pasquale Gizzi, Archbishop of Thebes, created and reserved *in petto*, the 12th July, 1841, born in Ceceano, diocese of Ferentino, 22d Sept., 1787; and afterwards created and declared Cardinals, Monsignore Anton Maria Cagiano de Azevedo, Bishop of Senigallia, born in the diocese of Aquino, 14th Dec. 1797; Monsignore Nicola Carelli Parraciani, Bishop of Montefiascone e Corneto, born in Rieti, 12th April, 1799; and also created another Cardinal *in petto*.

On the 25th January, his Holiness held a public consistory, to confer the Cardinal's Hat on the newly-created cardinals; after which the Consistorial Solicitor brought before his Holiness for the first time, the cause for the Beatification of the venerable servant of God, Louise Mary Grignon de Montfort, founder of the order of the Missionaries of the Holy Ghost.

After the public consistory, his Holiness held a secret consistory, where, after a short allocution, he proposed the patriarchate of Cilicia of the Armenian rite, for Monsignore Michele Derasdnazadrian, translated from the bishopric of Ceserea *in partibus*, and who assumes the name of Gregory Peter VIII. afterwards the archbishopric of Sens, for Monsignore Mellone Jolly, translated from the bishopric of Secz; the bishopric of Vigerano, for Monsignore Pio Vincenzo Forzani, translated from the bishopric of Susa; the bishopric of Sandomir, for Monsignore Giuseppe G. Goldimann, translated from the bishopric of Caristo, *in partibus*, and from the Suffraganate of Uladislavia; bishopric of Iglesias, for the Rev. Giovanni Battista Montia, Canon of the metropolitan church of Cagliari; united bishoprics of Cava and Tarsus, for the Very Rev. Salvatore Festitta, Vicar-Capitular of the Cathedral of Cefalii; bishopric of Seez, for the Rev. C. Frederic Rousselet, Vicar-General of Autun; bishopric of Sion, for the Very Rev. Pierre Joseph de Preux, Canon of that cathedral; bishopric of Comagagna, for the Very Rev. Francisco di Paola Campoy-y-Perez, Vicar-Capitular of that cathedral; bishopric of Antequera, for the Very Rev. Antonio Mantecon Dean of the cathedral; bishopric of Rodiopolis, *in partibus*, for the Rev. Thaddeus Lubienski, appointed suffragan of Uladislavia. His Holiness also conferred the titles of the new Cardinals, and afterwards conceded the pallium to the Patriarch of Cilicia and the Archbishop of Sens.

P.S. His Holiness has just issued a decree approving the heroic virtues of the Venerable Father Canisius, of the Society of Jesus.

(*From another Correspondent.*)

Rome, 30th Jan. 1844.

The consecration of the Right Rev. Dr. Baggs, Bishop of Pella, and V. A. of the W. D. of England, took place on Sunday, 28th inst., in the church of St. Gregory, on the Celian Mount. His Eminence, Cardinal Fransoni, Prefect of the Propaganda, officiated as Consecrating Bishop, assisted by the Right Rev. Dr. Brown, Bishop of Iloa, V. A. of Lancaster, and R. R. Dr. Collier, O.S.B., Bishop of Milevi, and V. A. of Mauritius. Among the many distinguished persons present were noticed the Cardinals Bianchi and Acton; the Greek Archbishop Missir, Monsgr. Brunelli, Secretary of the Propaganda; Monsgr. Weld the

Venerable Abbot Baron de Geramb, General Procurator of the Order of La Trappe; the Venerable Abbot of the Cammaldolese Monastery of St. Gregory; the Genaral of the Passionist Order, &c. &c. Though the function began at the early hour of eight o'clock, the church was, from the commencement to the close, crowded to inconvenience. Many of our countrymen were drawn thither by the interest which they felt in the consecration of an English bishop, as well as by the veneration in which the character and talents of the newly-consecrated bishop are held by those who have the happiness and honour of his acquaintance. Among these may be named Lord Fingal and family; Sir W. Lawson Hunt, E. Peter, Messrs. Welds, Bodenham, Cholmley, &c. &c., and a host of others, Catholic and Protestant. Of the clergy assisting were the Revds. and Drs. Grant and English; Revds. Messrs. Murphy, Mulloy, the students generally of the English College, and a numerous body of the Monks of St. Gregory's; these are of the Camaldolese order. There were also present the students of the Propaganda Irish and Scotch colleges.

After the function, not only the clergy and the students, but almost all who had been present in the church, thronged into the noble hall of the monastery to offer their congratulations to the new bishop; and nothing could be better timed or placed, as it tended to relieve his lordship from the intense emotion under which he laboured. Here a splendid and profuse collation moved the not unwilling palates of the guests, and from the windows of the hall the eye revelled over the Colosseum, the temples of Venus and of Concord, the Arches of Constantine and Titus, the golden palace of the Cæsars, and a hundred other ruins of ancient Romam grandeur and Pagan superstition. But as we departed, nobler, sublimer, holier objects fixed our gaze, and elevated our thoughts. From these gates went forth Austin and his companions, sent by the Great Gregory to save our ancestors; from these cloisters was called forth the present Gregory to preside in the chair of Peter, over the fold of Christ. Here, on a marble slab, may still be traced the names of the Apostle of England and his saintly companions. Here many noble English lie entombed, and amongst these the last of England's ambassadors to the Holy See (Carne). Well, therefore, was this beautiful church, connected by so many and so holy associations with England, selected for the consecration of an English bishop.

On Sunday, the 11th proximo, His Holiness will consecrate in the Basilica of St. Peter's the following Cardinals; viz. Castracane, to the bishopric of Palastina; Cagiano, to the bishopric of Senegalia; Clarelli, to the bishopric of Monte Fiascone; and Polidori, commendatory Abbot of Subiago.—*Tablet.*

ALMS-GIVING.

(Extract from the Lenten Pastoral of the Right Rev. Dr Brown, of Wales.)

"Whether you fast and abstain, as the law of Lent enjoins, or whether, on account of necessities, the plea whereof the Church admits, that law be in your regard changed into some other penitential duty, or dispensed with altogether, there is one other fruit of penance suitable to all times, but more especially to that on which we are about to enter, and ever most dear to Christianity—Alms-deeds. The holy Scriptures command it in the Old Law, as of highest efficacy in obtaining the forgiveness of sin (Job iv. 11; xii. 9; Proverbs xxi. 3; Dan. iv. 24)—our Divine Redeemer and the Holy Spirit have imposed it, as a positive precept, in the law of grace (Matt. xxv. 41, 42; Luke xi. 41; 1 John iii, 17)—the Holy Fathers insist upon it, as of the highest importance; and some of them describe fasting without alms-deeds, as wanting an essential requisite.

If therefore, you fast, increase your merit by alms; if you cannot fast, make amends by more abundant alms: "redeem your sins by alms, and your iniquities by works of mercy to the poor" (Dan. iv. 24.) The extent of this obligation is not to be judged by the suggestions of mere human prudence. Sometimes it may require a sacrifice of every superfluity; it may call for a portion of that which is requisite to keep up your position in society; nay, it may claim a renunciation of even some things which belong to the necessaries of life;—for surely our common Father expects us to value the life of a Brother, beyond vain amusements; and a soul redeemed by the blood of Christ, beyond this fleeting existence.—But puting aside extreme cases, charity is pleading forcibly, without intermission, on every side; for the needy beggar who importunes you in the street, for the necessitous Brother whose shame confines his miseries to his own cheerless dwelling, for children whose parents are unable to provide for their instruction, for those in preference who, being equally distressed with others, have a superior cliam by belonging to the household of the faith (Galat. vi. 10)—for your own relatives, for the Pastors of your souls, for the spiritual wants of thousands who are famishing for the bread of life, and who find none to break it upon them. Would that your charity and means might enable you to carry out the Catholic exhortation of St. Augustin—"Give to all, lest he to whom you have not given may perchance be Christ."

"Whilst however, we exhort you to alms-deeds the most extensive that your condition in life can afford, we know that, in our destitute District, the great majority of our beloved children in Christ are scarcely able, by their daily labour, to provide necessaries for themselves and families: yet within the reach of perhaps the most needy, and without affording a pretext for diminishing any other good work, through an Institution called into existence by a privilege of Divine Providence to our latter times, are the most exalted merits and satisfactions of Christian charity—we refer to the Association for the Propagation of the Faith, to which we last year invited all to unite themselves, not without correspondence to our earnest recommendation on the part of some of our beloved children, and which with renewed earnestness we again press upon all through their love of God, their neigh-

bour, and of their own souls. The sum required of you is so trifling that very few need find a serious difficulty in contributing it; as there can scarcely be an individual so necessitous as to be unable to retrench from his expenditure *a single halfpenny in the course of each week*; or who cannot procure it, by a small increase of labour.

"Now, this weekly halfpenny, which is all that is necessary, besides a few short prayers, for admission into the Association—this weekly halfpenny, collected by a well-organised plan from over all the Catholic world, produces yearly a large total, whereby most important missions are aided, and some are wholly supported, not only in distant infidel countries, but in distressed provinces of Europe. Herein have largely participated Mesopotamia, Syria, the Holy Land, India, Persia, China, and many other states in Asia—in Africa, Egypt, Arabia, Abyssinia, the Coast of Guinea, Algiers, Barbary, &c.—In America, Newfoundland, the United States, Canada, Hudson's Bay, Texas, and several islands in South America, &c.—various Missions in Oceanica, including our important settlements in New Holland, Van Dieman's Land, and New Zealand—and nearer home, Scotland, Cornwall in the Western District of England, and our own vicariate of Wales. The Annals of this very interesting and invaluable Association for the Propagation of the Faith, are offered to the edifying perusal of every Subscriber, detailing the most gratifying results of the application of those weekly contributions—in the disinterested labours of Missioners under the burning tropical sun and amidst piercing colds, whither the vast collections of our erring Protestant countrymen have failed to conduct the steps of their well-paid emissaries—in the rapid and astonishing conversion of whole nations of Pagans to that Church which alone is, as she ever has been, the fruitful mother of many children—in the heroic confessions of their faith, made by the Missioners of the Asaociation and their neophytes amidst grievous torments—and in the glorious seal which, as in primitive ages, the blood of numerous martyrs, has set upon their belief."

RELIGIOUS EQUALITY.

You must, if you be statesmen, look to the condition of Ireland with the eye of a master, and you must then see, that until there shall be religious equality there cannot be political justice. (Cheers.) Have we got that religious equality? I am told by some—salary the Catholic bishops and clergy. They have totally refused it. You have not enough in your treasury to pay them. As to their station, as to admitting them to Parliament, there is no place not absolutely disreputable where I would not rather see them than in Parliament. (Cheers and laughter.) But does the Protestant religion require all this? Do you say that it is necessary for religion to be kept up by money? Do you tell me your religion will fail if people are not paid for its ministry? If that be your Protestantism, what a triumph do you give to Catholicism! (Cheers.) The clergy in Ireland had all these livings and wealth to themselves. There certainly have been some donations since the Reformation, but the great mass and bulk of them—nine hundred and ninety-nine out of every thousand—you took from them—you drove them out—you hunted them throughout the wilds and fastnesses—you put the same price, and that literally, on the head of of a priest, as on the head of a wolf. But with all this has the Catholic Church failed for want of money? (Cheers.) No; never was it in more triumphant progress! Four arch-bishops, 23 bishops, 50 deans, 60 archdeacons, 2,000 parish priests, some of them with two or three curates, an entirely unbroken hierarchy, as unbroken and perfect as it was before Henry VIII. assailed it. (Hear, hear.) Have you not, then the same truth in your Protestanism that I have in my Catholicism? (Cheers.) Do not you believe that scriptural faith and the power of argument, and the influence of education, and all the sharpness of talent which literature gives, and which you have among you, that all these are not sufficient to fence and protect your church. (Hear, hear.) And is not the blessing of God, if the truth be with you upon you more than with the other? Oh; I do not like to dwell upon this subject, but now implore you to take into consideration the whole case of the Church. We'll go back to carry your answer. What do you mean to do for Ireland? Ah, I am afraid your answer will not be a satisfactory one. I wish it were. Years enough have passed away since the connection between the two countries to exhaust all malice and ill-will, and put them to an end. The period ought to come when Christians should embrace one another as men and brothers. (Cheers.) When justice and the spirit of truth should prevail and spread throughout the land, when the odious distinction between Catholic and Protestant—odious in all its relations, except in the relation of rivalry in piety and justice—should be abolished and done away with.

From Mr. O'Connel's Speech in Parliament. Febuary 23 1844.)

Cardinal Bussy, Archbishop of Benevento, died a few days ago at Rome. He was born at Viterbo on the 29th, of January, 1755, and was invested with the purple by Pope Leo XII., in the consistory of the 3d of May, 1824.—*Tablet.*

CONVERSION.—A letter under the signature of Catherine Welhelmina Rohmann, dated Evansville, Indiana, December 22d, 1843, appears in the *Wahrheitsfreund*, stating her motives for embracing the Catholic religion.—*Catholic Herald of Philadelphia, Jan.* 13.

TIPPERARY.—With heartfelt sorrow and deep regret do we announce the death of the Rev. James Healy, parish priest of Newport, county Tipperary. This very much lamented and melancholy event occurred at his residence about two o'clock on the evening of Wednesday, 24th instant. The sensation produced was quick and general, the shops throughout the town were instantly closed; sympathy superseded every private calling; grief covered every countenance, and its bitter liquid filled every eye. The rev. gentleman was in his 80th year, and the 31st of his ministry at Newport.—*Freeman's Journal.*

CONTRASTS.

(From the Catholic Magazine, Feb. 1844.)

It was an able and ingenious thought in one of our distinguished living architects, which prompted him to illustrate the relative spirit of Catholic and Protestant times, in a work which graphically displayed the contrasts between the religious edifices of the past, and those of the present day. It were impossible for the most prejudiced eye to "look here upon this picture, and on that," as faithfully delineated by the pencil of the eminent antiquarian and draftsman above referred to, without reluctantly acknowledging a striking difference in the characteristic styles of the two epochs, whether we take such points of comparison as the gorgeous cathedral of York, and the vast but Pagan-like temple of Sir Christopher Wren, or an antique market cross, rich in Catholic tracery and pious imageries, and a stone lamp-post erected to the memory of a deceased alderman. The same object may with advantage be pursued with regard to many other points of utter discrepancy existing between the former and the present state of things in this our once happy country. The enquiry might lead to a more accurate than favourable estimate of the boasted advantages alleged to have accrued to the community by what men are pleased to call "the Reformation," but which in the blunt sincerity of our hearts we think may more accurately be designated as the great moral leprosy with which for purposes inscrutable to mortal foresight, the Almighty chose to afflict and desolate the fairest portion of His Church towards the latter part of the sixteenth century. A few of such salient matters of contrast as occur to our minds, we will take leave to signalise.

In the days of Catholic England, no diversities of faith and doctrine distracted and disunited the minds of the people; all believed in the great, and saving, and self-same truths of salvation, transmitted pure and unchanged from apostolic times, and were knit together by the firm bond of spiritual allegiance to the venerable and uncontested authority of St. Peter's chair. Now the Church of England, with no other guarantee for stability than the capricious authority of parliament, dares not even for those who profess to be enrolled within her pale, claim any unanimity or certainty of opinion:—witness the old standing divisions of high and low Church, the ever conflicting interpretations which the right of private judgment extracts "ad libitum" from indiscriminate perusal of the Scriptures; and the most recent and most notable schism which the Tract controversy of Oxford has introduced into the very bosom of the establishment.

Of seceders from the parliamentary Church, the name is "legion;" Presbyterians, Calvinists, Lutherans, Wesleyans, Unitarians, Quakers brown and white, Independents, Baptists, Swedenborgians, Irvingites, Plymouth brethren, Southcotians, Jumpers, Muggletonians, Mormonites, Lady Huntingdon's connection, Socialists, Brianites, Primitive Methodists, Shakers, Moravians, are but the names of some of the sects to which the hydra of private judgment in matters of religion, have given birth and expansion in this country.

The Anglican Church disclaims, it is true, all connection with these multiform varieties of dissent, but she cannot deny that they are all direct offshoots from herself,—barnacles which have adhered to the keel of her own crazy ark, eating into the timbers, and threatening the future sea-worthiness of the vessel. So much for the phalanx of ancient unity, as opposed to the Babel of modern sectarianism.

No country was once so rich in religious and charitable foundations as our own. The magnificent monastic remains that still survive centuries of neglect and desolation, sufficiently attest what England must have been before Henry the Eighth, by laying his sacrilegious hands on the revenues of the Church, had impounded the best and only patrimony of the poor. That was indeed a sweeping and egregious measure of Reformation which thus converted to purposes of private and inordinate rapacity, wealth which the cumulative piety of ages had devoted to the service of God, and the sacred exercise of charity. In monkish days, no ill-administered poor law wrung reluctant tribute from overburdened rate-payers, so damming up the sources of private benevolence. Then the "Guardians of the Poor" were the inmates of the religious houses, who, from their magnificent monasteries, diffused far and wide among the rural population the comforts of this world, and the hopes of the next one. Then the portals of the abbey were ever open to receive within its hospitable walls the wayfaring traveller or houseless wanderer, and what time the holy men that dwelt there could spare from the active service of God, was devoted to the promotion of the vassal's competence, and the stranger's welcome. Now, mouldering towers and cloistered arches rent in twain, alone commemorate the monuments of our ancestral piety; but to supply the place of their departed glories, and in due conformity with the wants and utilitarian spirit of a superior age of civilization, we may boast of gaols, in which every variety of penitential probation is essayed at the dictum of any political economist that broaches a new system of prison discipline; of lunatic asylums, of which the number and enormous dimensions are still inadequate for the increasing number of those qualified to become their inmates; and of Poor Law Union Houses, of which the hideous brick walls, and tasteless elevations are, to the fair face of the country, like unseemly stains on the surface of a human body:—fearful receptacles of wretchedness, where poverty is crime, where every bad passion festers into full expansion, from the dirty avarice and griping tyranny of petty authority to the rankling vindictiveness and reckless surliness of half-starved pauperism.

In the old times of Catholic fervour, it was alike the duty as it was the general practice of the clergy, to extend the blessings of religious instruction to every individual member of the great social community; and where parochial priests were numerically inadequate to the spiritual exigencies of the population, there it was that the auxiliary brethren of the monastic orders proved themselves to be no useless and ineffective forces in the army of Christ, extending and perfecting by their zeal and ministrations the universal knowledge of eternal truth. Now, despite the clamour raised in and out of parlia-

ment about education, despite national and infant, and Sunday schools, and parent and branch Bible Societies, and all the remedial nostrums devised by legislators and philanthropists to meet the moral and religious destitution of the multitude, we hesitate not to assert, that there exists at this moment among the labouring and manufacturing classes of this land, a more fearful state of brutish ignorance, as regards the most ordinary truths of revelation, than was ever before attributable to the children of a soil calling itself that of a Christian country. It may in fact be said, that those whom the fanaticism of dissent has failed to inflame, are left by the pastors of the established Church in a state of utter indifference, and dearth of all spiritual feeling, worse than positive Heathenism. If these assertions appear too gratuitous, we challenge, in confirmation of their accuracy, the testimony of all those who have had the opportunity of ascertaining the moral condition of our lowest rural and manufacturing classes, and observing the frightful depravity and blindness to all religious principle which manifest themselves in the language and demeanour of the merest children: we appeal to the evidence of the Bishop of London, who, in one of his speeches on the subject of Church extension, admitted and proclaimed, that in the district of Bethnal Green alone, fifty thousand souls languished without any spiritual attendance or instruction whatever. Did it occur to the metropolitan prelate, when making the appalling statement, that Catholic bishops of olden days, would in such stress of circumstances have forsaken for the time the pomps of episcopacy, to visit in person such scenes of hardened misery, carrying from house to house, tidings of comfort and enlightenment, and staying by their presence the withering pestilence of infidelity? Thus would have acted the Cuthberts and Anselms of Catholic annals. Thus acted the great Borromean archbishop of Milan, when, braving the infection of the plague, he devoted himself during the whole period of its ravages to the closest personal attendance upon the sick and dying in the public hospitals.

Did "Charles James London," or any of the twenty-six favoured incumbents of England's ancient sees, ever set foot within the walls of an hospital during the prevalence of the cholera? If they did, the patients that lay there must have been mightily surprised. It may be observed by the way, that at that very time, Quelen, Archbishop of Paris, was, at the head of his clergy, actually putting in practice the example of the illustrious Milanese Saint; tending the infected within the wards of the Hôtel Dieu, not a hundred yards from the site of his own palace, demolished by the fury of a mad multitude, to members of which he now in person administered temporal and spiritual consolation. So much for the genius of true charity, as developed by the respective spirits of Protestantism and Catholicity.

In ancient times, the chivalry of nations was enlisted in the perhaps desperate, but romantic and generous enterprise of the Crusades. It was a lofty and lofty feeling which induced men to abandon their homes, to sell all their possessions, and the armour of the Cross, and sacrifice their lives and fortunes in valorous attempts to rescue the cradle of the Christian faith from the hands of the infidels. Much contemptuous obloquy has in these times been vented upon those gallant knight errantries of our ancestors. Let us, however, compare Richard Cœur de Lion, at the head of his English warriors, before the walls of Acre, and such modern instances as the advance of a British army, despatched by a band of merchants to spread fire and sword in the heart of unoffending Asiatic nations, or the speculative incursions of mercenary troops, volunteering to force constitutional governments, at the point of the bayonet, upon countries not yet fitted to receive them, and honestly say to which of such expeditions we instinctively lend the best sympathies of our nature!

It was during what is called the darkness of the Middle Ages, that private piety found vent in pilgrimages undertaken to the holy sepulchre of Jerusalem, or the shrines of saints: and no terms have been found sufficiently caustic to denounce the superstition and folly of such peregrinations. But what shall be said of the ignorance, fanaticism, and infatuation, which, so recently as the year 1842, induced upwards of five thousand of the labouring population of the north of England to become "Latter-day Saints," and actually to emigrate to North America, for the purpose of joining the head quarters of one "Joe Smith," the notorious liar, and illiterate impostor, who, as the prophet of that new sect, has had the art to impose upon and swindle his followers of the old and new world?

With what a self-complacent smile of pity for the blindness of Catholic times, the verger of Canterbury cathedral exhibits to the casual visitor the site of what was once the gorgeous shrine of St. Thomas of Becket, and points to the indentations in the stone steps, made by the knees of the Popish pilgrims in "the days of superstition!" Have these, then, so utterly passed away within the province of that archiepiscopal see, of which thou, most acute and doughty verger, art least,—but in thine own estimation, Heaven knows, not *the* least—functionary? Has the recent tragedy of Bossenden Wood so speedily passed from recollection? Is it, or is it not a fact, that within the last ten years, and within five miles of the primatial see of Canterbury, under the very nose of dean, prebendaries, canons, and minor canons of one of the wealthiest ecclesiastical foundations in Christendom, a madman, of the name of Courtney, succeeded in deluding a numerous portion of the agricultural population into the firm belief that he was himself the Messiah? Were the votaries at Becket's tomb, or the believers in the divinity of the maniac assassin, the better instructed men?

In the days of Catholic antiquity, the rich revenues of our British sees were devoted by their incumbents to the support of the indigent, and the erection of the most magnificent religious edifices. Unshackled by wives and families, the prelates of Catholicism had no children but the poor; no craving for wealth, but in so far as its possession enabled them to expend it in the service of God, and for the purposes of religion. Bishops of olden time died in comparative poverty, having "lent their treasures to the Lord."

The executors of bishops of the present day, have to tell a very different story, *e.g.* "swearing the accumulated personal property of the deceased to be under a hundred thousand pounds," and making other such post mortem abnegations of worldly mammon? In a word, the monuments of Catholic bishops, are the cathedrals of York, and Lincoln, and Ely. Those of their Protestant successors, may be said to consist in piles of testamentary parchment, carefully preserved in the archives of Doctors Commons, recording, for the information of future generations, the manner in which the English episcopal revenues of the eighteenth centuries were hoarded for, and appropriated to, every imaginable variety of clerical nepotism.

By the Protestant Church, not only have its sources of wealth been diverted from the channel of public charity into that of personal emolument, but the very churches themselves, built for the use and free enjoyment of the people, have been converted into means of extracting pecuniary contribution. Is there a cathedral in the whole of Catholic Europe, from the Roman Basilica of St. Peter's, downwards, which is not gratuitously open from sunrise to sunset, to the universal worship of mankind?—the poorest, the most houseless outcast, finds at least within the holy walls of a Catholic Church, perpetual shelter, and pious consolation.

In one spot at least, the lowliest pauper knows that he has the same right to tread the marble pavement, and gaze on the gorgeous marvels of the sculptor's or the limner's art, as the proudest prince. For once he feels that in the temple of GOD, the loftiest, and the most abject conditions of man become confounded in the majesty of the Deity who is there adored. But in Protestant England, how different is the system pursued! There, to procure inspection of an ecclesiastical edifice, is as much a matter of money as to gain admittance to a theatre, and woe to the pennyless wretch, who, saving at brief stated hours set apart for public service, should be found loitering in the aisles of a cathedral. In a Christian country, there is, or ought to be, nothing preposterous in the notion, that out of a metropolitan population of a million and a half, some few persons might feel occasionally disposed to enter "en passant" the magnificent church of St. Paul's for the sole purpose of offering a brief prayer within a sanctuary which should be as sacred to the religious feelings of an orthodox English churchman, as St. Peter's, or St. Sophia's, to those of a Catholic or a Mussulman.

Let us, however, just picture to our fancies the expression of countenance, which upon the application for admittance, and for the purpose supposed, by any such imaginary devotees, would be assumed by the nondescript and brutal Cerberus who sits at the door;—which, with its chain more resembles that of a debtor's prison, than the entrance of the house of GOD,—and imperiously exacts threepence from every one that would take the merest peep at the interior of a church, for the building of which the people alone had paid!

Such a demand, so enforced, would be enough to curdle the devotion of a saint!

In country villages, where comparatively primitive manners ought to be significant of greater religious fervour, the church is positively barred up, and never entered from one week's end to the other, and when its old oaken portals lazily turn on their rusty hinges, to admit a Sunday morning congregation to that solitary weekly service, the people that only half fill on such occasions the damp neglected edifice, might fancy themselves inhaling the cold and deadly atmosphere of a sepulchral vault!

Considerations not far removed from some of the above, must have unwillingly presented themselves to the mind of a very sincere and zealous member of the English establishment, when at the end of his able and interesting work on foreign churches, he places the following sentiment in the mouth of the imaginary companion that had accompanied him to England. "You have led me through a land of closed churches and hushed bells, of unlighted altars, and unstoled priests; Is England under an interdict?"

POPULAR EDUCATION IN ITALY.

From the Kircheen Correspondent.

Throughout the whole Middle Age, popular schools, in the principal cities at least, appear to have been maintained in Italy. But they seem not to have been destined for the poor. Such were the so-called quarter-schools, whereof one existed in every quarter of a city. These establishments historians connect with the schools founded by the Roman senate.

The later institutes, wherein the poor were received, are the work of religious beneficence. Herein Rome set the pattern to other states. These poor schools date from the Pontificate of Clement VIII. towards the close of the sixteenth century: Joseph Calazanzio, who was afterwards canonized, and who bequeathed to posterity a name as distinguished for science as for virtue, founded the first public free-school in the Transtevere—a district of Rome, where the wants of such schools was most palpably felt. This establishment flourished to such an extent, that in a short time, several sprang up under his direction. They were called *schools of charity*. Joseph Calazanzio, without giving scandal, admitted Jewish children to these schools. Besides receiving religious instruction and a pious education, the children were gratuitously furnished not only with books, but with everything appertaining to their bodily nourishment. Calazanzio made every exertion to keep the scholars under a wise and natural discipline. Even at the present day the teachers of this institution conduct the children home, on their quitting school.

From Rome, these schools spread over all Italy; but confined themselves to the education of poor boys exclusively. In the year 1655, the first poor school for girls was opened, and constituted on the plan above described. This occurred at the command of Pope Alexander VII. They were called Papal schools. That poor families might have the more inducement to send their daughters to these schools, bread was daily distributed among the children, and on the termination of their education, they received a small dowry. Subsequently at Rome, Viterbo, and Montefiascone, other girls' schools were established. Besides these institutions, an

educational establishment for gratuitous instruction of poor girls was founded at Rome in the year 1637, by St. Angela Merici, and the Ursuline nuns. A similar service was rendered by the brothers of Christian doctrine. The former taught writing to such children, as intended devoting themselves to the conventual life, and instructed the rest only in the catechism, reading, and manual labour. The latter made religious instruction its principal aim, but at the same time furnished primary tuition gratuitously, and taught the elements of Latin, grammar, and literature.

Rome does not now forget that for three centuries she led the way in the course of educational improvement. It numbers 372 primary schools, containing upwards of fourteen thousand scholars, under four hundred and eighty-two teachers. During the last twenty years the number of district-schools has increased by one third: of these scholars, the number is now fifty-five. Parochial schools also, together with five or six new institutes having the same object, have been opened. To these we must add a certain number of unauthorized elementary schools, containing about three hundred schools under twenty teachers. For this progress in the system of education, Rome is mainly indebted to Pope Leo XII.

The Grand Duchy of Tuscany, which abounds in so many institutions of higher departments of education, has not achieved less for popular instruction. Its two hundred and forty-seven parishes, possess two hundred and thirty schools. Florence alone numbers nine, whereof six are formed on the most recent methods of instruction. Two thirds of the children capable of instruction, enjoy the benefit of schooling.

The Lombardo-Venetian kingdom is in this respect in a still more flourishing condition. There the progress of popular education has been still more rapid, especially since the year 1822, when the government enforced the Austrian law, whereby all parents, without distinction, are compelled under a penalty to send their children to schools. In the first ten years that this law was applied, the progress was so rapid, that the schools, which in the year 1822 numbered 107,768 scholars, exhibited in the year 1832 upwards of 166,767. If to these we now add the thirteen thousand seven hundred and fifty scholars, who attend four hundred and eighty-three paid schools, seven thousand six hundred and sixty-seven, who visit private establishments, all those who at the cost of benevolent individuals, are brought up in the private schools of the great cities, those who receive instruction in the orphan asylums, and in the institutions for foundlings, those who are bred in thirty-six charity schools, and lastly, a thousand scholars, who repair to the eight primary schools of Milan, and to the new establishments at Bergamo, Cremona, Vicenza, Verona, and Venice, we have then altogether, two hundred thousand children, who, in the Lombardo-Venetian kingdom frequent the public schools. This will make one child in every eighth inhabitant. To bring about this result, the government has not had recourse to any imposts; it pays about two-thirds of the expenses, amounting to nearly twenty-six million Austrian livres; the other third is paid by the parishes.—*Catholic Magazine, Jan.* 1844.

THE OLD CLERGY.

The relation of the Catholic clergy with the gentry is one of the principal difficulties of the present time. The origin of those difficulties should be traced, in order to be understood, or remedied. The persecution of priests had much relaxed at the accession of George III.; they discharged their duties on sufferance, but always subject to the penalties of the law at the caprice of their Protestant neighbours. Their influence over their flocks was unbounded. The gentry found them useful instruments in the protection of their property. They were educated in the colleges of Spain, Portugal, France, and Italy, and were for the most part the descendants of those families, who had emigrated at the Revolution or their immediate connections, who had remained in Ireland. This unhappy class also furnished officers for the Irish brigades on foreign service. Many of the clergy were well born, most of them well educated. They returned to their country to discharge a sacred duty amid toil, and suffering; too often exposed to insult from those, they knew to be their inferiors in birth and education.

Contempt for the Catholics was then, as now, the first principle of Irish Protestantism. If we may judge by the praises, which are now lavished on the priests of that period, they would have formed an exception; but the accounts which have been preserved in some of the colleges abroad afford melancholy evidence of the reverse. They complained of the degradation, to which their ministry was subjected, and which they endured as the price of their existence. They complained that they were too few to instruct their flocks, and were frequently obliged to devote the time, which should have been appropriated to religious instruction, to preach on the following texts supplied to them by their Protestant protectors:—

1766.

"Sir—I will draw my turf on Monday morning. Tell all the cars of the parish to be early at the bog, my own tenants in particular. Give this out at your chapel, and show your good will in your language.

J. S.

"To Priest Daly."

1775.

"Sir—Some of your damned rascals stole my pointer bitch; give her out in your chapel after Mass, and I will expect her on Monday morning. —Yours, &c. P. D."

1780.

"Sir—I hear you prevented Kitty Connor from kneeling at the front rail of your altar, and treated her with disrespect in my regard. I will have you to know that I will protect her, and level your mass house, if you, or yours, offend her. Mind this.

"F. C."

1780.

"Reverend Sir—My lady is shocked with the dirty, naked beggars that crowd round the Castle, and the cries of the children, that fret, and torment her. His lordship bid me tell you, he will quit the place if you dont keep them at home.—Your servant. "J. TURNER."

"N. B. Your reverence may mention there are two wicked dogs in the yard."

What must have been the feelings of the educated gentleman if he consented to degrade himself and his ministry by making the house of God the place for expatiating on the merits of the horse, or the dog, of his Protestant master? Is it surprising (although it is much to be regretted) that some chapels have since become the scene of denunciation against the class, who degraded religion when unprotected by the law? Feelings of mutual hatred have replaced submission on the one part, and contempt on the other. Is it surprising that aristocracy has become a bye word, or that the designation of arristocrat is the most opprobrious, which an Irish priest or peasant can apply to his superior in station?—*Tablet, Feb.* 17.

THE PARSON AND THE PRIEST.

A TRUE STORY.

During the period between the years 1800 and 1820, there lived, in the same union, on the banks of the largest and most beautiful river in the province of Leinster, two clergymen, one of the Protestant, the other of the Catholic Church. They were two gentlemen of good literary talents, but of more accomplished and amiable manners, with philanthropy the most genuine and practical. Their constant emulation appeared to consist in the daily practice of sincere friendship towards each other, which terminated only in death, and the diffusion of kind services amongst their parishioners, without religious distinction, thus securing harmony and good neighbourship throughout their district.

In the spring seasons the Protestant rector's plough, horses, men, seed-corn, and potatoes, were to be seen cultivating the poorer Catholic widows' small farms, while the Catholic priest's plough, horses, men, &c., tilled the fields of the poorer Protestants, having had the writer of this narrative discharging the duty of plough-boy.

Volumes could be filled with the benevolent acts of these two good clergymen, during their several years' incumbency in the same parish; but the reader must be content with a few principal facts, which will not fail to afford pleasure to all men of good heart.

Besides the regular routine of edifying society, and hospitality interchanged between these good reverend neighbours as liberal gentlemen, every thing they possessed was at each other's service, by way of acommodation, as brothers. No complaints or poundage for cattle trespass was ever heard or witnessed from either party, although their small farms lay contiguous, with the Protestant Church in the centre. The farm servents were only recommended to be more vigilant in preventing mutual injury to the crops.

The Protestant rector was esteemed by rich and poor as a good and charitable clergyman, ever ready to succour the distressed, whether from poverty or infirmity; and having been a very skilful physician, he always kept a well-stocked dispensary attached to his library, to which the poor had free access.

His tender-heartedness in levying his tithes, formed another amiable feature in his character, when compared with the rapacity of the majority of his contemporaries, and of later times. His constant injunction, on those occasions, to his proctor, Davy, was "to bear as lightly as possible on the people, and to let him suffer rather than the poor industrious farmers should be oppressed." When pay-day arrived, he invited them to meet him at a fixed place, by a notice published from the altar by his neighbour and friend, the parish-priest, who never failed to encourage his flock to pay him their tithes with cheerfulness, which was always enlivened by the good rector's generosity in providing good cheer for the farmers, who loved and respected him; and, at the same time, inducing his proctor (a Catholic) to make abatements in all cases he judged necessary; thus enabling the tithe payers to return to their families with contented and grateful hearts towards the humane rector, whom they considered their benefactor.

This kind conduct towards the farmers continued during the good rector's lifetime, followed by their corresponding gratitude to his grave, over which, by the united contributions of Catholics and Protestants, was raised a handsome emblematic monument to his virtues, still to be seen under an elm tree in the east corner of the parish cemetery.

Some time after the arrival of the, rector to his benefice, he expressed his surprise to one of his flock that many of the villagers absented themselves from church; and on being told, as a reason, "that his predecessor was in the habit of furnishing the poorer men with wigs, hats, shoes, and great coats, as also their wives with mantles, in order to enable them to attend church," he replied, "Oh, if that be the cause of their absence, I do assure you they shall be longer absent, for I have made it a rule, that those who will not discharge their duty to the Lord for their own sakes, shall never be induced to do it for my sake;" which determination the upright rector ever afterwards observed.

On another occasion the good rector's liberality of sentiment was accidentally put to a severe test, at a time when Catholic carpenters were employed by the wardens to furnish his church with a new set of pews. A little popish boy, who happened to be weeding corn in the parish priest's field just by, ran into the church to rest himself a while by chatting with the carpenters, one of whom (an apprentice) was his brother. The clerk, a Scotchman, was also present gathering the chips for home consumption. At an unexpected moment the little popish boy mounted the pulpit, gravely opened the Bible, and commenced a terrific sermon with the following text: "This church is built upon a very sandy foundation, always repairing, but never finished." At this awful and sudden announcement the panic-stricken clerk dropped his chips, the carpenters dropped their tools as if electrified, while the juvenile preacher perceiving a boisterous storm arise on the agitated countenances of his audience, prepared to slip quietly out of the pulpit, and take leave, without delaying to shake the dust from off his shoes. But, alas! he had scarcely descended to the lower-most step, when the Catholic carpenters (fearing, of course, a lost job) set furiously upon him, and instantly struck him to the pavement, finishing their piety by

dragging their poor little preacher by the hair amid kicks and clouts to the door, through which they tossed him out as a half-dead wolf, while the zealous clerk ran panting to the rector to lodge complaint. The good rector, who at the moment happened to be amusing himself in his garden, seeing the clerk in breathless haste running towards him, very naturally became alarmed and anxiously enquired of him what was the matter? "O, Sir; O, Sir; O, Sir; Tommy such a body, has just this instant perpetrated a sacrilegious outrage on your church and pulpit, in the presence of me and the carpenters." "How so, Peter?" "Why, Sir; why, Sir; he got up into the pulpit and opened your Bible, Sir, and preached—' that our church was built upon a very sandy foundation, always repairing and never finished,' Sir." "Did Tommy preach so, Peter?" "It is a fact, Sir, he did." "Upon my word, Peter, little Tommy told the truth; and so have I myself often told the churchwardens, that the winter was not a fit time to expend the church cess in mason-work, whitewashing, and other repairs; and hence the truth of Tommy's sermon, 'that our church is always repairing and never finished.' But do you leave Tommy to me, I will chastise him myself."

Some short time after the foregoing scene, the rector and Tommy accidentally met, and in place of a reprimand for this treasonable sermon, Tommy experienced nothing but kind enquiries regarding his progress in studies at the country schools, with advice and encouragement to commence Latin at the bishop's new seminary for the Catholic priesthood, at the same time adding that all the classics in his library were at his command. The little preacher, of course returned thanks, considering himself singularly fortunate, in the extraordinary turn the first interview after the pulpit affair had taken place. Neither was the kind rector forgetful to have his recommendation put in train of accomplishment, for in the course of a very few weeks he had the matter arranged with his friend the parish priest who happened to be Tommy's uncle, and thus in August 1811 the little ill-treated preacher, who delivered his premature and terrific sermon from the same liberal rector's pulpit, and for which he was so violantly tossed out of church by his working-day congregation, presented himself with Latin grammar in satchell at the Catholic Diocesan Seminary, which he frequented for nearly five years, when death, within a few months of each other, robbed him of his kind benefactors—the Protestant rector and parish priest. However, ever kind Providence provided him other good friends, through whose benevolence and generosity the premature preacher was enabled to pursue his ecclesiastical studies on the Continent, and afterwards serve his fellow-countrymen both as a missioner and patriot for upwards of sixteen years; when, again, with superior permission, he retired to the Peninsular, where he continues to render the Catholic missions important services. Thus far regarding the little mangled preacher, whose hard fate on the occasion of his first *début* seemed only to prognosticate worse treatment for pulpit and other ministerial *duties* at a later date in a milder clime.

But there is among the many others *one act* of Christian liberality practised by the good rector, which should not be omitted. It occurred at a time when his lady and family were at sea-bathing, that Anty, the cook (a Catholic), fell sick and died. Her kind master, perceiving her infirmity to assume a doubtful character, and not having a servant at hand, hastened himself over to the priest, and brought him arm-in-arm to prepare poor Anty for death, which took place after a very few days. For the funeral day, the benevolent rector invited Anty's former master, who had also been pastor of the parish, but translated to another several miles distant, to attend along with the actual parish priest, with mass and office, which were performed in the wakeroom, surrounded by Protestants and Catholics observing the most pious decorum. At the appointed hour in the afternoon the rector and two priests, on either hand on horseback, accompanied, like three brothers, the funeral to the churchyard: where they laid the poor cook in her grave with regret and respect, concluded by the usual *De Profundis*, in which the humane rector cordially joined, with general edification.

Little Tommy, the luckless preacher, prepared the altar, and served the masses at the parsonage on the funeral morning, and witnessed the whole charming scene.—*Tablet.*

MISCELLANEA.

ROME.—It will, no doubt, be interesting to many of your readers to learn that on Monday, the 22d of January, a Consistory will be held in which several bishops will be appointed, and the following prelates raised to the dignity of Cardinal:—Monsignore Cagiano, Uditore della Camera; Mgr. Clarelli, Secretary of the Consulta; Mgr. Gizzi, formerly Nuncio at Berne; Cardinal Macchi is to be appointed Bishop of Porto and Civita Vecchia; Cardinal Castracase is to be appointed Bishop of Prœneste; Cardinal Cagiano is to be appointed Bishop of Sinigaglia, and Cardinal Clarelli is to be appointed Bishop of Monte Frascone. Mgr. Cappaccini will be appointed Uditore della Camera; Mgr. Matteucci will be appointed Secretary of the Consulta, and Mgr. Lucidi will be appointed Economo della R. Fabrica. You said rightly, Sir, a few weeks back, that all eyes were turned towards the future Bisbop of the Western District. As one of that district myself, I only hope that now all hearts will be lifted to the throne of Grace, to implore every blessing upon him whom Providence has selected to succeed our late great and good bishop.

The consecration of this pious and learned prelate, the Right Rev. Dr. Baggs, is to take place on the 28th of this month, at St. Gregory's, on the Cœlian Hill, from which issued, not only the Apostles of our country, SS. Gregory and Austin, but also his present Holiness, Gregory XVI.

It will be a consolation to all who knew and loved our late reverend prelate to learn that his views with regard to the college, that noble offspring of his zeal and talents, will be fully appreciated and carried out, by him who comes as his successor. It must be a source of joy to

all who have the interests of religion at heart, to see one so competent in every way succeed to the vacant chair. As the late prelate (and I am free to confess I am one of those who will never cease admiring and even *regretting* him), had received from God those talents of ardent zeal, decision of character, and firmness of purpose which were necessary to effect the most arduous part of the labour; that is, to make a beginning, and lay down a firm and solid foundation for the good work of the Lord, our new Bishop possesses no less the prudence, the amiability of manner, and every other requisite for healing the wounds of irritation, and uniting all parties in the pious work of upholding and preserving the Catholic religion in our necessitous district.

In short, without any figure, Mr. Editor, as Dr. Baggs leaves Rome, strong in the confidence and love of all here, without distinction,—both of the authorities and of society at large, of Italians and English,—so I am confident he will be welcomed with the like sentiments in England from the Catholic body at large, and in particular by our friends in the West. The consecrating Bishop on this most interesting occasion will be Cardinal Fransoni, assisted by Drs. Brown and Collier, the latter of whom has lately arrived at Rome.—With all respect, I remain, Sir, your obedient servant in Christ. F. E.

Rome, Jan. 16, 1844.

The Sovereign Pontiff, Gregory XVI. has been graciously pleased to confer the title and dignity of Count upon J. L. Eyre, Esq.—*Tablet.*

ROME.—We quote the following from a letter dated Rome, Jan. 26th, given by the *Commerce:* "The youngest daughter of Lucien Buonaparte, the Princess Constance, aged 24, has just entered the French Convent of the Sacre Cœur de Notre Dame, on Mount Pinco. On account of her extraordinary mental capacity, her superiors destine her to be the foundress of a dependance in the order at Warsaw.—*Drogheda Argus, 24th Feb.* 1844.

CONVENT OF DISCALCED CARMELITES, TRANQUILLA.—The religious ladies, late of the house at Rhehoboth, near Dublin, have just taken possession of the most commodious and extensive establishment of Tranquilla, at Rathmines, and near the road leading to Rathgar—a most eligible and healthy residence. The other branch of the Discalced Carmelites at Ranelagh, near this, have just lost an amiable and pious member of their community in the demise of Mrs. Dolan, sister of Mr. Dolan, of Rathmines.—*Ibid.*

Two young ladies, Miss Hurley, of Bandon, and Miss Cahil, of Kildinan, received the white veil in the Presentation Convent of Fermoy on Tuesday.—*Cork Examiner.*

On Wednesday Miss O'Flaherty, daughter of Bernard O'Flaherty, of Enniscorthy, Esq., was received by our venerated Bishop into the eminently useful order of the "Sisters of Mercy" in this town.—*Wexford Independent.*

TAKING THE VEIL.—THE SISTERS OF MERCY.—This edifying ceremony of the Church was performed on Thursday, at the Catholic Chapel, Bermondsey, the Rev. Dr. Griffiths, V.A., officiating, assisted by Messrs. Beauman, North, Avelan, Kay, Foley, G. Rolfe, Hersnep, Telford, J. O'Neill, Rymer, Walsh, Kelly &c. A most numerous and highly respectable congregation was present. The young noviciate, a Miss Crudden, about twenty-three years of age, and of great personal attractions, had been in the convent about six months, and her most ardent desire was to be admitted into the religious order of the "Sisters of Mercy."—*Tablet.*

WATERFORD.—Three young gentlemen of the community of Trappists, at Mount Melleray, county Waterford, have lately been ordained by the Right Rev. Dr. Foran, bishop of that diocese, for duty with in the monastery.—*Newry Examiner.*

OXFORD.—THE TRACTARIANS.—The petition to the authorities of Oxford to save the pupils from the snares of Puseyism has been answered by the Duke of Wellington and Dr. Wynter, signing as chancellor and vice-chancellor for all the heads of houses. The point of the answer is the following:—It is undoubtedly true, that within the last few years certain tracts or pamphlets have been published by several distinguished members of the University, containing opinions and sentiments considered by many to be not comformable to, or consistent with, the doctrines of the Reformed Protestant Church of England, as embodied in the Book of Common Prayer, and in the articles of religion called "The thirty-nine Articles." The opinions and doctrines contained in these tracts or pamphlets have been considered, discussed, and replied to in other publications, and those discussions have, at different times, attracted more or less of the public attention. Against the prevalence, however, of erroneous opinions among its members generally, the University possesses a safeguard in the statute enacted more than two centuries ago, which provides that every candidate for matriculation should subscribe the Thirty-nine Articles; and every candidate for a degree should again subscribe the Thirty-nine Articles, and, in addition thereto, the Three Articles of the 36th Canon.—*Ibid*

BRIGHTON.—Tracing the pilgrimage of Brother Macarius to this place, we find him hospitably entertained by the Rev. Mr. Cullen, having been at Swindon kindly received and handsomely gifted by the most noble and charitable Countess of Newborough. His quest is for funds for the Abbey Church, and he saves on his pilgrimage something like 10*l.* a week for the convent. He has been a Trappist for nineteen years; in all that time he has not tasted flesh meat, nor for the last three years any wine or malt liquor. He is cheerful, constant, and laborious in his pursuit; and we shall be glad if these little notices of his whereabout should speed his errand. A Dissenting minister and two Protestant gentlemen have presented donations to the monastery of La Trappe through this reverend brother.—*Tablet, Feb.* 3.

THE CATHOLIC ARCHBISHOP OF TUAM.—This eminently learned and distinguished prelate has just published what may be considered a singular work of erudition. The first part of "Homer" in Greek and Irish. This truly splendid classic performance is to be continued in parts until completed.—*Ibid*

THE BISHOP OF ARDAGH.—The learned and amiable Bishop of Ardagh, Right Rev. Dr. Hig-

gins, is now making great efforts to complete his magnificent cathedral at Longford. It is hoped that every Catholic in the three countries will contribute to this most expensive and Catholic undertaking. Two of his Lordship's active clergy (Rev. Messrs. Davys and Dease) are busily engaged in collecting subscriptions towards this holy and valuable work in America.—*Ibid.*

DUMBARTON—MEETING OF CATHOLICS.—A public meeting of the Catholics of Dumbarton and Vale of Leven was held in the Old Fellows' Hall, Highstreet, on the 24th ult., for the purpose of entering a solemn protest against the unconstitutional and sectarian spirit evinced by the Irish Government in the formation of a jury for the State trials. At the precise hour of meeting, the Rev Charles Mackenzie, accompanied by the gentlemen who were to move and second the resolutions, appeared in the Hall, and received a cordial welcome from a numerous and enthusiastic body of his people. The rev. gentleman, in the course of an eloquent address, said:—"I here enter my solemn protest against the foul imputation, that I am not to be believed upon my oath. I make bold to say that, like many of my forefathers, I could stand between the sword of the persecutor and my faith, and glory in my position. But to remain silent under the persecution of slander is a base cowardice which *never* shall be attached to my name. And sooner than live under the constitution, branded as a perjurer, and remain the victim of Tory hypocrisy and misrule, I would either fling their parchment Emancipation to the winds, minister to my flock under the canopy of Heaven, or retire to my native mountains, and *take* the liberty of serving God in the *dark caves of Breamar*." The rev. gentleman sat down amidst deafening applause. The following gentlemen in very appropriate language moved and seconded some spirited resolutions:—Mr. Wm. Brojan, Mr. John Smith, Mr. T. P. M'Fadgen, Mr. Jas. Freel, Mr. Lochlan Burns, Mr. Garret Duff, Mr. Wm. Conolly, and Mr. John M'Millan. When Mr. Jas. Hamilton, seconded by Mr. Jas. Duffy, had carried by acclamation a vote of thanks to the chair, the meeting quietly dispersed.—*Ibid.*

GOREY, Feb. 4.—On Friday last the Feast of the Purification of the Blessed Virgin Mary, Miss Lambert and Miss Redmond were received into the holy community of religious in the convent in this town.

A PROTESTANT MISSIONARY.—CAPE TOWN, November 29, 1843.—A melancholy incident occurred here to-day, in a Baptist minister having been brought from Graham's Town as a convict prisoner, to undergo his sentence of hard labour for two years in Robbin Island, and perpetual banishment from the colony. His name is George Aveline, and he was one of the cleverest, most sanctimonious, and ostentatious of the pseudo-missionaries that infect the eastern districts. He is an old and married man, and kept a day boarding school for the sons of the *Grandees*, of Graham's Town, and the neighbourhood. At the last assizes he was indicated for the attempt to commit, and the commission of, a nameless offence, with his own pupils and others. He pleaded guilty to the first count, and was spared, or he would have lost his life, as there is no doubt but that he would have been convicted on the second count, which is death in this colony. As I have seen no notice of this trial in the Colonial papers, though the facts were stated in one of them, with the name of this great "missionary to the Heathen," before the trial, I have given you this hurried account, that you may make what use you please of it.—*Tablet.*

WHAT AM I?—The *Protestant Churchman* has copied from the *Banner of the Cross*, a letter, the zest of which lies in the following extract:—"By the present title of 'Protestant,' adopted hastily, and without foresight by the founders of the American Church (I suppose to distinguish us from the Romanist society) we virtually *disclaim* being Catholics. Mr. Editor, are we not a Catholic Church? then why disclaim it in the very first page of our Prayer Book, and in our constitutional title? If I am not a Catholic, *id est*, do not belong to the *Catholic Church planted in America*, then I must find out where that communion is, and attach myself to it. I await the decision of the next great council of the Church, and am, meanwhile (as I humbly trust) AN AMERICAN CATHOLIC.—*Truth Teller.*

HEREFORD.—RELIGIOUS CONTROVERSY.—We are informed that the preliminary arrangements for the discussion between the Rev. John Venn, vicar of St. Peter's Hereford, and the Rev. James Waterworth, Catholic priest of Newark, relative to Catholicity and the Protestant rule of faith, were settled on Friday last, and that the discussion is to commence on Thursday, 8th February. In all probability it will continue several days, and much interest is felt as to the result. A chairman and a committee of four or five gentlemen have been chosen by Mr. Venn, and the same number by Mr. Waterworth. Reporters will be specially engaged to take down the arguments for publication, and a subscription will be set on foot to cover any incidental expenses. From what we hear, it is nearly certain the meeting will be held in St. Peter's Sunday school-room—a spacious building, which is capable of containing six hundred persons.—*Monmouthshire Merlin.*

ON DEATH.

Behold our brethren sleep in death,
God hath recall'd their mortal breath;
For them no fears we entertain:
To live was Christ, to die was gain.
Ye Christians each, and one, and all,
Be ready to receive this call;
For Christ will shortly bring us home:
The way is through the narrow tomb.
Then shall we meet our brethren dear;
With them rejoice His voice to hear
Pronounce, "Ye blessed of the Lord,"
What rapture will these words afford!
To Father, Son, and Spirit high,
One God throughout eternity,
Our hearts with melody we raise,
In never ending hymns of praise.

S. M. S

Feast of the Holy Innocents.

[*Catholic Magazine, Feb.* 1844.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 18.] CALCUTTA: SATURDAY, MAY 4, 1844. [VOL. VI:

LAUDES DIURNÆ.

The Psalter and Canticles in the Morning and Evening service of the Church of England: set and pointed to THE GREGORIAN TONES (according to Novello's Arrangement) BY RICHARD REDHEAD, *Organist of Margaret chapel, St. Marylebone,* WITH A PREFACE *on Antiphonal Chanting,* BY THE REV. FREDERICK OAKELEY, M. A. *Fellow of Baliol College, Oxford, Prebendary of Lichfield, and Minister of Margaret chapel.* Second Edition, London, 1843.

We are anxious to say a few words on this interesting publication, but the nature of the work precludes us from giving our readers an idea of its merits, further than may be gathered from the Preface, which, we think, is well sustained by the rest of the performance. It is impossible not to be pleased with the Rev. Mr. Oakeley's good taste and candour, as well as with the laudable industry and zeal he has brought to bear on a very important department of the Church Service; and we hail this Essay as the promise of better things for the Church of England. The work has already undergone a second Edition, (a good proof of the public want of such a production and of the merits of this individual performance) and we need not, therefore, recommend every member of the Church of England who can read to have a copy of it.

The Rev. Mr. Oakeley has evidently looked into the writings of the Ancient Fathers of Christianity and examined the usages of the Catholic Church in the primitive ages, and the usual result on a sincere, unbigotted mind, is the consequence. He has discovered purity of doctrine, sanctity of morals, heavenly order and the workings of tender devotion, embodied in those ancient ecclesiastical records which modern innovators describe as the dark annals of a darker superstition. He surveyed the tents of Jacob and became enamoured of their stateliness and beauty: he compared them with the adverse *protesting* encampments of the Reformation, and sighed over the contrast. He has had the curiosity not only to survey the external frame-work and Majesty of the House of the living God, but to witness the internal avocations which have engaged its inmates since its Divine Founder went up into heaven; he has walked into every apartment, admired the decorations devised by faith, executed by charity and preserved by hope for the embellishment of its walls, and in his return begged leave to carry back to the Church of England a token of the spirit of other times, to remind her of what she should be, and what she would have retained, had she not broken the bond of union which made her a member of the great Catholic family. We are glad to witness the apparent thankfulness with which the Anglican Protestant accepts the services of the Rev. Mr. Oakeley, and our gladness grows upon us when we reflect how an offer of this kind would have been spurned some years ago.

We shall not venture to describe the reception which the *"Gregorian Tones"* would have met with in England in the Puritanical ages of darkness and fanaticism, when the railing of the Communion Table was looked upon as erecting an altar to the Pope; when an organ was esteemed no better than the Devil's bag-pipes, and a decent surplice as a filthy rag of Rome. Yes, we thank God, the times are changed, and men are changed with them; and if there are still a few ignorant declaimers, like the *canting* Editor of the *Christian Advocate,*—whose ebullitions are levelled against all that is venerable in Christian antiquity,—the scholar and the gentleman, the man of taste and research, who is not so self-sufficient as to think himself alone wise, who looks into the records of the primitive church, obeys his moral instinct in disliking innovation in a religion founded by God;—men of this description, (and they are becoming daily more numerous,) no matter in what Church they may have been born, are forced to respect whatever has been reviled by their co-religi-

onists, and to lament the loss of many ancient Catholic usages and rites in the separated Churches of these times.

We shall now let the Rev. Mr. Oakeley speak for himself, and we invite the attention of our Protestant friends to the subjoined extract from his interesting Preface :—

"Although the practice of antiphonal psalmody was probably known in the days of the Apostle it does not seem to have been reduced to system and finally established in the Church, till the middle of the fourth century, when Flavian and Diodore, monks of Antioch, and afterwards bishops, the one of that see, the other of Tarsus, are said to have employed it, with singular success, to counteract the influence of the Arian heresy. In the Eastern Church, it was introduced by St. Basil, at Neocæsarea, about the middle of the fourth century; and by S. Chrysostom, about half a century later, at Constantinople. By both of these great Fathers of the Church it was used, as by Flavian at Antioch, for the protection of Catholic Truth, and the consolation of Catholic hearts, against the disturbing inroads of heretical error. By the heretics themselves the psalmody of the Church was variously treated; by Arius it was profanely counterfeited, by Sabellius decried as a wanton innovation. In answer to the latter charge, S. Basil pleads the precedent of numerous Eastern Churches, and thus bears incidental testimony to the prevalence, or, as we may say without any doubt, the universality, of the practice in his time.

"It may be added, that the very early use of the antiphonal chant in the Christian Church is intimated by a heathen writer. Pliny, in his celebrated letter to the Emperor Trajan, describes the Christians of Pontus and Bithynia as chanting a hymn to our Lord "among themselves in turns," (secum invicem).

"In the Western Church, the antiphonal chant was introduced at Rome by Pope Damasus towards the close of the fourth century, and, rather before that time, at Milan, by St. Ambrose. The latter bishop, indeed, is famous in ecclesiastical history for the wonders which he wrought, by the help of antiphonal psalmody, in quieting the excited feelings of the populace, who sided with him in his resistance to the impious demands of the Arian Empress Justina.* St. Augustine speaks in more than one place of his "Confessions" of the power of the Ambrosian chant as heard by him at Milan. It is an old tradition of the Church, that the Te Deum was the work of these two great saints, St. Ambrose and St. Augustine, and that it was composed for the baptism of the latter. Of the hymns and psalms sung on that occasion St. Austin speaks in these glowing terms:

"How many tears I shed during the performance of Thy hymns and chants, keenly affected by the notes of Thy melodious Church! My ears drank up those sounds, and they distilled into my heart as sacred truths, and overflowed hence again in pious emotion and gushed forth into tears, and I was happy in them."

"In another place, he is almost disposed to contrast the chants of St. Ambrose with the simpler and severer tones of St. Athanasius, to the advantage of the latter.

"Sometimes, from over jealousy, I would entirely put from me and from the Church the melodies of the sweet chants which we use in the Psalter, lest our ears seduce us; and the way of Athanasius, bishop of Alexandria, seems the safer; who, as I have often heard, made the reader chant with so slight a change of note, that it was more like speaking than singing. And yet, when I call to mind the tears I shed when I heard the chants of Thy Church in the infancy of my recovered faith, and reflect that at this time I am affected, not by the mere music, but by the subject, brought out, as it is by clear voices and appropriate tune; then, in turn, I confess how useful is the practice."*

"The Church of Alexandria, it may be observed, of whose practice in the time of St. Athanasius mention is here made, probably derived its method of chanting from the Essenes, a contemplative sect of the Jews, which had settlements in those parts, and of whose psalmody a writer of the first century gives the following description:

"They sing hymns composed in honour of God, varying in metre and in tune; chanting them sometimes in chorus, sometimes in antiphonal harmonies.....after the fashion of the hymn of thanksgiving sung after the passage of the Red Sea, when the choir of men was led by Moses, and of women by Miriam."†

"But the name of all others most celebrated in the history of Antiphonal Chanting is that of the illustrious Saint from whom we derive the Gregorian Tones; Gregory the First and Great, Bishop of Rome from A.D. 590 to A.D. 604. That St. Gregory the Great did not introduce the antiphonal chant into Western Christendom, nor even into the Roman Church, is evident from what has been said: he did but "gather up the fragments" of an earlier antiquity; and give shape and method to sacred strains, which, in the West, may be directly traced up to St. Ambrose and St. Damasus, three centuries before him; through them into the Oriental Church; and so on to their springs in the very age of the Apostles themselves. But, at all events, it is in the Gregorian Chant that the aboriginal music of the Church has been preserved from age to age; so that we to whose times it has descended, and among whom it is at this day in use, may have the comfort of feeling ourselves associated with the "Church of the Fathers," not merely through the words of our "Psalms, Hymns, and spiritual Canticles," but in the very tones in which we utter them.

The following short notice of St. Gregory the Great, and of his labours in the cause of ecclesiastical psalmody, appeared, some time since, in the pages of a periodical.:

"St. Gregory, surnamed the Great, was born at Rome about A.D. 545. The Emperor Justin the Younger appointed him prefect of the city; but he speedily became weary of political life, and

* See Fleury's Eccl. History, Oxford Translation, book xviii. c. 46; and "Church of the Fathers," c. 2.

* Confessions, x. 50. Oxford Translation.

† Philo Judæus De Vitâ Contemplativâ, p. 902 quoted in the Oxford Ed. of Hooker, Eccl. Pol. B. v. c. xix. [2.]

withdrew into a monastery. He was induced to return into public by Pope Pelagius II., who sent him, A.D. 580, as his nuncio to Constantinople. On the death of the Emperor Tiberius, Gregory returned to Rome and became secretary to Pelagius. His heart, however, was all the while in the monastery whence he had been reluctantly withdrawn at the command of his ecclesiastical superior, and at length he obtained permission from the Pope to return to it. He was afterwards recalled to Rome by the great pestilence of which Pelagius died. On occasion of the plague, he instituted Litanies and solemn processions, interceding for the people night and day. On the death of Pelagius, Gregory was unanimously chosen to succeed him; but he shrank from the dignity, got himself conveyed out of the city in a basket, and hid himself in a wood. At length he was prevailed upon to return, and invested with the pontifical robes. He was consecrated Bishop of Rome in the year of our Lord 590. He presided over the Church thirteen years, and died in 604. He was of a profound humility, and won the regard even of his enemies, by a rare kindness and moderation. The facts of his history seem to prove that his heart was above the world. Such was Gregory; a name which should be held in honour by all English Christians. He is remembered in our Calendar on the 12th March, the day on which he was taken from the Church below. It is to be feared that in this country, which is largely in his debt, fewer think of him on that day than could be wished.

"Pope Gregory the Great remodelled the Antiphonary of the Roman Church, founded the schools for chanting, and instituted the 'canto fermo,' or plain chant, in the form in which it has been since carefully, or, as we may rather say, religiously preserved in the Church. It is worth mentioning that his various labours in the cause of religion were undertaken and accomplished against the discouragements of very bad health. It is related that he used to instruct his choristers from his bed; this bed was preserved with other mementos of his zeal and diligence to a late period. St. Gregory constructed his celebrated chant upon the basis of the Ambrosian, increasing the number of tones from four to eight. We believe, but we speak under correction, that the old Ambrosian chant is known at present only through the medium of the Gregorian... A strong evidence against the genuineness of the present 'Ambrosian chant' is in the almost inevitable tendency of music to degenerate without such persevering care as there is no reason for believing has been bestowed upon any chant except the Gregorian. It has required the vigilance of Popes and the protests of Councils to guard the severe tones of Pope Gregory from the encroachments of later corruptions; nay, and in other times, a great sovereign of Europe, * thought the purification of the Church song a matter deserving of an embassy to Rome." †

"The Gregorian Chant was brought into our own country by St. Augustin (of Canterbury) and his companions at the close of the 6th century of the Christian æra. No doubt it was to the solemn tones of St. Gregory that those "litanies," were chanted, in which, on their approach to the city of Canterbury, the Missionaries of the Holy See implored the mercy of God in behalf of our heathen ancestors.* St. Gregory is said to have taken under his especial patronage the choirs of that church, which he ever regarded as the child of his tenderest affection. On the death, however, of the original chanters, the ecclesiastical music of this country was deteriorated by profane additions; and efforts were made to restore it, first by Theodore, Archbishop of Canterbury, who came with instructions to that effect from Pope Vitalian; and afterwards by John, Arch-chanter of the church of St. Peter at Rome, and abbot of the monastery of St. Martin, who was invited over to this country by Benedict Biscop, for the purpose, especially, of training a choir upon the Roman model, at his monastery of Wearmouth. The same John, according to Venerable Bede, not only instructed the brethren of the monastery, but was in the highest request, throughout the north of England, as a choir-master.† A like service to a portion of the English Church had been rendered, many years before, by James, a Deacon of York whom Paulinus left in charge of that church upon his removal to Rochester. Of this James, Venerable Bede says, that he was "profoundly skilled in the ecclesiastical chant," according to the practice of Rome and Canterbury,‡ which is thus shown to have been uniform. At a somewhat later period the knowledge of chanting is said to have been confined to Kent;§ so that it would appear to have been the above-named John, Abbot of St. Martin, to whom our Church was chiefly indebted for the excellence of its psalmody. The purity of the ecclesiastical chant seems to have been ever a main object with the rulers of the ancient English Church. Thus we read that Acca, Bishop of Hexham, sent, about the year 709, "for an eminent chanter, by name Maban, who had been instructed in the musical tones by the successors of the disciples of Pope St. Gregory in Kent, to educate him and his people; and retained him twelve years, that they might learn of him chants of which they were before ignorant, and that the tones, which although known, had, from length of time and neglect, degenerated, might, by his instructions, be restored to their original state,"‖

It was about half a century after this time that the Council of Cloveshoe¶ enjoined the use of "a simple and solemn melody in the recitation of the Divine Office, according to the usage of the Church," as a security against an irreverent and theatrical mode of delivery. And, in a

* This alludes to the Emperor Charlemagne, who, finding, about the year 774, that the Gregorian Chant had become corrupted in France, despatched two ecclesiastics to the court of Rome, to obtain it in its authentic shape.

† British Critic, Oct. 1840. Art. Chanting.

* Ven. Bede Hist Eccl. Gent. Angl. lib. i. c. 25,

† Hist. Eccl. Angl. l. iv. c. 18.

‡ Bede, Hist, Eccl. Angl. lib. ii. 19.

§ Ib. l. iv. 2.

‖ Ib. l. v. c. 20.

¶ Commonly supposed to be Cliff, near Rochester; but by some, Abingdon, formerly called Sheovesham. A council met there yearly, on Aug 1. to regulate the affairs of the National Church,—Bede, Hist. Eccl. l iv. c.5.

later decree, the same Council insists upon an "uniform tone in accordance with the *Roman* practice, that so all the faithful may praise God, as with one mind, so with one mouth."

"The first serious attempt which seems to have been made in England to corrupt the Gregorian Chant was in the time of the Norman Conquest, when Thurstin, who had been removed by William the Conqueror from the monastery of St. Stephen at Caen to that of Glastonbury, compelled his monks to adopt the vicious harmonies of one Wilhelm, in the place of the pure Gregorian Tones; a proceeding which threw the society into confusion, and was made a subject of grave charge against him.*

"In the centuries following, the Gregorian Chant seems, in this as in other Catholic countries, to have been involved in that general corruption of the ecclesiastical music which is so fertile a subject of lamentation and remonstrance with the great mediæval writers, and which eventually drew forth the strong condemnation of the Council of Trent.† John of Salisbury, in the reign of Henry II., is one of many who deplores the profanation of the Sanctuary, of a flippant and secular style of music, destructive alike of Christian edification and of the reverence due to the sacred words of Holy Scripture and the Church. ‡ This evil had reached its climax in the 16th century, when Palestrina arose, and with him a new and brighter æra in the annals of ecclesiastical music.

"We have thus brought the Gregorian Tones to a period of their history in which they began, among ourselves, to give way to the psalm-chants of other composers, by which they were, in the Anglican Church, gradually, but at length completely, displaced. Till very recently their name was hardly known in this country, and when our increased intercourse with the Continent first brought them into notice, it was supposed that ears familiarized with our own brilliant and diversified Cathedral chants, would be intolerant, almost to loathing, of their austere simplicity. The very reverse, however, has been the case, and the Gregorian Tones have been received among us with a heartiness which cannot but be cheering to all those who are on the watch for traces of sympathy with the ancient spirit of the Church.

"It needs but little skill in music to perceive that the Gregorian Tones are formed upon an idea of the nature and proper end of chanting, entirely different from that which has given rise to the tunes to which the Psalms are commonly sung in our own Cathedrals. Modern chants, to speak generally, seem to presuppose that music is intended to embellish and set off the sacred words of inspiration: whereas the very notion of a "Tone," by which name the Gregorian Chants are most fitly designated, is that of a simple form of recitation, a mere vehicle of the sacred words, not an elaborate and ornamental frame-work. Some modern chants, no doubt, there are, which are constructed upon the simpler principle; but by far the larger portion, though preserving a certain character of solemnity suited to their object, are too much, surely, of the nature of musical compositions, to be consistent with that high and self-forgetting reverence towards their subject which is characteristic of the older melodies. The Gregorian Chant seems to proceed upon the view, that the simplest medium of the Divine accents is the best suited to their intrinsic majesty and sacredness. It differs, therefore, alike from reading, which is too familiar, and singing, which is too artificial, being at once plain without meanness, and elevated without display. Display, indeed, is the idea of all others which it excludes, and which the average of modern chants rather involve. The Gregorian Tones have no character, or even existence, apart from the words which they are meant to convey; viewed by themselves, they are like the eyes of a statue, inexpressive for want of an animating soul, and beautiful only through the power of association which instinctively connects them with the words which are their true life and spirit. To say, then, that, as heard for the first time, they communicate even to a musical ear no just idea of their peculiar sweetness and power, is less near the truth than to say that they communicate absolutely no idea of melody at all. Many of our modern chants, on the contrary, lose very little indeed of their effect by being detached from the words.

"The Gregorian Tones, in short, bespeak a mind which approaches the Psalms of David or the Evangelical Canticles with so profound an awe as to relinquish, from the first, all thought of giving them *effect* by the help of human art. When it is said that our modern chants are conceived under a different idea, it is by no means intended to charge the composers of them with want of reverence; but, at the very worst, with a mere misconception of the true end of chanting. One view of sacred music there is, and surely a most legitimate and strictly Catholic one, according to which those very characteristics of the modern chant which are here mentioned in objection to it, may be explained even upon the principles of reverence. The use of the more ornamented style of Church music is thus justified by Hooker:

"Be it that, at the first, the Church in this exercise was more simple and plain than we are, that their singing was little more than only a *melodious recitation* (where he points at, or at least exactly describes, the Gregorian Chant), that the custom, which we now use was not instituted so much for their cause which are spiritual, as to the end that into grosser and heavier minds, whom bare words do not move, the sweetness of melody might make some entrance for good things.....those harmonious tunes of Psalms were devised for us, that they which are either in years but young, or, touching perfection of virtue, are not yet grown to ripeness, might, when they think they sing, learn."*

The question is, not whether music has a purpose in the Church of the kind here intended, (for upon this point all are agreed,) but whether it should be employed *in chanting* under this

* Knyghton, Canon of Leicester, De Eventibus Angliæ, c. 2.

† Sess. xxiv. c. 12. &c.

‡ See Gerbert, De Cantu et Musicâ Sacrâ, vol. ii, p. 96. et seq.

* Eccl. Pol. b. v. c. xxxviii. [3.] Ed. Keb.

particular view of its use. Hooker, it is true, is speaking in this passage immediately of psalm-chants; of those, however, of his own age, which were undoubtedly far simpler than the class which has succeeded them, and considerably nearer in character to the Gregorian than to the generality of those latterly in use among us. But the fact is, that, when once the principle of ornamental music *in psalmody* is admitted, the *degree* in which it may come, as time proceeds, to be applied, is quite out of control; hence the special wisdom of jealous care, with which, in the ages of Faith, the Church laboured to guard the purity of the Gregorian Tones.

"Whether the chants which, under the name of Gregorian, are now in use among us are precisely the same with the original Tones of S. Gregory, is a question which the present writer leaves to be determined by others more competent than himself to the task.* At all events they are considered by scientific musicians to correspond essentially with the description of the Gregorian Chant which is given by Catholic writers. Thus Cardinal Bona says,

"Gregory the Great instituted his Plain Chant, which, beginning in plain tune, goes on to measure out its several notes in even but quick time. For, with him, it was no object to produce the harmony of different voices, and the elegances of melody by a variation of intervals; but he confined the range of each tone within certain fixed limits; and appointed certain transitions and passages of the voice, according to the natural arrangement of the diatonic scale."†

"The especial defects of chanting which it is hoped to obviate in a degree by the present manual are exactly described in the following rule of S. Bernard:

"Let us beware," says one of the Cistercian statutes, "of *drawling* in our psalmody; let us chant with a full and clear voice; taking care to intone, and break off together, both the division, (*i e.* the former half up to the colon,) and the end (the later half) of the verse.‡ No one should dwell on the notes, but each pass on at once. After the division of the verse, let us make a suitable pause. No one ought to venture on beginning before the others; nor on outstripping them; nor on stopping after them to draw breath, or lay stress on a note. Let us keep our ears open, so as all to chant, and all to stop, at one and the same time."

"Then follow instructions which are equally needful, and still more important.

"We admonish you, best beloved, to attend upon the Lord, in the Divine Service, with alacrity as well as reverence; not lazily, yawning, like people half asleep; not grudging your voices, not cutting off your words in the middle, nor skipping over whole ones,* nor pronouncing them in a mincing and effeminate tone of voice,† but giving out the accents of the Holy Ghost in a manly strain and spirit. Men should chant like men, not like women, aping the wantonness of the stage with shrill and affected voices. Our rule, then, is, that you take care, in chanting, to preserve the due mean, which at once savours of gravity and preserves devotion." So far the Cistercian rule.‡ The Cardinal himself adds,

"The notes should all be given out evenly; in a due mean between excessive rapidity and tedious protraction."§

What a pity that England should not be united in communion with that Church which first instructed it in the tenets of Christianity, and that the Anglican Church should not resume the Faith as well as the musical "Tones" of *Gregory the Great*, who sent one of his missionaries from Rome to instruct the English in both, when they were Heathens.

SYDNEY.

The following letter to his Grace, the Archbishop Vicar Apostolic of Bengal, will be read with interest.

Belvedere, Port Seschmoult, W Australia. 7th February, 1844.

My Lord —I embrace the opportunity of writing to Mr. Prinsep to inform your Lordship that we have now a Catholic Mission in the Colony. In November last the very Rev. Dr. Brady, V. G. with the Rev. Mr. Joostins, and a Mr. D. Raily as candidate for orders, arrived here from Sydney. Government have granted the Mission a very fine site for a Church, Clergyman's residence and school, and though our friends are few, and these too of the poorer class, a handsome subscription has been raised, and a building is now in progress of erection, which will answer all three purposes. I propose sending my boys to this school, should no Clergyman come from your Lordship this summer, as I shall then cease to expect the Gentleman your Lordship hoped to send me. I must also suspend for the present, all further payments on account of my nephew at St. Xavier's, as I shall have to contribute to the support of this Mission, Government being too poor to afford the least contribution at present, and the very depressed state of our affairs here puts it out

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* Mention, as I am told, is made by Thibaut, (ueber der reinheit der tonkust, pp. 28–30,) of a MS. of the Gregorian chants at S. Gall, in Sweetzerland, as old as the ninth century, which he commends to the special notice of those who are interested in the subject.

† "Gregorius M. planum cantum instituit, qui de plano procedens, singulas notas brevis temporis æquali mensurâ dimetitur. Non enim variarum vocum concordem discordiam et concinnam per intervallorum di tantiam melodiam observavit; sed certos tantum limites et terminos cujusque Toni constituit; certosque vocum transitus et progressiones secundum naturalem diatonici generis dispositionem."—De Divinâ Psalmodiâ, c. xvii. § 4.

‡ Metrum, et finem versûs simul intonemus. et simul dimittamus.

* Transilientes integra.

† Non fractis et remissis vocibus muliebre quiddam de nare sonantes.

‡ Quoted by Card. Bona, as above. Vide S. Birnar di Serm. in Cantic. 47.

§ Card. Bona, as above.

of my power to be as liberal as I could wish. I cannot get a sixpence rent from my own property; and we must only hope for better times.

Dr. Brady has kindly favoured us with a visit here for a week. It is his intention to proceed to England and Rome for the purpose of organizing a Mission for the natives. I told him that I had hopes of the arrival of a Clergyman from Calcutta, and he appeared delighted at the information, hoping to place him in charge here during his absence, as Mr. Joostins does not speak English very fluently. Dr. Brady adds that His Grace the Archbishop is likely to favour us with a visit in the course of the present year.

I am thankful to state that my family and myself continue well; and with our earnest prayers for your Lordship's good health,

I remain,
Your Lorship's faithful
and obedt. servt.
THOS. LITTLE.

ARRIVAL OF MISSIONARIES.

Our esteemed Correspondent of Bombay informs us of the arrival of the Steamer *Cleopatra* from Sucz, on the 8th ultimo, having on board as passengers seven Missionaries, vizt. Revd. Fathers Pedro Pellicci, Dr. Bartoine Sandoini, Dr. Joze Hovella, Dr. Quernbino Bianqueri, Italians of the Franciscan Order, and Revd. Mr. Pedro Colombier, of Versailles, Dr. Francisco Leam, native of Canton and Dr. Joaquim Kuoh, native of Hu-quoong, Chinese Priests, all destined for the China Mission, and who were to have left that presidency in the latter end of last month on board the *Julia*, Captain Jones. They left Rome on the 12th February last in company with eight other fathers of the Society of Jesus, the latter took their passage on board the *Hindoostan* Steamer for Madras, and are destined for the Jesuit Mission at Madura.

BAPTISM OF HEATHENS.

Our readers will be glad to learn that in a locality not 20 miles from Calcutta, 25 Native children have been just baptised by the Rev. Mr. Veralli.

Original Poetry.

THE HOLY EUCHARIST.

(*For the Catholic Herald.*)

1

Inestimable pledge of love divine,
Of Him, who lost his life to ransom mine!
Hail, heav'nly manna! hail, celestial food!
Vouchsafed to man for his eternal good.

My Saviour—not content to immolate
His body, Adam's sin to expiate,
Has left in this consoling mystery,
His body, blood, soul, and divinity.

3

Oh! how exalted are our holy fanes,
Where Jesus in concealed effulgence reigns;
Concealed to human vision, but the eyes
Of faith beneath the veils its God descries.

4

From th' orient even to the setting sun, *(a)*
Where'er the mind of man by Truth is won,
The priest of Jesus his command obeys,
"This is my body, this my blood," he says. *(b)*

5

And at these mystic words, the Pow'r Divine
A change produces on the bread and wine;
The bread and wine are instantly no more:
Thus conscious nature does its Lord adore.

6

And lo! the God of Calvary descends,
Whilst heav'n itself in adoration bends,
And angels and archangels their voices raise,
To sing the Lamb of God's eternal praise!

7

Ye Christians all, now to your Saviour turn,
With holy love, oh! let your hearts now burn;
Penitents, your Physician here behold,
Ye just, your God within your bosoms hold.

8

Man, man, how lofty is thy destiny!
Made to the image of the Deity, *(c)*
On earth receiving as thy food thy Lord, *(d)*
In heav'n expecting Him as thy reward.

9

Will one, who glories in the Christian's name,
Will he presume like Jews of old t' exclaim,
"How can this man give us his flesh to eat?" *(e)*
"This to believe is hard," will he repeat? *(f)*

10

Wilt thou restrain the pow'r of Him, who said
At th' earth's birth, "Let light be," and light was made? *(g)*
To fathom boundless love—hast thou a mind?
Look on the cross, where He for man his life resigned!

11

What can be hard to Him, at whose word man
And ev'ry creature to exist began?
What act of mercy can e'er soar above
The Charity of Him, who died for love?

(*a*) Malachias, i. 11. (*b*) Matthew, xxvi. 26. 28
(*c*) Gen i. 26. (*d*) John, vi. 52. (*e*) John, vi. 53.
(*f*) John, vi. 61. (*g*) Gen. i. 3.

12

Dost thou think, this belief its origin
Does owe to *popish* ignorance and sin?
Describe its birth, its father, and its nurse,
The circumstances, place, and time rehearse.

13

Did darkness and obscurity of night
Conceal these facts from the Historian's sight,
While some unknown extraordinary man,
This doctrine to disseminate began?

14

Can aught of *hell* or *earth* possess such pow'r,
As into ev'ry Christian heart to pour
A doctrine contradicting human sense?
What magic charm was used?—what force immense?

15

Being unknown, say how didst *thou* this change produce,
Though some of *Jesus's* disciples did refuse *(h)*
To bow their senses to this mystery,
Despite the proofs of his divinity.

16

Say how didst thou obtain this influence?
Didst thou men's hearts subdue with eloquence?
With miracles their senses captivate?
The blind enlighten? corpses animate?

17

Away with such a silly phantasy,
Th' imagining of frantic bigotry:
None could induce man's mind, save the most High,
To yield to th' eucharistic mystery!

18

Ye, who its real origin would seek,
Behold its figure in Melchisidech, *(i)*
Listen to royal David's poesy, *(j)*
And to the prophecy of Malachi. *(k)*

19

See Jesus to his followers impart *(l)*
His flesh and blood to sanctify their heart;
Behold his church the sacred gift retain,
For those, who life eternal would attain.

20

Shall we, then, on this truth objections throw?
Or say with Peter, "Whither shall we go? *(m)*
Words of eternal life from thee proceed,
Thou art the Christ, the Son of God indeed?"

30th April, 1844. FIDES.

(h) John vi. 67. *(i)* Gen. xiv. 18. and Heb. vii.
(j) Ps. cix. 4. *(k)* Malachias, i. 11.
(l) John, vi. 54. *(m)* John, vi. 69. 70.

DEPARTED WORTH.

1.

I saw her in life as she moved,
With the unction of peace in her tread;
And every thing outward but proved
How the spirit was secretly fed.

2.

The sweetness of every feature,
And the joy-beams of hope in her face,
Evidenced God in his creature,
And recalled the beholder to grace.

3.

A mother, a sister, a friend,
A guardian and tutor, combined,
Such only as heaven could lend,
For heaven the earth hath resigned.

4.

No more shall her sweet little voice
Recommend Evangelical truth,
Or little ones prompt to the choice
That would bind them to God from their youth.

5.

Her magical fingers are cold,
And the spirit that moved them has fled;
The musical numbers they told,
Sleep silently there with the dead.

6.

Their light touch no more shall awake,
'Midst the choirs of adorers *below*,
The strains which our hearts used to take
With them, heavenward, soft, in their flow.

7.

The figures her fancy had traced,
And the pencil or needle half dressed,
Like beauty by death's blow effaced,
Shed a gloom on the face of the rest.

8.

Yet still, like the artist, resigned,
They appear to look up for new birth,
And gone with the author, in mind,
To have left their remains on the earth.

9.

Ah! Death, midst thy sorrows and gloom,
There is hope after all thou canst do;
Those charms which melt in the tomb,
Shall be moulded to glory, a new.

10.

Martina believed so, and died,
As she lived, in the calmness of grace;
Her pure soul went forth as a bride,
And left a sweet smile on her face.

1st May, 1844. G.

BENGAL CATHOLIC ORPHANAGE.

J. G. for March, ... 2
H. G. for do. 2

THROUGH MR. N. O'BRIEN.

W. Robertson,	2
A Friend,	2
A Friend,	2
A Friend,	5
A Friend,	1
J. Stephenson,	1
A Friend,	1
Faith Thos. Victor,	1
William Cragg,	5

A Friend, ...	2
Mrs. M. Wall, ...	5
Thos. Denham, ...	20
C. E. Schueinie, ...	10
Wm. Hamilton, ...	1
J. Sherlock, ...	2
J. K., ...	1
Wm. Howard, ...	1
H. L., ...	2
G. A. S., ...	2

SUBSCRIPTIONS *for the Establishment of a Catholic Free School in Boitaconnah, for the Education of Male Children, under the Patronage of the Most Rev. The Archbishop of Edessa and Vicar Apostolic of Bengal.*

G. Gill,	Donation	Rs. 5 0
M. A. Minoss,	„	2 0
J. Gomess,	„	2 0
J. Rostan, Jr.	„	5 0
John Lackersteen and Brothers,		50 0
Fran. D'Cruz,	„	4 0
Thos. D'Souza and Co.	„	100 0
A. Gomes,	„	2 0
P. S. D'Rozario,	Monthly	5 0
L. DaCosta.	„	2 8
G. Gill,	Annually	6 0
M. A. Minoss,	„	2 0
J. Gomess,	„	2 0
A. Cones,	„	4 0
A. Gomes,	„	4 0
Robt. Gregory,	„	5 0
Thos. Gregory,	„	4 0
J. Vandenberg,	„	4 0

THE CHAMBER OF DEATH.

How stern yet wholesome a moral is deducible from the contemplation of that not less awful because daily scene, the last illness and death-bed of a fellow being! It is not, however, a fleeting and cursory visit to the sick chamber that suffices to bring it properly home to the mind, but it must be that degree of attendance upon the closing moments of a life which men are only induced to give from motives of friendship or consanguinity, and which enables, or indeed compels, them to take an analytic and deliberate view of all the circumstances that mark the final hours of human existence. Thus, and thus only, are we enabled to watch the gradual decay of physical and mental faculty that heralds the great change, and contemplating in another the fate that awaits ourselves, arrive at the full. Humiliating, and yet salutary consciousness of human nature's fleeting and utter insignificance! It was under the influence of such, and similar reflections, that, summoned to the bedside of a friend, in whom the symptoms of a long and deeply-seated disease had at length assumed a character of imminent danger to life, we gazed upon features from which sickness and suffering had banished the well remembered and joyous smile that had been wont to lighten them, and from the vacant stare, the haggard look, the mortal langour, became too plainly convinced that death had set his seal upon one who had been to us the well-loved associate of many a past and pleasant hour.

With countenances ominous of a hopeless case, physicians had been pacing to and fro between the sick chamber and the room where they sat in consultation; in the very tramp of their heedless, heavy feet, on the staircase, imagination might have traced the professional unconcern of those paid heralds of evil tidings. They leave the house; having pronounced, as it were, sentence of death on its devoted master; and hope, which, before their visit, had been still jocund and buoyant, droops her now shivered wing. Then might be seen the tender wife, till now unconscious of her husband's danger, ministering to all his wants with redoubled earnestness, and vainly striving beneath an appearance of forced placidity, to veil the anguish that tears her soul. With magnanimous effort she forces back to their deep source the tears that rush unbidden to her eyes, though her very heart-strings crack in the effort to wear that ghastly semblance of self-composure. By occasional broken words of grateful recognition the sick man feebly ackowledges the attentions of which he is the object, and faintly endeavours to express his wants; his glazed eye, and wandering sentences and manner, too plainly indicating the progressive obscuration of the thinking faculty, and stealthy inroad of the destroyer. Night comes on;—no season now of rest either for the sinking patient, or the anxious and sorrowing few that prepare to hold friendly vigil in his dying chamber. Hour after hour steals past, only marked by the periodical administration of prescribed remedies, and the occasional interchange of half-smothered voices giving expressions to such hopes or fears as the alternate restlessness or repose of the sick man may for the moment suggest. Of those watchers at the bedside of death, there is one alone whom during that live-long night, no momentary inclination to slumber tempts or overcomes, for stronger than nature herself, is the wakeful tenderness of a wife's heart!

We remember an incident to which not a shadow of real importance could attach, and which yet involuntarily thrilled on our minds like a portent. A servant presented himself at the bedroom door to answer the call of a bell which no person had pulled! This might be explained in half-a-dozen natural fashions, all of which at that dead hour of night, by the couch of the dying man, distempered imagination felt disinclined to adopt.—But morning breaks! He breathes more softly,—he sleeps,—and his slumber is tranquil as that of infancy! Too sanguine hope revives, and builds upon symptoms of transient improvement, promises never to be realized! Smiling through her tears, the fond wife clings with too complacent self-indulgence to thoughts which portend the possible realization of her most ardent prayers. Grouped round the blazing fire, the night watchers for the first time exchanged words of more encouraging and cheering import, and venture once more to speak of past and future hours of social pleasantness in which he whose slumber seems so placid has played, and may again enact so chief a part. Sunlight at last streams into that dreary chamber, and the

arrival of the physicians is eagerly, yet nervously anticipated. Will they confirm the hopes, so recently encouraged, or quench them at once in the bud? Alas! their dictum but registers heaven's own decree! the freedom from pain, the delusive calm that thereon ensues, are but the two unfailing indications of a crisis in the malady, from which all the human art in the world cannot avert a fatal and speedy termination. The resources of medicine are at a standstill, its baffled ministers forsake the house, unable even to keep at bay its master's doom. A clergyman of the established Church now obeyed the summons which had been sent to him, and at the bedside of the sinking patient, impressively delivered the prayers set apart in the Protestant formulary for the visitation of the sick, concluding them by the administration of the sacrament to the dying man, and to such of the bystanders as chose to participate in its reception. Our poor friend had been too regular and exemplary a member of the Church in which he had been brought up, for us not to cherish the consolatory hope that in his case, as in that of many thousand others, sincerity, even in error, may be accepted by an all merciful God in the stead of a more perfect knowledge of the only true religion. The indulgence, indeed, of such an aspiration, can alone enable us to gaze upon the closing moments of those in whom, while entertaining the warmest personal interest, we at the same time feel, from the recollection of their former religious prejudices, that to attempt at that supreme hour to allay them would be an act of utter hopelessness and temerity.

With the departure of the minister of religion, following too upon that of the medical attendants, the curtain seems indeed about to drop. But the domestic tragedy is not yet over. Its most painful part has still to be enacted, and long hours to be passed by a bedside of mortal extremity, uncheered by the slightest hope of giving alleviation, and yet during the lapse of which, the wife would not forgive herself were she for one moment to forsake the post assigned to her alike by love and duty, where she is for ever at hand to smooth the pillow, and return the feeble grasp, and peradventure catch the last gleam of fond intelligence that may break from the closing eyes of her expiring husband. And the lazy hours drag their slow length along; evening again comes on, and the energies of nature, driven within her last entrenchments, still wage desperate conflict with the powers of death. What a contrast between that second and the night which had preceded it! Then, although anxiety enough had prevailed in the sick chamber, it had still been tempered by hope. An air of comfort had still reigned there, the brightly burning lamp, the blazing fire, the patient resting on his well-propped pillows, the periodical administration of medicines from which benefit might accrue, were so many distractions that kept the thoughts at bay; now all contributed to concentrate them on one fatal object, the rapidly approaching end of a beloved fellow-being.

The lights burn dimly in the darkened chamber, the neglected fire sends forth a dull lurid glare; no sounds are heard, save the hard and deep-drawn breathings of the dying man, and the stifled sobs of her who kneels beside him: the door is wide open, that the night breeze may fan the sweat of death, and in a kind of spell-bound silence the servants of the household stand motionless about the room, gazing upon their master in his agony.

There too may be seen the hired nurse, inured by the apprenticeship of a score of years to such scenes of misery, endeavouring to assume an air of maudlin sorrow and sympathy, while she is inwardly calculating the perquisites that are likely to accrue to her from the "job" in which she is embarked,—with much of the same spirit that actuates the hangman on whom some time-dishonoured right of prescription confers a property in the garments of the victim whom the law has employed him to immolate,—the crone is meditating how she shall successfully lay claim to the bed-clothes and apparel in which that still living being shall breathe his last.

But morning has again dawned—a day which for the tenant of that melancholy room, and for how many others, alas! in the wide world besides, will have no sunset! In the very breath of the dying man, as its convulsive heavings seem to struggle with the death rattle, an exhalation is observable, not to be mistaken, that tells of mortality and the grave! His hour is come,—respiration is arrested, as at the sudden beck of some mighty magician. Though propped high in bed, the body sinks, as if all that supported it were at once giving way; the head falls back, the jaws collapse, a livid pallor overspreads every feature; an immortal spirit hath passed to judgment, and the fleshly covering it had so well loved to tenant, is a cold and inanimate corpse!

Revisit an hour hence the chamber of death, how changed its aspect!—Total calm has succeeded to the turmoil of the parting scene,—the disorder which during such a moment had prevailed, has given place to a kind of chilly, cheerless tidiness; the room has been "swept and garnished," and upon that smoothed couch, so recently rumpled by the contortions of a dying man, his remains now lie stretched out in that attitude of perfect repose, and with that expression of solemn beauty, which appertain to the dead alone.—We gaze with respect and awe, but without any horrific feeling upon that lifeless form, so placid the expression, so exquisite the moulding of those wan features:—lineaments of which the play of human passion had disturbed the economy, may now in the utter stillness of death be contemplated under an aspect which reveals in all its perfection the chiselling of nature's great statuary.

Strange, that the trappings of upholstery, with which the usages of civilized life environ the relics of human mortality, should be more fearful to gaze upon than death itself.—Yes so it would seem to be.

The aspect of the pale corse alone had excited no other feelings than those of sorrow and sympathy, not unmingled with a degree of awe-stricken admiration. Laid in its bier, the half-opened lid revealing the upper part alone of the body, and the livid white of the pillow that supports and trimmings that bedeck the head and chest of the dead man, contrasting with the blackness of

the coffin, and the velvet pall that falls in ample folds of lugubrious drapery over its lower extremity, the spectacle impresses the beholder with a kind of creeping and shuddering sensation that clings thereafter to memory like a dread and dismal dream.

It is, perhaps, when in attendance upon a death-bed, that we who have the happiness of knowing, best learn how to feel the truth of our religion. Throughout life's varied paths, Catholic and Protestant greet and jostle each other, discuss or forget their respective differences, and virtually attach less importance to the prospects of a future, because all are so profoundly absorbed in the pursuits of the present life: but bring men face to face with the great destroyer, and we shall then find whose armour is best tempered for the inevitable encounter. Is there any one of all who have the interests of a future state at heart, who, however regular and decorous may have been his general habits of life, would not at the close of his days feel more ready to regard himself, and be regarded as a grievous sinner, than as a child of election? In the one character, he humbly sues and hopes for mercy, in the other, how imminent the peril of self-presumption! Yet the instructions set apart in Protestant formularies for the visitation of the sick, contain no urgent calls to repentance, no expression of grievous sorrow for past offences, no ardent aspiration for forgiveness; they are couched rather in the most soothing tones of highly-wrought religious tenderness, and seem based on the too often gratuitous assumption, that the patient to whom they are addressed, has never strayed from the practice or been wanting in the fervour of piety. No confession of sin is required of him, he is admitted, as a matter of course, to participation of a Sacrament which he has, perhaps, not approached for many years, and peradventure dies on better terms with himself, and worse with GOD, than if, roused by more stirring exhortations to repentance, he had taken a more strict and less complacent self-retrospect. Is there not again something awful in the dread yet inevitable alternative, which the creed of Protestants necessarily involves with respect to the fate of those dying in their communion. For, rejecting the holy and consoling doctrine of a middle state, their hopes or fears must necessarily consign the departing soul at once to heaven or hell! Now of whom amongst us, can we with inward confidence believe that he has been found worthy straightways to pass from the contaminating turmoil of the world, to the blissful enjoyment of GOD? while, on the other hand, we cannot without feeling abhorrent to our very nature, adopt the contrary supposition, that he has been sentenced to everlasting perdition. Yet every Protestant finds himself placed on the horns of this distracting dilemma, that considers the future fate of his dying relative or friend. When once the spirit has quitted the body, all tie between it and the kindred it had left is severed for ever! The survivor may not believe that his prayers might still aid the soul which has fled! his stern and frigid creed bids him reject all further thought of pious love for the departed one, and so forfeit the greatest, the only real consolations, of which bereavement is susceptible.

O let us turn from such a picture, to the death-bed of one who prepares to leave the world in the bosom of that faith, which alone holds "Communion of Saints" with the blessed denizens of heaven! The visit of the priest has been employed in suggesting to the mind of his dying penitent every conceivable motive of horror of and contrition for past sin, in aiding him to make a full confession of his offences, and in pronouncing over him those healing words of absolution, of which, if his dispositon be that of sincere repentance, Christ himself has promised the ratification in heaven. Annealed, and freed from the burthen of his iniquity, the dying man may now with some hope and confidence receive into the tabernacle of his body the adorable sacrament of the body and blood of our Redeemer, and as his end draws near, the "Prayer of Faith," and the "Anointing with oil in the name of the Lord," in strict conformity with apostolic precept, still further steel his soul for an encounter with the powers of death. He breathes his last, but the ministry of his faithful friends is not at an end, their "occupation is not gone:" In ardent prayers for the repose of his soul, they find at once a vent and solace for their grief; the very mortuary chaunts of the "Dies Iræ" and "De Profundis" bring hope and comfort to their minds. The connection between them and the departed is not broken, it has only become a more tender and holy tie, associated with, and hallowed by moments of retirement and prayer.—*Cath. Mag.*

GREAT CATHOLIC MEETING.

EXCLUSION OF CATHOLICS FROM JURIES.

On Wednesday, (Feb. 10.) a most numerous meeting of English Catholics was held at the Freemasons' Tavern, for the purpose of considering the propriety of addressing her Majesty on the conduct of the law officers of the Crown in Ireland, in excluding Roman Catholics from the jury selected to try the traversers in the State trials now proceeding in that country. The Grand Hall, which is calculated to hold about six hundred persons conveniently, was together with the gallery, which has seats for about one hundred and fifty persons, completely crowded long before the proceedings commenced. A great number of ladies were present.

On the platform we observed Lord Camoys, Lord Stourton, the Hon. C. Langdale, P. Howard, Esq., M.P. (Carlisle); the Hon. Sir C. Vavasour, Bart.; Sir Thomas Esmonde, Bart.; P. C. Maxwell, Esq.; Charles Eyston, Esq.; J. Townely, Esq.; W. Williams, Esq.; J. A. Cooke, Esq.; E. Jerningham, Esq.; R. Berkeley, Esq. (of Spetcheley): James Eyre, Esq.; John Selby, Esq.; George Morgan, Esq.; George Rasil Eyston, Esq.; the Rev. Dr. Magee; the Rev. Dr. de Lima; the Rev. Messrs. Sisk, Moore, Harrington, Price, Cotter, Toursel, Coyle, Telfourd, Browne, Rymer, Hunt, Hearne; Aston Blount, Esq., son of the late secretary to the English Catholics; Charles Blount, Esq. of Maple, Durham; W. J. O'Connell, Esq.; F. Lucas, Esq.; Dr. Chisholm, and several other distinguished Catholic gentlemen

At one o'clock precisely, Lord STOURTON who was greeted with loud cheering, moved

and Mr. LANGDALE seconded, that Lord Camoys do take the chair. The motion was carried by acclamation.

Lord CAMOYS said that the first step necessary on this occasion was, that the secretary should read the requisition by which the meeting was convened.

Mr. SMITH, the Secretary, having read the requisition, which appeared in our advertising columns last week, with the following additional names ;—The Earl of Traquair ; the Right Rev. Dr. Murdock ; Sir Edward Smythe, Bart. ; Sir Charles R. Tempest, Bart. ; John Townelep, Esq., M.P. ; Ambrose Lisle Phillipps, Esq. ; James Eyre, Esq. ; James Kersopp, Esq. ; William Teevan, Esq. ; Rev. Richard Boyle ; Rev. J. B. Hearne ; Rev. Edward Hearn ; Rev. Thomas Sisk ; Rev. Joseph Robson ; Rev. Richard Horrabin ; Rev. James Foley ; Rev. John Moore ; Rev. John Telford ; Rev. James Holdstock ; Rev. Peter Kave ; Rev. John Walsh ; Rev. J. R. Carrick ; Very Rev. Dr. Magee ; Rev. P. O'Dwyer ; Rev. S. Whitaker ; Rev. Samuel Johnson ; Mr. W. H. Keens ; Mr. William Watkins ; Mr. W. H. Swift, and Mr. Frederick Swift.

Lord CAMOYS said : This requisition is signed by 104 most eminent members of the Catholic communion of England, among whom are eight peers, and I have since received a communication from Earl Traquair, requesting his name to be attached to it, making nine peers. (Cheers.) Before opening the business of the day I shall read a letter which I have received from the Earl of Shrewsbury, who it was wished would have taken the chair on this occasion. I have, at the same time, great gratification in saying that the noble earl cordially joins with us in the objects of the present meeting. (Cheers.) The noble lord then read the following letter.—

" Alton Towers, Feb. 6, 1844.

" My dear Lord—I regret extremely that circumstances will not allow me to attend the meeting over which you are to preside to-morrow, as I was anxious for an opportunity of expressing my indignation, in common with yourself and many others, at the fresh insult offered to the whole Catholic population of these kingdoms, by the conduct of the law officers of the Crown in the preliminary proceedings on the interesting, and important trials now taking place in Dublin. The Catholics appear to have been struck off the panel *en masse*, upon the ground that they were all Repealers ; but while this fact is asserted on the one side, it is as stoutly denied upon the other. In the absence of any positive evidence on the point, we are, I think, fully justified in the inference that whether Repealers or not, no Catholic would have been allowed to sit upon that jury, seeing that such determination would have been in perfect keeping with what has hitherto been the fixed policy of the present government in Ireland, to exclude Catholics from all share in the administration of public affairs, and while professing to do equal justice to all, refusing them every grace and right enjoyed by their Protestant fellow-subjects. The exceptions are too trifling even to form the shadow of an argument.

" But even presuming that the facts are upon their side, does it evince a spirit of justice in the government to discard every man who was known to be favourable to Repeal, and at the same time to leave upon the panel many who are notoriously anti-Repealers, and who are now actually sitting in judgment upon the traversers ? In either case, then, the first priciples of justice have been violated, and a gross insult offered to the people of Ireland ; and I am sorry that I have only been able to mark my reprobation of such conduct by signing the requisition for a meeting to express our common feelings upon the subject.

" I remain, my dear lord,

" Very truly and faithfully your,

SHREWSBURY."

" To the Lord Camoys."

(Cheers.) I cannot help alluding to another personage who, if he had been in this country, would unquestionably have given his countenance and support to-day. He was a person most popular to the Catholics of England. I have never attended any Catholic meeting, either for the purpose of charity or of advocating the civil and religious rights of the Catholics, but what I found the Hon. Edward Petre on my side. (Cheers.) No person feels more regret than I do at the necessity of calling this meeting. That after fifteen years have elapsed since the passing of the Catholic Emancipation Act, it should be necessary for us to assemble again in our political capacity, is a matter of deep regret, and at the same time a severe censure upon those whose conduct has created that necessity. Ireland has already spoken out from north to south, from east to west. (Loud Cheers.) A report of a committee states that the aggregate number of meetings which have taken place on this subject in Ireland, up to the 23rd of January, amounts to 324. The Scotch Catholics have also spoken out, with Bishop Murdock at their head, and now the Catholics of England are called upon to do the same. Bishop Murdock said, "that in the unison of expression with their Irish and Scotch brethren, this one single act of the Government has already arrayed against itself one-third of the population of the united empire." (Cheers) This, gentlemen, is no meeting of the Catholic Institute—it is no meeting for the purpose of discussing the Repeal of the Union ; but it is a meeting for the purpose of expressing our condemnation of the conduct of the Government in striking off every Catholic whose name was on the jury list, and who might have been called upon to try the traversers, who are now before their country. It is a meeting also for the purpose of sympathising with the Irish Catholics, against whom a violation of the spirit of the act for Catholic Emancipation has been committed. (Cheers.) Even if this Act had stood alone and by itself, there would have been ample reason for the expression of opinion by the Catholics of England ; but when the circumstances are considered which have accompanied this Act—when it is remembered that similar circumstances have previously occurred on the part of the present Government in Ireland—when the circumstance of the dropped list of sixty-three names, thirty-five of which were those of Catholics, and when, above

all, the consequences of this Act are taken into consideration—those consequences being, that wherever in Ireland the life, liberty, or property of a Catholic may be in jeopardy, the same course may be adopted, and this very instance taken as a model and as a sanction for such a course;—when all these things are seriously reflected upon, it is impossible the whole body of the Catholics of the empire should not feel it to be their imperative duty to interpose their protest, and demand a security against the recurrence of such unconstitutional and unjust aggressions. (Cheers.) I have alluded to the dropped list. Circumstances of great suspicion attached to that occurrence—a suspicion so strong as to lead my mind to believe that design, and not accident, produced the suppression of that list. (Cheers.) And I say so, taking into consideration the *animus* with which this prosecution was commenced and carried on, and because the Government had the opportunity of proving that it was an accident. For if the Government had been content to have a fair trial, they would have said, "It being impossible to have such a fair trial with a jury as it is now constituted, we will, therefore, postpone the trial until we have obtained a fair jury." Had they done so, they would have removed all suspicion; but they acted quite contrary to that open and candid course; the inference, therefore, is irresistible that the dropped list was the result of design and is not to be attributed to accident. (Loud Cheers.) But they say, "We had a right to strike off the twelve names." I dont for a moment deny their moral right so to do. (Cheers.) If the exercise of a right entails the commission of an act of injustice, the possession of that right is no justification of its exercise. (Cheers.) It is all very well between private individuals. If a private individual were prosecuting a party for his own selfish purposes, or for the purpose of gratifying some malicious propensity, then it might be expected (although, even then, there would be no justification for the act) that he would avail himself of his strict legal right; but in the case of a Government claiming to be called, what it really ought to be, a paternal Government, resorting to such a course, it thereby immediately falls from the high character of a paternal Government, down to the low level of a malicious prosecutor. (Cheers.) A similar answer might be made if it is asserted that they struck off those names, not because the parties were Catholics, but because they had not that bias against the traversers sufficient to secure a conviction. If they say this, it is at once admitting that their only hope of obtaining a conviction was by placing men in the jury-box, each of whom possessed the treble qualification of being Tories, anti-Repealers, and Protestants—(cheers)—and bringing into jeopardy also that wise maxim of the English law, that it is better that ten guilty men should escape, than that one innocent man should suffer. It did more. It was doing great injustice to the present jury. This proceeding was not only an insult to the Catholics, but it was an insult to the present jury itself. See the position in which that jury is placed! If they find a verdict of "guilty," it will be universally said that they have been guided, not by the justice of the case, but by their religious prejudices and their own particular opinions; and if they should find a verdict of "not guilty," their own friends will assail them for having sacrificed their political party. (Cheers.) At the same time, far be it from me to utter a single word that shall ever appear to arraign those twelve men. (Cheers.) It is not their fault (Cheers.) There is not one word, as yet, that can by possibilty be justly said against them. (Cheers.) It may, perhaps, excite some astonishment in the minds of some English Catholics to observe the present conduct of the Government; but I own with me it excites none at all. At the last general election, I raised my humble but most inffectual voice in the way of advice, to those English Catholics who, at that time, thought that there was no sort of difference or concern as to what party happened to be in power; they considered that the Tories, who passed the Emancipation Act would never violate its provisions; and that having had before them the examples of their predecessors of a better policy pursued in Ireland, it was utterly impossible to suppose that they would not take warning by it and act in accordance with it. Besides, the Tories having themselves made such professions of acting towards Ireland with the most perfect equality of fairness and justice, it was thought that it was not a matter of the slightest consequence what party was in power. I ask, do you think so now? (Cheers of "No.") I think this last act of the Tories quite sufficient to convince the Catholics that the warning which I gave them at the last general election was a sound one, and that the Tories are as unchanged and as unchangeable as regards the Catholics, as they were in the palmy days of Protestant ascendancy. (Cheers.) It is very often alleged against us that we are ungrateful to the Tories. It is said that the Tories passed the Emancipation Act, and that the Catholics are ungrateful for it. There was never a more unfounded accusation made than that. (Cheers.) When the Emancipation Act was passed the gratitude of Catholics was unbounded—unlimited; but the moment the party that passed that Act showed that they were coming back to their own principles, and the moment they stated (and that very shortly did they state,) that Protestant ascendancy was to be the basis of their policy in Ireland, then, and at that instant, our gratitude naturally and properly vanished, and the late act which has been committed by the Government not only justifies us, but brings to us the conviction that gratitude is no longer due to the party who would not carry out the principles which they themselves had enacted. (Cheers.) Sometimes—to induce us, I suppose, to be grateful we are told that the oath we took limits us in our civil rights. We are called upon to be grateful in the same breath that we are told that we are limited and mutilated members of political society. A speech which we shall not easily forget was made, last year, by one of her Majesty's Ministers, in which it was said that "concession had gone to the utmost limits to the Catholics in Ireland." In mentioning this expression I am irresistibly led to refer to the answer which her Majesty gave to the address which was pre-

sented to her by the Dublin corporation on the subject of this grievance. Her Majesty said: —"It is at all times my anxious desire that any grievance of which my people justly complain should be speedily redressed; and I confide in the wisdom of the Parliament of the United Kingdom for the adoption of such Legislative measures as may be necessary for that purpose" (Cheers.) I don't know who composed that answer; but, if they are her Majesty's sentiments, which I believe they are, they are in direct contrast with any body of men who will say that "concession has gone to the furthermost limits in Ireland." Yes, we know whom we ought to be grateful to—grateful to those who fought our battles when emancipation was unattainable. (Immense cheering.) We are grateful to those who were gratified with that victory, and who have carried out in practice the theories they ever professed, and have ever been endeavouring to establish. (Cheers.) We are also grateful to the Irish people for their conduct during that great struggle—(Cheers)—but before all, and above all, we are grateful to O'Connell. (An indescribable burst of enthusiasm from the whole assembly. The cheering, waving of hats and handkerchiefs, and clapping of hands, continued for several minutes; the entire company, ladies and all, standing up. It was one of the most extraordinary manifestations of feeling ever witnessed at a public meeting in London.) Gentlemen, I will take the liberty of reading to you a passage that I find in the last number of the *Dublin Review*. The reviewer is answering a work which calls Mr. O'Connell "a gross, clumsy, open, impudent deceiver" (Hisses and groans.) Just listen to this answer: "Forty years has this 'gross, clumsy, open, impudent deceiver,' been living among them, mingling in their festivities, presiding at their assemblies, kneeling at their altars; instructing, advising, guiding, impelling, restraining; standing upon an eminence with the searching gaze of a mighty empire fixed for ever upon him; every word and every gesture, every action and every omission recorded and canvassed in the high courts of law, in the high court of Parliament, in the high court of public opinion, in the high court of the press—the most powerful press in the world; by eloquent men, by learned men, by acute men; by the lower orders of society, by the middle orders, by the upper orders; by artisans, by merchants, by lawyers, by persons, by proud barons, by mighty kings;—in all these, by all these, has this being, without a name, been accused and tried. For forty years has this trial been going on, and the first generation of accusers, and witnesses, and judges has passed away, and left room for another and another, and after all this the conviction is yet to come." His bitterest enemies have borne testimony in his favour, and they who would grind him as wheat, or burn him in a furnace, have admitted and maintained that he is a sincere man, an honest, man, and all—all—proclaim that he is a great man. (Immense cheering.) They who know him best, whose interests are chiefly identified with his incorruptible virtue—one of the purest hierarchies in the world—one of the most, laborious, virtuous, simple-minded priesthoods in the world, and seven millions of the Irish people, have placed in his hands, without a shadow of misgiving, their dearest earthly hopes, Nor have they done so precipitately, blindly. They have tried him long, they have trusted him long, and he has never once betrayed them; and, therefore, they trust him again. He has the blessing of the Church, he has the prayers of the people, he has the confidence of both. Profane history has no example of this kind." (Immense cheering.) There is a passage, as true as it is just, and as eloquent as either. I know not who composed that passage, but he will forgive me for saying that I envy him the happiness of having composed it. (Cheers.) I am happy also in reading this passage to the meeting, as I hope the press will send it forth to every part of the country where the accusations it so triumphantly answers may have reached. (Cheers.) There is one other subject that I am tempted to mention. Upon the mere rumour that the State meant to propose an allowance to the Catholic priesthood, the Irish Catholic clergy met and passed a resolution in the most emphatic terms, resolving on no account to accept a State provision. I know not what your opinions are upon that subject; but in the wisdom and propriety of that decision I must cordially concur (Cheers.) And if ever the proposition should be made, no matter from what party, I shall feel it my duty to make as strenuous an opposition to it as I can; and it will be materially assisting me if I shall be able to state upon that occasion, that at a large meeting of the Catholics of London, representing the Catholics of England and Scotland also, that the sentiments I now express were received with a general sanction and approbation. (Cheers.) In the beginning of my address I said it was a meeting of sympathy with the Irish Catholics. I am quite sure that on all occasions the English Catholics will not be found wanting, but will always readily come forward when the interests of the Irish Catholics are concerned. (Cheers.) As to myself, if my services in the position I occupy can be of any avail to them, I hereby tender them those services, happy if, by their exercise, I can be in the slightest degree of use to them. (Cheers.) The noble lord then announced that the first resolution would be moved by a nobleman who, he said had long been known to them as identified with the cause of his Catholic countrymen—he meant Lord Stourton. (Vehement cheering.)

(To be continued.)

MISCELLANEA.

HEREFORD.—THE CONTROVERSY.—We have three descriptions, from as many correspondents, of this very exciting contest. Our readers are aware that the discussion was to occupy four days. The Protestant challenger was the Rev. John Venn, "a minister," says one correspondent, "of the Establishment, distinguished by his activity and zeal, and the leader of a congregation still very numerous, notwithstanding the frequent desertions into the ranks of the Dissenters, which his pulpit labours seem to have the especial effect of encouraging." The champion of the Faith, once delivered to the saints, was the Rev. James Waterworth, of Newark, brother

of the venerated priest, whose cure is the Catholic congregation of Hereford. The first question was, whether one or other of the respective Churches was not guilty of sanctioning falsehoods in principle and practice. This charge, which the Protestant divine had frequently brought against the Catholic Church, he now strove to establish. "On the first day," says a second correspondent, "Venn brought his charges of falsehood, deception, and perjury against Roman Catholics. The greatest diligence and research was brought to bear upon the subject, and all the learning of Oxford was brought into requisition. General councils were overhauled; creeds were dissected; theologians examined; and the testimony of historians, adverse to the Catholic Church, in England, France, and Germany, collected. 'Deception of miracles' —nay, the ordinary doctrines of the Catholic religion, were appealed to, to prove that our whole system is a tissue of falsehood and deception. The Protestants were evidently confident that they would overwhelm any adversary under this weight of accumulated evidence—absolutely crush him beneath the load of facts, and pound him by force of arguments. It was Mr. Waterworth's task next day to refute these charges and repel the attack. "Admirable was the ease with which the Catholic champion turned aside the sharpest weapons of his enemy, or hurled them back on his assailant with redoubled force. Never were a man and his cause made such an example of as Mr. Venn and the Church of England! and from Protestant testimony alone! He fastened upon the 'Articles,' and upon the 'Homilies,' undeniable and historical falsehood, sworn to by nearly every member of their Church. The Prayer Book, the Ordination Service, the Absolution, Fasting, Penances, all which a Protestant clergyman swears to (and most laymen), were in turn passed in revision. Never, perhaps, was there a more damning case made out against this most inconsistent of all contradictory systems." This subject, the question of falsehood and deception, was the choice of Mr. Venn, Mr. Waterworth's subject was the rule of faith in the respective Churches. On the third day, the Protestant rule, defined as 'The written Word of God preached or read,' was expounded by Mr. Venn, and on the fourth day, the Catholic rule, defined as 'The teaching of an infallible Church,' was defended by Mr. Waterworth. The question is, not *has* the Church failed? but *can* she fail? Christ says, *His—Church—shall—not—fail.* Mr. Venn says, it *has failed!*' In that way he approached the subject, and the clear, lucid, and triumphant manner in which he established this truth, as he truly said, 'by demonstration strong as holy writ,' thrilled through and absolutely awed his audience. In vain did his adversary assail his position; every attack but proved how unequal was the combat, and how hopeless these assaults. The discussion is already beginning to have its legitimate fruit: conviction in some, conversion in others, astonishment and admiration in all. Mr. Waterworth contrived, in the short time allowed him, to crowd together without confusion, a host of authorities, references, and quotations, which [illegible] the report of this controversy a most hand-book for future controvertists—a armoury for weapons, whether of attack defence.—*Tablet, Feb.*

WEXFORD.—On Wednesday, the feast of St Romuald was celebrated in the little chapel of the Wexford Convent of Mercy, a ceremony that never fails in producing a deep impression on the mind of the beholder—namely, the solemn reception of a postulant into the bosom of a religious community. Miss Mary O'Flaherty, daughter to Bernard O'Flaherty, Esq, of Enniscorthy, was the amiable and virtuous young lady admitted on the above occasion as a member of the rapidly increasing and effective Sisterhood of Mercy. While yet an inmate of her father's house she continued to edify those who had the pleasure of her acquaintance, not only by the fervour of her devotions, but also by the calm, unaffected simplicity of her intercourse with the world. That world she has now quitted for ever, and has gone to serve the God who made her in the silence and solitude of a religious retreat. With hopes of every earthly comfort before her, loved by her immediate friends with a tenderness amounting to enthusiasm, Mary Josephine O'Flaherty, has the courage to dissever the ties, of nature, and, nobly sacrificing all, to consecrate a heart to Jesus, which was too sublime in its aspirations to be trammelled by the engagements of the earth. Robed in white garments, whose colour aptly intimated the inward purity of her soul, while their richness bespoke the pomp she renounces, Josephine advances to the altar, and when asked by her right rev. superior, who presided on the occasion, if she had a firm intention of persevering in religion to the end of her life, and if she hoped for sufficient strength constantly to carry the yoke of Christ? In a voice distinctly audible, she replies in the affirmative, and answers his lordship by expressing a hope in the mercy of God for grace and strength to persevere. She then retires to an adjoining apartment, the dress of the world is laid aside, and, after a short delay, Mary Josephine returns, clothed in the humble habit of religion. The cincture, veil, and cloak are put on in succession, and after having received his lordship's benediction, sister Mary Josephine O'Flaherty gives the community her kiss of charity and peace. Such is the solemn step which heroic virtue has taken—such, a ceremony calculated to urge the mind, by a hidden impulse, to a just estimation of things perishable. It is in witnessing such, as in a school of doctrine, we learn a contempt for the world, and acknowledge the loveliness of God's tabernacles. Things that pass with time may engage, but never should enslave an immortal spirit—the hopes of man are sublime, because heavenly—his property, a reality, being indestructible—his destiny, above the range of earth, grand in its contemplation, and deserving of a struggle for its attainment.—*Correspondent Ibid.*

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THE

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CATHOLIC HERALD.

" One body and one spirit —one Lord, one faith, one baptism."

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THE CHARACTER OF THE REFORMERS.

In a former number we gave a general outline of the characters of the most celebrated reformers, and the influence which their example had on the morals of the people. In doing so, it cannot for a moment be imagined that our pen was guided by a spirit of prejudice arising from a difference of religious principles, or that we were influenced in any way by party feeling. It was the result of mature deliberation, after having coolly and calmly studied the different characters in which they appeared, whilst they were digesting the new doctrinal system, and which they laid aside and assumed when they found it convenient for their own interest to do so. It should be the principal object of every writor to divest himself of every thing from which it would appear, that he was a man of party feeling.

When a writer means to condemn severely, he should judge fairly; to show, then, that we reduce to practice ourselves, what we so strongly inculcate to others, (viz. to lay aside prejudice and party feeling,) we direct the attention of our readers to an extract from a number of the "Edinburgh Review" published in 1829. In the extract to which we allude the character of Cranmer is fully developed, which want of space prevented us from inserting in a former number of our journal.

What a contrast beween the Reformers and the holy Apostles whom Christ commissioned to establish his Church, or the sainted Augustine, by whom the Saxons were converted to Christianity. The following is the extract:

"They were—a king, whose character may be best described, by saying, that he was despotism itself personified; unprincipled ministers; a rapacious aristocracy; a servile parliament. Such were the instruments by which England was delivered from the yoke of Rome. The work, which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother; and completed by Elizabeth, the murderer of her guest.

"If we consider Cranmer merely as a statesman, he will not appear a much worse man than Wolsey, Gardiner, Cromwell, or Somerset; but when an attempt is made to set him up as a saint, it is scarcely possible for any man of sense, who knows the history of the times well, to preserve his gravity. The shameful origin of his history, common enough in the scandalous chronicles of courts, seems strangely out of place in a hagiology. Cranmer rose into favor by serving Henry in the disgraceful affair of his first divorce. He promoted the marriage of Anne Boleyn with the king. On a frivolous pretence, he pronounced it null and void. On a pretence, if possible still more frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleaves. He attached himself to Cromwell, while the fortunes of Cromwell flourished; he voted for cutting off his head without a trial, when the tide of royal favor turned. He conformed backwards and forwards, as the king changed his mind. While Henry lived, he assisted in condemning to the flames those who denied the doctrine of transubstantiation; when Henry died, he found out that the doctrine was false. He was, however, not at a loss for people to burn. The authority of his station, and of his grey hairs, was employed to overcome the disgust, with which an intelligent and virtuous child regarded persecution.

"Intolerance is always bad; but the sanguinary intolerance of a man who thus wavered in his creed excites a loathing to which it is difficult to give vent, without calling foul names. Equally false to political and to religious obligations, he was first the tool of Somerset, and then the tool of Northumberland, when the former wished to put his own brother to death, without

even the form of a trial, he found a ready instrument in Cranmer. In spite of the canon law, which forbade a churchman to take any part in matters of blood, the archbishop signed the warrant for the atrocious sentence. When Somerset had been, in his turn, destroyed, his destroyer received the support of Cranmer in his attempt to change the course of the succession.

"The apology made for him by his admirers, only renders his conduct more contemptible. He complied, it is said, against his better judgment, because he could not withstand the entreaties of Edward! A holy prelate of sixty, one would think, might be better employed by the bedside of a dying child, than in committing crimes at the request of his disciple. If he had shown half as much firmness when Edward requested him not to commit murder, he might have saved the country from one of the greatest misfortunes that it ever underwent. He became, from whatever motive, the accomplice of the worthless Dudley. The virtuous scruples of another young and amiable mind were to be overcome. As Edward had been forced into persecution, Jane was to be seduced into usurpation. No transaction in our annals is more unjustifiable than this. To the part which Cranmer, and unfortunately some better men than Cranmer, took in this most reprehensible scheme, much of the severity with which Protestants were afterwards treated, must, in fairness, be ascribed.

"The plot failed, Popery triumphed, and Cranmer recanted. Most people look upon his recantation as a single blemish on an honourable life,—the frailty of an unguarded moment. But, in fact, it was in strict accordance with the system on which he had constantly acted. It was a part of a regular habit. It was not the first recantation that he had made; and in all probability, if it had answered his purpose, it would not have been the last. We do not blame him for not choosing to be burnt alive. It is no very severe reproach to any person, that he does not possess heroic fortitude. But, surely, a man who liked the fire so little, should have had some sympathy for others. A persecutor who inflicts nothing which he is not ready to endure, deserves some respect; but, when a man who loves his doctrine more than the lives of his neighbours, loves his own little finger better than his doctrines, a very simple argument *a fortiori*, will enable us to estimate the amount of his benevolence.

"But this martyrdom, it is said, redeemed everything. It is extraordinary, that so much ignorance should exist on this subject. The fact is, if a martyr be a man who chooses to die rather than renounce his opinions, Cranmer was no more a martyr than Dr. Dodd. He died solely because he could not help it. He never retracted his recantation, till he found he had made it in vain. If Mary had suffered him to live, we suspect that he would have heard mass, and received absolution like a good Catholic, till the accession of Elizabeth; and that he would then have purchased by another apostacy, power of burning men better and braver than himself."

THE PRESENT ASPECT OF THE CATHOLIC CHURCH.

The self-evidence of the axiom *Veritas visu et mora, falsa festinatione et incertis volescunt*, cannot be better exemplified and brought to bear on a reflective mind, than by the consideration of the present state of the Catholic Church. For more than three centuries has this Church been oppressed, persecuted and cried down. To be her child was to be a child of sorrow, a subject of abuse and ignominy. And yet, with all these oppressions and persecutions,—with all the trials that a powerful nation could expose her to, to effect her downfal and annihilation,—has she been subdued? Look to England, the cradle and hotbed of Protestantism, look to her now, and ask the noblest and best of her sons what *their* opinion at the present moment is, of that religion which their ancestors before the sixteenth century believed in, and which their forefathers in after periods abused? Yes, ask them, and they will give you a far different account to what the founders of Protestantism and the vilifiers of the Catholics gave of the spiritual and moral tendency of that religion. Is it not wonderful that with all the exterminating power and determination with which England sought to crush the Catholic Religion, that Religion still survives, and survives too with an hourly increase of influence and strength within those very bounds where she suffered most,—where, to confess oneself a Catholic, was to record his own condemnation to banishment or to death? Is it not wonderful that, with all the passionate ardour of hatred, malice and uncharitableness with which she has been assailed, she should yet remain the same,—unchanged and untarnished,—and should be now seen to rear her head with all her pristine beauty to the wonderment and admiration of that very nation that sought to blacken and deface her? How is it, if all the charges brought by her enemies against her be true, that she should have outlived the determination to exterminate her from the face of the earth, and to have at this very period the influence she daily exercises successfully to induce those to return to her fold, who have been led astray from her by misrepresentation and calumny? Let us look to England's House of Parliament, as constituted at the present day,—let us hear the greatest of her statesmen and lawgivers, the majority of the Protestant members thereof, declare to what degree their opinion of the Catholic Religion differs from that of their predecessors of the last four centuries. Let us see how far they have publicly contributed to belie the statements of those who

deprived the Catholic of his Churches, his Charities and his Institutions, to feed and pamper the offspring of Innovation. Then refer we to the Press, that noble and effectual assertor of right against wrong; the friend of the calumniated and the enemy of the calumniator, the prop and support of the oppressed and the scourge of the oppressor;—let us look to this great dispenser of knowledge and of truth, and see it bring prominently forward, to the view of all, the virtues and noble tendencies of our persecuted religion;—hear it call for, and demand, justice to the Catholics, justice so long delayed and even now doled out with a sparing hand.

And how are we to account for these changes;—to what power and influence are we to attribute them? Can we not discern something of the divine hand working in justice and in mercy,—to the confusion of the proud and stiff-necked, and to the comfort and solace of the true members of the holy faith? And is there nothing in these to confirm and support the declaration of the Almighty, that he shall be with his Church until the consummation of the world, and that the powers of hell shall not prevail against her?

We have been led to these reflections by the perusal of an article in the *Westminster Review* for March last. The reviewer, in commenting on the misgovernment of Ireland, gives the primary cause of it in the following words:

The oppressions heaped on the Irish for centuries, and the persecutions which the Catholic religion has sustained in Ireland, have deprived the Irish Catholic Clergy of one of the most respectable aspects and attributes of the clerical character. Insult and oppression have prevented them from being or deeming it right to be the friends of the institutions of their country. The most valuable influence exercised by the established clergymen in aristocratic eyes, is the influence which they exercise in favour of order and authority, when they tell the people not merely to "Fear God, and honour the King," but to "meddle not with those who are given to change." A most valuable influence this, and one essential to all good government, which consists in ruling the people by institutions which they love. The misgovernment of Ireland never was more strikingly expressed than by the spectacle of nearly all the Catholic Bishops of Ireland coming forward to give the sanction of religion to the Repeal movement.

We beg to draw the particular attention of our readers to the following paragraph, which is in continuation of the above. It speaks of the Irish Clergy, a subject that were best left to the unbiassed judgment of the Protestants themselves. The Reviewer, who is a professed Protestant, bears testimony to the virtues of these calumniated men in language worthy of a noble mind.

Great is the love and reverence which the people of Ireland entertain for their clergy—and with a good cause. No priesthood in Europe, Catholic or Protestant, has exercised a nobler function than that of the Catholic Clergy of Ireland. There has been the sweetening and purifying influence which has chiefly relieved the distresses of the most miserable people in Europe. In the days and nights of his bitterest distress, the Irish peasant had brought to his icy hut and hungered hearth, by a laborious and brotherlike priest, the celestial consolations of religion. His landlord might be his oppressor, but the man of God has been his friend always. His family might be turned out of the hut which was all that remained to him of lands that a few generations ago had been in the possession of his forefathers; his hovel might be unroofed, that his bed-rid parent might not remain in it unexposed to the blasts of winter; the last bit of furniture that remained to him, that most endeared by affectionate associations, might be canted before his eyes, but still his pastor held up the crucifix to him in his sorrow, and ever in the darkest hour of his distress, lit up the vision of a heavenly home. Reverence, affection, obedience —these are not spontaneous feelings towards any class of men in human breasts. Ignorance and superstition excite them not. If you own that the Irish love and obey their priests you prove these priests to be loveable and venerable. Whatever virtues the Irish character exhibits, it owes chiefly to the friendly relations between the priesthood and the peasantry. Taught by a priesthood whose ideal of conduct aims at a purity inconsistent, perhaps, with human nature, the Irish homes are not surpassed in Europe for chastity and affection. To a devoted priesthood the miserable peasantry of Ireland owe the sweet and holy joys which descend on virtuous hearths, however lowly.

The penultimate sentence of the above paragraph is quite characteristic of a Protestant writer. The ideal of conduct aiming at a purity, the consistency of which with human nature is questioned, is yet allowed to make Irish homes unsurpassed in Europe for chastity and affection! We are at a loss to know what purity that can be, which is liable to be considered as inconsistent with our nature; at least any portion of that purity which the Almighty orders us to attain, and which only our Church inculcates?

VICARIATE APOSTOLIC OF CEYLON.

We are happy to understand, from a letter just received by the Archbishop Vicar Apostolic of Bengal, from the Right Reverend the Bishop of Usula, Vicar Apostolic of Ceylon, that the number of nominal Catholics who have schismatically joined themselves with the schismatical priest lately sent from Galion into the Island to disturb the peace of religion, does not exceed fifteen or twenty.

We think it speaks well for the state of the Church in Ceylon, that not more than 20 her children, under existing circumstances, have declared themselves rebels to legitimate authority; and we congratulate the Right Reverend Caetano Antonio on this consoling evidence of the fidelity of his Lordship's very numerous flock.

In the mean time, his Lordship laments in fact of the true shepherd (and what Ca- will not lament it?) that there should even one so unfortunate as to separate himself from the communion of the faithful, and labours with a zeal worthy of his high dignity, to withdraw his erring children from the dangers to which they have exposed themselves by their disobedience. His Lordship has caused the voice of the Supreme Pastor to be heard amongst them, removing all ambiguity as to the authority which they are bound before God to obey, and we hope and pray that this step will have the desired effect. A printed copy of the following Extract of a letter from the Cardinal Prefect *De Propaganda Fide*, and its translation into English, Cingalese and Tamil, has been received from Ceylon, and is in circulation throughout that Island.

Extract from a letter addressed to the Right Reverend Cajetano Antonio, Bishop and Vicar Apostolic of Ceylon, by his Eminence the Cardinal Prefect.

"Illustrissime ac Reverendissime Domine,

"Quoad vero novi Archiepiscopi Goani designationem, quem a Sancta Sede legitime institutum forte nosti, ad omnem ambiguitatem removendam, Amplitudinem tuam ignorare nolumus, nullam ei a SSmo Domino auctoritatem tributam fuisse quoad regiones quæ Vicariis Apostolicis creditæ fuerunt, ac subjectæ sint, ita ut iidem Vicarii Apostolici ab ipsa Sancta Sede prout antea per hanc Sac. Congregationem immediate dependant.

Romæ ex Ædibus Sac. Congregationis de Prop. Fide die 28 Januarii, 1844.

Uti Frater Studiosissimus,
J. PH. CARD. FRANSONIUS, *Præfect.*
JOANES BRUNELLI, *Secretarius.*

R. P. D. CAJETANO ANTONIO,
S. Philippi Nerii Episcopo Usulensi Vicario Apostolico in Insula Ceylon. Colomba.

(Verum exemplar) Caetano do Rosario, *Secretarius.*

(TRANSLATION OF THE ABOVE.)

Illustrious and Most Rev. Lord, for the designation of the new Archbp of Goa, whom perhaps your Lord- has learned, as legitimately appointed [illegible] to remove all ambiguity, we do acquaint your Lordship, that no authority has been allowed to him by the Most Holy Father over the regions that have been confided, and are subjected to the Vicars Apostolic, inasmuch that the Vicars Apostolic themselves are, as before, dependant immediately on the same Holy See, through this Sacred Congregation.

Rome, from the House of the Sacred Congregation of the Propaganda Fide, dated 22 January, 1844.

Very Affectionate Brother,
J. PHI. CARD. FRANSONIUS,
Præfect.

THE RIGHT REV. DR. CAJETANO ANTONIO,
Bishop of Usula and Vicar Apostolic Ceylon, Colombo.

(True Copy) J. Brunelli, *Secretary.*
Caetano do Rosario, *Secretary.*

We have been permitted to insert the following letter:—

My dear Lord Archbishop,—Such a length of time has elapsed since I had the honor of last writing to your Grace that I am at a loss where to commence my letter. I have many apologies to offer for not having before acknowledged your Grace's letter, written in January last, and Mrs ——— also feels that she has been negligent in not having written to express her acknowledgements to your Grace for having given her an opportunity of becoming acquainted with the amiable and pious Mrs. ———. I must throw myself on your indulgence, and endeavour now to notice the few topics in our dull part of the world which can interest your Grace; before doing so, however, I must with Mrs. ——— express our deep sympathy with the Catholics of Calcutta for the loss of the devout and beloved Rev. Mr. Weld. When, some time ago, we heard of the Rev. Mr. Irvine's death, whose virtues we had some little opportunity of admiring, we were distressed to think of the loss he would be to the Calcutta Mission, but when to that is to be added the name of one so young, and so devoted to the cause which now-a-days but few are ready like him to relinquish the pleasures of the world to follow, I cannot but sincerely regret his loss to religion and the Noble Society of which he was such an ornament. I will say no more on the subject, conscious that no words can express the feeling of grief which all must feel who had the happiness of knowing him.

Mrs. ——— has been delighted to hear from Mrs. ——— of the numerous benefits religion is deriving every day from the Establishments which have so plentifully and quickly sprung up in and about Calcutta.

Unfortunately, Mrs. ——'s residence here is so far from ours that we have not had the pleasure of enjoying as much of her society as Mrs. —— could wish. Our houses are at the opposite extremes of the Cantonment, nearly four miles apart, and Mrs. —— has the disadvantage of being that distance from the Chapel; her visits to it must therefore be attended with much fatigue, particularly as her health is so delicate, yet she is very exemplary in her constant attendance at Mass. On Easter Sunday, we had a very large assemblage at our little Chapel, our excellent and pious old Clergyman, after a week of constant labour, preparing many penitents for this holy season, officiated with as much pomp and solemnity as the means he had of doing so permitted. The greatest number I have yet seen in ——, went to communion, amongst them I was glad to see nearly every Catholic lady and officer here.

Of all our proceedings in Gwalior I presume your Grace is already acquainted; the charity of the Rev. Father Francis, from Agra, brought him unassisted and unrewarded to offer his religious advice and administer the sacrament to those who might require it. Many enjoyed the blessing of dying in peace with God from his pious charity in coming amongst them. I regret to think that if we should go to the Punjab next season it can hardly be expected that any Clergyman will follow us, they are unpaid for it by the Government, and the soldiers have too many expenses on a march to be able to afford anything; at least in this case they did not, and none of the Missionaries of upper India are sufficiently independent to be able to afford to do so without assistance. We are beginning to feel the hot season again, but thank God the station is very healthy. I have spun this letter out to too great a length, I shall therefore now conclude, by begging your Grace's blessing, and that you will do Mrs. —— and myself the favor to present our respectful compliments to Mrs. ——, and the other ladies of Loretto Convent, as well as our Rev. friends.

Allow me to be,
My dear Lord Archbishop,
—— Your faithful servant,

April 7, 1844.

FOR THE BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. N. O'BRIEN.

L. R. Lehaun,	1
R. Ward,	5
H. S. Palmer,	5
M. Fitzgerald,	3
R. G. C.	1
J. Baillie,	2
N. K.	2
D. K.	1
R. J. H.	1
J. D. M.	1
R. S.	1
J. W. B.	10
W. Hamerton,	3
W. Jeffries,	4
Uddit Chundur Day,	1
E. J. Howe,	2

Original Poetry.

"THE MONTH OF MARY."

Welcome, month of Mary,
The smiling month of May,—
Now the heart is airy,
Every scene is gay.

2.

Soft the Zephyrs whisper,
The groves with music ring,
While the feathered lisper
Welcomes back the spring.

3.

The lark's gay measure soars
To hail the rising day,
And Nature's choicest stores
Bedeck the path of May.

4.

The modest, blushing, rose,
And all its flow'ry train
Their virgin-tints disclose,
And spangle all the plain.

5.

Such joy unto the heart
The prayers of *Mary* bring;
The warblers act our part,
As on the spray they sing.

6.

Her sweet name in their breath,
The Zephyrs waft along,
Infusing life for death,
For sighs, the merry song.

7.

'Tis wrought in gilded plumes,
'Tis painted in the rose,
And ev'ry flow'r that blooms,
Proclaims it as it grows.

8.

Watchword in our trials,—
'Tis sung in ev'ry lay,
It shines in Nature's smiles,
And rises with the day.

9.

Robe, Mary, [illegible] soul,
As doth the [illegible] spring,
And while [illegible]
[illegible] to sing.

G.

Selections.

THE OBSERVANCE OF SUNDAY.

Upon the principle and duty of keeping holy the Sabbath Day, reflecting members of every Christian denomination are alike agreed; but much diversity of practice and opinion exists as to the best manner of doing so. Between the extremes of a Sir Andrew Agnew's wild would-be legislation on such a subject, and the deplorable latitude which in France, for instance, too generally obtains in its regard, there is undoubtedly a medium which, aloof, on the one hand, from puritanism, and on the other, from systematic worldliness, constitutes and includes that degree of strictness of thought and action, by which the Christian Sunday should be distinguished from every other day in the week. Considered in many, perhaps in most respects, the external decorum by which the Sunday is hallowed in England is deserving the imitation and admiration of all Europe. It is, in the most striking and advantageous contrast with the wicked laxity of France on that day, and conveys to the mind of a casual observer impressions—not the less vivid, because sometimes a little superficial—of grave religious thought being a leading characteristic in the national character. To the system of entirely closing the shops, of keeping the streets clear of the bustle and circumstance of trade that fill them on ordinary days, to the continued peals of church bells, to the closing of theatres and places of essentially public entertainment, and to the universal striving after an external appearance of greater than ordinary decency, we lend the warmest approval, as to so many justly due and well paid tributes of respect to a day which the Lord has commanded man to keep holy. But while commending such appropriate observances as we have mentioned, we desire to record our utter dissent from the sour and Cromwellian spirit which would convert a day of prayer, and praise, and rejoicing, into a weekly anniversary of gloomy self-abstraction and denial, and would curtail the great mass of the labouring population of lawful amusement on their only holiday.

To the ideas that extensively prevail among the Protestants of England on the subject of Sabbath observance, there is a leaven of commonwealth Puritanism to which not even the feeling of any other Protestant state assimilates itself. The prejudice, for instance, against card-playing on Sunday, is probably stronger in this country than in any other part of the world,—diffused too, as it is, among those whose general course of life is nothing but a religious one. We have in our mind several instances of persons who, while on the one hand ready enough to rush into the indulgence of notorious vice on a Sunday, would shrink from the touch of a pack of cards on that day, as from a perfectly diabolical contamination. Now we are no advocates for playing at cards on Sunday, and for gambling on that or any other day, entertain the greatest abhorrence; but it does seem to us, that to discover sinful gratifications derivable from sunday pasteboard, the especial crime of Sabbath infraction, is equivalent to straining at a gnat, and to believe that the use of cards may be lawful and innocent in themselves, become blameable, if their indulgence give occasion of offence and scandal to others. Thus while believing that Catholics may, with utter freedom from delinquency, after a due discharge of Sunday duties, recreate the evening with a game at cards, we should deem that amusement at once unlawful, if even a Protestant servant in attendance took conscientious umbrage at its having taken place.

Under correction, of course, from superior authority, should we hazard any statement which that would disallow, we will presume to offer our impressions of that which constitutes the proper observance, and that which does not amount to the violation of a Catholic's Sabbath. With regard to sanctifying the day, let us be at once understood to admit, that too much of public prayer and private devotion cannot be indulged in, so long as individual edification find its account therein. We mean, that if from sunrise till sunset the Christian could unceasingly, and with profit, devote his mind to the services of the Church, and to exercises of piety at home, it should be at once his glory and his duty to do so. But so infirmly constituted is the mind of man, as to be incapable of such continuous application to solemn and sublime subjects. All, then, that we next contend for is, that when not engaged in the positive duty of sanctifying the Sunday, by attendance at church and private exercises of devotion, we commit no infraction of the Sabbath by a recourse to harmless and accustomed recreations.

We have had more than one occasion to observe the sleepy listlessness and ennui which, in the bosom of Protestant families of what are called serious habits, prevail under the guise of Sabbath observance: we have marked the nodding head over the open prayer-book, and the restless impatience with which the bed-time hour has been looked for and anticipated, as the welcome moment of emancipation from the forced gravity and constraints of the day. In good earnest, were it not a better sanctification of the Sunday evening, to indulge in some lively relaxation, than to attempt unsuccessful and drowsy ruminations over books and topics of religious import? Upon Catholics, the obligation of hearing mass on the Sunday is paramount; in which respect their sense of Sunday observance is nicer than that of Protestants, by whom the state of the weather, the non-arrival of a new dress, slight indisposition, or any such trivial cause, are commonly regarded in the light of ample matter of excuse for non-attendance at church.

We are further enjoined to abstain, on Sunday, from all "servile work," by which is meant, any employment or pursuit followed up for the avowed purpose of gain. To frequent other services of the Church, and devote such a portion of the day as our faculties of self-concentration will allow to meditation and holy reading, are alike matters of Catholic precept and example; but after the accomplishment of such public and private duties, or during the intervals of their performance, we deliberately believe that all ordinarily lawful recreations, whether of science, or literature, or conversation, music and other arts, and athletic or sedentary games and pastimes, are as much the subjects of legitimate pursuit on a Sunday as on any other day of the

GREAT CATHOLIC MEETING.

EXCLUSION OF CATHOLICS FROM JURIES.

(Concluded from page 251.)

Lord STOURTON then came forward and was greeted with renewed applause. He said—Ladies and gentlemen, I may fairly say that I am almost a jubilarian—(a laugh)—and worn out in the service, as my noble friend has observed, of my Catholic Countrymen. When I cast my eyes around I find few indeed of those whom I saw in my earlier days. They are gone, and I trust they have received their reward of the services which they rendered to the same cause. (Hear, hear.) I feel myself that I enjoy an advantage in having lived to this period, because I am, in my own person, a living refutation of the charge that a Roman Catholic is not to be bound by his oath. (Cheers.) Ladies and gentlemen, year after year I afforded that refutation, in the presence of the first Peer of the land, my lamented friend the late Duke of Norfolk, who threw his marshal's staff to the ground and cast his privilege to the winds—who unseated himself—(for his seat was never taken from him)—because he would not pass that fragile bar which separated him from the House of Lords, and where he presented himself as a petitioner, instead of a member—(cheers)—although he should have taken his seat next in rank to the Primate of all England, and by the side of the princes of the blood royal, as the Premier Peer of England. (Cheers.) That fragile rail was to me, as it was to him, a barrier of adamant, because there was placed upon it an oath—(cheers)—and whilst I raised my eyes to heaven I could not take that oath. (Renewed cheers.) Am I then to be told that, as a Catholic, I am not to be bound by an oath? Above all, am I to be told so by the Minister of the Crown, who says that he has taken away the barrier, and that he has substituted an oath to which no Roman Catholic can have any valid or conscientious objection? (Cheers.) It is an oath which was not made for me alone. It must be taken by every man who wishes to be admitted to the privileges of the constitution, whether he be priest or layman. Am I to be told, because that oath says that I am not to weaken the Protestant religion, or to interfere with the Church as by law established, that this is to limit me in my functions, and to prevent me from doing my duty as a peer? (Hear.) If that is to be the case, the oath degrades, disgraces, and annihilates the House of Peers. (Cheers.) Yes, I say, annihilates the House of Peers. For, if there be one member in that house who can say to another, "You are not my equal here," that equality, which is the greatest pride and most valuable privilege of the peerage, would be destroyed. We would no longer be a House of "Peers." I dare them to touch a hair of my head; a kind of *plica platonica* pervades the whole body in its purity or in its corruption; taint my ermine robes and the same pestilential breath will tarnish their own; degrade my honours, abridge my rights, and the same moment they lower and degrade themselves. They would degrade their own blood in my person, the humblest baron in the House, who sits there as the peer of the highest duke, and of the princes of the royal blood. Why are we peers (I am so be told that I cannot vote as well as any other peer upon every measure that comes before us, because I have taken an oath not to weaken the Established Church? Why, ladies and gentlemen, I may venture to say, that there has not been a single measure passed, since I have had the honour of a seat in the House, but has, in some degree or other, affected the Established Church. I call it an honour to have a seat there. But I should call it a dishonour if any obstruction is to be put upon my vote. (Cheers.) That is not my language alone. It was the language of the Duke of Norfolk. I have heard him say over and over again that he had a right to vote on any subject—even on the discipline of their own Church; and that if he would not do so, it was because he abstained through delicacy, but with no surrender of his rights as a peer of Parliament. How dare the very gentleman that asked me for my proxy, say that I could not vote upon questions affecting the Established Church? I should say to him, How can I give you my proxy, when it may be used upon some question of that nature? ("Hear," and a laugh.) It is an oath of obligation, and I will keep it. I will not act as a conspirator against the Established Church, but I will stand by my order, as Earl Grey said. Our ancestors, in one of their most important acts, struck from the statute book constructive treason, which, I trust, I shall never live to see revived in this country; but, Gentlemen, there is a new constructive treason which some persons would introduce into that House where I sit as a member of the peerage. Treason against the very principle of the peerage itself, treason against its rights, treason against its honours and its blood. Once admit the principle of inequality, once admit on the benches of the House one *impar inter pares*, and the peerage is gone. Yes, in its own precedent, gone for ever; not by a long Parliament, but by its own suicidal act. A new constructive treason is by this doctrine of the Catholic oath brought into the House. But, shall I be a party to introduce this treason? Shall I be the first to introduce a kind of Polish veto into the House? If I am to vote only by the construction they want to put upon the oath, I could scarcely vote upon any subject, but some peer might get up and say that it was dangerous to the Protestant religion; and shall I be the first to give any one the privilege of ordering "strangers to withdraw." (Cheers and laughter.) The noble lord in the chair, in his lucid and splendid speech, has anticipated my sentiments; but there is one topic on which I wish to say a few words—the disappearance of the thirty-five Catholic jurors. I once heard that Ireland was the land of fairies, and that some of them were spiteful and malicious; and that they gave their favourites charmed rings and other means of making themselves invisible, and spiriting away whatever they wished. Perhaps it was some one so endowed that spirited away the thirty-five jurors for certainly nothing has as yet been seen of them, and they [illegible] (Laughter.) But have to some [illegible] and a greater subject—the doctrine [illegible] cannot be trusted with the [illegible] constitutional sanctions as a [illegible] any other capacity, because he

not bound by his oath. That is a doctrine fraught with the most destructive, the most devastating consequences. It involves consequences of far mightier importance than the construction of the oath of a peer—or of a member of the House of Commons—or even of the Coronation Oath. (Cheers.) All these sink into insignificance, for you destroy the constitution of the country, and the foundations of religion, when you take away the integrity of the Catholic's oath. (Hear, hear.) In doing so, you take away the authority of the Sacred Volume itself, and destroy the very basis of Christianity itself? (Hear.) Was this a doctrine that should have proceeded from the functionaries of the Government? from the temples of justice? or from any of the institutions of the country, great or small? No; because we are told that these are all based upon Christianity, and that Christianity is part and parcel of the law of the land. There was once a temple that disgraced other generations—a temple that existed when I was young—a temple from which sprung the tenets not of the immortality, but of the mortality of the soul—where it was taught that death was but an eternal sleep—the temple of the Goddess of Reason—of perverted reason. From that temple I can conceive might have proceeded the pernicious and destructive principle, that the Roman Catholic was not to be considered bound by his oath. There, indeed, it would have been in keeping because it agreed with their object which was crying down Christianity; and it would have suited them well to have told the Catholics that they were as great atheists as themselves. (Cheers.) Mr. Frederick Shaw, the Recorder of Dublin, in addressing a Protestant meeting some years ago, said "Let them (the Parliament) but touch the Sacred Volume, and then 'to your tents, O Israel!'" But they have touched the Sacred Volume when they touched my oath, and I say, also, "to your tents, O Israel!" I do not wish to say anything that should be painful, but the Attorney-General for Ireland had reflected upon the oath of Catholics; and if the Attorney-General did think that they were not bound by their oath, he did well to challenge every Catholic on the list. The Attorney-General would, perhaps, tell me that he objected not to Catholics, but to *Roman* Catholics. Let the Attorney-General enter that temple to which I have before adverted, and say to the priest of that temple, "These men are not Catholics, but we are Catholics;" and the priest would laugh him to scorn, and say to him, "It may be very well for you in your little Island, to circulate your light gold or your heavy gold, your depreciated paper which you call a pound sterling, but the language of Christendom is otherwise. We know no such distinctions." Pass over the world, not only in Christendom but in Africa or Asia, and if it were asked [illegible] was the Catholic Church? the people would show you the place of worship under one great synonymous appellation of Catholic and Roman Catholic. (Hear.) What I would say is this, and I say it with kindness, I hope in fair[illegible] and certainly in all solemnity, to my Protes[illegible] The whole body of the Christian [illegible] divide as we like, let us or[illegible] unite as we please, but let us not [illegible] up the very stones of our common churches in order to pelt each other with the fragments. (Cheers.) In the language of Saul, let us not lay sacrilegious hands upon the Sacred Volume, and invalidate the testimony of those writings, which have been in the hands of the men whom we now say are not to be believed upon their oath. (Hear, hear.) The Catholics have a duty to perform—to go to their Majesty—to their religious Sovereign, and ask her, by the common reverence she and they entertained for the Sacred Volume, and for the character of Christendom, not merely to protect them and their interests, but to protect that which is a nobler and more exalted interest—that which they mutually believed to be the revelation of Christianity. The noble lord then concluded, amidst loud cheers, by proposing the following resolution:—"That the abolition of civil distinctions on account of religion, was the avowed object of those who introduced it, and the understood principles of the Act for the Emancipation of Roman Catholics."

The Rev. Mr. HARRINGTON, rose to second the resolution, and said that in doing so he felt it his first duty to express the pleasure and admiration with which he had heard the noble speech of the noble lord who had just sat down—(cheers)—and who had so long stood forward in the cause of their civil rights and religious interests—(cheers)—He (Mr. H.) should feel ashamed of himself as a man, and disgraced as minister of religion, if he did not return thanks to the noble lord in the chair, and if he did not acknowledge that he felt pride and gratification at seeing so great a portion of the flower and chivalry of the Catholic aristocracy, so many of his own *confréres*, and such a vast number of Catholics assembled together to express their deep feeling and keen sense of the injury which had been done to their principles, and through those principles, it might almost be said, to their persons. (Hear.) There had been a time, he said, when, "Hope told a flattering tale" to the ears of the Catholics—when they looked forward eagerly, anxiously, to the passing of the Emancipation Act. That measure was heralded in by all that was resplendent in talent, all that was lucid in reason and oratory; it was adorned by the rich eloquence of a Grattan, it was urged by the master mind of a Plunket. Long had the Catholics been sitting in darkness and sorrow, but in the hope that the day-star would at length dawn which should see them free and walking in the clear light and air of the British constitution. They were like the countryman seated by the river side, waiting for the waters to flow away and the channel to be dry ere he could pass to the other side; and it had been even said to them that the waters would indeed flow past and the channel be dry before Catholics should obtain the end for which they awaited. At last, however, the day came, the wand was stretched forth, the waters of the penal code passed away, and they were landed in safety on the other side, upon the shore of liberty. That to the Catholics was a day of gratitude and jubilee, and they felt that, the principle being admitted, they were eligible to all offices, save one or two, in the State of which they were members. They watched and saw the gra-

dual development of the principle into practice. The House of Lords was thrown open, and a portion of the British aristocracy walked in, an honour and an ornament to the order to which they belonged. The House of Commons was also thrown open; but the fact could not be doubted that there was one man who, with powerful arm, broke open the portals of that house, which had been closed against those of his creed for long years, and that man was Daniel O'Connell. (Tremendous cheering, in the midst of which some one called for "Three cheers for Daniel O'Connell" which were most heartily given.) It gave the general body of the Catholics great pleasure to see those of their religion enter the House of Lords and Commons, to see them even admitted to be privy councillors and sheriffs of cities. The Catholics were trusted, and they acted with honour and integrity in the situations in which they were placed. It was, then, with feelings of pride that Catholics watched the progress of emancipation. But how stood the matter at present with regard to the exclusion of Catholics from juries? It was true their noble Chairman might enter the House of Lords, but he could not serve as a juryman. Another Catholic might enter the House of Commons, but must not serve as a juryman. (Great laughter.) A third might serve in the exalted and honourable capacity of a privy councillor, but he must not sit as a juryman. (Cheers, and laughter.) Would it not be asked, have been a great pleasure to have found a Catholic upon the jury now sitting in Dublin, if only that he might have been able to describe the impression made upon him by Mr. Attorney-General Smith—("Hear" and laughter)—when he was teaching the rising lawyers how trial by jury was to be set aside, and trial by battle substituted—(laughter and cheering)—when he was

"Teaching the young (counsel) how to shoot"

(Renewed laughter and plaudits.) Now, it had lately been thought necessary for the safety and good government of Ireland that a bill for the registration of arms should be passed, and he (Mr. Harrington) thought it would not have been altogether out of place to have inquired of the Court whether Mr. Smith's pistols were registered. (Cheers and laughter.) But, leaving these points, he would say that the Catholics deeply felt, as indeed they ought to feel, that a great injustice had been done to them by their exclusion from the jury; and they felt it the more, because they thought upon those by whom the great charter of English liberties were secured —the bold barons of Runnymede, men of strong loyalty, but strong determination—men with pride in their port and defiance in their eyes—who wrung Magna Charta from the hands of John. In that charter one of the chief bulwarks of English liberty was the provision that no man should be injured in person or property, unless by Judgment of twelve peers. Should we be unmindful of the great example set by those brave barons? No. He would say, let us stand by that which they had bequeathed to us—Trial by Jury. (Hear, hear.) He asked, would it not have been wrong on the part of the English Catholics at this crisis, when Ireland and Scotland had spoken out, to stand by tamely and hear their principles maligned? (Hear, hear.) It was said that they were not worthy to be believed on their oaths. If that were true, why put a Catholic in the witness-box? (Hear.) Why present to him an oath, if he was not to be believed when he had sworn? They had met that day to express the deep feeling they entertained of the injury done to the Catholic body by their exclusion from the jury; and had they not a right to do so? Were they not men moved by the same feelings, actuated by the same motives as others: and were they to sit down tamely under such disgrace? (Cries of "No, no,") No! they owed to themselves—they owed it to their fellow-citizens and to their Protestant brethren, to speak out like men, and say that the accusation was unjust. (Loud cheers, in the midst of which the reverend gentleman sat down.)

The resolution was then put by the noble Chairman, and carried, amidst the most enthusiastic cheering.

The Hon. C. LANGDALE was then called upon to move the second resolution. He said: Ladies and gentlemen, I am afraid that my noble friend in the chair has said rather too truly, that I am not a stranger to you at your meetings, and I am only afraid that my voice may grate in your ears. (Cheers, and vehement cries of "No, no.") A resolution, my lord, has been put into my hands, and I shall premise the few observations I may have to make upon that resolution, by endeavouring, in the first place, to prevent even the possibility of being misunderstood. Gentlemen, you have been told by our noble Chairman that this meeting is, as it ought to be, strictly limited to the special object for which the requisitionists have called us here to-day; and in alluding to the just complaint we have to make as to the exclusion of Catholic jurymen, I trust that nothing which may drop from me may be considered as throwing, or intended to carry, the slightest reflection whatsoever upon those gentlemen who may now be sitting as jurors in the city of Dublin, ("Hear, hear," and cheers.) I know nothing whatsoever of those gentlemen, of their politics or of their principles. This one thing only I do know —that they are not Roman Catholics; and could I for one moment bring myself to suppose that on that account they would not as fairly, and honestly, and conscientiously discharge their duty as I should myself, or as would any other Catholic under similar circumstances, I should myself be guilty of that very injustice of which I now accuse others. (Cheers.) What is the subject of complaint which has brought us together this day? That question will, perhaps, be best answered by reading the resolution I hold in my hands, and which I shall have the honour to move. The honourable gentleman then read the resolution as follows:—"That the officers of the Crown, in striking off every Catholic from the panel in a trial pending in the Court of Queen's Bench in Ireland, have raised, even in the court of justice itself, a well-grounded suspicion of a violation of this principal of the Emancipation Act, and have thereby insulted our religion, and endangered our right by an implied imputation on the integrity of our oaths." (The reading of the resolution was followed by the continued cheers of the meeting.) That is the charge we bring against the officers of the Crown in regard to the trials now pending

in Dublin. I now p[illegible] all meetings of this kind that the subject in hand should be understood in all its bearings, to explain to every one present the exact mode in which the insult of which we complain took place. The list from which the jury is selected in Dublin consists of from 700 to 800 names of person possessing certain requisite qualifications. But I must, in the first place, here refer to that which has been already alluded to, namely, that it is somewhat extraordinary—that it bears upon the face of it grave ground for suspicion, that some unfairness was practised in the very preliminary steps, or process in the formation of the list. (Loud and continued cheering.) I am justified in so saying, because it was openly declared by one of her Majesty's Judges, from the bench itself, that there were grounds of great suspicion attending that transaction. (Renewed cheers.) And I must say, when we see what subsequently took place, to strengthen as it were the foundation of that suspicion, that there is cause for that assertion, and for our complaint. It so happened that a paper, containing from sixty to seventy names, was mislaid or withdrawn. ("Hear, hear," and "Oh, oh.") Among these sixty or seventy names, it also so happened that there were thirty-five Catholics. (Hear, hear.) However, without charging, which distinctly I do not, the Attorney-General for Ireland or the officers of the Crown with being party or parties to the mistake or withdrawal—call it what you please—I do say that in some quarter or another, it has been declared by one of her Majesty's Judges on the bench, that there are great grounds for suspicion. Purged, then, as this list was of these thirty-five Catholics, the next step is to select forty-eight names from the list, which, I believe, are chosen by ballot. Out of these forty-eight names, each party, the prosecutor and the traversers, strike off twenty-four. From the remaining twenty-four the jury consist, as you know, of twelve men, chosen to try the issue. What is the course taken in this case by the prosecuting party? Out of these forty-eight names eleven were Catholics. One by one, as the turn came for the solicitor for the Crown to strike out a name, he chose to strike out the name of a Catholic, until every Catholic was out of the panel. (Groans, and cries of "Shame.") Now arrives the question—Why was this done? I know it has been subsequently—mark "subsequently"—rumoured that these Catholics were Repealers, and because they had a strong political bias, they were struck off. Let us sift this allegation thoroughly, for it is a most material point. (Hear, hear.) I say the act itself was of great importance. Upon the face of it, it was an insult to seven eighths of the population of Ireland. (Cheers.) Was it not desirable, was it not the bounden duty of the officers of the Crown, to avoid, if possible, any imputation of that kind? (Cheers.) Would they not have avoided it if it were possible for them to do so? Would they not have assigned some cause other than that of Catholicity, if they were prepared at the time—mark, at that time—to do so? There can be no doubt if another reason had existed it would have been [illegible] But what was the cause at that time? [illegible] solicitor was challenged as he struck [illegible] name, with striking it off because it belonged to a Catholic. What would have been the course of the officer of the Crown under those circumstances, eager and anxious as he ought to have been, for the preservation of quiet and the reputation for justice of his proceedings? If he was striking off the name of persons simply because of their political conduct, would he not have directly said so when challenged? When he struck off the name A B or C D and the opposite solicitor objected that the name was so struck off because its owner was a Catholic, would not the Crown solicitor instantly have replied, "No, you are mistaken? it is not so. I strike off the name of this man, not because he is a Catholic, but because he is a Repealer." (Loud and continued cheering.) If the solicitor for the Crown had been then—mark, again, "then"—if he had been *then* prepared with this excuse, would he not have advanced it—would he have allowed himself to be, as he was, in open court, in the face of day, challenged with striking off names of those persons merely and solely because they were Catholics? (Hear, hear.) I say that this excuse about Repealers comes too late. (Tremendous cheering.) It was when all Ireland was in a blaze that it at last occurred to them that some such paltry excuse might serve their turn. (Cheers.) But how stands the fact? Simply that those persons were not all Repealers. (Hear, hear.) When I signed the requisition for this meeting, I determined to ascertain the truth, as far as lay in my power, and accordingly I wrote to Dublin, to an individual most likely to be able to give me authentic information, and I will state to you the particulars I received in reply. My correspondent states, with respect to these eleven jurors, that "it is certainly not true that all of them were Repealers. Some of them were, but none of them ever took an active part in the Repeal agitation, nor did any one of them act as a Repealer, except, perhaps, by contributing his shilling or his pound. There are three whose names are not upon the books at all." (Cheers.) Now, I ask you whether, before the Crown solicitor struck off those names, it was not his bounden duty to ascertain if the parties were or were not Repealers. Upon a trial of this importance—a trial, I might almost say, upon which the fate of the empire might be supposed to depend—it was most material, if possible, to have only one Catholic left upon the jury. Would it not, indeed, have changed the whole character of the proceedings? The hon. gentleman here proceeded to read a further extract from the letter of his Irish correspondent, to the effect, that of three persons whose names had been struck off two had never expressed any opinions favourable to Repeal, or had attended any meetings, and one of them entertained opinions adverse to Repeal. (Loud cheers.) What was the reason, then, that these men were struck off. Because they were Roman Catholics—(great cheering.)—and it is in vain to endeavour to get over this view of the course pursued. The insult was to them as Catholics, and it is impossible but that all Catholics, be they where they may, must feel it as an insult offered to themselves. (Loud cheers.) What then, is the course we were bound to follow? I know it has been said, and so much was expressed to myself, not indeed, by a Catho-

lic, but a Protestant friend, "Why should you meddle with this affairs? These people are Irish Catholics. ("Hear, hear," and cries of "Oh, oh.") It is an Irish proceeding altogether, and you English have nothing to do with it." I cannot take that view of the case. There was, it is true, a difference of opinion among Catholics upon the real matter of fact, whether these persons were struck off the list because they were Catholics, but who must feel the same indignation that I do. (Renewed cheers.) But, forsooth, they were Catholics in Ireland. ("Hear, hear," and laughter.) I should like to know whether Catholics in England thought they had nothing to do with Catholics in Ireland some years ago—("Hear, hear," and cheering)—when we in common with them were suffering under a penal code of laws and exclusion from our political rights. I should like to know where would be our political rights now, and in what state our religion would now be in England if it had not been for the Catholics in Ireland. (Greet cheering, and three cheers for O'Connell.) I wish I could bring myself to believe that it was purely to a sense of justice in England we are indebted for our freedom from the trammels which then bound us. (Cheers.) But I have, unfortunately, the declaration of the minister of the day that no such grounds as these existed, but that it was absolute necessity—that it was the strong voice of millions—that it was, above all things, although not expressed or openly acknowledged, to the voice of those millions who were guided and tutored especially by one individual—which forced the Government to grant Catholic Emancipation. (Cheering.) I hope and trust, then, that every Catholic who believes that those eleven jurymen were struck off the list because they were Catholics, does feel and resent it as an injury and an insult offered to himself. (Reiterated plaudits.) What is the amount of this injury? In what position does it place the Catholics? Let me ask you what is the real disqualification for sitting as a juryman? Why a conviction for felony. (Hear, hear.) Yes, a convicted felon, as one unworthy of that trust, is rendered incapable of sitting as a juror. What is the natural deduction? That we Catholics are no more worthy of credence on our oaths than is a convicted felon? What! and are we tamely to sit down and submit to an imputation of this kind? (Loud cries of "No.") I rejoice that the Catholics of England, at the meeting of this day, will express sentiments of a different description. This is, believe me, an affair of no small moment. It is not a mere whisper among a few persons. So far as the press can carry the news of these trials, so far also the news of this insult to the name of Catholic will reach. The press has, in many instances, considered this matter in its true light, and has not hesitated to charge against the Catholics that which those in power are perhaps afraid openly to charge. One of the morning papers, of great circulation, the *Morning Herald*—(groans, and "Oh"), justifies the conduct of the Government, and said they were right. (Shame, shame.) And why? Because the writer in the *Herald* says that had a single Catholic been called upon the jury, that Catholic would have immediately received notice from his spiritual superior that he was bound to acquit the traversers. (Derisive cheers.) That is no slight imputation; the paper containing it is handed from table to table, from house to house, and it happens that a great number of people are apt to believe what a newspaper tells them. They take assertions upon credit, and they say, "Oh, it must be so, I saw it in print"—(hear and laughter)—and thus they will argue "who can believe the Roman Catholics?" Why, if such imputations as these upon us be true, then I can say we are totally unfit for any state of society. Then not only ought the penal code to be re-enacted against us; but we ought to be driven altogether from the society of man. (Cheers.) Whom do we charge with this insult offered to the Catholic body? Is it the poor Crown solicitor who struck off those names? (Cries of "No, no.") No such thing. On the contrary, I feel pity and compassion for the individual who was obliged to adopt such a course of conduct, in obedience to the orders of those above him. I arraign, then, his superior—the legal adviser of the Crown, the Attorney-General for Ireland. (Groans.) But do I stop here? No; he also is responsible; and to whom? To the Government that appoints him. (Cheers.) I say it was the bounden duty of the Government, if they do not patronise and back up the conduct of the Attorney-General, at once to have repudiated it. They who profess to have the peace of the empire at heart—(Cries of "Oh, oh")—who desire to support the dignity of the Crown, who complain of the state of agitation in which Ireland is or was, they are to blame for placing such an individual in such a station; for they had no right to expect any other course of conduct would have been pursued by the Attorney-General. He was acting in pursuance of an opinion he had expressed at a large meeting of the Orangemen of the North, that Catholic members of Parliament violated their oaths. But whether the Government knew this or not, they are reponsible for the conduct of the Attorney-General, responsible for the outrage and insult offered to one third part of the population of Great Britain and Ireland—for that proportion do the Catholics bear—and I do trust they will be called in another place to a most rigid account for the conduct they have thought fit to pursue. The honourable gentleman concluded by moving the resolution and resumed his seat amidst prolonged cheering.

The Rev. Mr. Sisk, in seconding the resolution, said, that after the able manner in which the subject upon which they were met together had been handled, he felt a difficulty in addressing them; not but he felt the deepest anxiety upon that subject. (Hear, hear.) It was their duty to protest in the protest in the most solemn manner against the way in which things had been carried on in a neighbouring country. The last had not been the only case in which Catholics had been thrown out of the panel of a jury. The last was the case of Mr. Barrett, not a Roman Catholic, but a Protestant, who had been tried, and all the Catholics had been struck out of the jury list by her Majesty's present Attorney-General for Ireland. (Hear, hear.) There was, therefore, strong ground for saying that on

the present occasion a most glaring and grievous injustice had been perpetrated. The circumstance they had that day met to complain of was part of a series of acts of the grossest oppression. Were not all present familiar with the object of packed Orange juries? Was there not a case in the county Monaghan some time ago of a person tried by three successive juries? (Hear, hear.) Was a man in England ever tried before three juries? (No.) Why, then, should these things happen in Ireland? Should there be one law for England and another law for Ireland? Englishmen were in the habit of looking upon Irishmen as a degraded race. The rev. gentleman here drew a contrast between the relative numbers of Englishmen and Irishmen holding offices under the Crown, stating that out of 224 members of the Queen's household only four were Irishmen; and the general proportion in all offices of trust was as twenty Englishmen to one Irishman. Were they to be content with such a state of things as this? All had become familiar with the manner in which the clergy of Ireland had been run down; they had been stigmatised as "surpliced ruffians." But that was only a single instance of the manner in which the respectable, intelligent, and hard-working clergy of Ireland were defamed and insulted. The plain fact was, that Ireland did not exist on a fair, just and equal footing with this country. It was professed so to be; but it was mere imagining—a theory that was not carried into practice. Things existed in Ireland that were unheared of in England! Would any one in England see policemen enter into the very courts of justice, before the judges, with their arms on, and wearing their side-arms? Why, in this country, even soldiers were not permitted to wear their side-arms, while in Ireland the very policemen carried them into the presence of the judges themselves. Then let them observe the tone of exaggeration which prevailed in this country upon everything concerning Ireland. If a murder took place in Tipperary, the whole empire directly rang from one end to the other with an outcry, and Ireland was represented as full of bloodshed and insurrection. He contended that Ireland possessed a population superior to that of his country in morality and intelligence, and that if Mr. O'Connell agitated, he was justified in so doing, because the principle of the British constitution was discussion. Throughout forty years O'Connell had laboured for his country, and was this to be the termination? Could any of them look on calmly and contemplate the bare possibility of his being incarcerated in a dungeon?—("No, no," and immense cheering)—and yet if the forms of law should be such that such an issue should take place, which all would deplore and pray it might not, their conduct ought to be that which he (Mr. O'Connell) himself wished it to be—namely, peace, order, and submission to the laws of whatever country they might be; but one example was to be shown—that those who were of Mr. O'Connell's sentiments were disposed to follow his advice and admonition he gave. (Cheers.) Could it be compared with him? They read of conquerors of kingdoms by force of arms, of the establishment of empires by bloodshed, and every species of crime; yet in the course of little less than half a century, the penal laws under which the Catholics were degraded had been swept off, and here they were assembled in the centre of the metropolis, where nineteen-twentieths of the inhabitants were of a different persuasion to themselves, quietly and openly expressing their sentiments without let or molestation of any kind. (Cheers.) When such men as Lord Brougham and Sir James Graham—(groans)—arraigned the Catholics in distinct terms on their not keeping their oath, he wished some one had required the oath taken by Privy Councillors to be read, in which they swore that they would not do anything to weaken the established religion, and had then immediately referred to the act, by which no less than ten Protestant bishoprics in Ireland were annihilated. The noble Lord (Lord Stourton) who had addressed the meeting with so much dignity and eloquence, having on one occasion been compelled to listen to a long speech from Dr. Philpotts, Bishop of Exeter—(Hisses)—imputing a disregard of their oaths, got up, and in one sentence completely put him down. (Cheers.) The noble lord asked, "If Catholics were not bound by their oaths, when they had for three hundred years foregone their privileges, and even their civil rights, rather than take an oath which was against their conscience." (Cheers.) The Duke of Wellington rose and complimented the noble lord upon his reply. (Cheers.) He congratulated the English Catholics in having come forward to evince their sympathy for their brethren in Ireland. (Cheers.) The injuries done to the Catholics of Ireland were injuries done to the Catholics of England. (Hear, hear.) There were Irishmen, and the descendants of Irishmen, among themselves. He was one of them. (Cheers.) Each of them had stored up in their memory a story of the effects of the penal laws upon their own immediate ancestors; and each of them could tell a tale of sorrow and of woe which Protestant ascendancy had wrought upon Ireland. But the day was gone by for either Protestant or Catholic ascendancy; and the only principle that was now recognised was perfect equality for all her Majesty's subjects. (Loud cheers.) He would say, in the eloquent language of Mr. Sheil, that he never would see the day when a Protestant would be put upon his trial, before four Catholic judges and twelve Catholic jurors, politically prejudiced against him, and under a prosecution conducted by officers of the Crown, who all should be Catholics. (Cheers.) The rev. gentleman concluded amidst the loudest applause, by seconding the resolution, which, like the former, was carried by acclamation.

Mr. P. Howard, M.P., for Carlisle, who was introduced by the noble chairman amidst much cheering, which he received with very remarkable modesty and emotion, came forward to move the next resolution. He said that he had had the honour of being entrusted with the third resolution, and he was sure when he told them it conveyed determination to address the Crown, it would be believed that no light or trivial ground had justified that step. (Cheers.) The Catholics of England, who under the most trying circumstances, had been noted for the

moderation—the intrepid moderation of their conduct—would not have approached the throne, unless they conceived that their civil rights were threatened, and the integrity of their tenets and religious faith slighted. (Cheers:) They had the great palladium of English liberty threatened by the exclusion of every Catholic from the jury list. They had seen the efficiency of the institution of trial by jury, which was associated with the revered name of Alfred, put in peril. If such were the course and conduct adopted in the metropolis of Ireland, which was an integral part of the United Kingdom, and within the view of Great Britain, might they not expect that such an example would be speedily followed in the dependencies of the British Crown, where public opinion is much weakened, and where a great part of the population were Catholics? Did it not, then, behove them to protest against this example and precedent which it was sought to establish? (Cheers.) During the long winter of persecution the English and Scotch Catholics had been distinguished by their unshaken loyalty; and he thought they might now come forward with dignity to protest against the injustice that was sought to be inflicted on their fellow-subjects and co-religionists in the sister country. (Cheers.) The resolution and the address which he had the honour to propose were these:—"That the following address, founded on these resolutions, be circulated for signatures, and presented to her most gracious Majesty, at an early period by the noble chairman, and such other Catholic noblemen and gentlemen as may please to attend:—

"We, your Majesty's dutiful and loyal subjects, professing the Roman Catholic religion, strongly impressed with the importance of the principle sanctioned and established on the passing of the Emancipation Act, that our religion should no longer be a bar to the full and free enjoyment of those civil rights and privileges, of which we had so long been deprived under unjust and erroneous imputations on its tenets, cannot but view with extreme jealousy the late act of the legal advisers of your Majesty's Government in the jury list. We, therefore, humbly presume, in presenting this our loyal address to your Majesty, to protest against this their act being construed into a precedent for infringing on those rights and privileges, which we consider ourselves equally entitled to and qualified to enjoy with any other class of your Majesty's subjects."

That was the address which he trusted would receive the signature not only of every Catholic peer, but of every Catholic member of Parliament, and of every member, even the humblest of the Catholic community, and he trusted that it was worded with equal duty and reverence to the Crown, and regard to the principles of the British constitution. (Cheers.)

The CHAIRMAN introduced, in flattering terms, as seconder to the motion.

Mr. CHARLES EYSTON, who was received with loud cheering, said that he felt deeply conscious how much he stood in need of the kind introduction of his noble friend, because he was aware that he did not possess the qualifications, either of the reverend gentleman, or of the hon. member for Carlisle, who had last addressed the meeting. If there ever arrived the time when he should be called upon to enter upon the momentous topic which agitates this empire from its centre to the extremities, he would be ready to declare his opinions, freely, plainly, and manfully, whether they might prove popular or not. (Cheers.) He might differ upon that subject from some of those whom he had the honour to address, but they were all agreed in their devotion to the principle that no civil disqualification should attend upon religious opinions; and this he was ever ready to advocate, not only for Catholics but for Dissenters, and for those of the Jewish persuasion. (Cheers.) He had been told by a friend, that in attaching his name to the requisition he was interfering with the administration of justice. (Laughter.) Now, he believed in his conscience that he stood at this meeting to-day solely because the administration of justice had already been interfered with. (Cheers.) He did not deny that the officers of the Crown in Ireland had a legal right to strike off the names of the Catholics from the jury list. Undoubtedly they had the legal right to do so; but law was not always justice. (Cheers.) And they had the authority of one of the greatest lawyers of antiquity, greater than the Attorney-General for Ireland—(Laughter.)—that *extremum jus* was often *extremu injuria*. Extreme justice was often attended with great injustice; and this was perfectly true in the present case. There was considerable irregularity respecting the last page containing the jury list. That alone would have been sufficient to have tainted all these proceedings, and gave the idea that substantial justice had not been done in this case. Cæsar's wife should not only be virtuous, but should be above all suspicion. So justice should not only be fairly administered, but it should be even above suspicion. (Cheers.) With regard to the other point—the striking off the names of all the Catholics—he really believed that they were struck off as Catholics. There was a great principle at stake, not merely affecting Catholics. To-day the question affected Roman Catholics alone. But the day might come—and might not be distant, when it would embrace also the Presbyterians of Scotland. (Hear, hear.) The day might afterwards come when it would be extended to the Protestant Dissenters of England. (Hear, hear.) He trusted that, under all circumstances, the Catholics of England would be as determined opponents of the application of the principle in the case of others as in their own. (Cheers.) He felt the greatest pleasure in giving his support to the motion of the hon. gentleman who had preceded him. (Applause.)

The noble CHAIRMAN then read the resolution and the address, which were carried, of course, unanimously, and amidst long-continued and most vehement applause.

Mr. P. HOWARD, M.P., moved that Lord Camoys should vacate the chair, and that it should be taken by Lord Stourton.

The motion was agreed to, and Lord Stourton took the chair, when,

Sir EDWARD VAVASOUR moved the thanks of the meeting to his noble friend, Lord Camoys, for his dignified, zealous, and amiable conduct on that occasion, and on all others where the civil and religious interests could be promoted by his able services. (Cheers.)

Mr. P. Maxwell seconded the motion, which was carried amidst enthusiastic cheering.

Lord Camoys briefly returned thanks, and [illegible] to remind the meeting that copies of the dress were in the room for the signature of those present.

There were loud calls for Mr. W. J. O'Connell, who, however, declined addressing the meeting.

His lordship and the other noblemen and gentlemen then retired from the platform, amidst a farewell shout of applause, which, after their departure, was followed by one of the loudest, heartiest, and long-sustained round of cheers for O'Connell we ever heard.

The meeting then separated, at half-past three o'clock.

To the Editor of the Madras Examiner.

Dear Sir,—The fifth quarterly tea festival of Father Mathew's Total Abstinence Society at Secunderabad was held at their rooms on the evening of Easter Tuesday. The room was as usual tastefully decorated, and reflects great credit on the managers; at one end was erected a green bower ornamented with flowers under which sat the President and Vice-President, the Rev. Messrs. D. and C. Murphy and their guests, and on the other a wreath of evergreens, in the centre of which conspicuously appeared the coat of arms of H. M.'s 4th King's Own Regt. The table was profusely supplied with excellent tea, coffee, ginger-beer, fruit and confectionary. The splendid band of the 38th Regt. afforded their invaluable assistance, for which the society feels deeply indebted to the kindness and liberality of Major Coll commanding the above Regt. and its excellent officers. The party sat down at 7 o'clock P.M. and immediately after the toasts of the evening were alternately proposed in appropriate speeches by the President and Vice-President and received with rounds of Hurras. The toasts were Her Gracious Majesty Queen Victoria, Prince Albert and the Royal family, Father Mathew, the Teetotallers of Secunderabad. The Gentlemen who favoured us with their company, (on the part of whom Doctor Riddell responded in an eloquent and humourous speech which was cheered for some time after he sat down;) and the officers commanding the 4th Regt. and Artillery. By some of the members of the Society the health of the President and Vice President, the Rev. Mr. Egan our late Vice-President, and the Rev. Mr. [illegible]le were proposed and received with heartfelt cheers. The Rev. D. Murphy replied on the part of Mr. Egan and himself and the Rev. C. Murphy on the Part of Mr. Doyle and himself. [illegible]e but Teetotallers were permitted to be present each one wore his medal suspended by a [illegible]n satin ribbon, a novelty on this occasion, one that added considerable effect to the [illegible]y respectable appearance of the members. [illegible]g and musics enlivened the evenings entertainment and every thing was carried on with the utmost good humour and regularity. All separated about 12 o'clock in the highest spirits with assurance of returning to the next party with [illegible]ion of numbers, and that total abstinence [illegible] great means for making the soldier's happy.

Egan. } Your's faithfully

ST. AGATHA.

(*See her life by Butler.*)

"OH, MARY, CONCEIVED WITHOUT SIN, PRAY FOR US WHO HAVE RECOURSE TO THEE."

The giddy crowd rushed eagerly on,
To hear the judge on his judgment throne;
Each eye was fixed on a figure frail,
Of steadfast mien and of beauty pale.
She stood alone, in the midst of her foes,
And her cheek was white as the whitest rose,
And the earnest eyes she raised to heaven,
A ray of its light to them was given.
The judge had spoken—the knife was near,
But Agatha showed no signs of fear;
And a glory fell on her high pale brow,
As the blood gushed forth from her neck of snow.
A murmur ran thro' the shrinking crowd,
For nature spoke in each heart aloud;
But the martyr raised her head to speak,
A sudden flush on her tender cheek.
"And art thou, oh tyrant! all dead to shame?
And hast thou forgotten thy mother's name?
And that breast from whence ye nourishment drew,
That for thee no thought but of love e'er knew?
In mine thou'st insulted thy mother's breast,
Thou hast torn the bosom that gave thee rest;
Yes! gashed with thy sacrilegious knife
In *me*, the being that gave thee life!
I've a spouse undying, who knows my heart,
Who knows I have chosen the virgin's part;
That from me no infant may ever claim
Or a mother's love, or a mother's name.
And never your bloodiest threats can move
My soul from the choice of its early love,
Nor your fetters shackle my spirit's flight,
To Christ, who awaits it in realms of light."
She ceased; but strange joy was in her eyes,
And her awful form appeared to rise;
She clasp'd her hands, and a holy light
Was round her then, like a raiment bright.
"O Thou!" she added, "Who hast my vows,
The virgin's hope, and the virgin's Spouse!
Recall me hence to thy vision blest,
My soul is fainting with thee to rest."
Then slowly she sank to the blood-stained earth,
Like a lily plucked in its spring-time birth:
But her soul impatient hath winged its way
To the Spouse she bought with her blood that day.

M. C. A.

Catholic Magazine, Feb. 1844.

Deptford Mission.—Conscience Money.—To the Rev. W. Marshall.—Dear and Rev. Sir,—In pursuance of your direction, I have handed the sums, as prescribed by you, to the legitimate owners, 1*l.* 1*s.* to Mr. L. Prendergast; 7*s.* to W. Hennelly; 7*s.* to J. Burke, publican; for which they return you their most grateful acknowledgment. What can tend more to proclaim the sanctity of our holy religion, and the divinity of the institution of the sacrament of Penance, than those edifying instances of restitution? Believe me to be, rev. dear Sir, faithfully and truly yours John Morris, P.P.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 20.] CALCUTTA: SATURDAY, MAY 18, 1844. [VOL. VI.

A BRIEF STATEMENT *of the principles regarding* CHURCH GOVERNMENT, *held by Congregationalists or* INDEPENDENTS. *Compiled by* JAMES HILL, *Union Chapel. Calcutta,* 1832.

This is a small octavo volume of 206 pages in which all the arguments of Congregationalists or Independents against Church Establishments, and particularly against the Church of England, are very forcibly stated. We suspect it must have made a great impression on the members of the Church of England in Calcutta, as it appears to have continued to this day unanswered; and we believe the arguments by which Mr. Smith, who was once a minister of the Church of England, silenced the Rev. Mr. Quartley, who is still one of the ministers of that Church, are all developed in its pages. We confess we never read an attack on the Church of England, so powerful, so well sustained and so skilfully managed. It is a complete controversial armoury, from which the Dissenter may draw arrows to infinity to pierce the disproportioned, bloated corpse of the Anglican Establishment.

Why has not this Book been answered by some of the well-paid parsons of the Church of England in Bengal? They know best themselves, but if they can answer it, we think they ought. Perhaps the best reason that they could assign, is, that it is much pleasanter to live on the fat of a rich Establishment than to defend a corrupt and contradictory system from an assailant who can give the best possible reasons for his dissent, though he has no good foundation for his faith; unless indeed we admit the Protestant principle, that dissent is faith.

The Rev. Charles Quartley made a pompous display, a few months ago, in a pamphlet in defence of the Church of England against secession and dissent; but he died soft under a spirited rejoinder from Mr. Smith of the Free Church of Scotland. Mr. Quartley thought he was bound to reply to an anonymous pamphlet which laid bare the weakness, inconsistencies and corruptions of the Church of England, lest weak or ignorant minds should be unsettled by it, and yet he will not answer Mr. Smith's pamphlet which is not anonymous, and is infinitely more calculated to unsettle the minds of Church of England Protestants, and send them into the ranks of dissent.

Mr. Quartley challenged some Dissenter to come forward under his proper name, and stand before him to sustain the anonymous writer's attack on the Church of England; and lo, no sooner does Mr. Smith make his appearance from behind the curtain, than Mr. Quartley turns his back, leaving his opponent a clear stage and all the favour of the astonished spectators.

"*It may be,*" said the Rev. Mr. Quartley, "*that my strictures may be made the subject of anonymous observations, or of notice in the ephemeral publications of the day. And lest any should suppose that my refraining from reply, proceeds from inability to produce sound arguments and answers, I take this opportunity of observing, that my rule is never to discuss religious subjects in the columns of a Newspaper, and never to regard anonymous writers of whom I do not know that they have some reputation to sustain.*"

We leave the public to judge of the sincerity of this declaration. Mr. Quartley actually undertook to reply to an anonymous writer, of whose reputation he knew nothing, because he imagined he could answer him; but when Mr. Smith *signed his name* to a defence of the anonymous writer's views; and published that defence, *not in a Newspaper,* but in a pamphlet every way as respectable

as Mr. Quartley's own pamphlet, Mr. Quartley, *unsupported by his rule*, has declined a reply.

The truth is, the Church of England cannot defend herself against the arguments of Dissenters, except by the arguments which our Holy Church successfully employs alike against every species of doctrinal innovation in faith; and this, of course, would involve the advocate of Anglicanism in manifest contradictions and inconsistencies, of which the Dissenter would not be slow to avail himself. A few extracts from the volume now before us, and whose title is at the head of this article, will convince every candid Protestant of the truth of what we have just stated.

THE DISSENTERS DIFFER FROM THE CHURCH OF ENGLAND ABOUT FUNDAMENTALS.

Mr. Hill observes (p. 9. Introduction.) "*Enough has been given to show, that if Dissenters separate from such a Church, it is not without cause, it is not about points which are unessential.*"

THE INCONSISTENCY OF CHURCH OF ENGLAND-MEN IN COMPLAINING OF CATHOLIC CEREMONIES.

P. 14.—"*If one thing be necessary, in the view of a member of the Church of England, to render the worship of God more instructive by emblem, or more impressive for effect, another of a more gorgeous kind may be equally necessary in the view of a Catholic. I think the Members of the Church of England who support the power claimed by their articles to decree rites and ceremonies, can consistently bring no other charge against the Church of Rome, in reference to this matter, than that of carrying her liberty to a greater length, and indulging in a more splendid and ceremonial taste.*"

THE DOUBLE WEIGHTS AND MEASURES OF CHURCH OF ENGLAND DIVINES.

P. 106.—"*It may here be observed, too, as not irrelevant to the subject under review, that the principle for which we (the Dissenters) have been contending, is essential as a ground of justification for the Reformers, themselves; and is the basis no less of Protestantism than of Dissent. The arguments by which Churchmen in general defend establishments are such as might, with far more propriety, and much less inconsistence, be used by the Advocates of Popery than by Protestants; and it is worthy of remark, that, in several most memorable instances, they have, by being carried out to their full and legitimate consequences, made proselytes to that system.*" "*On the other hand when the advocates of establishments have opposed Popery, it has been by arguments of the very same order as those with which Dissenters justify their separation from the Church of England.*"

Mr. Hill very clearly proves what he states in this extract, from the writings of two famous Advocates of the Church of England, viz. Hooker and Barrow; and every sincere member of that Church would do well to consider attentively this obvious inconsistency to which, surely, the able defenders *of a good cause* need not have recourse No enlightened Christian can compare the arguments of Protestant Churchmen with those of Protestant Dissenters, without being convinced, that consistency and common sense would oblige him to be a Catholic, if he could divest himself of all considerations of a carnal or worldly nature.

ARCHBISHOP OF GOA.

We think we cannot better show the unfairness of the Editorial comments of the *Bombay Gentleman's Gazette*, or better explain the state of the Question in dispute between the Archbishop of Goa and the Vicar Apostolic of Bombay, than by the publication of the letter of the Right Rev Dr. Fennelly which has just appeared in the *Madras Examiner*.

It is impossible to read the constant and earnest appeals made in Bombay by the Goanese party to the British Government for its interference in a purely ecclesiastical question, without being convinced, that they distrust their cause if tried before a legitimate tribunal.

BENGAL CATHOLIC ORPHANAGE.

A Catholic Lady, through His Grace the Archbishop,	200
A Friend to the Orphans through, N. C. Biale, Esq.	30
Mrs. N. C. Biale,	16

THROUGH MR. N. O'BRIEN.

A Thurles Man,	4
James Fagan,	4
Charles P. Hackett,	8
Thomas Beckett,	1
Henry Thornton,	6
M. S.,	3
Samuel Pike,	1
B. N. Mc'Cannah,	5
H. Mercado,	5

ST. THOMAS' CHURCH.

A Catholic Lady, for the Archbishop's private use, but which His Grace has put to the account of the above Church,	200

BOITACONNAH SCHOOL.

THROUGH MR. N. O'BRIEN.

C. Fordyce,	5

ON TRUE COMPUNCTION OF HEART.

1. Weep with me, all ye my friends, and behold my grief, for it is very great. Observe my wound, for it is exceeding deep!

Wherefore do I weep?—and I answer that it is for this: That I am cast out from the face of the God of Heaven, and from the light of His countenance. I sit in darkness and in the shadow of death, and I look not upon the light of Heaven.

What joy can there then be for me,—for me, the wretched one who went down from Jerusalem to Jericho, and fell amongst most relentless robbers, who stripped me of the robe of immortality, and having wounded me went away, leaving me half dead. (St. Luke x. 30.)

"The keepers that go about the city found me. They struck me, and wounded me; the keepers of the walls took away my veil from me." (Cant. v. 7.)

"I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish" (Id. ii. 8) with sorrow.

Send unto him, saying, "Lord. behold Lazarus, whom thou lovest, is sick." (John xi. 3.) "Lord, my servant lieth at home sick of the palsy, and is grievously tormented." (St. Matt. viii. 6.) I have laboured under mine infirmity now these many years, "I have been lame from my mother's womb" (Acts iii. 2.); for I have been bowed down under the guilt and heavy chain of original sin.

2. I am the son of Adam, the prevaricator, and the child of death, "wholly born in sins." (St. John xi. 34.) My entrance into life was wretched, as my departure shall be full of terror; and whither to fly I know not.

"If I ascend into Heaven, Thou art there" (Psalm cxxxvii. 8,) who sparest not sinners. "And if I descend into hell, there also art Thou present" (Psalm ibid.,) to punish the prevaricators.

Where shall I hide me from the face of Thy wrath, for in my life I have sinned against Thee exceedingly.

I looked up unto Heaven, and God said, "Cast away the wicked, that they may not look upon the glory of God."

And I looked back again into the abyss, and a fearful voice sounded in mine ears: "Bind his hands and feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth" (St. Matt. xxii. 13;) thence I became troubled the more, and I began to fear, and to be exceeding sorrowful; and all my bones were changed within me, by reason of the wrath of the indignation of the Lord. "Fear and trembling came upon me, and darkness covered me;" and I said, "Who then can be saved?" (St. Matt. xix. 25) for "If Thou wilt mark iniquities, O Lord; Lord, who shall stand it." (Psalm cxxix 3.) "Holy and terrible is Thy name." (Psalm cx. 9.)

3. But now keep thou silence, O my soul, for I have heard a voice of comfort speaking unto those that are in sadness and mourning; saying, Write "Blessed are they that mourn, for they shall be comforted" (St. Matt. v. 5;) and again, "Do penance, for the kingdom of Heaven is at hand." (St. Matt. iii. 2)

It is the voice of the Lord, comforting his servants; it is the voice of the Lord, saying, "Be converted, ye children of men, and live."

"Be converted unto me, and I will be converted unto you. Come to me, all you that labour or are burdened, and I will refresh you," (St. Matt. xi. 28.)

And the prophet, coming to meet those that mourn, saith, "The Lord is nigh unto them that are of a contrite heart" (Psalm xxxiii. 19;) and of himself he speaks in the plenitude of consolation; "The Lord hath heard, and hath had mercy upon me: the Lord became my helper" (Psalm xxix. 11), because He will not despise the prayer of the poor.

See how there is yet room for mercy; the gate is not yet shut. Therefore by penance all may be yet restored; both the evil that thou hast done, and the good thou hast omitted to do. Wherefore be not now overfearful, "For the Son of Man is come to seek, and to save that which was lost" (St. Luke xix. 10;) and again, "I am not come to call the just, but sinners." (St. Matt. ix. 13.)

4. Arise then, O my soul, into a good hope, for the Lord hath spoken it. Thy life drew near unto hell, and thou wast delivered over unto death, but the Lord hath had compassion upon thee, and His thought towards thee is turned unto mercy.

Thou hast feared exceedingly, and hast thought that thou couldst hide thyself from the face of the wrath of God, like father Adam, when he sinned (Gen. iii.;) but this is a vain thought. Thou hast meditated flight into another land; as Jonas did, when he fled from the face of the Lord into a ship (Jonas ii.;) but here also thou hast laboured in vain; for neither by hiding nor by flight shalt thou escape from the hand of God.

Return, then, to the heavenly region by another way, which God makes known unto thee, that thou mayst walk herein. Do Penance! this is the way. The best counsel, and the most powerful help, are given to thee

from Heaven. The counsel is this: That thou shouldst worthily repent, and wash thy sins in tears, and be reconciled unto GOD; that so thou mayst have peace with GOD.

"Thy help is in the name of the Lord, who made Heaven and earth." (Psalm cxxiii. 8.) Who, when He was so great, vouchsafed to pay every debt for thee: "For He hath delivered His soul unto death, and was reputed with the wicked; and He hath borne the sins of many, and hath prayed for the transgressors (Isai. liii. 12;) and so by His death hath snatched thee from eternal death, and brought thee help by His CROSS.

5. This also St. Paul hath delivered unto the faithful, when he said: "He hath blotted out the hand-writing of the decree that was against us: And he hath taken the same out of the way, fastening it to the CROSS; forgiving you all your offences, that you may be quickened together with Him." (Col. ii. 14.)—Hence also, in another place, the same apostle saith: "A faithful saying, and worthy of all acceptation, that Christ JESUS came into this world to save sinners." (1 Tim. i. 15.)

See what consolation, and how great a hope, has GOD left for sinners: but it is for those that do penance,—it is for those that are converted.

Remember then, O my soul, the words of this his saint, in which he hath given unto thee so good a hope. And now, O Lord, prostrate before Thee in prayer, I cry out unto Thee with all my heart, saying:

6. Oh! Lord GOD, holy FATHER! "I have sinned against Heaven, and before Thee; I am not worthy to be called Thy son: make me as one of Thy hired servants." (St. Luke xx. 18.)

If thou cast me forth from Thy presence, Thou wouldst do so justly: yet Thou wilt rather have mercy, and receive me, who am not worthy of the least of Thy blessings.

Wherefore, trusting in this Thy mercy, I fall down at Thy feet, and, bathed in tears, I adore and devoutly kiss Thy footsteps, entreating Thee with a humble and contrite heart.

Look upon me, O merciful GOD, upon me who am as a fly, and a dead dog; and be propitious unto me, as Thou wert once unto the most blessed Mary Magdalene, who though once a sinner, speedily obtained pardon, when she cast herself at Thy feet.

"Extend Thy mercy unto them that know Thee." (Psalm xxxv. 11.) Stretch forth Thy right hand unto Thy wandering servant; and let Thy most merciful eyes look upon the contrition of my heart. And be not angry, O Lord, for ever against the malignity of Thy servant, but remember the multitude of Thy tender mercies from the beginning; and be Thou reconciled this day unto Thy servant.

Hear, O Lord, this the only prayer which Thy servant can pour forth, on bended knees, before Thine omnipotence, adoring upon earth the countenance of Thy glory: for I have done unwisely, and foolish exceedingly; so oftentimes offending against Thy clemency, so seldom fearing the throne of Thy kingdom.

Take away, I beseech Thee, from Thy servant every sin, and blot not my name out of the book of life; but vouchsafe to enrol me among the number of Thine elect, that I may be found to the praise and glory of Thy holy name.—AMEN!

7. Oh! how great is Thy mercy and goodness, O Lord; which, that Thou mightest the more abundantly shew forth, hast been pleased to free from death, man who was worthy of death! Moreover, Thou hast watchfully taken care to recall Thy wandering and flying servants, by Thy most loving voice; and hast sent Thy faithful servants and friends, at the hour of supper, to "tell them that were invited that all things are ready; Come ye to the marriage." (St. Matt. xxii. 4.) Thou mightest, in the order of Thy justice, have sent Thy messengers of vengeance after those enemies, who would not have Thee to rule over them, and to put those murderers to death; for they deserved either to be cast into prison, until they should pay the last farthing, or to be cut off with those who are in hell.

But yet Thou hast not exercised Thy powers, but hast shewn forth all Thy mercy and meek forbearance; patiently enduring all for a time, that so Thy beloved might be set free, and "flee from before the bow" (Psalm lix. 6;) that is, that they might prevent the dreadful judgment, by a worthy conversion.

For if Thou hadst not been pleased to stretch forth Thy hand unto the wicked, and to all who have sinned against Thee, many had been lost, who are now Thy friends, and are in the greatest favour before Thee!

(To be continued.)

THE OBSERVANCE OF SUNDAY.

(*Concluded from page* 258.

Throughout all the countries of Europe, museums, libraries, and other public institutions are open to the people on Sundays,—an arrangement, as it appears to us, replete with judiciousness, and consideration for the poorer and operative classes of society, who are thus enabled to gratify a wholesome curiosity, and improve their stock

of useful knowledge, on the only day of rest of which their lives of toil leave them the enjoyment. In England, it has been more than once debated in parliament, whether it were not expedient to allow public access to the British Museum on Sundays. The lingering prejudices of the country oppose themselves, as yet, to such an innovation. The best argument urged against its adoption was, we believe, Sir Robert Peel's remark, that the numerous functionaries of the museum would be thereby deprived of their weekly holiday; which might, perhaps, be met by asking how such difficulties are overcome on the Continent, by urging the fact, that as the museum is not open every week-day, its servants are already in the enjoyment of periodical days of leisure, and by suggesting that a trifling increase of salary, and rules of rotation as to time and turn of attendance,—so framed as not to include hours devoted to divine worship,—would readily enough secure the services of the actual, or of extra officers of the establishment; and thus the moral pleasures of the million would not be postponed for the personal comfort of the score or two.

The most remarkable, to our mind, of all the puritanical prejudices which still lurk in England and Scotland, and which are quite peculiar to those countries, is that which still pretty extensively prevails among numbers of religious Protestants relatively to the supposed impropriety of music on Sundays.

That concords of sweet sounds, forming perhaps quite the most etherial species of enjoyment which coarse human nature is susceptible of deriving here below, should be considered as tending to desecrate a day of holy jubilation, appears to us an anomaly neither to be explained nor accounted for.

A great distinction is attempted to be drawn between sacred and profane music; but is there any magic in a combination of notes? By mere change of time, Handel's Dead March in "Saul" could as easily be turned into a waltz, as the liveliest air into a solemn chaunt. The upholders of he sinfulness of melody on Sunday virtually maintain, that upon one day of the week it is only lawful to make use of four out of the five senses. Otherwise, if to gaze that day on a fine prospect, inhale the fragrance of a rose, handle a ripe peach, and then eat it, be justifiable delectations, why should not listening to a symphony be equally so? From this *reductio ad absurdum* there seems tous no very obvious means of escape.

Now, to us music appears the very fittest medium of communication between man and his Creator. We have always entertained an opinion, that no slight portion of that exquisite felicity which awaits the elect in the beatific realms of a future world, may be derived from the appreciation and thrilling enjoyment of glorious and everlasting harmonies. If, however, the Puritans of earth should happen to be right in denouncing the indulgence of musical art on the Lord'sday, it would then seem to follow, that if there be times and seasons in heaven when GOD should be especially praised and glorified, it is at such time that the harps of the elders will be hushed, and the voices of angelic choirs be mute!—*Catholic Magazine, Feb.* 1844.

ARCHBISHOP OF GOA

To the Editor of the Bombay Gentleman's Gazette.

SIR,—There were, some time back, a great many communications and letters, most valuable and clever no doubt in the estimation of those who penned them, appeared in your columns concerning the rights of the Archbishop of Goa.

It was bragged and boasted that a high dignitary, of the Catholic Church, a British subject, at Bombay, had acknowledged the confirmation of the new Archbishop in all the rights and privileges of his Predecessors, by the Holy See, as, it was said, was evident from the Bulls of the Prelate.

Thanks to the enlightenment of our sister Presidency, we have the new Archbishop's Bulls published in the *Madras Catholic Expositor* of this month, and those swaddling Goanese of Bombay, who pray every Sunday for the Queen of Portugal as their Queen, and who (because some of their Grandfathers, before either Brahmuns or Dhers as the case may be, became Catholics and took the names of their Godfathers and Godmothers which are Portuguese in sound) think that their religion cannot be orthodox unless it comes through the Infidel Court of Portugal, will now see that the Pontiff neither gives the new Prelate the Title of Primate, nor refers to his church in any other way than as connected with the East Indies, subject to the Queen of Portugal. "Unica Indiarum oricutalium Reginæ Portugaliæ Subjectarum Metropolitan." "The privileges of which Church have not been derogated from." This is most strictly true; the present Archbishop has been presented by the Queen of Portugal, just as the first Bishop of Goa was; he has, as far as his church is concerned, the same privileges as his Predecessors, but as to other churches in the British dominions, which have already, by the Bull "Multa Præclare," been reduced to simple Missionary Provinces, from the rank of Dioceses which they had heretofore, he has no more right or privilege in connection with them than the Brahminical High Gooroo. The Pope tells him, as Dr. Fennelly specially notes, to raise up a spirit of piety in the State of Goa, and this he lays forcibly on his conscience, a hint the good Bishop observes, that he had nothing to do with in any other place.

Mr. Editor, the Catholics of England and Ireland acknowledge the Pope as the head of their Church. We are most jealous of any attempt on the part of Government to interfere in any way with our connection with Rome or with the affairs of our church. Do you then think it likely, in British territory, we will be content to receive our Religion, second-hand through the Queen of Portugal, or any other Foreign Prince. What right have these Ignorant antiquated Indo-Goanese to make me and the Catholic British and Native subjects of India pray for the Queen of Portugal as our Princess? What right of their dirty shuffling tricksters to tell me that no Bull of the Pope is of any avail to me, a British subject, in British India, unless it comes through the hands of her fat little Faithless or Faithful (as her Ministers chose to make her) Queen of Portugal?

These absurd claims have been given up years ago, in every other quarter. It is a disgrace to Bombay that they should still exist there.

If England were a Catholic Power, would it be allowed for a day, to have a Foreign Power publicly proclaimed in the Churches of our territories, as "our Queen," without calling down the greatest displeasure, even a prosecution. The only instances where it is ever allowed in Catholic countries, is in the private Chapels of Ambassadors of Foreign Courts. It is, there can be no doubt, a very gross insult to us and to our Government to have the Queen of Portugal publicly prayed as "our Queen" "Reginam Nostram," in the Chapels of the several congregations of Bombay and elsewhere served by the Goanese Priests.

It is really melancholy to think how degraded these antiquated persons are in their ideas in matters of primary importance in our Holy Religion. In Britain we are taught to consider the Pope positively as the visible Head of Church, in the very place of St Peter the fisherman. Every measure that may remove us in the slightest degree from his immediate influence over us (always be it remembered in spirituals alone) we look on as most injurious. Should any restrictions be laid on us in this matter we would feel ourselves cast into fetters as slaves, and never be easy till they were removed.

Here are these animals with dirty bodies and nasal names actually fighting for this very political slavery in matters of Religion, which has been removed from them, as if, instead of being a curse, it were an honor.

The secret of the whole, I will tell you—there are some thousands of Priests in Goa—they carried on a very thriving trade heretofore in the various Missions of Hindostan: they made money, but unmade religion, often, and the Missions were, therefore, most wisely placed under independent Bishops, who feed their flocks. The Goa Priests cannot therefore forgive them.

And this sticking up for the advantages of having the little fat Queen's little fat foot on the neck of the Venerable Father of the Faithful in matters connected with British territory is only mooted by them in spite and disgust at losing the means of making or establishing a rich house and property for themselves and their descendants in their native village in the Goa territory. The quantity of money that used to be brought home by Priests from Foreign Missions to Goa is incredible, and a person has only to visit Goa (not however Punjim alone) to satisfy himself of the truth of this assertion, in the Palaces and toddy trees belonging to families of Priests in Margaum and Sashtee.

I am Sir,

Yours obediently,

AN HUMBLE PAPIST.

16th April, 1844.

NOTE.—There is a notorious principle, which used to create great confusion and disorders in Europe, but which has latterly sunk very much into the shade there. It appears however to have extended itself to India, and it is now misleading many here. It is called "odium theologicum," or "the hatred of theologians against their adversaries." The preceding letter affords a sample of it, and in order to understand its purport we made inquiries from some intelligent Goa Roman Catholics, and shall give their reply.

"The *Humble Papist* has reversed matters, for instead of maintaining the laws of the Catholic Religion, as laid down by the Canons and Discipline of the Catholic Church, and giving the Archbishop his rights in the same manner as they were held by the former Prelates, he wishes to make the Pope absolute Sovereign in India, as he is in Rome. The Archbishops of Goa who formerly exercised the jurisdiction secured to them by treaty in Bombay, have not surrendered it to the Pope or to the Hon'ble Company; if they have surrendered the jurisdiction, where is the deed of cession to the Italians?"

"But the Pope, who has lost much of his revenues in Europe, has turned now to the East, to draw some advantages hence; and the Missionary Bishops are his tools. As for the little fat foot of the Queen of Portugal, it is better to kiss it than the shrivelled toe of an old man of 80 years. There was little chance of that Queen's placing her foot on an Emperor's neck to mount on horse-back, as the Popes formerly did. As for praying for the Queen of Portugal, the Goa Priests had every right to do so for their lawful sovereign, but they never called her Queen of Bombay. The Italians in Bombay and their adherents acted differently, if they prayed for themselves and for "no Queen at all." ....As to the Money being collected in Goa, even if it were true, which might be doubted, for general poverty prevailed there, it would be far better than sending it to Rome. As for the Italians who were in Bombay making slaves, their communicating with the People was absurd, for they spoke no language intelligible to the Natives. Their Portuguese was barbarous, and they knew no language of the country It would therefore be useful to have the Roman Catholic Clergy, who attempted to rule the Christians, examined as to their proficiency in the Native languages. The British Government did not see its own interests when it allowed the Pope the liberty of abolishing dioceses in India, in order to establish missions in their room" &c. &c. &c.

So much for the "odium theologicum" in India. We are tired of such disputes, and like many others we wish to see peace and tranquillity established; yet we fear it cannot be while the Portuguese Government is claiming old rights on the one hand and the Papal Court wishes to extend its influence on the other.—It is a disgrace to the British Government to delay in having these disputes settled. How can it be expected that Christian civilization will prosper in the East, where the descendants of the first Christians are, from being the victims of such wretched policy, sunk into the lowest state of degradation? – ED. B. G G.

PASTORAL OF THE VICAR APOSTOLIC OF BOMBAY.

"We D. Fre Luis de Santa Theresa, by the Grace of God and of the Holy Apostolical See, Bishop of Calamina, Attendant on the Pontifical Throne and Vicar Apostolic of the Empire of the Grand Mogul, Idalxa, Golconda, Bombay, Salsette &c. &c. &c.

"We are obliged to inform our subjects of the last Instructions of the Supreme Pontiff, which we have received through the Cardinal Prefect of the Sacred Congregation de Propaganda Fide, in order that they may know the exact state of the Churches which his Holiness has joined to our Vicariate, and which follow still the jurisdiction of the Archbishop of Goa.

"We could not have any doubts on the subject in consequence of the numerous orders, which our Antecessor of Happy Memory as well as We have received in this matter.

"Having received information that the new Archbishop of Goa was confirmed by His Holi-

ness, and that he was on the point of arriving in Bombay, we addressed these words to the most Excellent Cardinal Prefect on the 1st of December last——"It is said that while passing through Bombay the New Archbishop will perform his visitation of all the Churches of these parts, before he will go to Goa. The Dissidents or refractors are getting their Churches ready, and they state that he will confer the Sacraments of Confirmation and of Holy Orders."

"To this the most Excellent Cardinal Prefect replied to us in a letter dated 13th February, 1844, which we received by the last Steamer that arrived here on the 8th instant, in the following words—

"I can assure your most Illustrious Lordship, that His Holiness did not confer on the said Prelate any jurisdiction whatever over the places dependent on the Vicars Apostolic, and expressly in his Epistolary Brief recommended to him to abstain from any act whatever of authority in them, from which your most Illustrious Lordship cannot entertain any doubt that those Dissidents will be disappointed in their expectations." By which it is evident that his Excellency the present Archbishop of Goa, had not received any authority whatever over those Churches which his Holiness has already joined to our Apostolic Vicariate.

"We cannot avoid communicating to you what we did in this respect, immediately on the arrival in Bombay of his Excellency the Archbishop. Seeing that he unhesitatingly exercised jurisdiction in those Churches, we sent to him those documents which the Sacred Congregation at different epochs had sent to our Antecessor and to Us, viz., the Bull "*Multa Præclare*," by which his Holiness derogated the right of Patronage of the Queen of Portugal in these countries subject in temporal matters to British Dominion;—the Decree which begins "*Cum Sacra Congregatione*," which confirms the said Brief;—the Monitory, which orders all Catholics to obey the respective Apostolic Vicars;—a copy of a letter, in which the Sacred Congregation makes us acquainted of the Revd. Padre Antonio Mariano Suares' having requested many extraordinary faculties from the Supreme Pontiff on naming himself Vicar General in Bombay, Salsette &c.; of the Prelate of Goa, when the reply was given to him, that the sole authority recognized by the Holy See in these Islands of Bombay, Salsette &c. was that of the Apostolic Vicar, whom he was ordered to obey.——We, moreover, sent him a copy of a letter from the same Sacred Congregation, dated 12th August, 1843, which informs the Apostolic Vicars, that the said most Excellent Lord Archbishop had promised the Charge d'Affaires of His Holiness in Lisbon to observe the admitted Pontifical Briefs, and not to extend his jurisdiction over the countries entrusted to the Vicars Apostolic. All those Documents were accompanied by a letter from us, in which We stated that all this might make known our situation. He, the most Excellent Archbishop, returned to us an evasive answer, in which he protested that he would not obey any order from the Supreme Pontiff, if it did not come by the channel of the Queen, as the Bulls of his Confirmation and Consecration as Archbishop of Goa had come; and this answer was accompanied with copies of his Bulls. Those Bulls if well considered ought to convince the said most Excellent Lord that he had no authority over those Churches, for the tenor of them proves solely that he is Archbishop of Goa and not of these Churches.

"We were disposed to protest against all these Acts of Jurisdiction, which He went about exercising without scruple, and we had prepared the draught of the Protest, but We did not send it to him for some reasons.

"It was assuredly a grief to our hearts to see this Prelate, who had solemnly, at his Consecration, sworn fidelity and obedience to, at one moment cast aside all the wise determinations relative to these Churches, of the Supreme Pontiff, by administering Confirmation to persons, many of whom were not previously prepared for the worthy reception of the Sacrament; and to behold him, with an infringement of the Canons, consecrate the Holy Oils at an unusual time and without urgent necessity, and this in a Church which is neither a Cathedral nor a Metropolitan;—to see him also ordain a Sub-deacon who had been suspended by our Antecessor (having been advised on the subject by Us) without giving us any information, and thus subjecting himself to the Ecclesiastical censures.

"On this occasion We were obliged to endure many insults given directly and indirectly to the Holy Apostolical See, and to Us also, who, as Vicar Apostolic represent in this Island, the person of the Supreme Pontiff.

"We, with the most anxious wishes hoped to have a private conference and fraternal conversation with Him, as He had promised Us; in which we might be able to explain to him our just regret, and the evil which he was doing to Souls;—but we were disappointed.

"You, my Brethren in Jesus Christ, know the efforts which we made for the purpose of having the wishes of the Supreme Pontiff carried into full effect. We flattered ourselves to see with time all those Churches obedient to him, but now with these examples of the most excellent Lord Archbishop of Goa, We cannot but apprehend greater evils; but that which appears impossible to man, may be possible to God. We pray to the Father of Lights that He will enlighten this Prelate, as well as the disobedient, so that they may obey all the orders of the Head of the Church, and be thus one flock under the care of one shepherd.

"We exhort you to remain firm, as you always have been, in defending our authority, which is that of the Supreme Pontiff, in order to preserve in you the distinctive character of sons of God and of the Holy Catholic, Apostolic, Roman Church, which shall always be to us a source of our spiritual consolation.

"We ordain that this Pastoral be published on Sunday next the 28th instant, in all the Churches subject to our Jurisdiction.

"Given at the Ermida de Nossa Senhora do Carmo, 26th April, 1844.

(Signed) "F. Luis Maria de S. Teresa,
Bishop and Vicar Apostolic."

A True Copy.

(Signed) "*F. Augustin Maria de Jesus.*"

CATHOLIC CATHEDRAL, MADRAS,
20*th April*, 1844.

To the Editor of the Examiner.

MY DEAR SIR,—I have received from the Right Rev. Dr. Cajetano Antonio, Vicar Apostolic of Ceylon, an Extract from a letter to his address from the Cardinal Prefect *de Prop. Fide*, written at Rome 22nd January last, together with translations of the same into three different languages and printed at the Catholic Press of Colombo.

As this extract is of great importance to the well-being of Catholicity in India, I beg you will kindly give it a place in your next issue, together with the English translation of the same.

By the publication of this short but pithy extract, the authenticity of those calumnious letters which were lately published by Don Texeira, under the name of the Archbishop of Goa, against the Vicars Apostolic of India, is divested of all its importance, and rendered a question of mere idle curiosity. Whether those schismatical publications were fabricated by the Don or produced by the pen of the Archbishop of Goa, it is now certain that His Grace the Archbishop of Goa possesses not a single atom of legitimate authority directly or indirectly over those districts, which have been placed by the Holy Father under the jurisdiction of the Vicars Apostolic of India. The Cardinal Perfect of the sacred congregation *de Prop. Fide* has officially declared this; and the declaration has been conveyed to us through a prelate, who is a natural subject of the Queen of Portugal,—one, whose national prejudices are cast in the same mould as those of Don Texeira and the Archbishop of Goa,—one whose loyalty to the Portuguese crown is not less than theirs, but who has learned to give to Cæsar the things that are Cæsar's and to God the things that are God's. This illustrious Bishop and the Priests under his jurisdiction in the island of Ceylon—all subjects of the Portuguese crown,—have had the honesty and the manliness to declare, in opposition to the rest of their brethren and kindred, that the spiritual government of the Church ought not to be controlled by the rulers of the state, and that the Portuguese Crown had no right to obstruct the Sovereign Pontiff in the exercise of functions purely spiritual for the advancement of religion in India. This is the triumph of faith over the feelings of private interest as well as the imagined claims of national glory. If the clergy of Ceylon had not been influenced by strong feelings of religion, worthy of the golden and bygone times of Portugal, they would perhaps on this day, instead of standing forward the champions of the independence of the Church, be the hired tools of political intrigue—watching an opportunity, which never will return, of re-establishing Portuguese supremacy in India.

Whether or not it be true, as it is reported, that the Bulls of His Grace Joseph Maria de Silva Torres are identically the same, word for word, as the Bulls of his predecessor Emanuel *de Sancto Gualdino*, who was translated from Macao in the year of our Lord 1805, the identity of form can furnish no argument in favour of the primatial authority of the Archbishop against Cardinal Fransoni's express declaration. If the Bulls of the present Archbishop be the same, word, as those of his predecessor, the will rather prove, that this is not the first time, when the pompous title "Primate of the Orient" was withheld by the Holy See from an Archbishop of Goa. If the present Archbishop of Goa or his predecessor have usurped a title, which the Holy See has withheld, we have abundance of authority for stating that it is not the first time, when Portuguese Dignitaries in India have been guilty of usurping powers which they did not possess.

It is more than one hundred and seventy years ago, since Deputies of the Holy See were ill treated by the tribunal of the Goa inquisition and its officials. They had the presumption to call upon a venerable Bishop—a Vicar Apostolic—over whom they had no jurisdiction—to produce his diplomas. Upon his refusal to do so, as being solely dependant on the Holy See, and responsible for his conduct only to the tribunal of His Holiness, they declared him a rebel to the holy (!) inquisition and a person of suspicious orthodoxy, and they posted him up as such on the doors of the Churches, with a prohibition to the people against holding intercourse with him or his Missionaries.

About the same time another official of the Goa inquisition seized upon a Missionary Apostolic, who was labouring at Camboya, and sent him a prisoner to Macao under an accusation of heresy. The Commissary of the holy (!!) inquisition kept the poor Missionary a prisoner five months at Macao until an opportunity offered of sending him to Goa, whither another Missionary Apostolic under a like charge had been sent not long before.

Clement X. at that time sat in the chair of St. Peter, and his paternal heart was afflicted with great grief, when information was brought to Rome of the unjust and unauthorised proceedings of the inquisition of Goa against the Missionaries, to the great prejudice of religion and especially of the faithful, who, by being deprived of their pastors, were exposed defenceless to the incursions of Satan and to the secret intrigues of the infernal spirits. His Holiness without loss of time despatched a Pontifical Brief to Goa bearing date the 10th of Nov. 1672, reminding the zealous Inquisitors that it was their duty to remove impediments which might be an obstruction to the integrity and propagation of the faith, and not to throw obstacles in the way,—reminding them also that they had no jurisdiction *in those regions which are not subject to the temporal dominion of the King of Portugal*,—(the words in the original are, "in iis regionibus, quæ temporali regis Portugalliæ dominio non subsunt,")—and forbidding them, under pain of the displeasure of the Holy See, to assume any authority under any pretext, colour or privilege over Vicars Apostolic or their Missionaries, whether already sent or to be sent hereafter to China, Cochin-China, Tonchin, Siam, Camboia and other places in the East Indies, *unless such places be subject to the temporal dominion of the King of Portugal*. His Holiness wrote another letter on the same day to the Archbishop of Goa who was an Augustinian Friar and was promoted to the episcopal dignity the preceding year after the See of Goa had been vacant 20 years. This prudent Friar, after he was invested with the Pallium, entered into all the petty feelings of national jealousy, by which the Indo-Portuguese were then actuated, at the

introduction of French Missionaries into India. He was the first to pronounce the Bulls of the Vicars Apostolic subreptitious, and the orthodox theologians of Goa keep up the same cant to this day. The St. Thomè Schismatics pronounce them also obreptitious, that, by the multiplication of obscure and unintelligible terms, they may persuade their duped followers that they are in the right. I will not stop here to reduce those terms to a definite theological meaning. Suffice it to say that those big words *subreptitious* and *obreptitious* are intended to convey, that the Bulls of the Vicars Apostolic, and particularly the famous one *Multa Præclare*,—were obtained by reports of the Indian Mission furnished to the Holy See, which were either absolutely false, or if grammatically true were, nevertheless, calculated to make a false impression on the mind of His Holiness by the suppression of important explanatory facts. According to the rules of Goa logic, if those bulls were to pay their respects at the Court of Lisbon on their way to India, all would be right, but because they are issued from the Propaganda, therefore they are subreptitious and obreptitious,—therefore they are fraudulently obtained—therefore the Holy Father is imposed upon.

When the intercourse between India and Europe was less frequent than happily it is at present, these impudent and unfounded assertions might pass off for sound reasoning with the simple and unwary. But in the present improved and daily increasing communication, when every ship returning to Europe conveys some ecclesiastic, who is bound for Rome, when the eternal city is not less accessible to the Indian Missions than it is to many of the Missions of Europe, when it is become fashionable for Indian congregations to write petitions and letters of congratulation to the Pope, the superannuated cant of fraud, where there is no possibility of concealment, ought in common decency to be discontinued. Moreover the eighteen Cardinals, who have charge of the concerns of the Propaganda, are not without their respective correspondents Lay and Clerical in India. They have their private and confidential as well as their official sources of information. They cannot therefore be deceived; nor can we imagine without having made considerable proficiency in Pyrrhonism, that so many members of the Pope's council, with their eyes open and the eyes of Christendom upon them, could conspire to impose on His Holiness, or even if they attempted to do so, could succeed.

After Clement X. had despatched from Rome his Apostolic admonitions of the 10th of Nov. 1673, fresh news reached Rome from India, which made His Holiness believe that a mere declaration of their duty was not enough to bring the Goa clergy into acquiescense. They venerated the bones of St. Francis Xavier, but his spirit had abandoned them. Accordingly a formal decree was drawn up, bearing date 22nd December of the same year, exempting the Missionaries and Vicars Apostolic from all subordination to the Archbishop or Inquisition of Goa, anything whatever to the contrary notwithstanding, excepting as before those regions, in which the King of Portugal had temporal dominion. Copies of this decree were sent to the Vicars Apostolic, to the Archbishop of Goa and to the Inquisitors. This decree was followed up by another which was executed the day following at St. Mary Majors. Pope Clement was determined to break down the obstinacy of the Portuguese, and he adopted on this occasion the summary method of an excommunication against any person who would thenceforward require Missionaries, Lay or Clerical, Secular or Regular, to pass through Goa or Portugal on their way to India or other Eastern Missions. That privilege was granted by Clement VIII. to the Portuguese Crown, but was afterwards revoked, because it proved prejudicial to religion, by Paul V. and Urban VIII. I will not now stop to detail the grounds which were stated for the revocation of that privilege, nor to relate what ulterior measures this zealous Pope was compelled to adopt for the protection of Missionaries in the East against the vexatious proceedings of refractory Goanese ecclesiastics. It will be sufficient to remark, that tenderness of conscience appears to have been as little known to the Indo-Portuguese in those times, as it is to their Brethren of the present day, and that they were then as little terrified by the thunders of the Vatican as are now the leaders of the schism in St. Thomé.

About twenty years after Innocent XII. found it necessary to confirm the decree of Clement X. and to threaten with suspension the Archbishop of Goa and two of his suffragans—those of Macao and Malacca—if they persisted in molesting the Vicars Apostolic of Siam, Cochin-China, Sciampa, Combogia and other Missionaries in the adjacent countries. This decree bears date at St. Mary Majors, 22nd Oct. 1696.

There is no cause so bad that some specious argument may not be advanced in its support. The defence then set up against the censures and admonitions of His Holiness are the same as in the present day, namely that subjects of Portugal ought not to obey the voice of the Pope unless it be conveyed to them from the Consistory through the Portuguese government, as if the Supreme Pastor is not to be heard speaking through whatever medium, or as if the malice of a profligate court could have power to stifle his pastoral injunction. There is no one but sees that this principle is schismatical, in as much as it places the secular authority between Christ's mystical body and its visible head upon earth.

From the constant and uniform declarations of the Holy See during the last two hundred years, it is clear, whatever may have been thought to the contrary at Lisbon or at Goa, that at Rome it was never contemplated to give any authority or jurisdiction whatever to the Archbishop of Goa or his suffragans *outside those regions which were politically subject to the Portuguese Crown.* This is an undeniable but important fact. It sets a complete extinguisher on the argument, which the present Archbishop of Goa is said to have drawn in favour of his reported pretensions, from the identity of His Bulls with those of His Predecessor. Supposing his Bulls to be the same, the question will arise whether or not in the interim the Portuguese Territory has been contracted in its local

dimensions. If so, the local extent of his jurisdiction must likewise be contracted, as would also that of his predecessor, if he had been alive in such an event. I do not mean that a political catastrophe could deprive a Bishop of the jurisdiction once imparted to him without the positive interference of the Pope. But I say the Pope in such an event would have a canonical right to interfere, when it was declared so repeatedly that Indo-Portuguese Bishops were only to have jurisdiction in Indo-Portuguese territory.

That the policy which prevailed in the Court of Rome regarding Portuguese India upwards of 200 years has not been altered in favor of the present Archbishop Joseph, his Bulls of institution beautifully demonstrate. The Church of Goa is therein described as the only Metropolitan church of the East Indies *which are subject to Her Most Faithful Majesty Maria II. Queen of Portugal and Algarves.* And it is over this church, so described, that Joseph Da Silva Torres is to be constituted Archbishop. Therefore no more than his predecessors is he to have jurisdiction outside the territory politically subject to the Queen of Portugal.

These things seriously considered, Archbishop Joseph pretending to jurisdiction in British territory appears to me to place himself in precisely a similar position as Donna Maria de Gloria would place herself if she were to demand from the British minister the evacuation of India. With what a smile of intermingled surprise and disdain would not Sir Robert Peel receive such a mad proposal. If the Archbishop be invested with the same titles as his predecessors—not excluding even the usurped title "Primate of the Orient," is not Maria de Gloria also invested with the same titles as her predecessors had enjoyed, before the Kingdom of Portugal was shorn of its extensive colonies and Indian possessions? If a new presidency were to be erected on the Malabar coast, to consist of some eight or ten collectorates, which now form part of the Presidency of Madras, the next Governor of Madras would receive his appointment from the same authority as his predecessors—in the same form and tenor as his predecessors—would retain also the same title, and be installed in the same manner, and yet he would not have authority over the same extent of territory as his predecessors. In like manner the Archbishop has not jurisdiction over the same extent of territory as his predecessors, even though his Bulls be given in the same form, without the suppression of any of his titles, because previous to his appointment the suffragan sees of Goa, viz.—Cochin, Cranganore, Malacca and Meliapore, being in British territory, were parcelled out to Vicars Apostolic. Macao alone was spared, because it still remained under the dominion of Portugal.

I do not expect that these remarks, nor the important extract which has given occasion to them, will have the effect of restoring to tranquillity those hereditary enemies of the Holy See, whom the spirit of irreligion and insubordination has restless so long. But I trust that every good who fears the Lord and wishes to belong to mystical body of Christ, will use all his in- by word and example to withdraw his friends and acquaintances from the verge of the precipice, upon which they have hitherto stood by their adherence to schism.

I have the honor to be,
My Dear Sir,
Your's very sincerely,
✠ J. FENNELLY.

THE IRISH QUESTION OF QUESTIONS.

The Cahtolic priesthood, it is alleged, is too much identified with the people, over active, over zealous, having no connexion with the State, no place in society, no wealth to expend in pleasurable pursuits; so circumstanced, it does its duty for the reason given for the growth of trees, because it has nothing else to do; hence its flocks are inconveniently attached to it, and bound to it by ties which excite the jealousy of Government, which sees itself possessed of but a secondary authority. This, it is admitted, is not a desirable state of things; and what is the remedy proposed by those who most seriously lament the evil? Why, to pay the clergy. Pay is the cure for activity—pay is the cure for zeal —pay is the cure for popularity. To take from the priesthood the love, the influence, the authority it possesses, the State must take it into pay. The stipend is the sure sedative, the quieting draught.

If Protestant members had been bound by oath to do all in their power to impair and injure the Catholic Cuurch by law not established, they certainly would, long ere this, in accordance with the views we have stated, have voted a large grant of money for the support of the priests. Nay, we are far from sure that conscience would not in such case have compelled them to throw the doors of the House of Lords open to the Catholic Bishops.

Catholic members, on the other hand, if they were disposed to violate their oaths, would propose to double the revenues of the sinecure Establishment in Ireland.

And yet men will blow hot and cold in the same breath, and one moment recommend the payment of the Catholic priests as the sure way of diminishing their influence, and the next resist the reduction of the Established Church as a blow to the Protestant religion.

When they want to abate the activity and zeal of a priesthood, they see clearly enough that pay is the way to do it; but recommend retrenchment in the opposite case of a body that has been so well provided for as to have lost its spheres for activity and zeal, and you are charged with the design of ruining the religion.

Has the Catholic religion been ruined by its poverty? Has the Protestant religion in Ireland been served by its wealth? The examples are before us in the throngad chapel and the empty church—in the poor priest who lives for his flock and the sleek parson who lives for himself.

"If," says Bentham, "you would have your establishments useless, two principles will suffice superfluty of pay and liberty of negligence." These two principles have worked with such success in great part of Ireland that the church is without congregations, and therefore all superfluity; and seeing how this has been brought to pass, its friends are very anxious to give the

other priesthood some of the poison of mammon to settle their popularity.

If the religious uses of the Establishment were really at heart with its champions, they should, seeing how ill the endowments have promoted the object, be prepared to hand them over to the Catholics, and to give Protestantism its turn of that dependence which has made the pastors of the other flock so successful in their vocations. But the Establishment in Ireland is maintained for another purpose, as the sign of subjugation, and where it is useless, its uselessness makes it perform this office more strikingly and insolently. The empty church provokes the question, What is it here for? How did it come here? Why does it remain? Why is it amongst us? What is it to us or we to it? When Gesler studied insult in tyranny, he stuck his hat on a pole and required homage to it. The sinecure Irish Church is Gesler's hat on the pole in every parish—the momento of tyranny, the thing having no use, no office, but to affront. The edifice which should be devoted to the propagation of peace and good-will amongst men, has, by the most curious perversit in the history of oppression, been made the yoke, the monument of oppression past, and the sign that its spirit lives unmitigated, and lasts so long as that great landmark of domination anu strife is upheld. For this the distraction of the empire is to be suffered, the danger of revolt dared, the certainty of the heavy cost of guarding against it incurred, and a weakness exhibited to invite foreign aggression, or at least presumption on our intestine divisions.

How well, said Mr. Sheil in his speech, as strong in argument, as pointed in wit, and rich in eloquence—that true, rapid, and fervid eloquence the scource of which is earnestness—

"But, after all, the great question is the question of the two Churches in Ireland (hear, hear)—a church with a congregation and without a revenue, and a church with a revenue and without a congregation. (Loud cries of 'Hear, hear.') If you wont pull down one, will you build up the other? If you wont pull down one, consider how far you will erect the other. You have given us no light on the subject. There you are silent. You have no right to be silent on such a question as that. The subject must have been the theme of your constant meditation. It was proposed by the noble lord the member for South Lancashire in 1825, and the right Hon. Baronet the Secretary for the Home Department had supported that proposition, to bring in a Bill authorizing a provision to be made or the support of the Catholic priests. That proposition had been supported by men who were in favour of the maintenance of the Catholic faith. If that is your intention, why dont you tell us? Will you grant support to the Catholic clergy? Will you at length build Catholic churches? Will you augment Maynooth? You keep back the truth from us. What are your intentions upon that most momentous of all questions? And what course do you mean to take with respect to the established church? We are told, you wont touch the established church. Why? An hon. gentleman, the Recorder of the city of Dublin, says it must not be touched, because it is founded on Christian truth. May I be permitted to ask on which bank of the Tweed, the north or the south, Christian Protestant truth is to be found? On the north bank of the Tweed Christian Protestant truth is Calvinistic; it is Armenian on the south. On the north bank the hon. member for Perth is its representative; on the south the hon. member for Oxford. (Cheers.) On the north bank it is habited in a black surplice, and a white band; and on the south, in a white surplice, and is mitred and crosiered. On the north it is redolent of Geneva, and on the south it bears a strong family likeness to that celebrated Babylonish lady (laughter) to whom, under the auspices of Dr. Pusey, its filial affection is beginning to return. (Loud cheering.) On which side of the Tweed, I ask the Lord Advocate—on which side of the Tweed is the truth? Or perhaps the right Hon'ble Bart. (Sir J. Graham.) as he is a borderer, may tell me? (Cheers and laughter.) If I shall be disposed to recant the errors which have now lasted for 1,800 years, on which side of the Tweed, when in search of the truth, shall I discover it? (Cheers.) But at all events, whichever is true, your Protestant church in Ireland is not very successful in its propagation: for while my religion, indigenous to the Irish mind, has struck its roots firmly, and has extended its leafy branches with vigour around, your religion, which you preserve in a magnificent conservatory, pines like a sickly exotic, while you endeavour to impart freshness and vitality to it. (Cheers.)"

We cannot attempt to follow the course of the monster debate, and can only refer to the speech of Mr. Macaulay, taking a lofty and luminous view of a great question. What is very remarkable in it is, that the reach of thought is so wide, and that with it the eloquent speaker comes to close quarters with his opponents with so much adroitness and success. He stoops from his soar with easy power and unerring aim to strike down his quarry.

Amongst the many excellent speeches that have been delivered, we hail that of Sir T. Wilde as supplying what was most wanting, a judgment on the conduct of the State Trials from a legal authority.

Unprofessional men have hesitated to give full expression to their opinion on these proceedings, apprehending that many things that struck their minds as flagrantly partial and unjust, might have some technical apology: but Sir Thomas Wilde, one of the soundest lawyers and the expertest craftsmen in his profession, clears up all such doubts, and lays bare the indefensible character of the whole proceedings.

Lord Stanley's unlucky question, "Have we strained any law?" has been answered by Sir Thomas Wilde, who in a most spirited and masterly speech, has exposed the unfairness of the late trials, almost in every part of the proceedings, from the framing of the indictment to the delivery of the Judge's charge.

"The greatest mischief had been done to the proper administration of justice by applying the law of different parties, *making some liable for articles they had never read, and others* (the editors) *for speeches they had never heard, and thus the act of one was made to bear against another, in order to convict both of conspiracy.... .....That indictment, then, had gone beyond the limits of the law, and had excited, justly, discontent and dissatisfaction.* (Cheers) It was a most dangerous precedent, and *the application of law to the facts of the case was perfectly wrong.*"

Sir Thomas Wilde showed that the Chief Justice, the Judge "on the other side," had avoided any reference to the passages produced in the defence of Mr. O'Connell, qualifying detached violent expressions adduced in evidence against him, and had also omitted to instruct the Jury.

"As to the boundaries of legitimate agitation, or to enable them to distinguish between the seditious language charged, and that right of discussion which ought never to be too narrowly watched."

He characterised the summing up of the Chief Justice as—

"*Deficient in all that belonged properly to the office of*

a judge, and abundant with all that belonged more properly to a counsel."

As to the striking of the Jury, Sir Thomas Wilde thus tore to pieces the hypocritical pretence of Lord Stanley, that it was solely to give an advantage to the defendants that Government had a special jury instead of a common one.

"He (Sir Thomas Wilde) was never more astounded in his life than when he heard the right hon. baronet the Secretary for the Home Department, state that the choice of a special jury, instead of a common jury, to try the defendants, was an act of mercy to them. (Hear hear.) He had mentioned this assertion to many persons, but all laughed in his face when he did so. (Hear, and a laugh.) The right hon. baronet said, 'We tried by a special jury, because, had we tried by a common jury, we might have put by as we pleased. (Hear) Why, they could not have put by as they pleased. They knew well that if there had been a jury panel of 72, and John Thomas was called and the counsel for the Crown said, 'Stand by John Thomas' they knew well *that that course could not be continued. How long would they have gone on in that course?* '*You dared not do it!*' continued the hon. and learned gentleman. '*It was because you dared not do it, that you had a special jury.* (Hear, hear.) You could strike off your jury twelve special jurors in a closed room but the common jury must have been chosen in open court. (Hear.) *You could not have avoided having Roman Catholics on your jury had you had a common jury.* You, the underlings, have expressly and designedly sent Mr. O'Connell to the jury to which he was sent, for the purpose of having him convicted.' "

The Irish Attorney-General (half the attorney, and half the general officer, half pettifogger, and half man of war) averred that he would have dared to challenge all the panel, and stated that Mr. Sheil. had set aside some large number of Protestants on a trial, producing the false impression that Mr. Sheil had contrived to exclude Protestants from the jury box, the truth being as the latter gentleman showed in reply, that he must exclude some Protestants to get a jury fairly composed both of Catholics and Protestants in nearly equal numbers. This is a specimen of the fairness of the Irish Attorney's representations. The suppression of the truth was in this instance the same thing in effect as the assertion of falsehood.

As to the *accident* to the lists by which the names of 27 Catholics were omitted, and the chance of a fair trial for the defendants proportionately diminished, Sir Thomas Wilde justly argued that it was base and infamous on the part of the Government to avail itself of an undue advantage so obtained, "they who profit by a fraud when once perpetrated being as bad as those who committed it."

Lord Stanley, whose ideas are as remarkable for their intrinsic meanness as his style is for its vigour and imposingness—his thoughts being like those poor figures which owe all to their dressing, and whose showy points are all false—has defended what Sir Thomas Wilde so justly reprobated, on the old equivocation of the thieves in the fable, one of whom protested he had not taken the leg of mutton which he had hid under his cloak, while his comrogue, with equal truth, averred that he had it not in his possession, he having stolen it and passed it to the other.

[illegible] for the verdict, Sir Thomas Wilde emphatically declared.

'O'Connell, I avow, and state with the utmost [illegible] has had no fair trial.'

The law (and who better knows the law?) had, he averred, been wrested, and so used "all that a bad and profligate minister would want to destroy the liberty of the subject might be done by the law of the land."

He indignantly met the complaint of Lord Stanley, that it is indecent in lawyers to impugn the conduct of Judges.

"Pray, sir, what is the first duty of this House? To watch the administration of justice in this country. (Cheers.) You have—whether you have in form or not I do not know—but you had a committee of justice constantly. (Hear, hear.) What for I say, sir, with all respect to the noble lord, that the special duty of this House is to watch over the conduct of the judges. *But why were lawyers to be excluded from giving an opinion! Because they were supposed to know something about it?* It was strong language towards a member of that House, in the discharge of his public duty, to charge him with indecency for remarking upon the conduct of a Judge. *Were they to set up the prosecution as a vindication of the law? and was every man's mouth to be stopped from showing that it was a profanation of the law?*"

Sir Thomas Wilde has pointed out the dangerous fallacy by which meetings, the purposes and effects of which can only be moral, are confounded with those threatening or committing violence. Men, as he says, cannot send their opinions to meetings without their bodies; and if they assemble in great masses, it is pretended that the bodies are not there to present opinions, but to intimidate by a display of force.

"Apprehension of personal danger was a legitimate ground for interference. He appealed to the right hon. baronet opposite, on what ground had he passed the Catholic Emancipation Bill? How could they get the expression of public opinion? Could people send their opinions and leave their bodies at home? Overawing the Legislature was an apprehension of physical force to be applied to overawing the Legislature; the apprehension of a distant rebellion was not an overawing of the Legislature; and meeting of great numbers of people was not an overawing of the Legislature. An opinion had been expressed, to which he paid no respect whatever, that mere numbers made a meeting illegal It might as well be said that a meeting of people at races, or at a coronation was illegal. It was numbers, combined with other circumstances calculated to excite alarm in the public mind, which constituted illegality. The public safety required that meetings of this kind should be illegal. But let them look at these public meetings What great alteration in any public grievance had been obtained except by agitation? Did a Government ever alter any thing except the people complained of it? To that extent a Government ought to be conservative."

As Sir. T. Wilde showed, for example, Lord George Gordon's followers attempted to overawe the House of Commons by the menace of violence. This offence is very broadly distinguishable from assemblages to induce the Legislature to adopt certain measures by the demonstration of the force of opinion in favour of them.

Who has forgotten the time when the bigotry of the country made a parade of its numerical strength on Penenden Heath to deter the Legislature from removing the Catholic disabilities? But no proclamation was issued against the monster meeting, and no voice was raised to prosecute. It was looked upon as a fair mode of agitation, though exerted in a bad cause.

But see in what a dilemma of helplessness a Government would hold the people, if the doctrine that the magnitude of a meeting rendered it illegal were tenable. How often have we heard Ministers treating the opinions expressed at

meetings with contempt, on the ground of the scantiness of the assemblage: "they were but a few hundreds or a few score."

If meetings are small, they are looked upon as despicable; if large, they are denounced as illegal. Ministers thus have them either way, and stamp them in the one case with insignificance, in the other with criminality.

And if magnitude makes a meeting illegal, by what rule is a man to know whether he may go or whether he should refrain from attending a meeting. If the occasion be one which he feels very strongly, he must consider that many others may feel it very strongly too, and that in such case, by the general concurrence of opinion, so many may be moved to attend as to render the meeting so large as to be illegal. He is then to stay away; but as each would think in the same way, the result would be that all would stay away; and it would come to this, that upon a subject on which there was a very strong consent and concurrence of opinion no meeting could be held, because of the common apprehension that it must exceed legal size!

Meetings, then, instead of being signs of the strength of opinion, would be signs of its weakness only; for those meetings only could be safely attended which proposed objects or held opinions in which it was known that few participated.

The offence of attending a large meeting is the only one which does not depend on the offender. John has committed the offence of attending a monster meeting, because James and Thomas have come to it also.

Let us suppose that a meeting is within the bounds of legal size, whatever they be, and that its numbers are increasing, at what point should well-disposed people take to their heels and fly, seeing that it is outgrowing the law?

When and how is one man to know that others are making what was before innocent an offence, by the act of bringing up their bodies? At what point in addition does the criminality begin, and how is a man to use his arithmetic so as to save him from the arithmetic of judge-made law, which detects an offence in numbers beyond a point as yet undefined? Carrying out the doctrine to its extreme, if the whole nation could meet, the guilt would be brought to its highest pitch.—*Examiner, Feb.* 24.

MISCELLANEA.

EXETER.—Right Rev. Dr. Wilson, the Catholic Bishop of Hobart Town, passed through this city, on Tuesday, for Plymouth, to sail for his destination.—*Western Times.*

MOUNT ST. BERNARD.—The community are still successfully as faithfully served by Brother Macarius, whose mind is loaded with a sense of obligation to Mr. Nicholas Power, a worthy son of the ancient faith, and Mr. Thornton, of Brighton, a Protestant, who gave the Trappist hospitable entertainment and a liberal donation. A Protestant lady, also, whose name Macarius does not feel at liberty to mention, gave him a generous gift. He thanks the Catholic nobility, gentry, and the venerable clergy, for their strenuous efforts on behalf of this monastery, and for their personal kindness to himself. The pilgrim is about to assume another character. He has obtained the sanction of his Rev. Father Bernard to lead a hermit's life, in a cell constructed after a design by Mr. Pugin, and he is now preparing to retire to his holy solitude.

GREAT TEMPERANCE MEETING IN DUBLIN.—On Monday evening last one of the most numerous meetings held in Dublin for a considerable time, took place in Classon's large rooms, Lower Abbey-street. Shortly after half-past seven o'clock, on the motion of Mr. Haughton, the Very Rev. Dr. Spratt was called to the chair, amidst the loud cheers of the assembly. When the applause subsided, the very reverend chairman made a long and moving appeal upon the glorious effects of Temperance, and upon the importance of all, who had not previously taken the pledge, coming forward on that occasion to join the great and just cause. He entered into a minute account of the progress of Temperance, and concluded by stating that the great object of that meeting was to rally the friends of Teetotalism, and to administer the pledge to many who were anxious to take it for their own benefit and the example of others. Mr. Haughton delivered a simple, but most instructive, lecture on the advantages of Temperance, and read several very interesting extracts upon the subject. Mr. Webb followed, and spoke in very effective terms on the great movement, and gave some interesting accounts of the hydropathic system, or water cure. Counsellor Maguire, from Cork, delivered a truly eloquent speech upon the mighty cause. He quoted the great apostle on the progress which it continues to make, and, among other facts, stated that out of a population of 114,000 in Cork, 64,000 had already taken the pledge. Mr. T. Reynolds, Marshal of Dublin, followed in energetic terms. Mr. Hayes, of Kingstown, who, with his whole house, have taken the pledge, next warmly addressed the meeting. Mr. Coyne, Mr. Griffen, and other gentlemen also spoke, and after the bands had played several delightful airs, nearly 200 received the pledge from the very reverend chairman. The meeting has produced a very great effect, and the next one is anxiously desired. The attendance was not only most numerous, but most respectable. Several men of considerable talent and influence were present, and the ladies graced the assembly on the occasion.

The Very Rev. T. Mathew has been administering the Temperance pledge to thousands during the last few days in Waterford, where the zealous bishop, Right Rev. Dr. Foran, with his clergy, and the Brothers of the Christian Schools, have been warmly promoting his apostolical work.—*Tablet Feb.* 10.

VERDUN.—M. Le Tourneur, Bishop of Verdun died of apoplexy on the 26th. He was found in his room seated in his arm-chair, holding a newspaper in his hand, and his glasses lying on the ground. He was 63 years of age.—*Ibid.*

THE CROSS.

" *But God forbid that I should glory, save in the cross of our Lord Jesus Christ.*" *Gal. VI.* 14.

" I glory in the cross of Christ," the Christian's honest pride,
Though fools the sacred symbol spurn, and scoffing tongues deride;
For thee my blest Redeemer hung in direful agony,
In cruel pains " endured the cross," for mankind and for me.

" I glory in the cross of Christ," the Church's sacred sign,
By which she consecrates to God each offering at her shrine:
Her sealing pledge to hallow them, and make them pure and clean,
Invoking in Christ's name that power, which works in us unseen.

And who that on his infant brow hath had that token set,
And felt the cooling stream of life, can to " life's end" forget
The " solemn vow and promise made," full manfully to fight,
Under the banner of the cross, in " armour of the light."

Ay! as around the sacred font the lambs of Christ are seen,
Gazing with silent wonder there, and solemn awe, I ween,
How stirs the heart with holy thought, that once to us was given,
That healing tide, and sealing pledge, which mark'd us out for heaven.

Deep on each never-dying soul be graved that sacred sign,
Illumined by that hallowed ray, the spirit's light divine;
And fast as Time's swift pinions sweep all earthly joys away,
Be this still there, and waxing bright to everlasting day.

" I glory in the cross of Christ," our fathers loved it well,
And bore it in their daily paths, a sin-averting spell;
In peril's fiercest, darkest hour, to it they firmly clung,
The symbol of that faith in him who on its arms once hung.

And let us not esteem them fools whose every holy thought
Found language in the sacred cross, on which our souls were bought;
For they by its mute eloquence their grateful hopes express'd;
Perchance as fervent as desires in living lan-

It nerved the hearts of martyr'd saints, when racked with torments dire—
When plunged in persecution's font they were baptized with fire,—
And, as the gnawing flames roll'd on it met their dying eye,
As they who trod the furnace, and the Son of God was nigh.

In all the winding paths of life, the cross revealed the ray,
In death with Gospel light it shone, all darkness changed to day;
And need we tell what rapture filled the fast departing soul
As lifted by a *Hand* she *heard* His fiery billows roll?

Pressed to the pale and quivering lip, most precious to her ear,
Its whisper full of peace and hope, which bade her banish fear;—
" Look unto me and be ye saved," see here the Saviour's blood,
Which smooths before thy trembling feet this dark and angry flood.

And when in some Cathedral old, whose silent cloister's spread
A holy atmosphere around the mansions of the dead—
They laid them to repose awhile—the sculptured cross confess'd,
How glorious was the hope by which they " entered into rest."

And let my slumber in the grave be watched by that blest sign,
Which with an angel's eloquence will tell my hope divine;
That " on the resurrection morn—to everlasting day
This sleeping dust shall rise in Christ's," " the Life, the Truth, the way."

" I glory in the cross of Christ," and fain would I behold,
Stretched o'er each sacred roof its arms, framed of the solid gold,
And pointing out each hour to men—clear drawn upon the sky,
That truth the living fail to teach, " Christ for thy soul did die."

God grant that youth and age may yield all reverence to the cross,
And for its glorious doctrines count all " earthly things but loss:"
In joy, in wo, in life, in death, hold fast the sacred sign:
Symbol of that great sacrifice, our Saviour Christ divine.

OXFORD.

(The Churchman.)

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 21.] CALCUTTA: SATURDAY, MAY 25, 1844. [VOL. VI.

WHAT IS POPERY?

Having in a former issue pourtrayed the characters of the first Reformers, the motives by which they were influenced, and the effect which their *new doctrines* had on the morals of the people, we will now direct the attention of our readers to a new subject, one which we trust will prove highly interesting. It is what Protestants call a "new thing," a thing unheard of until the 7th century "Popery!" Now so far from the claims of the Bishops of Rome being unheard of until the 7th century, they were acknowledged and exercised from the first ages of the primitive church. In the 2nd century, St. Irenæus speaks of the church of Rome as "the greatest, most ancient, and most universally known, &c. to which every church is bound to conform, by reason of its superior authority." In the same century Pope Victor gave no slight indication of his supremacy, by threatening, as head of the church, to excommunicate the Bishops of Asia if they did not conform to the practice of the western churches, in the celebration of Easter and other moveable feasts. No sooner was St. Peter dead, than the church of Corinth appealed to his successor, Pope Clement, to settle certain disputes. Did space permit it, we might introduce the opinions of Protestant writers in favour of *our doctrine*, and, amongst others Melancthon, who was driven by the excesses of the Reformation to confess that the Roman Pontiff should be above all Bishops. And, again, Grotius, a man no less celebrated, positively asserted that Protestants "will never see peace or union until they join those who adhere to the *Roman See.*" But why should we multiply historical facts in reply to mere assertions? We will therefore content ourselves with giving the following extract from the *Phœnix*, which, in addition to what we have already advanced will be sufficient to show the endless contradictions and futile arguments resorted to, by those who impugn the doctrines of our Holy Church,—a Church whose antiquity, universality and unanimity place her far above the varying fashions of the world, and the religious novelties of the present day. The following is the extract: "What is Popery? A newly, established organ of the "*soi disant*" conservatives, (conservatives of pains and penalties?) The *Edinburgh Standard* asserts that the *Phœnix* has been established "avowedly for the purpose of upholding and promoting Popery." With respect to the term Popery we beg leave to state, that it is not to be found either in the *Phœnix*, or in the circulars which preceded its publication. So much for the accuracy of the *Standard*. We will not quarrel with terms, but we deny most emphatically the charge of Popery, if by it be understood that dark spirit of ecclesiastical pride and ambition which rebels against the law of the land, and tears the hand of the patron that feeds it. That spirit of wild proselytism, *perfas et nefas*, which pours whole deluges of Tracts and Bibles on every shore,—indifferent whether they fall on the palace or in the gutter—whether they be written in language which excites faith or contempt. We strenuously reject Popery, if it mean that evangelical zeal which would escort its ministers with trains of artillery, and compel attendance by vollies of grape. We abhor, we reject Popery, if it revile the Lady of England as Jezebel, if it denounce her as deserving of dethronement, if it single out the object of her hallowed affections as the butt of its ribaldry. We loathe, we detest, we spurn Popery, if it wring the last miserable penny

from the starving peasant, and take the tenth blood-stained sheaf from the widow and the orphan—if it leave the father of a family to rot in jail for a debt of five shillings and sixpence. If, indeed, such be Popery; if it loathe the reign of youth and innocence, and sigh after the dominion of a hoary tyrant, then, O Lord, deliver us from Popery! But if by Popery be meant that doctrine handed in dying, by the Pope and Apostle Peter to Linus, and so to his successors, through every link of the chain of ages—then, indeed, we admire it. If by the term be understood that faith which triumphed over the Cæsars, which confounded the sophists, which softened the barbarians, which freed the slave, which ransomed the captive, which enlightened the ignorant, refined philosophy, and civilized the world—then, indeed, are we in love with Popery. If it be that spirit which instructs childhood in truth and virtue—which restrains the fiery passions of youth, and guides to heavenly crowns the ambition of manhood—which makes old age avaricious of virtues—which guides the footsteps of life, and watches by the bed of death—then, indeed, we embrace Popery. In this sense we see in it the centre of attraction of all noble natures, the prototype of every generous feeling, the beginning and end of all truly great actions. It gave its spirit to martyrdom, it gives its heroism to self denial—its zeal to charity—its aspiration to art. In its rays genius sprung to life—under its hand, the Madonnas of *Raphael* rose in their humility to thrones of cloud, and Murillo's martyrs smiled in dying. Its sweet and awful voice grew sensible to the tones of *Allegri*, in the strains of *Mozart*; *Pergalese* and *Zingarelli* were echoes of this spirit's song. At its command, the temple of Peace, crowned with the Pantheon, rose in majesty, under the name of St. Peter's, and *Moses* of *Michael Angelo*, full of the glories of Sinai, lives for ever, like the stone tables of the law, enshrined in the splendour of *Jehovah*. Yet there are wonders greater than these. We have seen palaces in foreign lands, which, in our simplicity, we took for the residences of kings; they were only the abode of beggars. In these magic words all seemed reversed; the poor, the wretched, crushed by fortune, found an asylum and rest. Waited on in the midst of every comfort, by the young, the noble, the beautiful, they seemed to bless the storms that had driven them to such a happy port, and amidst the calm, succeeding so many tempests, soothed and yet weaned from life, it seemed as if it were to them the portal of Paradise, and a pleasure to die. Ah Catholicity! thou great Magician! so courageous, so preserving, so firm yet gentle so avaricious of souls, and prodigal of self-sacrifice, so learned and wise, so ancient yet novel, so splendid and heroic, overflowing with mercy and the charities of life; Lord of all things by an universal abnegation.—Ah, can it be that thou art nothing more than a damnable idolatry? Art thou not beside thyself, to attempt conquering the world to vice, by the practice of every virtue? The *Edinburgh Standard* states truly, that Divine Service was performed in St. Mary's Church, Broughton Street, on the Queen's nuptial day, for the purpose of imploring the blessing of heaven on her Majesty's marriage. The conservative organ then goes on,—"Who ever heard before the blessing of heaven being implored by the Church of Rome on a sovereign whom that Church regards as a damnable heretic?" In the first place the Church of Rome does not consider the Queen, or any other person who conscientiously follows the worship in which they were brought up, as damnable heretics; on the contrary that Church reckons all such as in her pale, and among the number of her children. The Church considers none as "Damnable Heretics," but such as wilfully pervert the known truth. But we do not accuse the *Standard* of any such intention. It gives too manifest proofs of enormous ignorance and stupidity, to be supposed capable of any artifice. Does the writer not know, that, not to speak of the Catholics of early times who prayed for the Cæsars who slaughtered them, does he not know that prayers are offered up every Sunday in the year, in every Catholic Church, in every country whose Government is uncatholic? In Great Britain, in the United States of America, in Russia and Prussia, whose Sovereigns persecute those who pray for them; in Baden, where three quarters of the people are Catholics. Does he not know that the Catholic Belgians freely elected a Protestant King? What profound ignorance not to be aware that every Sunday, after Mass, prayers are said for Her Majesty in St. Mary's, Broughton Street, as they were for King William and King George, as they have been in every time,—as More and Campion prayed on the scaffold for Henry and Elizabeth? How can a man be so stupid as to suppose that men who invoke blessings even on their persecutors, must be in a plot, because they pray for their benefactors? But what can be expected from one ignorant of what is publicly and habitually done under his own observation for years together; and finding it out at last, runs about crying, what a discovery! "Depend upon it" exclaims he,

with a sagacious shake of the head, "there is more in it than meets the eye." We believe there is. Your genuine thorough-bred bigot is utterly incapable of appreciating the motives which actuate Catholics; youth and innocence, burdened with duties so immense, that any mere mortal, unsustained by Heaven, must needs sink under them, excite no feeling in his breast, but furious rage. He cannot conceive how circumstances so touching, uniting with the sense of duty to the Sovereign whom God has appointed, and with emotions of loyalty to our Sovereign Lady, he cannot conceive how such feelings should cause a whole population spontaneously to fall upon their knees and invoke the blessings of Heaven on so sacred a head. There is, indeed, some hidden mystery which such a man cannot comprehend, but to hearts through which warm blood flows it is only human nature. The *Standard* states that a "plot of ground, of about five acres, has been purchased near Inverleith Place upon which is to be erected a Roman Catholic College." Did it not strike so acute a writer, that this purchase of a plot of ground is clear evidence of a Popish PLOT? The coincidence is most remarkable; we were not aware that such was the case till the *Standard* informed us. But it is usual for his party to know our thoughts better than we do ourselves. We thank him for the information; it gives us sincere pleasure. But it is stated as if it were cause of complaint and regret. We are utterly ignorant of the circumstances mentioned by the *Standard*. But suppose it true? What then? Many years ago there were two Catholic Colleges in Scotland, *Lismore* and *Aguhorties*, neither of which now exist. However, there is one at *Blairs*. Is this the progress of Popery? Dwindling down from two to one? "Oh! but they are making a lodgment in modern Athens." The hostility to Catholics is undecaying, but the point of attack ever changing. Once it was the ignorance of Catholics and their opposition to knowledge. Their schools were plundered, their colleges destroyed, their teachers proscribed, and then they were accused of ignorance;—but, spite of all obstacles, the children of light, like a plant shut up in a dark place, never rested till they had reached the pleasant beams of day. Now the attack is changed; they are making a lodgment at modern Athens;—What! is it a crime for the poor benighted Papists to approach this fountain of light. We did not imagine before that there existed any instance of bigotry parallel to that of the Jews, who would not allow the Samaritans to join in their worship, or to light their torches at the lamp of Sion. But there is nothing alone in the universe; nothing can live without society, and it seems that every folly must have its brother. But, after all, what are you afraid of? Surely it would be an act of sheer stupidity in the "Romanists," to establish a place of superstitious, antiquated education, in the midst of enlightened, philosophical, Protestant Edinburgh. Such alarms betray a want of confidence in the result of the contact; nor can that faith in your superior light be very strong, which is afraid of your Presbyterian sun being eclipsed by a *Roman candle*. The *Standard* seems to consider it a personal reproach, and is accordingly much ashamed that the *Phœnix* has made its appearance. We beg the conscientious Journal to set its mind at rest. We fully acquit it of all blame on the subject. We are fully convinced that we should never have had leave to appear in print, could it have prevented it. Nay more, that it would have caused the audacious publication to be burned by the hangman of Edinburgh Cross. This was the good old plan, and they "brenned" not only new books, but old women, not to speak of quartering recusants. But it is a curious fact, that, somehow or other, the *Phœnix*, Truth, always sprung from ashes, more beautiful than ever. But "*treve de plaisanterie*," we are at a loss to understand why every sect should have their organ, without offences: every party without blame, and when the Catholics bring up the rear, there is great outcry—for being lost, perchance?—Oh no! but for moving at all. The *Record*, the *Watchman*, the *Scottish Guardian*, the *Witness* all represent sentiments of their constituents, but the *Standard* is ashamed that the *Phœnix* should be suffered to exist. All these things, say the *Standard*, are "significant signs of the times." We are delighted to hear it. In the present state of society, there are enormous evils admitted by all; but the remedy is understood by none. Growing want and increasing demoralization go hand in hand, reacting on each other, as mutual cause and effect. Compulsory relief and penal statutes, but augment and envenom the disease. There is no remedy but a moral one. Obedience is the only cure for insubordination, charity for poverty; and these are only to be found in the bosom of the Catholic Church. Therefore, as patriots, it gives us sincere pleasure to be assured by so unwilling a witness, that Catholicity is flourishing in the Metropolis of Scotland."

CONVERSION OF THE NATIVES.

Within the last month, several Natives who reside in villages about fifteen or twenty miles distant from Calcutta journeyed two or three times to town, to the Archbishop Vicar Apostolic of Bengal, to send a Priest to instruct them and a large number of their fellow-villagers in the Catholic faith, and administer baptism to them and their children.

By the Archbishop's directions two or three of the most intelligent were selected for Catechists, and arrangements made to qualify them for the discharge of the duties of that office. The Rev. Mr. Veralli has already twice visited these poor people, and on one of these occasions he had the happiness to baptize twenty-three children. It need scarcely be added, that, like most ryots in India, these villagers are in a state of the greatest poverty. Yet, notwithstanding, many of them offered to contribute something monthly, to defray the expences of the Mission to be established among them. It would be unfeeling in the extreme to accept of this generous offer from persons whose poverty is so great that they should rather receive alms from others, than be allowed to take anything from their present miserable means of subsistence. The great joy which every Catholic will experience at the prospect of adding several families to the one fold of the one Shepherd will impel each person not only to come forward, and contribute individually to the accomplishment of so great a good, but also to interest himself with his benevolent friends and acquaintances, to obtain their co-operation in the same holy cause. To carry on the new Mission, now under consideration, with success, a Chapel, Schools, and an apartment for the Priest to reside in, whenever he visits that station, are indispensably necessary. To provide these accommodations, even on the cheapest scale, one thousand or one thousand two hundred rupees will be required. A moderate monthly subscription of about forty or fifty rupees would suffice to pay the expences attendant on the chapel, schools, catechists, and the journey of the priest to and from the station. We trust, that before long, we shall see a Priest stationed permanently in the district, as we are confident, that the constant presence of a good, efficient and disinterested Clergyman would do much towards the improvement of the Catholic and the conversion of the Pagan Natives there. We rejoice that this appeal is made at the present auspicious and holy season of Pentecost, when we celebrate with gratitude the anniversary of the first promulgation of the Gospel, and the conversion of the first fruits of the Jews and Gentiles to the saving faith of Christ. To assist in the holy undertaking we have described, a collection will be made to-morrow, Whit-Sunday, in each of the Catholic Churches in Calcutta. The Archbishop, we understand, will preach on the subject at the Cathedral, and we are sure that the excellent Clergymen who officiate in the other Churches, will profit also of the solemn and joyous festivity of the descent of the Holy Ghost, to enkindle in the hearts of their hearers a generous emulation to co-operate in enlightening those who sit in darkness and in the shadow of death.

CHITTAGONG MISSION.

A letter has been just received from the Rev. Father Barbè, in which he gives a very cheerful account of the state of religion in Chittagong. It is with great joy that we mention that during the last Lent one hundred and seventy-three persons approached the Holy Sacrament of Penance, and one hundred and seventeen, the Holy Communion. He likewise baptized by the waters of regeneration one Mussulman, one Mug woman and had four persons under instructions, preparing to embrace the Holy Catholic Faith.

IMPORTANT CATHOLIC INTELLIGENCE.

The privileges of the Church of the Sacred Heart of Jesus, Durrumtollah.

We have much pleasure in publishing, for the information of our Catholic readers in Calcutta, the following documents relative to the privileges and indulgences granted by our Holy Father, the Pope, at the discretion of the Vicar Apostolic of Bengal, to the prayer of Madam Pascoa Barretto DeSouza, the pious foundress of the Church of the *Sacred Heart of Jesus*, Durrumtollah.

The first prayer is for *a perpetual daily altar* to be erected to the most Sacred Heart of Jesus in the aforesaid Church.

The second, for a plenary indulgence for all those who will comply with the necessary conditions in that Church, on all the solemn festivals of the most holy Virgin Mary.

The third, for the privilege of celebrating the feast of the Sacred Heart, each year, on the Sunday within the Octave.

MOST HOLY FATHER.

PASCOA BARRETTO DESOUZA, widow of Thomas DeSouza, a Portuguese, foundress of a magnificent Catholic church in Calcutta (East Indies), dedicated to the Most Sacred Heart of Jesus, on which foundation she has expended from her own property, Two Hun-

dred and Fifty Thousand crowns, including the parochial house and the consecrated ground for the gratuitous interment of departed Catholics, and also an endowment of Fifteen Thousand livres sterling, that is to say, Seventy five Thousand crowns, with which she has provided the aforesaid church, and this for the greater glory and honor of God, and through the love which she, in common with her family, consisting of three sons, always entertained towards the Holy, Roman, Catholic, and Apostolic Church, to which also her ancestors were ever most attached, and to the service and propagation of which they always devoted everywhere very considerable sums, as is well known to the Sacred Congregation *De Propaganda Fide*, humbly prostrates to kiss the feet of your Holiness, beseechs your Holiness to be graciously pleased to grant her the perpetual daily altar which she has erected and dedicated to the most Sacred Heart of Jesus in the aforesaid her church. That, &c.

From an Audience of His Holiness, held on the 13th Nov. 1842.

Our most holy Father Gregory the XVI. by Divine Providence, Pope, I the undersigned, secretary of the Sacred Congregation *De Propaganda Fide*, putting the motion, having weighed the circumstances set forth above, graciously remits the prayer for the aforesaid favor to the most Reverend Lord, the Vicar Apostolic of Bengal, with all convenient and necessary faculties to grant the same, provided however that the conditions contained in the Rescript in answer to the Petition concerning Patronage, be observed as to the previous acknowledgement of the Jurisdiction and authority of the Vicar Apostolic on the part of the Petitioner, and for all future time, on the part of her successors, the Patrons of that Church.

Given at Rome from the House of the Sacred Congregation, on the day and year as above, gratuitously, without any payment whatever, under any title.

J. Archbishop of Edessa.

We, Patrick Joseph, Archbishop of Edessa and Vicar Apostolic of Bengal, in virtue of the authority granted to us in the preceding Rescript, and chiefly, because, the Church of the Sacred Heart is now legitimately subject to our authority as his Holiness requires, grant that a perpetual daily altar, with all the usual privileges, may be permanently erected in the forementioned Church of the most Sacred Heart of Jesus.

PATRICK JOSEPH, *Archbishop of Edessa, Vicar Apostolic of Bengal.*

F. STORCK, *Miss Ap.*

Pro-Secretary of the most Illustrious and most Reverend, the Archbishop of Edessa and Vicar Apostolic of Bengal.

Given at the Cathedral House the 9th day of May, 1844.

MOST HOLY FATHER.

Pascoa Barretto DeSouza, widow, &c. * * * * * * * * begs your Holiness graciously to vouchsafe to grant to the aforesaid her church a plenary Indulgence on all the solemn festivals of the most holy Mary. That, &c.

From an Audience held on the 13th November, 1842.

Our most Holy Father, Gregory the XVI, &c. &c. * * * * * *

We, Patrick Joseph, Archbishop of Edessa, * * * * in virtue of the authority given us by the preceding Rescript, and principally because, according to the condition prescribed by His Holiness, the Church of the Sacred Heart, founded by Madam DeSouza, is now legitimately subject to our authority, grant a plenary Indulgence to all the faithful who shall fulfil the prescribed obligations of Sacramental Confession and Communion and perform the other good works ordinarily prescribed, povided they perform those things which are required in the Church of the most Sacred Heart in Durrumtollah, on all the solemn festivals of the most holy Virgin Mary.

PATRICK JOSEPH,

Archbishop of Edessa & V. A. of Bengal.

F. STORCK, *Miss Ap.*

Pro-Secretary &c. * * * * *

Given at the Cathedral House on the 9th day of May, 1844.

The Tenor of the third prayer for permission to celebrate the feast of the Sacred Heart on the Sunday within the Octave, and the conditions on which it is granted, are the same as in the two preceding, and we do not therefore think it necessary to give them. We take this opportunity of announcing that the Feast of the Sacred Heart will be celebrated in Durrumtollah on the Sunday within the Octave.

HER MAJESTY'S BIRTH-DAY.

Yesterday, being the aniversary of Her Majesty's Birth-day, the psalm "*Exaudiat*" and the prayer *Quæsumus* (for the Queen) were sung, by order of His Grace, the Archbishop of Edessa, Vicar Apostolic of Bengal, in the Cathedral, St. Thomas's Church, and the Church of the Sacred Heart, Durrumtollah.

FOR THE BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. N. O'BRIEN.

J. Brown, ...	4
J. Hougheston, ...	4
G. Barlow, ...	2
R. Ball	5
J. E. Rumfree, ...	2
E. McDougal, ...	2
R. Shircore, ...	2
J. H. Anderson, ...	4
G. R. Taylor, ...	5
H. Watson, ...	5
D. Biggs, ...	5
B. Sapte, ...	5
G. Plowden, ...	16
G. H. Poole, ...	5
R. W. Bouverie, ...	5

THE IRISH QUESTION.

MR. MACAULEY'S SPEECH IN THE HOUSE OF COMMONS.

Mr. MACAULEY supported the motion of the noble lord because of the state of Ireland and because he considered the Government responsible at least for her present difficulties. That country, Sir, in extent about one-fourth of the United Kingdom, in population certainly more than one-fourth—(hear, hear)—superior, probably, in internal fruitfulness to any area of equal size in Europe; possessed of a position which holds out the greatest facilities for commerce, at least equal to any other country of the same extent in the world—(hear, hear)—an inexhaustible nursery of the finest soldiers, a country beyond all doubt of far higher consequence to the prosperity and greatness of this empire than all its far-distant dependencies, were they multiplied four or five times over—(hear hear)—superior to Canada added to the West Indies, and these both conjoined with our possessions at the Cape and in Australasia, and with all the wide dominions of the Moguls, what is the state to which you have reduced it? How is it you govern it? (Hear, hear,) Not by love but by fear; not as you govern Great Britain, but as you are governing Scinde—(cheers)—not by the confidence of the people in the laws and their attachment to the constitution, but by means of armed men and entrenched camps. (Cheers repeated.) Undoubtedly this is a fact which, if we knew nothing more, would fully justify the House of Commons in going into a grave inquiry to find why these things are so. That these things are so is undoubtedly to be ascribed, as I said, partly to remote causes independent of any which have a bearing on the parties of the present day. The hon. member for Shrewsbury might have gone back further than the Puritans, or even the Reformation for the primary cause of Ireland's evils; that cause was the manner in which that country became annexed to the English Crown. [It was a conquest, and one of a peculiar kind. The English colonists adopted the new doctrines as they had been embraced in England; the Aborigines remained true to the ancient faith, alone among all the nations of the north of Europe. Then a new line of demarcation was added; theological antipathies were introduced among the existing differences, and renewed the dying animosity of race. And in this manner the feud has descended to our own times. In this manner it happened, throughout the whole of that century, that our slavery and their freedom meant one and the same thing, and that the very events, dates, and names which in the mind of an Englishman were associated with everything that tended to the glory and prosperity of his country, were associated in that of an Irishman with all that had worked the ruin and degradation of his.] Take the name of William III., the memory of the battle of the Boyne, I never recollect being so forcibly struck with anything as with a circumstance which occurred on a day I have every reason to remember with gratitude and pride—the day when I had the honour of being declared member for Leeds. While I was chaired, I observed that all the windows were filled with orange ribbons, and the streets crowded with persons wearing orange favours; all these were in favour of Catholic Emancipation, and animated with the strongest feeling to contend for equality of rights being granted to their Catholic fellow-subjects. I could not help observing, that the orange ribbon seemed rather incongruous. "Not at all," was the answer; "under an orange flag the Whigs of Yorkshire have always banded together. An Orange flag was carried before Sir. George Saville, one of the first persons who stood here on the basis of equal rights for all." The very chair, in which I sat, it was added, was the chair in which Lord Milton had been carried, when he gained the victory in the great cause of religious liberty against Lord Harewood. Now, what effect would this have produced in Limerick. (Hear, hear) It would have been at once considered as a mark of triumph over the Catholic party, agreeing with every point in the history of these two nations. (Hear, hear.) [Then arose contentions, and they were put down or punished, by Cromwell with extirpation, by William III. by reducing the Irish to a state of helotism. Then came rustic tyrants and rustic banditti. The Judges of the land treated the priests of the people worse than beggars. A century after Jacobinism was strongly allied to Catholicism, as affording a hope of liberty. A third struggle against Protestant ascendancy was put down, and it became the duty of the men at the head of affairs to consider what measures should be adopted to put an end to the hostility of Ireland.] Little as I revered the memory of Mr. Pitt, I must confess that comparing the plan he formed with the policy of Cromwell and William, he deserves praise for great wisdom and humanity. The Union of Ireland with Great Britain was part of his plan, an excellent and essential part of it, but still only one half. It never ought to be forgotten that his plan was one much wider in extent than he was allowed to carry into effect. He wished to unite not only the kingdoms, but the hearts and affections of the nations. For that object the Catholic disabilities were to be removed, the Catholic clergy were to be placed in an honourable, comfortable, and independent position, and Catholic education was to be conducted on a liberal scale. His views and opinions agreed with, and were, I have no doubt, taken from those of a man of an un-

derstanding even more enlarged and capacious. If that system had been carried into effect, I believe that the union with Ireland would now have been as secure, as far out of the reach of agitation, as the union with Stotland. (Cheers.) The name of the Union would then have been associated in the minds of the great body of Irish people with the removal of most cruel wrong and disability. Unhappily, however, the Union alone, of all those measures of Mr. Pitt, was carried, and the Irish Catholics found that they had only the name of former independence, that which to them however little its intrinsic worth, was of value and pride, and that they had obtained no compensation on the side of civil and religious liberty. (Cheers.) The Union would then have been associated in their minds, not with penal codes and religious disabilities, but with emancipation and justice. Nevertheless, it was not even then too late. It was not too late in 1813—(hear)—it was not too late in 1821; it was not too late even in 1825. (Great cheering.) If some men who were then, as they are now, high in the service of the Crown, would have made up their minds to say then, that which they were forced to say—(renewed cheers)—four years later, then the benefits and the tendency of the policy of Mr. Pitt would still have become apparent. The apparatus of agitation was not then organised, the Government was under no coercion; that which was afterwards given in 1829 might have been given with honour and advantage, and might, most probably would, have secured the gratitude of the Irish Catholic people. But in 1839 concession was made, and largely made—made, too, without conditions, which Mr. Pitt would undoubtedly have imposed—but still made reluctantly—(cheers) —and with obvious dislike—made confessedly from the dread of civil war. (Cheers.) Was this conciliation calculated to inspire the minds of the Irish Catholics with gratitude and content? Was it not rather of a tendency to inspire the minds of those Irish Catholics with a feeling and opinion to be most deeply lamented? and with the evil effects of this we are at this day contending. Would these men forget that they had been coming before the English Parliament for twenty-seven years as suppliants, representing, pleading the justice of their cause—urging the rights of conscience and the civil liberty of the subject—pointing to foregone solemn pledges, to the promise of Mr. Pitt, even to the promise of George IV., when Prince of Wales—but in vain? Could they forget how the most profound thinkers, the most eloquent orators, had waked and toiled in their cause in the English Parliament—but in vain? (Cheers.) Mr. Pitt endeavoured to fulfil his pledge, and he found his reward, for he was driven from office. (Hear, hear.) Afterwards Lord Grenville and Lord Grey endeavoured to do —less indeed than Mr. Pitt proposed, but some portion of that which Mr. Pitt proposed to carry into effect, and they in turn were unable to carry out their design. (Cheers.) Then came Canning; he took part with the Catholics, and he was rewarded too, for he was worried and hunted unto death. (Loud and continued cheers.) And when he, one of the most distinguished ornaments of Parliament and of the Catholic cause, was laid in his grave, when the Catholics began to look to themselves for aid, to display that formidable array of force, just keeping within the limits of the law, which afterwards produced such memorable consequences, and led to a result which the noblest advocates had been unable to achieve. Then, within two years after that great man was carried to his resting-place in Westminster Abbey, everything he could have done—nay, more than he could have done,—was effected. (Cheers.) Was it possible, then, that from that moment there should not have been an opinion deeply rooted in the minds of the whole Catholic population of Ireland, that from England, or, at all events, from that powerful party which governed England, nothing was to be got by reason or by justice, but everything by fear? (Cheers.) However, the concession was made at last, it deserved gratitude, and it obtained none. (Cheers.) The organisation of agitation was complete. The leaders of the people had tasted the pleasures of power and distinction; the people themselves had grown accustomed to excitement. Grievances enough remained behind to serve the purposes of agitation, and the people were imbued with a sense that nothing was to be got by pleading, and justice would only be awarded to power. * * * If I understand the state of Ireland, it is one of disposition to disease, but not absolute paroxysm. Ireland is always combustible, but not always on fire. (Cheers.) [The medicine of the one administration was unpalatable. That of the other kept off the disease. During the Whig administration war was threatened; and in 1840, had a foreign enemy landed on the shore of Munster, he would have met as warm a reception as on the coast of Kent. This was because the Whigs showed good will to Ireland.] And I cannot help thinking that if that administration had been as strong in parliamentary support as the present, if they had been able to carry into full effect measures for extending to Ireland the benefits of the British constitution, that in one generation, by such administration and legislation, the Union would have been as secure as trial by jury. (Cheers.) But this was not to be. During six years an opposition, powerful in numbers, formidable in ability, selected the administration of Ireland as the object of their fiercest, deadliest attacks. Those Lord-Lieutenants who were most popular in Ireland were assailed as no others had ever been assailed; and assailed, too, for those very efforts of their administration which were the chiefest causes of the conciliation of the Irish people. Every legislative act, without exception, introduced by that Government, and which became popular in Ireland, was either rejected altogether or mutilated. (Cheers.) A few Catholic gentlemen, men of eminent ability and stainless character, were placed in situations which I can only say were below their talents and desert. (Cheers.) Those appointments were hailed with great satisfaction by their countrymen. And no wonder! For a hundred and fifty years of proscription the powers, eloquence as great as that of my right hon. friend the member for Dungarvan, and of other ornaments of the House, withered in utter obscurity under penal and disabling laws. For a century and a half of proscription, during which no Irish Catholic (as we understood the right honorable gentleman, who was

frequently rendered inaudible by the cheers which anticipated the conclusion of his sentences) attained to those honours in the State to which his talents and character might have entitled him to aspire, had the Catholics not been excluded from power. At last a Catholic was sworn in of her Majesty's Privy Council; a Catholic took his seat at the board of the Treasury; and another appeared at the Board of Admiralty. (Cheers.) Instantly all the underlings of the great Tory party raised a yell of rage—(prolonged and rapturous cheering)—a greater than which was surely never heard, even from the rioting "No Popery" mob of Lord George Gordon. The leaders of that party, indeed, even at that time, seldom joined in that cry—although, perhaps, I could mention one and even two eminent instances to the contrary—but the leaders of the party were accused of listening to it, and of enjoying it; of encouraging it, and of benefitting by it. (Great cheering.) It was not necessary they should do more. Still there were some public expressions used which sanctioned that outcry. "Aliens!" That was one phrase used. (Great cheering.) "Minions of Popery" was the term employed in another quarter. Then although the Catholic priesthood are regarded with the deepest reverence and love by their flocks—and, from all I have heard, I believe they deserve that reverence—we must all remember with what scurrilous epithets, with what foul and rancorous abuse they were assailed. (Hear, hear.) They were called a "demon priesthood," and "surpliced ruffians." They were stigmatised as "priests of Baal," and as "those false prophets whom Jezebel keeps at her table." (Renewed cheers.) Not content with throwing these obstacles in the way of the Executive Government, and mutilating every measure brought in for the benefit of Ireland, the opposition of that day assumed an offensive attitude, and determined on bringing in a measure of their own for the disadvantage of Ireland (as we understood the right honorable gentleman). They brought in a measure called a bill for the registration, which they now themselves admit was an act for disfranchisement. (Loud cheers.) I desire to take my description of that measure from no lips but their own, and what they would not then admit they admit most fully now. (Cheers.) We said, if you impose a much more stringent mode of registration you disfranchise the great body of the Irish voters. You denied it then, you admit it now. Am I to believe that you did not know all this as well in 1840 as you do now? (Cheers.) Has one fact been told now that was unknown then? Has a single argument been brought forward now that was not then urged, and urged twenty, thirty, forty times on the floor of this House? But their explanation is, that the responsibility of office rests upon them now—(great cheering)—that is, that you use your privilege of ruining your country only when you are in opposition. (Reiterated cheering.) In place they are. It was very fit that such service as this should have its reward. It has had its reward. Several causes concurred to place them in the situation they now fill; but I believe the principal cause to have been the discontent which they excited in England against the Irish policy of the late Government. (Renewed cheers.) I believe that to have been the principal cause—that it was a principal cause will not be denied. But in the eagerness for the contest they called up a spirit more easily evoked than laid—the spirit of religious intolerance. (Cheers.) That spirit placed them in power. And it was pleasant, indeed, to hear the sermons of the Rev. Hugh M'Neil—(cheers)—to hear their cause represented by the high Churchmen, the low Churchmen, and the Dissenters, in the cause of the Gospel, struggling against a furious Liberalism which made no distinction between religious truth and religious falsehood. It was pleasant to hear all this: but when they came into power they found they had to govern in this island and in Ireland about eight millions of Catholics, who had been constantly, by themselves or their followers, insulted and defamed. (Loud cheers.) What was the necessary result? I give them the fullest credit for not wishing to do the country the smallest harm—that was not necessary for the overthrow of their political opponents; and I give them credit for all the declarations they have lately made as to their desire to appoint Catholics to place in office. I believe in their sincerity, when they say they would wish to find a Conservative Catholic lawyer at the Irish bar to elevate to the bench. Nothing, no doubt, would delight them more than to find a Catholic Conservative gentleman of good talent for business, and ability of speaking, to assist them in the business of Government. I believe all this; but what I want to know is this—why are all the Catholics in the empire their enemies? (Tremendous cheers.) Was it ever heard of before? (Cheers.) Here are eight millions of people of all sorts of professions, all sorts of characters, of all rank ranging from the Hereditary Earl Marshal, the heir of the Howards, Mowbrays, and the Fitzallans, down to the poorest peasant—and was such a thing ever heard of as that all these should be ranged against the Government? Is there anything in Catholic theology of a tendency to ally itself with Whig doctimes? On the contrary its tenets have been quoted as having an opposite tendency, and without going into questions of theology, it has been thought that of all forms of Christianity, Catholicism is that which attaches most importance to antiquity, which rests upon immemorial usage; and it would, therefore, appear that there would be a tendency among Roman Catholics to Conservatism. * * * As far as respects all favour of the Crown, the great measure of emancipation is utterly annihilated. Of all the boons that were supposed to have been conferred by the Act passed in 1829, the Catholics of Ireland have, as far as I conceive, obtained only one, and that is, admission to Parliament; and they would not have possessed even that, if the Government had been able to pass their Irish Registration Bill. (Cheers.) All that followed was calculated to wound the national and religious spirit of the people. The acts assumed a hundred forms—some of a deeper and some of a lighter character; but the result of all was a gross misgovernment acting on a strong national sensibility. You refused to admit the Roman Catholics to a fair participation of the benefits of the constitution. Turn where you will, look at any department you may

—at every office, great or small—there the Roman Catholic considers, and not without reason, that he finds an enemy. Was it not natural that such a people in such situation, should seek to set up a strong dominion of their own? (Cheers.) They remember—and it would be strange if they did not—what they had extorted from you in 1829 and will they not demand a similar concession, and make a like trial to consummate their work in 1843. ? These are your difficulties, and they are of your own making. (Loud cheers.) Eminent men sometimes have brought themselves into difficulties, and shown themselves to be great statesmen by the manner in which they have extricated themselves. First, with regard to legislation—What have you done? All is comprised in An arms Bill—(loud cheers.)—not a measure of conciliation not avowed by a measure of coercion—a measure which, as far as I could judge, satisfied neither side of the House. (Cheers.) We called out for a boon on our side —your friends called out for more vigorous measures. This being the fruit of the legislative measures of last session, we will consider what has been done with respect to the measures which have been taken in the interval. * * The noble lord the Secretary of State for the Colonies had said that it could be proved that the Government had done everything that was in its power to prevent the meeting at Clontarf. That I deny. It has been stated by the Government itself, that it was only on the morning of Friday that the resolution to issue a proclamation was formed, and that that resolution could not be known in Dublin until Saturday, because of the deliberations which were required. It was an absurdity, and quite idle, to say that any deliberation of the character described was required. Was that a composition which required this deliberation? (Hear, hear.) What! You were weighing of words and sentences, when you should be weighing the lives of the Queen's subjects. (Loud cheers.) No rational person would venture to say that if there had been in the minds of the rulers of Ireland a proper sense of the urgency of the occasion, a proclamation would not have issued on the Saturday morning, by which the hazard of the loss of many lives might have been avoided. (Cheers.) And by whose agency was that evil warded off? By the interposition of the chief you have prosecuted. Fortune stood your friend, and he stood your friend, and it was by his exertion mainly that, in all probability, a scene as terrible as that which occured at Manchester was prevented. (Cheers.) But I will pass by that, and come now to the prosecution. The charge I make against this prosecution is one and simple. The one main charge I bring against the Government is this, that they seemed not to consider the nature of such a prosecution; that they regarded it as proceeding in a suit of *mem* and *tuum*, in a *qui tam* action for the recovery of penalties. (Cheers.) They considered nothing but this—whether they could get together such evidence as to facts, and such opinions as to law, as would entitle them to a verdict and a judgment. Now, my opinion is, that both the verdict and judgment in a great political case are the very smallest part to be considered. (Loud cheers.) What the Government has to ask itself, when instituting a great public prosecution, is, will our moderation and justice stand the test of public opinion? What will be the effect produced on the public mind by our proceedings? (Loud cheers.) Of course, the law must be strictly observed, but that is only one of the conditions of a public prosecution. To make it wise in the Government to adopt, in a matter of state, a prosecution, it is necessary that its conduct should be such, not only that it could not be questioned, but that prejudice itself could not cavil at it. (Cheers.) You were instituting a prosecution against an individual, but I feel considerable delicacy in speaking upon this subject. My belief is that, as regards the end that he has lately been pursuing, it is not only mischievous but wholly unattainable. I regard with deep disapprobation the means pursued to obtain that end; and in saying this, I wish to speak with the respect that is due to eminence —to misfortune. I must say, too, in the spirit of truth, that the position which Mr. O'Connell holds in the eyes of his fellow-countrymen, is a position such as no popular leader in the whole history of mankind ever occupied. (Loud cheers.) You are mistaken if you imagine that the interest with which he is regarded is confined only to this island. Go where you will upon the Continent, dine at any *table d'hote*, tread upon any steam-boat, enter any conveyance, from the moment your speech betrays you an Englishman, the very first question asked—whether by the merchants or manufacturers in the towns in the heart of France, or by the peasants, or by the class who are like our yeomen in this country—is, what has become of Mr. O'Connell? (Cheers. and cries of "Oh, oh.") Let those who deny this assertion take the trouble, to turn over the French journals. (Cheers.) It is a most unfortunate—it is a most unhappy fact—but it is impossible to dispute—that there is throughout the Continent, a feeling respecting the connection between England and Ireland not very much unlike that which exists with respect to the connexion between Russia and Poland. I do not approve of this feeling, but it is natural it should be so. Without adverting to the immense jealousy which the great power of England produces, I may remind the House that the Irish agitation has on the Continent two aspects, which enlist the sympathies in common of Royalists and Democrats. As a popular movement, it is looked upon with favour by the Extreme Left in France, or the Democratic part; while, by its involving the cause of Catholicism, it obtains to itself the countenance of the Extreme Right, and those who espouse the cause of the Pretender: and in this manner it has probably created a union of support on the Continent of Europe stronger than any other question of our domestic politics was ever known to possess. (Cheers.) I do not, it is unnecessary to say, urge this for the purpose of frightening the English Government; but I do say, that on this question, it is of the greatest importance that the proceedings which the Government have taken should be beyond impeachment, and that they should have obtained a victory in such a way that that victory should not be to them a greater disaster than a defeat. Has that been the result? (Cheers.) [Here the right hon. gentleman enter-

ed into the question of the jury, but for his view the reader may be referred to the speech of Sir T. Wilde on the following evening.] But you got a jury, and then you had a charge. I do not call it an "unprecedented" charge, because I can recal to mind many precedents strictly in point in the State trials of the seventeenth century. (Loud cheers.) With this jury and with this charge you have obtained a verdict and what are you the better for it? Has it tended to settle the question? Has it tended to settle the minds of the people of Ireland? you say Ireland is quiet No doubt it will be quiet while the people place faith in that eminent man who is their leader. No doubt they will avoid doing anything to place him in a more dangerous position; but your difficulty will begin when the law has finished its work. (Cheers.) And by what means do you intend to prevent a very serious and strong outbreak of popular feeling? Is it possible that a man who has possessed himself so boundlessly of the feelings of the Irish people is all at once to lose his popularity, because he has become a martyr? I am as much attached to the Union as any honorable gentleman, and as much opposed to the demand made for its Repeal, but I cannot, in my conscience, say that Mr. O'Connell has had fair play. (Loud cheers.) If the right honorable gentleman opposite cannot say it, if he says that what has occurred has "prejudiced the administration of justice," if nothing more favourable can be said of it, than that there is suspicion of unfairness—if persons of influence and station are deeply convinced that great unfairness has been practised, what must the people of Ireland, who are devoted to Mr. O'Connell, think of it—the people who think that what I conceive to be most unjustifiable speeches he ever uttered are perfectly justifiable? What are we to expect—that the magic and power of his name will not remain when you have shut him up? (Cheers.) True, you will not have his personal presence so often exhibited; and which, as you yourselves admit, has been so often exerted to prevent violence. And now for your future measures. [The executive measures were more barracks and bayonets—the legislative measures either undefined or destructive of the character of those who proposed them.] I must say that, even from honorable gentlemen on the other side of the House, I have heard some declarations that have delighted me, but from Ministers we have heard nothing but this—that the Established Church is there, and that there it must be. (Cheers.) As to the speech of the noble lord, when I hear such a defence of the establishment from a man of his eminence, what inference can I draw but that nothing better can be said for it? (Hear, hear.) What is the noble lord's argument? That in 1757 and 1792, and, I believe, some other years, when Roman Catholics were seeking the removal of penal laws and disabilities, they did not complain of the Established Church as a grievance. Is it not, let me ask, perfectly notorious that such is the ordinary progress of all questions? When men are at a distance from their desired object—when they perhaps, see little hope of ever attaining it, they not go the full length even of their just demands; but after the men who sought less have been thirty years in their graves, and circumstances have entirely changed, their successors may have a right to take up a different position. Of this I can give the noble lord a pretty clear instance, derived from his own practice. Does not everybody know that during the discussions on the slave trade, all who spoke disclaimed in the most earnest manner any desire for the emancipation of the slaves; nay, emancipation was not then so much as thought of, and the speeches of Lord Grenville, Mr. Pitt, Lord Howick, and of my honoured and revered friend—of whom I can never speak without respect and regard—Mr. Wilberforce, were directed against the slave trade, and not in favour of emancipation. In 1797, when the Duke of Northumberland proposed to bring in a bill for the abolition of slavery, Mr. Wilberforce expressly said that the victory he wished to gain was over the slave trade, and not over slavery. Did the same reason operate with the noble lord when, not long since, he brought in his bill to abolish slavery? (Much cheering.) When he had pointed out with so much eloquence the horrible evils of the whole system, suppose any man had got up and said that in 1792 Mr. Pitt only wished to abolish the slave trade, would that have been considered an answer to the noble lord, who was anxious by his bill to emancipate the slaves? (Hear hear.) Thus the noble lord's argument is confuted by his own practice. (Cheers.) Then as to the Act of Union, it seems that the 5th article sticks in the noble lord's throat: that must on no account be altered But does not the fourth article of the same act fix the number of members who should sit in this House? (Hear, hear.) Yet the fourth article has notoriously been abrogated, and who brought in the bill to abrogate it, but the noble lord? (Cheers from all sides.) Next comes the question of the Catholic oath; and here, were the noble lord present, I might be disposed to say something more severe than I will utter in his absence. I will, therefore, confine myself to the strict bearings of the case, and putting the argument of the noble lord to the utmost, it only amounts to this, that when certain questions are discussed, the Roman Catholic members ought to walk out of the House before it was put to vote. Does the noble lord mean to say, that when only the orthodox Protestants are left in the House, no question of the kind must be discussed, and that the 640 who are not Roman Catholics are not qualified to debate and decide upon any question of reform. If his argument go to that length all I can say is, that it is the strangest thing in the world. (Hear, hear.) I do hope that the right honourable baronet at the head of the Government will deal with the question of the Irish Church in a large manner—a manner worthy his high position and deserved eminence. (Hear, hear.) I do hope that he, at least, will not come down with a scrap of Hansard in one hand, and a bit of an old journal in the other, and tell us what was claimed in 1787 or 1792. (Cheers. and laughter.) I do hope that he will grapple with the subject like a great statesman, and not palter with it like a puny politician. (Hear, hear.) Let him consider these questions:—Is the institution a wise one or a bad one? What are the ends for which an Esta-

blished Church exists in Ireland? Does the Established Church in Ireland accomplish those ends? Can a Church which has no hold in the hearts of the great body of the people be otherwise than useless, or worse than useless? Has the Irish Protestant Church any hold in the hearts of the great body of the people? (Hear, hear, hear.) Has it, during the two centuries and a half that it has existed in Ireland, made any vast conquests of conversion or proselytism? (Cheers.) Has it been what the Churches of England and Scotland have been called, with no small justice, the poor man's church? (Hear, hear.) Has it nursed the great body of the people in virtue, consoled them in affliction, or drawn down upon itself the respect and reverence of the nation and the State? (Cheers.) To be able to answer these questions in the affirmative is the true and rational defence of the Church of Ireland, not by making quotations from forgotten speeches, or producing passages from mouldy petitions presented in the time of George the Second, and ever since laid by with Legislative lumber. (Cheers.) Do not let us again be told that many years ago all the Roman Catholics asked was the removal of certain penal laws; why, in 1757 no Roman Catholic would have gone even the length of requiring admission into Parliament. They did not then carry their demands for justice half the length of what they have since obtained. I think I have now said enough to justify the vote I shall give in favour of the motion of the noble lord. (Hear, hear.) I think that the evils we deplore have been brought upon Ireland by a false and pernicious policy. I think that the mode in which it is proposed to deal with those evils will tend not to lessen, but to aggravate them. While the present system is pursued in Ireland it is impossible that she can be peacable; and until Ireland is peaceble, the British empire cannot enjoy her full power and proper dignity. The accordance of all classes is necessary to her strength, and her dignity is identical with her security. In every negociation, whether with France on the right of search, or with America on the boundary, while Ireland continues discontented that fact will be uppermost in the minds of the diplomatists on both sides; and while it restrains and cripples the one, it will embolden and invigorate the other. (Cheers.) Such must be the necessary and inevitable consequence. This is indeed a great and splendid, a mighty empire, well provided with means of annoyance, and with weapons of defence. She can do many things which are far beyond the power of any other nation in the world; she dictated peace to China; she governs Australasia, and she rules Caffraria. Should occasion again arise she could sweep from the surface of the ocean the commerce of the world, and as formerly, blockade the ports, and spread her triumphant flag from the Baltic to the Adriatic. She is able to maintain her Indian empire against every threatened hostility, whether by land or sea; but amidst all this vast mass of power there is one vulnerable point—one spot unguarded, and that spot nearest to her heart—(cheers)—a spot at which forty-five years ago, a deadly, happily not a fatal blow was aimed. The Government and Parliament, each in its sphere, is deeply responsible for the continuance of such a lamentable state of things; and, for my part of that responsibility, I intend to clear myself by the vote I shall give in favour of the motion of my noble friend, and I trust that I shall find with me so large and respectable a body of members of this House as shall satisfy the Irish Catholics that they still have friends in England, and that they need not yet relinquish all hope of protection from the wisdom and justice of an Imperial Parliament. (Continued cheers from all parts of the House.)—*Tablet, Feb.* 24.

THE PROTESTANT CLERGY

The Clergy, we regret to say, have figured in the Law Courts to a disgraceful degree during the past month. In another column we record two cases of sad depravity among the reverend class—one of which discloses the dissolute life led by the nephew of a Prelate, and the other betraying a spirit of brutal cruelty, which we might have expected from a savage, but cannot sufficiently condemn in one of so sacred a calling. We reluctantly refer the reader to the details of these shameful exposures, and to the comments contained in our Parliamentary columns, where it will be seen that the subject was brought before the House of Lords.—*Monthly Times. April.*

Clerical Depravity.—At Northampton Assizes, on the 7th of March, Nathalie Miard, a lady-like and vivacious Frenchwoman, was tried on a charge of having demanded, on delivering certain letters to the Reverend Herbert Charles Marsh, 10,000 francs—£400. Mr. Marsh, rector of Barnack, near Stamford, is nearly thirty-six years of age, unmarried, and is son of the late Bishop of Peterborough. Placed in the witness-box, he himself narrated his connexion with the prisoner. He became acquainted with her at a notorious house which he sometimes frequented in London; and the acquaintance was subsequently renewed in Paris, and continued with uncertain intervals; during which, under various pretexts, she wrung considerable sums of money from him, ranging from £10 to £300: Mr. Marsh specified several sums paid, to the amount of more than £1,000, besides £32 to be allowed during the life of a child—for she represented him as the father of one child, who died, and but for a fall, he would, according to her, have been the father of a second. When his payments ceased, from exhaustion of means, she sent letters threatening exposure, and followed him into the country. In these letters she alluded to "Clarisse"—the *attachée*, said Mr. Marsh, to a French theatre, with whom he was acquainted eight years ago; and she also mentions a Miss St. Clair, to whom he admitted having offered £5, which was returned to him. Mademoiselle Miard's last demand was 30,000 francs, to open a *maison de jeu.* Jaques Mutzig, a house-porter from Paris, Augustus Gougenheim, an interpreter, and William John Joseph Kemp, interpreter, deposed to conversations in which the girl said that she would make Mr. Marsh, "a rich man and a clergyman," give her money. For the defence, the prisoner's counsel contended that there was at least a probable cause for her demands, which deprived them of

the character of felonious extortion. The Judge left it to the Jury to say whether or not there was such cause; and they returned a verdict of "Not guilty;" at which there was applause in court. A second and similar indictment was suffered to drop. A third, for conspiring to extort money, was not pressed, on Miard's entering into her own recognizances to appear when called upon for trial and to keep the peace.

THE CLERGY AGAIN.—At Aylesbury Assizes, on the 9th of March, the Reverend John Day, Rector of Howridge, was tried under an indictment for, having maliciously and feloniously wounded seven sheep, the property of William Weedon, in July last. Mr. Day lodged in the house of his tenant, Mr. Glenister; and adjoining to the land occupied by the tenant, was Mr. Weedon's pasture. The sheep strayed on to Glenister's land, and Mr. Day told Mr. Weedon that he had impounded them. The other replied that that was all nonsense; for if the sheep had strayed, it was over Mr. Day's fence, and therefore it must have been his own fault. The Rector exclaimed, "Then I'll go and prosecute the sheep." He accordingly went to a stable where he had "impounded" the sheep, hamstrung them with his own hand, stabbed them about six inches deep in the flank, and drove them to their own pasture. Mr. Weedon, coming by, accused the Rector of having cut the sheep. He denied it, telling the prosecutor that he was a liar! Afterwards he offered to pay £2 in compensation. The defence was, that the Rector thought he had a right to kill or wound the animals trespassing; which negatived all notion of malice, and entitled him to an acquittal. Accordingly, the Jury acquitted him; and he was discharged, with an admonition from Lord Abinger, who desire him "to profit by *the grace and the mercy* which had been shown to him, in acquiring a knowledge of the laws of his country and the rights of his neighbour."—*Monthly Times.*

CAISTOR,—SUICIDE OF A CLERGYMAN.

(From the Morning Chronicle March 2.)

On Sunday morning last, about 8 o'clock, the inhabitants of Caistor were thrown into the greatest consternation by the discovery that the Rev. Geo. Whatson, the respected vicar of the parish, and rector of the adjoining village of Rothwell, had committed suicide, under peculiarly distressing circumstances. Mr. Whatson was a gentleman of a very refined mind and so extremely sensitive to even the appearance of injury or disrespect, as to exhibit, when under excitement or in trouble, strong marks of mental aberration. Some months ago, his morbid sensibilities led him to write a letter, in consequence of some fancied slight, to the wife of one of his parishioners at Rothmell, which letter was made the subject of a complaint to the Bishop, and led to the issuing of a comission of inquiry under the Church Discipline Act. On Friday last that commission was executed, and the offence reported —not on the innocence or culpability of Mr. Watson, for of that they were not the Judges— but merely that there was a *prima facie* case for investigation; adding to their return, however, the fact that Mr. Watson appeared to be labouring under great eccentricities and infirmity of mind. This cloud over a reputation which had heitherto been unsullied was too much for Mr. Watson to bear. On the following day (Saturday) his previous distress had settled into despondency, and he expressed fears that the affair would (to use his own expression) "get the better of him." These fears were soon to be realised. The unfortunate gentleman about seven o'clock on Sunday morning arose from his bed, and in his dressing gown and slippers went into his sitting room, where he appears to have loaded a gun and discharged its contents into his mouth. His skull was dreadfully shattered; and he was about eight o'clock, quite dead. An inquest was held on the body, and on the evidence adduced, the jury gave a unanimous verdict that the deceased had destroyed himself while labouring under mental derangement. Mr. Watson was forty-four years of age. He was presented to the vicarage of Caistor by the Rev. W. F. (now Dr.) Hook, Prebendary of Caistor, in 1833; and to the rectory of Rothwell, by the Earl of Yarborough, in 1835. He was a gentleman whose urbanity and kindness of disposition endeared him to his parishioners, and his melancholy end will be long deplored by all who knew him. A general gloom pervades the town and neighbourhood, and the whole of the shops in Caistor were partialy closed for some days this week as a mark of respect to the deceased.—*Stamford Mercury.*

THE REVEREND MR. MARSH AND HIS DIOCESAN.

On the 11th March, Lord LILFORD called the Bishop of Peterborough's attention to some remarks in the *Times*, sharply animadverting on the Bishop for not having taken severe notice of the conduct of the Reverend Herbert Marsh, who figured at Northampton Assizes [*vide* page 291] as the unsuccessful prosecutor of a young Frenchwoman for extorting money from him, under threat of exposing immoralities, which he did not deny.

The Bishop of PETERBOROUGH said that he had heard none of the charges against Mr. Marsh until September last; and when he had, there was no remedy. The great difficulty was, not that he was unwilling to proceed, but that now there was no remedy in the power of the Bishop but by a proceeding under the Chuch Discipline Act; that Act was not applicable to such offences committed longer ago than two years, and this crime had been committed four years ago; therefore his hands were tied. Of course, criminal conduct had taken place, but it was said to have been at Paris; and there was another clause in the Church Discipline Bill which gave power to the Bishop to take notice of crimes committed only in his own diocese; there again he was excluded. He could have no wish to screen the gentleman. If he had selfish objects in view, of course he should have taken advantage of the conduct of this rector; for the living was in his own patronage, and he could have found many excellent persons who would have been thankful for it, even if he had not put a friend into it, to serve his own interests. He was not to blame,

but the law of the land. He had no authority to interfere; but he said to the friends of the person, "Do not allow him to take any duty in the diocese till he hears from me again." Mr. Marsh had been prevented from doing the duty in the church, which was performed by his curate.—*Monthly Times.*

MAYNOOTH COLLEGE.

On the 12th March, Lord MONTEAGLE, moving for certain papers, drew attention to the state of the Roman Catholic College of Maynooth. Before the College was founded, in 1795, Parliament prohibited the education of Roman Catholics in Ireland, both lay and clerical. Foreign countries not inattentive to the advantages thus held out to them, provided ecclesiastical education for nearly five hundred Roman Catholic Irish. But upon the whole, foreign education could not be relied upon as a means of enabling the Roman Catholic priesthood to confer the greatest benefit upon the Irish people. There are about 500 students; 250 supported by Parliament; with an annual vote of £9,000 a year. The utmost sum allowed for the education of a priest for a year is £23 a year, including commons, fuel, and candles; and even that sum is at times divided between *two* persons. Nothing would more conciliate quiet and peaceably-disposed persons in Ireland then an increase of the grant. There are no fellowships connected with the College, but the best students might be endowed for three years with small sums of £10 to £50, as rewards for desert and literary merit. What he argued for was, that men who are enlightened must make the better priests.

The Duke of WELLINGTON wished that Lord Monteagle had delayed his motion, as he had not had time to peruse the voluminous documents on the subject. Undoubtedly, Government must take the whole matter into consideration; but he was not authorised to say that there would be any alteration of the grant.

The Marquis of LANSDOWNE remarked, that delay in settling this question had been the besetting sin of all Governments; and he contended that the college should either be destroyed, which few would venture to propose, or rendered thoroughly official.

The motion was agreed to.—*Ibid.*

IRISH CHURCH.

On the 18th March, Earl FITZWILLIAM presented a petition from Glasgow, praying for redress of Irish grievances, and especially for abolition of the Established Church. In that part of the prayer he could not agree; for in place of abolishing the Church, he would render it more efficient to administer religious comforts to that part of the community to which it was adapted. But the British Legislature had committed a great offence in having proscribed the Roman Catholic priesthood, and having withheld from the great body of the people any recognised means of religious worship. He would not centralise the funds of the Established Church, or make the priesthood stipendiary dependants on the state; but he would preserve the parochial system, and placing the two sects upon an equality, divide the ecclesiastical property between them.

The Duke of WELLINGTON remarked that the petition attacked the very foundation of the Reformation in this country, involving the repeal of laws upon which it rested. He warned the House against assenting to any such doctrines. "There is not an individual in this country, be his religious opinions what they may, be his position what it may, who is not interested in the maintenance of the Reformation. Not only our whole system of religion, but our whole system of religious toleration, in which so many people in this country are interested, depends upon the laws on which the Reformation has been founded." He entreated the House not to infringe the compact entered into with the Irish Parliament.

The Bishop of EXETER thanked Lord Fitzwilliam for eliciting the Duke of Wellington's admirable remarks. He denounced the spoliation advised by Lord Fitzwilliam; and observed, that if the Church were robbed, Lord Fitzwilliam, a noble earl, and a noble marquis near him, must be made to disgorge the enormous proportion of confiscated property which they held in Ireland—(Loud laughter from Earl Fitzwilliam.)

The petition was laid upon the table.—*Ibid.*

MISCELLANEA.

Charles Mathew, Esq., brother of the Apostle of Temperance, has received the appointment of Provincial Auditor under the Poor-law Commissioners. The salary of the office is £500 per annum.

LORD JOHN RUSSELL.

"The right hon, gentleman (the Home Secretary) spoke of a compact alliance which, he says, has been made with Mr. O'Connell, and wishes me joy of it (Hear) Sir, I am perfectly aware of the effect that was produced during the existence of the late government, by the constant reiteration of Mr. O'Connell being the director of the proceedings and the disposer of the patronage of that government, and how much injury was produced by that entirely unfounded slander. (Cheers.) Although I may suffer—although the statement of the right hon. gentleman of a compact alliance between Mr. O'Connell and myself has no foundation—yet, Sir, I will never shrink, if I see Mr. O'Connell or some one who has done less for the country to which he belongs—some one who is in a more humble situation in life than Mr. O'Connell—yet, whatever obloquy it may expose me to, I will never shrink from declaring that which I think, when it is my opinion that person has not had a fair trial.—(Loud cheers.) No obloquy which the right honorable gentleman may cast upon me—no obloquy which the right honorable gentleman's party can cast upon me, will deter me from doing my duty (Cheers)—nor from stating that which is my belief—nor what is my sense of the right honorable gentleman's proceedings with respect to that trial. My belief is, that if the same offence had been committed in this country supposing the Attorney General here had pursued a somewhat similar course to that adopted in Ireland—my opinion, I say, is, that there would have been a different charge from the Judge (Cheers), and a different verdict from the jury. (Long-conti-

nued cheering.) That, Sir, is my opinion, and I say that be the persons brought to trial who they may, never will I cease to endeavour to obtain for the people of Ireland the full enjoyment of all those rights and all those privileges of which the people of England are so justly proud. (Loud Cheers.)--*Globe, March 2.*

The following days of the week are set apart for public worship in different nations:—Sunday, or the Lord's Day, by the Christians; Monday by the Grecians; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; and Saturday by the Jews —*Sydney Morning Chronicle.*

ADVICE TO MARRIED LADIES.—With a wife her husband's faults should be sacred! A woman forgets what is due to herself when she condescends to that refuge of weakness—*a female confidante!* A woman's bosom should be the tomb of her husband's failings, and his character far more valuable in her estimation than his life. If this be not the case, she pollutes her marriage vow.—*Mrs. S. C. Hall.*

A great sensation has been created among the Anti-National Education party. It appears that the Premier himself has addressed a letter to the Irish Executive, in which he distinctly declares that no future patronage is to be bestowed on clergymen of the Established Church in Ireland who, not only are not inimical to the system of national education, but who will not undertake to place all the schools in the parishes or dioceses in which they may be promoted under the immediate management of the board. And it is further added, that Sir Robert intimates an intention of appointing English clergymen to the benefices or bishopries as either may become vacant, should the clergy of Ireland continue contumacious.—In connexion with the foregoing, the report is again revived, that Earl De Grey has expressed his anxiety to retire from the Irish Viceroyalty.—*London Mail.*

On Sunday, St. Patrick's Day, an imposing ceremony was performed at the Roman Catholic chapel in Virginia Street, Ratcliffe Highway; a large number of persons assembling to witness "the investiture of a candidate for the order of the Holy Guild of St. Joseph and St. Mary with the insignia of membership," Mr. O'Connell was the candidate. He arrived in his carriage about half-past three o'clock, and dined with the officiating priests; after which he entered the chapel. He was received by about three hundred and fifty members of the guild; the men dress in green cloaks, the ladies in green cloaks with white veils. After various religious ceremonies, and an address by Father Moore, Chaplain to the Guild, Mr. O'Connell was invested in a green cloak and cap of Genoa velvet, and a gold cross. Mr. O'Connell was then conducted in procession to the Philanthropic Hall, at Shadwell; where an address was presented to him. In reply, he gave assurance of the fidelity of the Irish people to the Roman Catholic faith, to which, he said, England was fast returning.—*Ibid.*

A sensation has been produced in Oxford by letters received among the Tractarians from Edinburgh with information that Scott Murray, Esq., of Christ Church, has just conformed to the Romish faith.—*Ibid.*

LINES,

SUGGESTED BY THE VISIT OF THE MOST REVEREND ARCHBISHOP POLDING TO THE LUNATIC ASYLUM, NEW SOUTH WALES, 11TH SEPTEMBER, 1843.

He came!—the prototype of Him whose cross
He bears—"the broken heart to heal;" to soothe
The lunatic, and guide his hopes to Heaven.
Benign in features, dignified in mien,
In manners simple, but elegant; of speech most eloquent,
Winning all hearts to his; persuasion dwelling
On his lips: "Glory to God on high, and on earth
Peace and good-will towards men"—his tenets these.
Oh! may the Almighty bless his purpose high!
Fit instrument of power omnipotent,
To lead benighted man to truth eternal;
And to love divine. Regardless he of toil,
Fatigue, hunger, or thirst, or want of rest,
From day to year, doth journey onward, messenger
Of peace, the tidings of salvation to proclaim;
Erecting temples to the living God amidst
This wilderness, and in its "thousand isles."
See where those holy Matrons * on him wait
To do his biddings; sacrificing ease,
And spurning all the luxuries of life
To tend the sick—the penitent to cheer—
Reclaim the wicked—and the good confirm
In every virtuous purpose. Ah! what
Are all the pleasures of a "fashionable life"
In contrast with th' angelic joys of charity
And Christian love? See how they stand around
Yon bed of death, though pestilence await them
On the threshold of that lowly dwelling
Of the poor! Still they onward "press into the prize
Of their high calling," secure in HIM who
Shields them from the noisome air. What! although
"A thousand fall beside them, nigh unto them
It shall not come," Oh! blessed of your sex,
"And favoured amongst women!" May your pious zeal
Reap its reward celestial; for earth has nothing
Worthy of ye but the good man's benison.
Pursue your works of charity and love
Until the Saints in Heaven claim you as theirs,
And crown you, with your Prelate, unto everlasting joys! G.

—*Australasian Chronicle.*

* The Sisters of Charity.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 22.] CALCUTTA: SATURDAY, JUNE 1, 1844. [VOL. VI.

THE PRINCIPLES REGARDING CHURCH GOVERNMENT, HELD BY CONGREGATIONALISTS, OR INDEPENDENTS. COMPILED BY JAMES HILL, *Union Chapel, Calcutta*, 1832.

When we last directed attention to the deadly attack on the Church of England, by Mr. Hill we were unable to make even a passing allusion to the copious *Appendix* which he has affixed to his compilation, and which is, beyond doubt, the most interesting portion of the volume.

The *appendix*, we may say, entirely consists of extracts from the writings of Church of England Clergymen, which certainly bear strong testimony against the purity and orthodoxy of that Church, and ought to induce every Member of that communion to consider well the origin, birth, and date of the Anglican Church as by Law established. Every Anglican Protestant ought to ask himself, what has he gained by leaving the Catholic Church of all ages and nations, if the Church of England be now as corrupt and erroneous as she is represented by Protestants themselves, and some of them her own ministers, Evangelical and Puseyite? Let him ask himself, when will there be an end to reformation of Creeds and Systems in the Church, which should have but one faith, as it has but *one Lord*, the Father of all, and but *one Baptism*; and while he sees *that one Faith* in the Catholic Church alone, and a thousand opposite and contradictory Systems of belief struggling for the mastery in every Sect separated from her; let him ask himself, why he is not a Catholic, and why he should prefer to be tossed *to* and *fro* by every wind of doctrine among the Dissenters, if he should join them, rather than return to the arc of peace, like the clean bird, to give and receive consolation. If any Catholic writer were to accuse the Church of England as she is accused in the appendix now before us, by the *Rev. Robert Cox*, *Rev. John Riland*, *Rev. John Acaster*, and *Rev. D Nihill*, all clergymen of that communion, the Protestants of Calcutta would say, that the charges proceeded from *Sectarian bile*, or an unscrupulous disposition to blacken the fair name of a rival Faith, or some other unworthy cause or motive; but when Clergymen of their own faith are the accusers, how can they put aside their testimony, and how can they relieve themselves from the obligation to reflect and decide consistently. It should be remembered, too, that these Anglican Clergymen are not Puseyites, but what are called Evangelicals, and are favorites with the Dissenters,

The Thirty-nine Articles.

Mr. Riland, after eulogising the confession of the Church of Scotland, and declaring it to be greatly superior to the formulary of the Church of England, observes,—"That the formulary of the latter has blemishes which sadly mar its beauty, and in some instances have proved extremely embarrassing to the persons who have most favourably interpreted apparent, if not indisputable, contradictions. The Church would gain abundantly by the Articles being recast in a more accurate mould." He then proceeds to a review of the Articles *seriatim*: the *first* should be "substituted" by something else; the *second* might be "reconstructed;" the *third* is a "redundancy, an excrescence, a deformity without the shadow of apology for its introduction: it is, in fact, a kind of ecclesiastical anachronism." The *fifth* is "included in the Athanasian creed;" the *sixth* ought to have been the *first*: the *eighth* is "quite superfluous as it now stands:" the nineteenth "partakes of the confusion and inconsistency which, in the regions of controversy, would appear to be inseparably connected with the subject it professes to define, and cannot be reconciled, either with the twenty-sixth or with the definition in the Homily." "Here, then, we have a choice of difficulties; either to

harmonize discords, or to obey an uncertain sound." The *twentieth* "bears a near resemblance to what is called the vicious circle of the Latin Church." The *twenty-second* "is a singular example of laxity and of uselessness, and is not merely objectionable from its unaccountable slovenliness of structure, but, from its laxity of doctrine." Whether the several articles on the two Sacraments are perfectly consistent with the Sacramental *offices* and rubrics, is a discussion too extensive for our immediate purpose. They certainly have afforded ample occasion for debate among Churchmen." *The thirty-sixth* article "is entirely superfluous." The next "cannot well be designated an article of religion, and belongs rather to acts of Parliament." The thirty-eighth illustrates the evil of singling out a transient and side error, as matter of grave animadversion, when many permanent, and pernicious, and popular delusions are passed over."—(from p. 187 to 204.)

The Homilies, in connexion with the Articles.

They are sanctioned by the articles as containing good and wholesome doctrine. "Yet they are at variance with the principles of the British constitution; and if they do not unchurch our own Protestant hierarchy, by declaring that the channel through which our orders were conveyed was no Church at all, it is difficult to say what words mean, and in cases of doubt, by what dictionary they are to be interpreted."

"The question is, do the clergy give their full assent and consent to the Homilies? And if not, *what* do they give? It is too serious an inquiry to be resolved by a loose and equivocal reply."—(p. 205—6.)

State Services.

"The services for the fifth of November, the thirtieth of January, and twenty-ninth of May, furnish revolting examples, and such as need not be particularized. They are an illegitimate scion of the liturgy, and have long since lapsed into desuetude; or, if used, have been read by all men of reflection, with feelings of disgust, grief, and shame."

General Summary and Review of the Prayer Book.

"What do we gain by the party-spirit of the preface to the liturgy; the ill-selection of proper lessons, epistles, and gospels; the retention of legendary names and allusions in the Calendar; the lection of the Apocrypha, and the omission of the Apocalypse; the mention of feasts and fasts, never observed; the repetition of the Paternoster, Kyrie Eleeson, and Gloria Patri; the wearisome length of the services; the redundance and re-assumption in the state prayers; the unsatisfactoriness of the three creeds; the disputable character of the baptismal and the burial offices; the incompleteness and dubious construction of the catechism, and of the order of confirmation; the inapplicable nature, and absolution, of the visitation of the sick, the imperfection of the commination service; the discordance between the Prayer Book and Bible translation of the Psalms, the contumelious and offensive language of the state services; added to all these sources of weakness, similar causes of inefficiency in the Articles and Homilies?"—(p. 209.)

On Subscription to the Articles.

"This reflection awakens the painful remembrance, that never have the arts of evasion, sophistry, palliation, and management, been more notoriously developed, than in attempts to explain away the strictness of subscription to the Liturgy, Articles, and Homilies."—(p. 266.)

The latitudenarianism of the Clergy.

"Which of the Bishops, or which of the examining Chaplains, conducts his examination according to the directions here contained (in the Canon); I do most solemnly declare that I was never asked one single question about the Thirty-nine Articles. I have questioned others at different times and from different dioceses, and they have distinctly stated the same, excepting in one or two instances some ensnaring questions about the 17th Article." (Acaster p. 43.)

Secondly. *Their incompetency.* "With regard to learning, a very slender portion of divinity, engrafted on what may be termed a liberal education, will suffice for admission into holy orders. Indeed the modicum of Theology is so slight, that a very short interval after a young gentleman has graduated at the University, is found sufficient for its attainment. The great majority of English clergymen do, in reality, never submit to so much literary labour as is necessary to the composition of their own sermons; and if another test were wanting to prove the small degree of learning required, it might be found in the notorious fact, that where persons are somewhat below par in point of intellect or exertion, it is frequently considered by their parents a reason for assigning them to the Church." (Nihill, p. 33.)

"Generally, I may say almost universally, the special gifts and ability of the candidate to be a preacher is never once inquired into, but is entirely taken upon trust." (Acaster, p. 46)

Thirdly. *Their wordly-mindedness.* "The clergy in general are too griping and covetous, many of them devote tenfold more time to temporal than to spiritual concerns; their love of money begets an indifference to their religious duties. Will such a flimsy pretence blind the people to the covetousness and wickedness of those who seize and grasp two or three of the best and richest preferments which the Church affords?" (Lord Mount Cashel.)

Fourthly. *Their immorality.* "In many instances the clergy of the established Church lead improper, immoral, and dissolute lives; so that, besides pocketing the money of the people, they want by their own bad example to make them worse than they were before." (Lord Mount Cashel.)

"The Bishops, I really think, would be more in character, if they were employed in rebuking and chastising some of their idle, drunken and worthless clergy, than in restraining the zealous efforts of the well-disposed and active to promote the real benefit of their people's souls." (Acaster, p. 87.)

10. The present state of the Church as to discipline.

First. *It has not the power to exercise it.*

"Much of the power supposed to be invested

in our spiritual rulers, being either suspended or restrained by bad laws enacted in bad times, and I fear also for bad ends, I conceive it to be very difficult to accomplish, in every instance, either their own intentions for the general good of the Church, or the purposes which her founders originally designed." (Acaster. p. 30.)

Secondly. *The state of her discipline as it respects the Clergy.*

"There has been in every age, a great and fearful laxity in this respect. Had not this been the case, the Church would never have groaned under such a swarm of inefficient and worthless creatures, as Hooker quaintly observes; and who, besides endangering the souls of millions, have brought the priestly office into much contempt, and tended, more than anything else, to alienate the minds of men from the ecclesiastical establishment of the land." (Acaster, p. 31.)

Observe the state of discipline among the *Members* of the Church.

"It is impossible to vindicate our Church, from the charge of unreproved scandal in the lives of many of the clergy: the consequences to the religious interests of the people are most appalling. Multitudes are left to perish in dead formality, multitudes in neglected profligacy, and unless a great amendment be speedily enforced, we may justly anticipate some angry visitation of Providence." (Nihill, p. 39.)

"The body of the people present a picture of unrestrained demoralization. Every man doeth what is right in his own eyes. Fornication, adultery, perjury, theft, blasphemy, sabbath-breaking, and other offences, however atrocious in the sight of God, however scandalous to the Church, *may, so far as her discipline is concerned,* be committed with perfect impunity. If you desire any practical exhibition of the communion of saints, you must seek it elsewhere than in the congregations of the Establishment. I know not how others may feel this neglect of discipline, but I confess, I never read the warnings addressed to the seven Churches of Asia by 'Him who hath the two-edged sword,' without trembling for our own candlestick." (Nihill, p. 58--60.)

Thirdly. *Difference of religious opinions among the Clergy, and the errors that are held by them.*

"To this, (the neglect of a proper examination of the candidates for the ministry,) more than to any other thing must be ascribed that great difference of opinion which exists among her ministers, on some of the most important doctrines of religion, dangerous to the souls of men, and inimical to the peace and stability of of the Church." (Acaster, p. 44.)

"I am aware that there are, at this present moment, two parties within the Church, who maintain and inculcate doctrines, on many important and essential points, the very opposite to each other." (Acaster, p. 61.)*

* No one can for a moment doubt that the Church of England comprehends within her pale, persons holding the widest possible variety of religious opinions; Socinians, Arians, Armenians (from Palagianism to the modified Armenianism of Tillotson), Baxterians, Calvinists of all grades, Modern, Milenarians, believers in the unconsciousness of the soul from death till the resurrection, followers of Mr. Irving on the subject of the peccability of Christ's human nature, &c. &c.—*Hull.*

The progress of Dissent and fall of the Church of England.

"The political danger arising from the character of Parliament would be less, if the country at large were pervaded by a strong feeling of attachment to the national communion. But it is a lamentable fact, that the affection of the people for the establishment has gradually declined, and is at present deplorably lukewarm." (Nihill, p. 4.)

"The mass of the population are attached rather by their habits than by their convictions to the national communion, and he must be a stranger in England who does not perceive that those habits are daily losing ground." (Nihill, p. 9.)

"We see zeal for religion, unconnected with the national establishment, and see jealousy for the establishment too often unconnected with religion." (Nihill, 103.) "*Full half the population of the country, it is calculated, have already left the Church, and joined the ranks of dissent.* Of the principles, conduct, and character of more than half the remainder, it is not required to give an opinion; but this I will say, that should they dissent in the same proportion as the rest have done within the last thirty years, it requires no superior foresight to predict, without pretending to a prophet, that thirty years from hence the religious establishment of the country will be totally forsaken, if not completely overthrown." (Acaster, p. 24.)

"I fear the fact is beyond dispute, that amongst the intelligent of the lower and middle classes, the cause of dissent is rapidly advancing." (Nihill, p. 23.)

"On all sides, the church is exposed to contempt, reproach, and danger. She has lost the respect, esteem, and confidence of millions who, had things been otherwise, would never have left her pale. The consequence is, she is so rapidly on the decline, that without a speedy, I had almost said an unlooked for change for the better, she will certainly fall." (Acaster, p. 138.)

The churches of Rome and of England.

"I do not enter into the scandalous practices of non-residence and pluralities, which are sheltered by so many volumes of law among us; whereas the Church of Rome, whence we had these and many other abuses, has freed herself from this, under which we still labour to our great and just reproach: this is so shameful a profanation of holy things, that it ought to be treated with detestation and horror. How long, how long, shall this be the public disgrace of our Church, which, for aught I know, is the only Church in the world that tolerates it." (Bishop Burnet.)

THE BENGAL HURKARU.

Our cotemporary of the *Hurkaru* has deemed it necessary to read us a lesson for our having published "in goodly array" the reports of the misconduct of the Protestant Clergy. In order to show that he is unbiassed and not at all actuated by any prejudice of his own, he should have also looked on the other side to view the "goodly array" of falsehoods against the Catholics so perseveringly disseminated by one or

two of his cotemporaries in this country; and to which we have been sorry to observe the *Hurkaru* has himself of late given an occasional assistance in their propagation. When the story about "Maria Monk," the falsehood of which the *Calcutta and Eastern Star* so generously exposed, was prominently brought forward, and published, too, in the shape of a pamphlet for its better circulation,—did the *Hurkaru* raise his voice against the publication?—Oh no—our cotemporary did not at all think it advisable to cry down the attempt to blacken Catholicism. When lately there was a question about the burial of a child in which a member of the Catholic Clergy was accused of something tantamount to a want of Christian charity, the *Hurkaru* in his zeal introduced the subject *editorially*, but when the thing was refuted, our cotemporary did not think it advisable to say aught in contradiction of his false version. He may say that it was enough that he allowed the refutation to appear, but yet we ask, was he justified in giving an editorial prominence to the subject without being assured of its truth?—He whose temper is soured at the bare mention of the ill-doings of the Protestant Clergy, should be himself careful how he propagates what may eventually be proved to be not true in regard to the Catholic Clergy.—Why does not the *Hurkaru* condemn the *Christian Advocate* for his continual calumny against the Catholics? The reason is obvious. When lately a Mr. Smythe published a something said to be a Poem, interspersed with copious plagiarisms from Byron and Moore, did the *Hurkaru* condemn the work for the base ideas and revolting slanders it contained against Catholic Institutions?—And we put it to the conscience of our cotemporary to say whether, if a similar book were published against any Protestant Institution, he would not be the first to cry it down as a gross scandal.—In all that has appeared in our last issue about the depravity of the Protestant Clergy, there has been nothing based upon mere imagination or known to be the offspring of morbid or fanatical prejudices, but every item has been taken from bigoted Protestant journals, the public records of Protestant Courts of Justice, and the record of the British Parliament.

THE FEAST OF PENTECOST.

Last Sunday the Feast of Pentecost was celebrated with great solemnity in all the Catholic Churches under the jurisdiction of the Archbishop in this city.

At the Cathedral, His Grace Dr. Carew at the conclusion of a most edifying Sermon made a strong appeal on behalf of a Mission which was about to be established among the Natives who had sent representatives to His Grace to come and help them and among whom the work of conversion had already begun.

At the Church of the Sacred Heart the Very Revd. Dr. Kennedy delivered a suitable discourse and High Mass was celebrated by the Vicar, the Revd. M. Veralli.

At St. Thomas' Church High Mass was performed by the Revd. Mr. Johnson, assisted by the Revd. Messrs. Cuvelier and Raby. The Mass sung was Mozart's No. XII. and the Choir was brilliant and effective, having had the assistance of the Italian Professors, recently arrived, joined by the well known talents of several Amateurs and of Messrs. Valadares, Castello and Pereira.

There were a great number of communicants in each of the Churches.

PROGRESS OF PUSEYISM.

The *Hurkaru* of last Tuesday, in noticing the accounts from England of the progress of Puseyism brought by the last mail, states some interesting facts, which we cannot do better than extract for the edification of our readers:—

Not influenced by the example of several parishes to which we formerly referred—Ilford, Ware, Shoreditch and Falmouth—where the people have forsaken the Parish Church in disgust at the new ceremonies that have been introduced, the Ministers of the Church, in other places, have proceeded to startle many more congregations. Thus in Bognor, they appear to have nearly emptied the Parish Church, by their extravagancies. * * * * We find that in one of the Puseyite newspapers, (and they are many, headed by the *Times* and *Morning Post*) there is a list given of Churches in London, in which there is now daily service. A correspondent writing to that paper on the subject says, "In the list of Churches where the daily service is *offered*, you have omitted Christ Church, Broadway, Westminster. It may be acceptable to your readers to know that the zealous *Priest*, who *serves the altar* in that most beautiful Church, recites the *matins and vesper services* at the *canonical* hours of nine and six." And in a letter of an eminent clergyman, the Revd. W. Caius Wilson, there is an account of a visit he paid to two chapels in London. He says in speaking of the first, "I was there nearly half an hour before the time. I could not help being struck with the prominent and imposing aspect of the communion table. Its elevation, the large cross in basso relievo, the gorgeous display of candlesticks, and embossed books, and sacramental service. * * * The curate, Mr. Richards, came in early, and after staying a few minutes in the vestry, went into a pew in front of the communion table. He was engaged in private prayer, on his knees,

for ten or fifteen minutes, during which, he more than once lifted up his head from his hands, and looked earnestly for a minute or two towards the table, and then renewed his devotions. I saw others do the same. Of course I cannot positively say what was the fact, but certainly the impression was fully made on my mind, that the cross was gazed upon as a help to devotion. I know, alas! too well how the private use of the crucifix is increasing among the Tractarians." In the second chapel he saw things which bore "a distressing Popish aspect."

The spirit of all this is pretty evident from an address to the Society for promoting Christian Knowledge, signed by the Dean of Litchfield, who is a brother of Lord Morpeth, but apparently a different sort of man, and by several other clergymen of influence, in which address the Society is called upon to publish the works of the old divines, which they now issue in an *unmutilated* form—that is, with all the passages which prudence had induced wiser men to expunge; and an index to the state of feeling which is thus displayed, may also be readily gathered from a letter of the Dean of Hereford to the Revd. John Venn. It appears that a lady of ancient family in the neighbourhood of Hereford had been converted to Romanism, and that considerable excitement was the consequence. Mr. Venn, who is one of the clergymen of the place, then challenged the Roman Catholic priest to a public discussion. The Dean of Hereford, though he does not appear to have had any jurisdiction over Mr. Venn, could not let this pass; and, therefore, he addressed a letter to Mr. Venn remonstrating with him on unseemly altercations with the "*Sister Church*," and telling him that he was not sufficiently prepared for such a controversy by previous acquaintance with the principles of his own Church—Mr. Venn in fact not being a Puseyite.

THE BENGAL MISSION.

From a letter from Noakolly we learn that the Revd. Mr. Zubibarne, at a place called Mordepore, heard the confession of three women who had not seen a priest for forty years. In the same place that truly apostolic Priest baptized two adults, and at Seebpore eight Mussulmen. In February and March last he baptized twenty-four Protestant Mussulmen and Heathens in Backergunge. At Noakolly the Reverend Gentleman has bought land for the erection of a Priest's house, a Church and a School.

At Calcutta, in the last week, a Protestant Lady and her child were received into the Catholic Church.—The Husband assisted at the solemn ceremony, and gave hopes that he would soon follow the good example of his wife.

A very promising youth, not baptized as yet, belonging to one of the villages in which the Rev. Mr. Veralli lately baptized twenty-three persons, has entered St. Joseph's Orphanage, in order to be prepared for baptism.

A respectable Master and Mistress, after having been duly prepared for the religious and literary duties of their Office at the Catholic Schools at Serampore and Chandernagore, are about to proceed to Backergunge, where, at the expense of R. J. Loughnan, Esq., Civil Judge of the station, Male and Female schools are to be established by them.

ST. THOMAS' CHURCH.

We are informed on good authority, His Holiness, on the Petition of His Grace, Dr. Carew, has graciously conceded to St. Thomas' Church, Chowringhee, all the Indulgences usually established in Churches erected by the Society of Jesus; and further, His Holiness has authorised the Vicar Apostolic to establish in the same church all the pious Sodalities usually established in churches of the Society of Jesus, and to confer on them all the spiritual graces and privileges which such Sodalities ordinarily enjoy.

CONFIRMATION.

The Sacrament of Confirmation is to be administered by His Grace the Archbishop in the following Churches:

At the Cathedral on Sunday, the 9th proximo.

At the Church of the Sacred Heart, Durrumtollah, on Sunday, the 16th proximo.

At St. Thomas' Church on Sunday, the 23d proximo.

AGRA MISSION.

To the Editor of the Catholic Herald.

SIR,—It affords me great pleasure to acquaint you of the establishment of the Confraternity of the Blessed Rosary amongst us. The following is a brief outline of the institution, and the obligations it imposes.

Every fifteen individuals form a separate Rosette, each of whom has daily to pray a single mystery which is decided by drawing lots on the first occasion and is changed monthly by rotation. Each member receives a picture representing the subject of the meditation of the mystery assigned to him, which is exchanged for another at a monthly meeting of all the members, who on that occasion approach the Sacraments of Penance and the Holy Eucharist, and assist at the performance of a grand mass.

Three companies or Rosettes have already been formed, and out of a small congregation of about a hundred individuals, 43 monthly communicants have been thus secured—you may from hence perceive the great benefit that has been conferred upon the Catholics of Agra, and the good that will arise from

the religious emulation that has been thus created.

And all this is to be attributed to the unceasing efforts of the Right Rev. Dr. Carli, the worthy Coadjutor of our venerated and absent Prelate. Dr. Carli's affable manners and his uniform kindness towards every member of his flock, has already secured to him their best wishes and sincere attachment, and I only discharge a deep debt of gratitude by taking this opportunity of bearing testimony to his worth, his piety, and his zeal for the cause of religion.

The first Rosette is formed chiefly of Native Christians—of the second, the Rev. Caffarel is the President, and Mr. I J. Corcoran, an exemplary and truly pious Catholic, is the Secretary and Treasurer—of the next, Dr. Carli is himself the President, and Mr. J. P. Adels, a convert to our holy faith, whose conduct since his abjuration has amply proved the sincerity of his motives, is the Secretary and Treasurer.

Your's Obediently,
J.

Agra, May 15th, 1844.

Original Poetry.

LAND OF MY BIRTH.

Land of my birth! beneath a foreign sky,
I mourn, an exile, from my home and thee,
And wish that I had wings of wind to fly,
Where all is love, and all are dear to me.

Wearied by sorrow, in life's early prime,
I wish to be in mine own Isle at rest;
I long to hear again the soothing chime,
Which lulls to sleep the over-laden breast.

Fatigued I wander in a foreign land,
Chilled is my heart by disappointment's blast,
But still it turns to my own green Isle,
Where in early youth my lot was cast.

Sadly I think of my own native shore,
For I hear its dear language despised,
And I tremble with fear I shall never view more,
The home I so fondly prized.

But I hope that my sorrowful heart will repose,
Where the bones of my ancestors sleep;
And I hope that some loved hand my eyelids will close,
And for me Erin's children may weep.

Land of my birth! O'Connell's green Isle,
I perhaps may return to you yet;
But a *foe* and a stranger's cold *cruel* smile,
Shall never induce *me* to forget.

A Poor Exile.

BENGAL CATHOLIC ORPHANAGE.

J. St. Pourcain, Esq. through Rev. Mr. Boulogne, a thanksgiving offering after recovery from sickness, ... 44
W. G. through Mrs. Doctor McClelland, .. 10
Mrs. Sweetman, Longtown House, Ireland, through the Archbishop, ...100
Sergt. Hamilton,..... 10

FUND FOR THE CONVERSION OF THE NATIVES.

P. Bonnaud, Esq. thro' Jas. Rostan, Jr. .. 100
James Rostan,..... 20
Jas. Rostan, Jr. 16
W. B. Rostan,..... 10
N. C. Biale, ... 10
From a friend thro' Ms. Gray,..... 100
St. John's College Chapel, ... 20

FESTIVALS.

Saturday, June 1,—Fast, Quatuor Tense, Of the Oct. sem.
Sunday, 2,—S. S. Trinity d. 1 cl. com. 1st Sunday p. Pent.and S. S. M. M.
Monday, 3,—S. Gregory VII. P. C. d. (25 ult.)
Tuesday, 4,—S. Francis, Carae c. d.
Wednesday, 5,—S. Philip Neri, c. d. (26th ult.)
Thursday, 6,—Corpus Christi, d. 1 cl. c. oct.
Friday, 7,—Within Oct. sem.
Saturday, 8,—do. do.
Sunday, 9,—2nd P. Pent. Sunday within Oct. sem. com. S. M. M.
Monday, 10,—Within Oct. sem.
Tuesday, 11,—Barnabas Ap. d. Maj. com. &c.
Wednesday, 12,—S. S. John and Facundo C. d. com. Oct. & S. S.
Thursday, 13,—Octave of Corpus Christi d.
Friday, 14,—Sacred Heart of Jesus, d. Maj.
Saturday, 15,—S. Augustine Ap. of England, d. (26th ult.) E. S. com. &c.
Sunday, 16,—3rd p. Pent, S. John F. Regis, C. d. com. Dom.
Monday, 17,—S. Norbert E. C. d. (6th Inst.)
Tuesday, 18,—S. Antony of Padua, C. d. (13th Inst.) com. S. S.
Wednesday, 19,—S. Juliana Falconieri V, d. com. S. S.
Thursday, 20,—S. Basil M. E. C. D. d. (14th Inst.) com. S.
Friday, 21,—Aloysius Gouz. C. d.
Saturday, 22,—S. S. Nerius and Achilleus M. M. Sem. (12 ult.) com. vigil. & S. S.
Sunday, 23,—IV. P. Pent. of it, sem.
Monday, 24,—S. John Bapt. d. et. C. Oct.
Tuesday, 25,—S. Guilielmus Ab. d. com. Oct.
Wednesday, 26,—S. S. John & Paul M. M. d. com. Oct.
Thursday, 27,—S. Mary Magdalene of Pazzi V. sem. com. Oct. (27th ult.)
Friday, 28,—S. Leo. P. C. sem. com. Oct. & vigil
Saturday, 29,—S. S. Peter and Paul, App. d. 1 cl. C. Oct.
Sunday, 30,—V. P. Pent, com. S. Paul, Ap com. Dom. & Oct. S. John.

THE POPE AND THE SULTAN.*

"An Hour of Equity is worth Seventy Years of Prayer."—KORAN.

We have seen that the connexion of the Church with the State, as existing in Russia, tended to strengthen the hands of that Government for aggressive purposes, while that connexion as existing at Constantinople and Rome, tended not only to strengthen the hands of the Government for defensive purposes, but also constrained them in some measure, to set their faces against injustice, by whomever practised, and against whomever attempted. We have asserted it to be the fact, that Russia alone pursued plans of convulsion, (for the aggressions of France against Africa, of England in Asia, of Prussia in Germany, and of Austria in Italy, and on the neighbouring provinces of Turkey, are parts of Russia's design, and are the means to its execution,) and that among the Potentates of Europe, the Pope and the Sultan had stood aloof, and erect, and resisting where all others kneeled and served—*alone* defied the power of the Russian Government, or denounced its crimes.

Let us now glance at past and contemporary events, to see if this statement is borne out.

Poland is as yet the greatest and noblest of the slaughtered victims of Russia. Next in the course of events and of importance, is Serbia. In destroying Poland, Russia met with no resistance from her compeers, and received the direct co-operation of Austria and Prussia, and the assistance of England. In destroying Serbia, Russia had to encounter no resistance from her compeers, but has had the active co-operation successively of Austria and England. The first of these States has, however, found protection in the Pope; the second did find a patron in the Sultan. The Pope has been considered the enemy of Liberalism, and the Sultan the enemy of Christianity. The interest that has been excited in favour of Poland has been chiefly through Liberalism. The interest sought hitherto to be excited in favour of Serbia, through Christanity. It is the Mussulman power that protects the Christian state of Serbia; it is the Pope that laments over Republican Poland! In the defence of a Christian province, the Pope has singly dared the vengeance of Russia, backed by the subserviency of Europe. In the cause of Poland, the existence of which Europe had guaranteed and betrayed, the Pope alone amongst Sovereigns, has stood forward to wither with his denunciation, its mighty and relentless destroyer.

But if Poland in her misfortune has had none other to countenance and to pity, it is her own fault. In the wreck of her fortunes, she mistook her way—she turned her Pilgrim-step westward to heartless Europe, instead of eastward to the generous hospitality that was prepared to succour, if it could not defend. In 1831 the Turks exclaimed:—"The Poles have mistaken their *way now*, as they mistook their *time before*. They ought to have risen during our war, instead of using their swords against us. They ought to have turned to us their faces and, not their backs when they were beaten."*

Here there is substantiated the identity of the interests and character, which we have signalised between those two systems, standing apparently so opposed to each other.

But the interest of Turkey in Poland is not confined to these times. In the course of long negociations, wars, and adjustments, especially from the year 1768, down to the final surrender of Poland, it was not only Russia's partners, (Prussia and Austria,) that were engaged in this murder of a Nation; but also Sweden, Denmark, France, England and Spain. In various degrees and for various objects, they were all parties to, and instruments in, the effecting of the destruction of Poland, and the concurrent destruction by Russia, of the independence of the Cossacks and Tartars, and has occupation of the Crimea. Several of the states intervened, not indeed, for the purpose of assisting Russia, but, on the contrary, of resisting her, but drawn once into this field of diplomatic entanglement, the result was, as it ever has been, when Russia has had to do with Europeans. In so far as Turkey was the object of dismemberment in these negociations, the Sultan was no party, and the only other Sovereign of Europe not a party to them was the Pope. The only Sovereign that protested against the partition of Poland was Selim III.

At a time when the desire of change has taken possession of the mind, and his become the rule of the other Governments, and the cabinets of Europe, (Russia excepted,) in both those states there has endured respect for Tradition. In either of those cabinets, the dogma which rules every other cabinet (Russia excepted) "EXPEDIENCY," would justify no act, and explain no measure. The Roman Cardinal in dealing with a matter of worldly policy, will adjust his sentences in such a manner as to connect the decision, for or against, with the commands or the interests of Religion, and the member of the Divan, will employ a similar mode of speech, for the like purpose; and the words "it is just," or "it is unjust," will be sufficient exposition of the grounds of a measure of state policy.†

In both those Governments there are habits of official routine,—a professor of a University or a writer of a journal, or leader of a faction, does not come to hold the office of Secretary of State, or even a subordinate office in one of the Chancelleries, but would be considered a dangerous and obnoxious person. There is placed over each of these Governments a chief, who is master; that chief can be swayed by no contentious motives of aspiring men, or by no party objects of disputing factions. As Sovereign, he is interested in the honor and well-

* See Portfolio, Vol. I.

* What was the conduct of the infatuated Poles?—to form a Bandit Legion against Algiers! and these men, who have no thought of justice, dare to speak of freedom!

† "Not in the Mahomedan only, but in all the Asiatic system, Law has always been held to be a part of Religion."

Thompson's translation of '*The Akhlah-I-Nasiri*, p 121, *note*.

being of the state, and as possessing the power and attributes of a Sovereign, he commands the officers of state. Secretaries of State appointed by factious means do not command the rightful and acknowledged master.

Further, in those two states, and this is the first consideration, intercourse between nation and nation is considered as a solemn, legal, religious act. The Vatican has not forgotten the tremendous power belonging to diplomacy. Though it no longer employs them, it preserves the Tradition of their importance, and now becoming assailed, it may re-apply to them its re-awakened energies. Hitherto, however, it has been cut off from communion in this worst source of national corruption, which for a century has been gradually rising over every emience of Europe, and smothering it in mire. The Turkish Government has likewise kept aloof from this contamination. It has had no permanent diplomatic body, it recognises no *representative* character in diplomatic agents, though it treats them honourably as the chiefs of communities of guests established on its soil; and though gradually falling into the practices of Europe, it is but recently that ambassadors have been accredited to foreign courts.* Turkey has, moreover, been taught a holy abhorrence of diplomatic conclaves and protocols.†

The Pope may in the same way be said to be without diplomatic agents, nuncios at the courts where they reside, being, to a certain degree, excluded from all care in the mere gossip which is the diplomacy of the states of Europe, (Russia excepted). In England the Pope has no representative, nor is there a British Mission to his Court.‡ The Emperor of Russia has, indeed, an envoy at Rome, but he will not suffer an envoy of the Pope at St. Petersburg.§

We find then this difference of character in the Governments of Constantinople and of Rome, with the rest of Europe,—they look to Religion in their public acts, and they have held back from the pollution of diplomatic intercourse, consequently, they have not been drawn into co-operation with Russia, which alone suffices to take from any state its strength and honesty, respect for others rights as its own.‖

Now let us consider what relationship exists between the policy of England, and the stand made by the Pope conjointly with the Sultan. First, we have to ascertain what England is; but there appears to be *two* Englands,—the England represented in our immutable duties and interests, the England represented in our recent acts, and than these two images, nothing can be more dissimilar and contradictory. England in her actual state and Government, is exactly the reverse of all that which we have described in the Governments of Rome and Constantinople.—No sense of Religion controlling national acts; no abhorrence of association with acts such as those of Russia; no shame at co-operation with our own enemy; no sense of illegality in diplomatic dabblings; no stability of men or system, no study to qualify for diplomatic office; no Sovereign to require accounts from servants whom he can dismiss and punish; no religious Tribunal whose power controls, or whose sanction is requisite; no public disinclination to any act that a Government may perform, or attention to any change in its policy which it may adopt. An extra-constitutional authority, not the Sovereign, and not the Parliament, but an accidental club, and a changeable one, wields the whole power, amenable to no Tribunal, controlable by no Law. No man can obtain from them knowledge of their intention, though their intentions constitute the acts of England. No man can call them to account for what they do, though the power of England is given to do it. No man can punish them for any crime, though they profess to exist as a cabinet by Law, to use constituted and constitutional instruments for lawful purposes. This is England, and, yet surely it cannot be England! This is what England does, but it is the reverse of what she ought to do. Nevertheless, there has been a constant assent given sometimes formally, sometimes informally, sometimes in a positive declaration, sometimes inferentially, that England's true interest and real object is to resist Russia, and that the principal means for doing so lies in maintaining the independence of the Ottoman Empire; and the ground upon which the important external acts of England have been suffered or sanctioned, has been this. To take a recent example, the treaty of the 15th July, 1840, which effected a rupture with France, and incurred for England the risk of a European war, was accepted by this nation on this very ground of maintaining the Ottoman Empire. The gravest of dangers that Europe could run, and the most important of friendships and alliances that England could possess, were the one willingly incurred, and the other sternly ruptured, upon the sole ground that this was necessary to maintain the Ottoman Empire.*

The necessity of maintaining an Empire only

* The object of their appointment -for originally they were only to England and to France—was to show that Turkey was not under the dependence of Russia as Europe supposed. But there was none in Europe who could read this act.

† A Turkish ambassador in London, in 1837, when the intelligence of the revolt in Canada came home, being asked one day what he was musing upon, replied, "I am thinking how London will rise the morning it is protocolized."

‡ The late administration of England sought the consent of the Pope to the establishment of a political resident at the Court of Rome, but the Pope made it a condition that *no Roman Catholic* should be sent in that capacity, the then ministers for foreign affairs no longer pressed the point!

§ In order that the Pope may not be possessed of official information of the acts of the Russian Government against Catholics.

‖ It is curious in tracing during the last fifty years, the alliances of Russia with England and France in the East, to observe the instantaneous rising into importance of the Nation which was in opposition to [redacted] and the sinking into degradation the one which was in alliance with her.

* However falsely this ground was put forward, it was honestly accepted by the nation. The treaty is in words, for the maintenance of the integrity, and the independence of the Ottoman Empire; but it is like the treaty effected for Poland in 1768, dictated by Russia herself for its destruction. This alters nothing in the recognition of England to herself, that her first of objects for which everything should be sacrificed, is the maintenance of the integrity of the Ottoman Empire.

depends upon the danger to which it is subjected, and if that necessity is great, it is because that danger is menacing. The only danger to the Ottoman Empire is from Russia, and the only injury which the fall of the Ottoman Empire could in any way occasion to England, would be from the accession of power which Russia would thereby derive. To support Turkey, therefore, means to resist Russia.

But it is this same Russia that tramples upon Poland; it is Russia that breaks down Serbia, a portion of the Ottoman Empire. The protestations, therefore, of the Pope, and the endeavours of the Sultan are directed to support those very interests, and to advance those very ends which even England avows to herself as the very basis of her policy. To the strangeness of the spectacle presented by the union of the Pope and the Sultan, further strangness is added in this, that it is the avowed interest of England, though abandoned by her, that they have undertaken to protect. What then can be more opposed than these two Englands; the one the duty of the State,—the other, the guilt of its Ministers?

The Pope and the Sultan are allies of that first England,—and that second England, alas! the living one, is *therefore* their enemy.

And this is not the first occasion in which the Pope and the Sultan have found themselves upon the same line, acting in opposition to all the cabinets of the continent, and in favour of England.

When Napoleon conceived the design of destroying England by extinguishing her trade, and crippling her resources, so that she should be unable to cope with him in arms, he brought upon this land the severest trial to which it ever has been subjugated, and a peril from which we barely escaped. He was enabled to do so by obtaining the concurence of the Governments of Europe, to measures respecting our trade. But those measures so adopted were in each case a violation of internal and municipal Laws. In these states, the sense of integrity, and respect for Law and for themselves, were too feeble and evanescent, either in the nation or in its Government, to comprehend or resist this usurpation. France made her Laws conform to the political objects of her master; Austria surrendered her internal Laws to the will of a foreign despot; Prussia did the same; the small states of Germany did the same,—they might not have been able to resist, but they did not even protest they did not understand. So did Spain; and thus did Europe present one vast spectacle of base subserviency to a master, of betrayal of tradition and rights, and of hostility against England. In the European community, one only of its members resisted this usurpation,—one solitary voice was raised in reprobation,—one prince resisted,—and one voice denounced the measures commanded by the master of Europe, and adopted in servile obedience by its united strength. This daring act did not proced from a powerful monarch, nor even from a weak one, who felt strong in the alliance and the protection of England. It was that of the Pope! Powerless to resist, and hopeless of succour, still he refused to suffer the decrees of Berlin, and of Milan, to be enacted in his own states; and, as guardian of the public rights of Christendom, he declared alike contrary to justice and religion —the injuring of a people who had not given us cause,—and such mode of injury even in a just war*.

Rather than join in such an act, and though he stood forward against United Catholic Europe, in protection of, though not in alliance with heretical Albion, he dared single-handed the wrath of Napoleon, and not only risked but sacrificed his all, his Capital was occupied by French troops, and he himself was made prisoner.†

The Pope did not stand alone in this magnanimous sacrifice. The Sultan in like manner refused acquiceseence in the Milan and Berlin decrees; and had he to expose the grounds of his decision, he in like manner would have exclaimed, that such means of injuring an enemy, and such interference with the Laws of a state, were as much at variance with Religion in the eyes of the Mussulman, as they were in those of the Pope.‡

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* This is the judgment that formerly would have been formed by our ancestors, of decrees affecting unjustly the property of every citizen, as were those of Berlin and Milan, and in this manner, would they still be judged of in the East. A century and a half ago, or perhaps at a more recent period, the other cabinets and people of Europe, would have dealt with this matter in like manner and resisted it equally as the Sultan aud the Pope. While this position was taken by these two Potentates, so important for the benefit of England, no man of England understood *what* they were doing, or why! He looked upon the Milan and Berlin decrees as a *Commercial* question, or *Political* question;—he saw no connexion between them and the integrity of men, the justice of a state, or the religion of a people.

† "Having thus established the continental system, Buonaparte used every endeavour to make all the continental powers accede to it. Prussia and Russia adhered to it, after the peace of Tilsit. Denmark soon entered into this French system; Spain, acceded to it, (January 8) Austria, (February 18, 1808;) and Sweden, (January 6, 1810); so that, for some years, the continent of Europe had no other medium of communication with England than by way of Constantinople. There was one Prince in Christendom, who refused his accession to the continental system, and that was Pius VII. The Sovereign Pontiff declared, that all alliances which prohibited intercourse with a nation from whom they had suffered no grievance was contrary to Religion. In order to punish his Holiness for this resistance, General Miollis had orders to occupy Rome, (February 2, 1808). This was the commencement of a series of aggressions and attacks by which Bonaparte vainly hoped to bend that great personage. To gratify his resentment he stript the States of the Church, by a decree issued at St. Cloud, (April 2,) of the provinces of Urbino, Ancona, Macerata, and Camerino, which were annexed to the kingdom of Italy."—*Koch's Revolutions of Europe.*

‡ Mr Sullivan, in explaining before a committee of the House of Commons the doctrines of Eastern Legislators, in respect to taxes upon commerce, uses these words. "To take price and produce as the basis of taxation, and then to introduce Laws by which *prices are altered*, is to assail private property and to violate public faith."

The Mussulmans do not hold, after war is proclaimed, the members of the opposing state are individually responsible in their property. They war the Government alone, and therefore foreign merchandize and property is not captured. In the last Russian war they released several merchants that fell into their hands. In obedience to the suggestions of some European adventurer or ambassador, an excise was attempted upon

Nor had the Sultan more reason than the Pope to be attached to the cause of England. Whatever cause of animosity the Pope might have had against England, because of England's conduct to him, must have been in a still greater degree produced in the mind of the Sultan. England was from 1807 to 1809, at war with the Porte; French influence was in the earlier period predominant at Constantinople; an English squadron had forced the Dardanelles, and had been on the point of bombarding the capital for the purpose of compelling the Porte to surrender to Russia, their mortal foe, Wallachia and Moldavia,—at the same time we had sent an expedition to attack Alexandria. We had failed in both cases. If there could be a union of feelings of abhorrence, contempt, and exasperation,* it must have been those of the Turks against England. Nevertheless did the Sultan scorn the decrees of Berlin and of Milan, kept his ports open to English Merchandise, and, despite all the means used by France, left them open for the passage of English goods into the heart of Europe. In the hour of her peril England found support in both these States, not from any alliances formed with them, not from any sympathies existing between them and her, but because they had preserved the habits of ancient times that have disappeared from the rest of Europe, and that integrity of character, which nowhere else is to be found. She was then engaged in a war, which was, of course, the cause of Religion, because that of Justice. Neither of these Potentates was moved by passing caprice or sympathy, but by a fixed and determined maxim in his own breast as in that of his people;—a maxim which, as it has disappeared amongst us, can be no more rendered comprehensible to the people of Europe, than the Patriotism of a Roman Scævola, or the thoughts of a British Alfred.

Within the last few years the fanatic hatred of England against Mussulmans has been greatly diminished; and they themselves can have no recollection of what it was. We are ready now to recognize in the Mussulman gentlemanlike deportment, integrity of conduct, majesty of national representation, benignity of disposition;—we who lately sought their expulsion from Europe as a barbarous power, are ready to recognize that they have rendered to us the most important services, and that their existence is the first of objects that England has to desire. But if we may rejoice in this triumph over past prejudices† we have still much to do before we can hope to bring the community of recognized interests into concert of political action.

With respect to the Pope, the first steps of such a progress have yet to be made, the full rancour of fanaticism is directed against him, and in his weakness and in his powerlessness, he dares not even appeal to England against Russia, to obtain the fulfilment of those very rights which England has guaranteed. Wherever he has stood opposed to Russia, he has found the hand of England wounding him in the dark, and making him feel that to oppose Russia is not to obtain the support of England, but to ensure her hostility. Another Government has now, however, come into power in this land, one whose intelligence is not directed to wound the Pope or to serve Russia, but whose ignorance and prejudices present handles as suited to her grasp as the corruption of their predecessor. It is not given to them to comprehend the enormous service which the Pope might render to them in their internal Government of England, if they, as an English Government, could separate themselves from the enemy of England, and taking their stand upon the treaty of 1815, require that Justice should be done to the Pope in Poland and by Russia.

An eminent foreign statesman said of England once, "She has fallen into the habit of mistaking friends for foes, and she has acquired the faculty of converting the former into the latter." May the consequences which she has already brought upon herself by this habit, and the deplorable results of this faculty work a cure!

But seeing that the religious enemy of the Court of Rome, is also the political enemy of all States—let the Pope, unassisted and undismayed, employ the talents of his own servants in the management of affairs, as formerly was done by the Sovereigns of Europe and by the Popes, and he will soon have obedient followers; they will all rush in, when the way is opened, and all be ready, when their service is not required.

We conclude: the Caliph of the Mussulmans is the only crowned head that protested against the partition of Poland; the Pope is the only crowned head that has protested against its destruction. Wherever it comes to be a matter of right and Law, to be injured or to be maintained, the Pope and the Sultan are found the sole Potentates of Europe, feeling what is right, and daring to assert it. If the fact is of no use, if the example of no encouragement, the contrast, perchance, may humble and may shame.—*Portfolio, No. VI.*

PROGRESS OF TEMPERANCE.

The Temperance movement progresses steadily throughout the provinces; indeed it would seem the Dublin Corporation have lost their wits on this subject, as it has lately been seriously proposed that they should appoint a Lecturer on Temperance, with a salary of £200 per annum! That Father Mathew has been the real benefactor of Ireland, no one who recollects what the town population of the country was ten years back, can have any doubt: not only the mien but the dress of the people has materially improved, and on the late anniversary of St. Patrick's day in Dublin, there were but three charges for drun-

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Tobacco. The Turks were indignant, they did not even cry out as our forefathers,

"We'll fill the air with our repeated cries
Of *Liberty*, and *Property*, and no EXCISE:"

but they said it was a disgrace and a shame, and they would rather give up smoking. The attempted Law was thus abandoned.

* Let the Englishman who has not yet known remorse, persue the documents signed "Howick," (the present Lord Grey) in reference to the attack of Constantinople, in 1817. He will find them in the published "State Papers" for that year.

† The change of opinion has neverthless been frightfully used—we have *joined Russia to* PROTECT THEM!

kenness in the Police Courts. The following statement showing the gradual decrease of crime ever since the Temperance movement is proof positive, if further were required, of the success of Father Mathew's exertions:

In 1839 there were brought to trial 26,392 persons
" 1840 .....23,833 „
" 1841 .....20,790 „

Showing a decrease of 22 per cent. in the space of three years, while the convictions for murder were as follows:

In 1839 convictions 286 persons
„ 1840 ..... 159 „
„ 1841 ..... 120 „

Showing a diminution of more than a half in the number of convictions in the same space of three years. Surely a people who have proved that they possess the rarest of virtues, self-denial, are worthy of equal rights, and impartial government. In fact owing to the spread of Temperance principles, the old English plan of government will daily become a subject of greater difficulty: the besotted slaves of a former period are now reasoning and emancipated freemen, and it needs no gift of prophecy to foretel that in these days what will not stand the test of argument and examination must speedily be numbered among the things that *have been.*—*Dublin Correspondent of the Calcutta Star.*

PRINCIPLES OF THE REFORMATION—ARCHDEACON OF MEATH.

It will be seen in the Parliamentary Debates, that the Duke of Wellington, in reply to a question from Lord Fitzwilliam in regard to the Irish Church, made the usual appeal to the bigotry and intolerance of the English people, to the effect that seven millions of Roman Catholics must continue to support the Church of eight hundred thousand Protestants (vide Census); and this he termed "the Principles of the Reformation." Being quite at a loss to discover the principle involved in this monstrous iniquity, sure am I that such an Establishment cannot long continue in it's present state: before many months this question will assume a shape it has never yet worn, and will be forced upon the consideration of the Legislature by the call of the Irish people. Here is a sample of a "good old Irish Pluralist" one of the olden time, in the shape of an advertisement of the goods and effects of an Archdeacon of Meath, lately deceased, in which "44 hunters," "4 stallions" "a pack of hounds," a cellar of "capital wine," and a long *et cetera* of luxuries is put forth in the Journals of the day, late the property of Dr. Lacy, who had more live stock in his stables than there were Protestants in his diocese: but the Duke has said, such are the "Principles of the Reformation" and we must "bide our time." —*Ibid.*

MORE CONVERSIONS.

Letters have reached Oxford from Rome, announcing the conversion to Popery of Charles R. Scott Murray, Esq., M. P. for Buckinghamshire. This is another of Mr. Newman's victims. He was at Rome two years ago, in the company of Mr. Douglas, a member of the same college (Christ Church), and hearing a report that Mr. Newman and Dr. Pusey were to be expelled from the Church of England, made up his mind, together with his companion, to join the Church of Rome.. Mr. Douglas did so, but Mr. Murray was compelled to return home to his parliamentary duties, and postponed his resolution.—From the *Standard.*

CONVERSION OF SCOTT MURRAY, ESQ., M. P. FOR BUCKS, TO THE ROMAN CATHOLIC FAITH. —OXFORD, March 15.—A sensation has been produced in the University by letters received among the Tractarians from Rome, with information that Scott Murray, Esq., B. A. of Christ Church, has just conformed in that capital to the Romish faith. It is anticipated that the honourable gentleman, who has sat in Parliament for Bucks since the commencement of the present Parliament, will forthwith vacate his seat for that county. Mr. Murray belonged to the Young-England party, but had paired off till after the Easter recess. His vote is of course suspended until he has taken the oaths prescribed for Roman Catholic members. This conversion is stated in the University to be the eighteenth from among Mr. Newman's disciples which has taken place since the year 1841. Other conversions are spoken of.—*Globe.* [Among these, rumour mentions a nobleman and some persons of distinction.—ED. TABLET.]

CLERICAL HEARTLESSNESS.

(From the Spectator, April 6.)

An inquest on a suicide, which commenced on Monday, led to some strange disclosures respecting a clergyman. The suicide was Charlotte Griffin, aged thirty-four, servant to Mr. George Scratchley, a surgeon of Fleet Street; and the inquest was held before Mr. Payne, at Anderton's Hotel. Mr. Scratchley had suspected Griffin of theft, and had given her notice to quit his service on Monday last. Mr. Charles Scratchley, who described himself as a tutor in a private family at Peckham, and a "minister of the Church," [a year ago he was curate of a chapel in Queen Square, Bloomsbury,] deposed that he slept in the surgery at the back of his brother's shop on Saturday. In the middle of the night, Griffin came into the surgery, and asked him to intercede with his brother, who had threatened to prosecute her. He told her that if she would confess that she had robbed her master, he would see what he could do for her. She said that she had taken poison, but, thinking that to be an idle threat, and believing her to be intoxicated, he persuaded her to return to bed. In about a quarter of an hour, she came down stairs again, and turned on the gas in the shop. He looked through the surgery-window, and saw her in the act of swallowing laudanum from a bottle. He wrested it from her, and ample medical assistance was at once rendered; but she died early on Sunday morning. He found several pawnbroker's duplicates in her breast. Mr. Watson, a juror, interrogated Mr. Charles Scratchley—

"Did you hear her make a charge against some person?"—"No."

"Did you not hear her say that some person had been the cause of all her trouble."—"Yes."

"Against whom did she make that charge?"—"Oh! against me."

"Did she charge you with having seduced her?"—"No: I think not. I believe the words were that I had *ruined* her."

Mr. Watson here said that he lived next door to Mr. George Scratchley, and that his wife had overheard Griffin say that Mr. Charles Scratchley had seduced her. The Coroner questioned the gentleman as to that fact. The witness said—"I deny the charges. My impression is—(*checking himself*)—no, Sir, I wish to say nothing." Mrs. Watson was called; and she deposed that she heard a woman crying very bitterly in the surgery. The partition between the rooms was very thin, and she heard the deceased say. "You have seduced me; you have brought me to this." Some one replied, "You are a liar;" and deceased said, "I am no liar—God and you know I am not, you alone have brought me to it." Mr. George Scratchley was also examined as to the pilfering of Griffin. He said that he had taken her into his service at his brother's recommendation. On which Mr. Charles Scratchley explained, that his recommendation rested on his knowledge of Griffin's family; but, he added, he did not know what she was before she entered his brother's family. The inquiry was adjourned to Thursday.

On that day there were still more unexpected disclosures. Mr. Charles Scratchley was aided by Mr. Moxon, a barrister: who said he was prepared to prove that his client had not seduced the woman. Mr. Lewis Day, a surgeon, in giving some medical evidence, said that the deceased was not pregnant at the time of her death. Rebecca Griffin, Charlotte's sister, who is in service at Canterbury, was called, and gave a history of her sister's case, partly drawn from her by Mr, Moxon, partly by the Coroner. In 1832, Charlotte had a child by a gentleman to whom she was to be married; and that child is still living. In 1835, she became acquainted with Mr. Charles Scratchley; whom she accompanied to France, and there they lived together as man and wife. In 1836, she wrote to her family that she was actually married to Mr. Scratchley; and the deception was not discovered till 1838, when that gentleman determined to enter the Church, and found it necessary to break off the connexion. A provision, however, (what was not stated,) was made for her by Mr. Scratchley's father, who acknowledges her excellent conduct towards his son; but the separation had a very prejudical influence on her mind, and seemed at times to affect her senses. The charge against her honesty was not to be believed. She always acknowledged that Mr. Charles Scratchley had behaved with the greatest kindness to her. The Coroner here remarked, that he had a letter stating the very reverse; and afterwards, in summing up, he observed that the language which Mr. Scratchley acknowledged, when he told her to confess that she had robbed her master, was not what might have been expected from any man situated as he was. The Jury returned this verdict:—

"We find that the deceased, Charlotte Griffin, committed suicide while in a state of temporary insanity, induced by the cruel and heartless conduct of Mr. Charles James Scratchley, B. A.! and we are compelled to express our strong disapprobation of the flippant and unfeeling manner in which that gentleman's evidence was given on the night of Monday last."

A VISIT TO THE ARMENIANS,—LORD BYRON.

VENICE, April, 1836.

"Will Signore visit the Armenians this morning?" said my cicerone, as I settled myself down on the velvet cushion of the gondola. Armenian was a word associated in my memory with the "Ghost Seer" of Schiller. It was a masked Armenian that dogged the ill-fated Prince through the Piazza of St. Mark's, and through the gambling houses of Venice. I seemed to hear his sepulchral voice mysteriously announcing, 'at nine o'clock he died.' "Is it far?" asked I.

A short way only from the Lido," was the reply. The gondola left the stairs of the White Lion, and sailing by the Foscari Palace, soon left the Grand Canal, and rapidly approached the island of St. Lazarus.

It was a calm, clear, sweet morning. The little island surrounded by a brick wall, above which were visible clusters of irregular buildings, themselves surrounded by gardens and orange trees, now arose before us, all silent as death, and to me clothed in not a little mystery. We disembarked at some step, leading up to a gate. A bell was rung, and instantly a person appeared, inviting us, with a smile, to walk in, and begged that we would excuse him a moment while he ran to give notice of our arrival to his superior. We were interrupted in our momentary examination of the little court in which we stood, by the approach of a venerable man, blackly arrayed like a monk, with a bunch of keys dangling from the girdle around him, a sable beard hanging down over his breast, his countenance pale, his eyes intensely black, his forehead expansive, his mouth rather intellectual, and his voice thorough-bred, clear, and vivacious.

"Bless me," said he, taking each of us by the hand: "Bless me," and it was the first English which I had heard at Venice; "you are Englishmen. I am very happy to have a visit from you," and then he laughed heartily. "Many of your countrymen come to visit us; yes, yes, they wish to see where Lord Byron studied and wrote, and see me, his instructor in Armenian;"—and then he very faintly tried to conceal a little chuckle of innocent vanity. "We have had here Lord D., pray do you know him?—and the Duke of P.—and Sir John R. I hope you are acquainted with them. They are noblemen indeed. Bless me, I am glad to have this attention from you; and now, if you please, we will walk a little about the Convent."

The excellent man's good nature took captive our friendship immediately. He seemed to receive us at once into his inmost confidence. He told us what he was formerly, what he now is, and what he soon expected to be. He gave us a brief history of the Convent, of its founder, of its objects, and its present condition. He told us

much about Byron; how ungovernable was his temper, how unhappy he seemed to be, and wha were some of his tastes and habits while residin in this vicinity. Nothing was concealed which could gratify our curiosity, and I need hardly add that two agreeable hours swiftly swept away like so many moments. The mystery about the Armenian's name totally vanished. I was among plain-spoken, benevolent, open-hearted men; learned and pious Armenians, here apparently isolated from all the world, yet preserving pure their language, their customs, and their literature, and associated together for the accomplishment of many noble, scientific, and religious ends.

The Convent is about one hundred and twenty years old. It owes its existence to the enthusiastic and benevolent zeal of an Armenian by the name of Mechitar. This man was born in 1676. In his youth he manifested very strong intellectual powers, and so unremitted and intense was their application, that before the age of twenty, he had made himself a complete master of all the theology, and philosophy and literature of Armenia. But to these high active powers of mind, were joined some noble qualities of heart. Looking abroad over his country, he perceived that the glory, for which in past times it had been distinguished, existed no more. Violent religious convulsions, originating mainly in difference of opinion with respect to the divinity of Christ, had shattered the fabric of its social and political prosperity. Suddenly, and as if heaven inspired, he was penetrated with a wish to do something for the regeneration of that country. His education had been chiefly religious. Its object was to prepare him for the service of the church. His experience of the monastic institutions established in Armenia, was unfavourable to them. They were not on a sufficient broad, and enterprising scale. "I will found a religious order myself," said he. "The object of that order shall be, to spread knowledge, spiritual, scientific and literary, throughout my nation." This was a solitary thought, born in the solitary meditations of his cell. He had no money, no public friends, no public feeling aroused and tending towards the point before him. He had only a benevolent and comprehensive mind, vast intellectual acquisitions, and a zeal which nothing could quench. I need not record how often his labors at proselytism were baffled; how few of even the most enlightened among his countrymen were able, or willing, to embrace his large design; how in the year 1800, he arrived at Constantinople with but three disciples, which city some suspicious enemies soon compelled him to leave; how, with a small accession to his numbers; he then established himself in the Morea, thence, after a few years, compelled to take flight, in consequence of a war between the Turks and the Venetians; how he laid before the Senate of this latter people a plan of his enterprise, and therefrom solicited protection and aid. Venice, jealous of societies existing within the city, gave to him in 1717 this little island of St. Lazarus; an island which in the twelfth century contained a hospital for lepers and which, until lately, had long served as an asylum for the poor. Here now, out of funds bestowed by wealthy Armenian merchants, these walls were erected. The few men, whom kindred zeal had united to Mechitar, commenced their labors. Their system of operations was established—a system under which young men of talents were to be educated for Missionaries into Armenia; under which, not only were suitable works in foreign languages to be translated into the Armenian, but likewise original works on science, philosophy and religion to be composed, and all to be distributed among their unprovided countrymen. Their founder died in 1749. The Society continued to pursue its worthy labors. At this time, its condition is flourishing. It numbers in its little circle fifty devoted minds. It has translated many works into the Armenian from foreign languages:—the Iliad of Homer, the works of Cicero, the Telemachus of Fenelon, and among those from the English, I noticed a beautiful edition of Paradise Lost, and another of Young's Night Thoughts. It has given birth to an admirable dictionary in the Armenian tongue, and to a very comprehensive history of the nation. Among its other original productions, are a Universal Biography, and a complete Treatise of Mathematics. Even Father Aucher, who was now waiting upon us through the cloisters, had well-translated portions of the text of Eusebius, enriching them with copious illustrative notes, and at this time, he is engaged upon a kind of Conversation Lexicon, which will help to supply a desideratum in Armenian Literature.

We had now made the circuit of the cells, and arrived at the dining hall. Over its door is written in Armenian—"Silence should be preserved while the Scriptures are read." The members of the society were at their simple repast, and during that time they speak nothing, listening to one of their order, who reads a chapter from the bible. I have never seen a finer collection of heads,—of intellectual and benevolent countenances, than were those before me. I looked upon them with a feeling quite different from that with which I had so often regarded the monks that crowded many Italian monasteries.* Before me were men of action, not of idleness; men inspired with noble and comprehensive wishes, not narrowed down to the narrow cells in which they lived. After dinner, they enjoy, by their strictly followed regulations, two hours of recreation, which they generally spend in walking among the gardens, conversing with each other, or the boys under their charge. Seven hours are given to sleep, seven to actual intellectual labor, and what remain after that employed in bodily exercise, is given to God.

We now visited the printing office. The press is very finely constructed, and from it have proceeded pages of great beauty and delicacy. I purchased a little gilt volume, containing, in twenty-four different languages, the prayers of Niersis, an Armenian Patriarch.

From the printing office, we passed to the studies of Father Aucher, who, I may here say, is Secretary of the Society. It realized all that I had ever conceived of the study of an orientalist. It is small, and its walls are quite concealed by books and manscripts. Many of these were in wire-protected cases, in binding most

* The writer's prejudices are here apparent.

strange, and type quite incomprehensible. Here were some translations from the Greek, whose originals were lost. We were likewise shown several works in Sanscrit, in the Chinese character, and in other symbols that looked more outlandish than either. Father Aucher seemed to be delighted at handling them, translated a little for our edification, and then put them under lock and key again. He now pointed to a quaintly fashioned chair, standing by a window that looked out upon the quiet waters, and desired each of us to favor him by inserting our names in a book which lay on an adjacent table for that purpose. After this ceremony, he in a little triumph turned to the name of Byron, written by his own hand, under the date of Nov. 27th, 1816. He related to us, that on the first arrival of the poet at the Convent, quite unaware of his title he addressed him no otherwise than as Mr. Byron. The nobleman asked him if he had a dictionary of English proper names, and if so to look out for the word Byron. The hint of the Lord was not misunderstood, and no further occasion for offence was given.

THE CHURCH AND THE STAGE.

(From the Calcutta Star.)

You will see in the *Times* of the 3rd of March an account of the trial of a country actor for bigamy. I point your attention to the circumstance because it will afford a rare opportunity for the sanctimonious in your part of the world to descant upon the profligacy of actors in general. They are a terribly dissolute race it must be confessed, and to add to their shocking depravity they practice hypocrisy upon so large a scale, that for all that appears in the records of detected crime, they are scarcely ever guilty of an offence against the laws! There is not a known instance of a hanged or transported actor! On the contrary, we are continually told of their honesty and propriety of conduct, and it is by no means rare to see them contributing from their alledged small gains to the succour and comfort of distressed brethren. The rascals —how well they cloak their villanies! Not so, very many Clergymen who *adorn* the Church of England. They, if we may judge by the papers —are open and undisguised in their vicious courses, they continually appear before the public as guilty of some iniquity, for the sole purpose, I suppose, of showing the liability of human nature to err, and of enjoining the lay children of their flock to take heed lest they fall. How wholesome and instructive a lesson, for example, has just been conveyed by the Reverend Mr. Marsh, a rector and a prebendary, the nephew of the Bishop of Peterborough, who proclaims his debaucheries by a foolish prosecution of a French courtezan—by the Rev. Mr. Sewell who has been proceeded against for drunkenness, intemperence, scandal &c.—by the Rev. Mr. Day, who stabs sheep in the thigh to punish their trespasses, and not long since, how beautifully Mr. Thomas illustrated the prudence of second nuptials by a breach of promise of marriage! The Rev. John Jones of Cradley in Worcestershire, has recently been inhibited from performing the duties of the Church because a commissary returned, appointed by the Bishop of the diocese has found the Rev. gentleman guilty of adultery; but as the Padre assumed the ficticious name of George Hallen, I forbear to cite his little pecadilloes as intended for the public benefit.—*London Correspondence of the Madras Athenæum, May* 16.

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"We find

MISCELLENEA.

SWEDEN.—PROTESTANT PERSECUTION.—(Extract from a private letter, dated Stockholm 23d Feb.)—In 1841, a painter, and citizen of Stockholm, Sieur Joel Oscar Nillson, openly embraced the Catholic faith, depending on the 16th section of the Swedish constitution, which accords liberty of conscience. Conceiving himself so much the more secure of his right to renounce Lutheranism, as in the diet of the year 1809, wherein that constitution was discussed and adopted, there were cartain orators desirous of maintaining the first section of the constitution of the year 1772, which absolutely prohibited the Swedes from quitting the confession of Augsbourg; but, in spite of this opposition, full liberty of conscience was conceded in the 16th section of the new (that is, the *existing*) constitution. The Sieur Nillson has been compelled to appear several times before the Lutheran Consistory, which employed menaces and promises to make him apostatise from the Catholic faith, but the courageous confessor constantly answered that the Swedes have liberty of conscience, that the Lutheran Confession of Faith, as it is written in the *Confessio Fidei* of the Lutheran Council of Upsal, of the year 1593, and the lesser catechism of Luther, page 16 of the Fahlun edition of 1840, confesses *en, heliy, allmännelig hyrka*, a church one, holy and universal; that he saw that the Swedish Church did not extend beyond the frontiers of the kingdom, and could not by consequence be called or considered universal at all, as is the Catholic Apostolic Church of Rome, Yesterday, Feb. 22, Nillson was condemned by the *Hofratt* (Court tribunal) to the *confiscation of his property*, to the loss of his *hereditary rights and to banishment:* according to the first chapter and second section of the *Kyrkislag* (church law) of the year 1686. The judges would not permit him the assistance of counsel for his defence. I leave to you, my dear friend, and to Mr. O'Connell, to comment on these facts. The excellent agitator will see that the Swedes also know how to pass between the laws on either side, without touching either of them, as I hope the defender of the Catholics of Ireland will always do. The Turks lately cut off an Armenian's head for having abandoned Islamism, and the Swedish Journals described the fact as an action revolting to humanity; but Protestant fanaticism so blinds them, that they cannot perceive that to confiscate a man's goods, and to banish him, is to condemn him to die of hunger, for he knows no language but Swedish, and will be unable in a foreign country to ask charity for his Catholic wife and children."—*Tablet.*

REPEAL.—The petitions for a Repeal of the Union now "lying on the table" of the House of Commons are 237 in number, with 452,198 signatures.—*Tablet.*

THE

BENGAL

CATHOLIC HERALD.

"*One body and one Spirit—one Lord, one faith, one baptism.*"

No. 23.] CALCUTTA: SATURDAY, JUNE 8, [VOL. VI.

MONASTERIES IN THE MIDDLE AGES.

It must be acknowledged that monasteries have been productive of many public advantages in every age. The no less remarkable hospitality which has ever been exercised to travellers when inns and places of public entertainment were less common than they are at present. Wherever any of these religious houses were established the neighbouring poor were sure to find wherewith to supply the cravings of nature and the naked wherewith to be clad. Their schools were always open for the education of the poor, and their hospitals for the reception of the sick. That these were not the only advantages which were actually derived from the establishment of religious houses, whether they be considered in a moral or political light, will appear from the following extract taken from the *Philadelphia Catholic Herald:*—

"The German Convents of the middle ages were the asylums of literature and of the arts. In those times the Monks were the only representatives of intelligence; in the cloister you would find painting, sculpture, poetry, and archaiology. Look at those magnificent edifices,—those churches, chapels, houses of prayer, which they erected; the monasteries, the abbeys, the priories, which they founded and endowed; the bridges which they flung across the rivers; the asylums and hospitals which they opened for the sick and infirm;—the gymnasia and academies which they instituted. It was there that civilization found a refuge and it not been for the cloisters, Europe would have grown old, and, probably, have died, in barbarism. Each cenobite had his allotted labour. Some like the Carthusians, cultivated the land, cleared the forest, fertilized the barren soil, stayed the torrent, taught their own, and transmitted to succeeding generations, the principles of irrigation, of grafting, and of agriculture. Others, like the Benedictines, were employed in decyphering and transmitting ancient charters, and thus preserving the titles of our municipal liberties;—or in commenting on, and translating, the Greek and Latin authors; while simple scribes coloured, with almost an angel's patience, in adorning with vermillion and azure, the hymns and proses of the church. In the 16th century there were Italian cloisters, which were veritable studies of painting, architecture, and statuary. When prayer was over, the monk went to work,—some with the chisel; others with the compass or pencil. Italy is rich in the monuments of this monastic glory. At Florence, the great attraction of the Pitti Gallery, is the Saint Mark of Fra Bartolomeo. Fra Loconde was called into France to construct the finest bridges of the capital.

"A convent of the middle ages might be truly likened to a bee-hive. While some were engaged in carving the wood, which in their hands assumed all forms, and often like the sculptured marble, seemed to acquire animation, others were employed in discovering the treasures concealed in ancient manuscripts. Some had the starry firmament to contemplate and admire; while to others of their brethren was assigned a world probably still more difficult to explore —the human heart. Asia Minor was filled with monasteries, where Monks were occupied day and night, in transcribing the poets and orators of ancient Greece and Italy. There were more than one hundred and fifty of these Sanctuaries of Science in Calabria.

and in the neighbourhood of Naples. Look at that promontory which advances from Macedonia unto the Egean sea; it is Mount Athos; and never will any human institution render to civilization the services it has received from that single house of prayer. Sixty-three palaces and country villas of French kings are enumerated, in which monks were occupied in reproducing the royal charters. The church employed a numerous band of scribes, all consecrated to God, and occupied in transcribing sacred and profane manuscripts in the hall of the Scriptorium. It was an African monk, Eutholicus, that introduced the [illegible] of Nov. 27 another monk invented the [illegible] the first," [illegible] ite unaw-

"Occam, Scott, Durand, wise ever decried by moderns, were remarkable men in their generation; they assisted in improving the human mind, and prepared the way for the great discoveries of the sixteenth century. Luther was not always unjust to the scholastics: he asserted the claims of one of them, Peter Lombard, to the esteem and gratitude of the human race.

"The cloisters have other claims on our gratitude. It was in the retirement of the Convent that the quarrels, so frequent in Germany between the nobles and their vassals, were often terminated; and we must do the Monks the justice to say, that the oppressed always found in them eloquent advocates. If, unfortunately, their voice was not always heard,—if the prince, sometimes appealed to the sword, then the cell of the Monk became the Asylum where the vanquished party found protection, consolation, and support; and where he remained until a reconciliation was effected between him and his Lord. How often did the conqueror come to the cloister to expiate his triumph and his crimes, in sackcloth and tears! Let us not forget that the Convent was the holy ark, where, during the general shipwreck of literature the Sacred writings were deposited and protected from the hands of the barbarians. The first versions of the Scriptures into German, were the works of the Monks; Ottfried of Wissemburg versified the New Testament, and the Psalms in the tenth century. Raban Maurus, and Walfried translated all the Scripture into German. For the biblical translations of Augsburg and of Nuremberg of the 15th century, we are indebted to those religious, to those Monks whom the reformers treated so rudely, and of whom one of them said:—"When we want to represent the devil, we take a Monk." And yet it was these poor devils of Monks that gave to the German world, Hutten, Melancthon, Luther, Erasmus, Agricola, and pleiads of literati in the 16th century!"

THE BENGAL HURKARU.

The *Hurkaru* has attempted a reply to our article respecting the misconduct of the Protestant Clergy, but our liberal contemporary, the *Calcutta Star*, whose remarks will be found among our selections, has saved us the trouble of noticing it fully. We would however ask the *Hurkaru* to establish the sweeping charge he has made against Catholics in general, in saying that "*their (the Romanists) endeavours all aim at concealment. If they can keep up the delusion, if they can make it appear to the vulgar eye that the Romanist Priesthood are the purest of the pure, they seem to be pretty well satisfied.*" How does our contemporary know this? Whence has he derived the information that Catholics aim at concealment and delusion? If he fail to prove these charges, shall we not be justified in ranking him among the calumniators of the Catholic Priesthood and the Catholic Religion?

CONVERSIONS.

Within the last week, in the Bengal Vicariate, a Protestant Lady, the wife of a Catholic gentleman, was received into the Catholic Communion and baptized conditionally.

The widow of a Sergeant of H. M. 44th Regiment was also admitted during the last week into the Catholic Communion and baptized conditionally.

A Caffre woman is now under instruction, and will soon be prepared for baptism.

A few weeks ago a young lady of the Lutheran persuasion, when on her death-bed, was, at her earnest desire, reconciled to the Catholic Church, and received very edifyingly the last Sacraments.

LETTER NO. XI.

From a Catholic Officer in India to his Protestant Friends in Europe.

My Dear Friends,—I may observe, in the way of a preamble to this letter, and as an illustration of my last, that if, for instance, the Church of England gets dissenting ministers to join her communion, and many are *tempted*—she deems it a triumph. The late ministers of the Gospel, alias lay preachers, are now ordained true ministers of the Church, be they of what denomination they may,—(saving a '*Romish*' priest, and whose ordination is *graciously* looked upon as valid,) this infers they were accounted to have been in

error before, mere lay usurpers, and whose ministrations, as the *Friend of India* lately told us, the Church of England continues to regard as inefficacious for salvation. If, however, a minister of the Church of England becomes a Presbyterian he will never, while he so remains, be made a Bishop, should he wish to continue in the ministry, but will have instead to '*swear*' "that he shall sincerely, really, and constantly, through the grace of God, without respect of persons, endeavour the extirpation of prelacy, that is, Church-government by Archbishops, Bishops, Deans, and all other ecclesiastical officers depending on that hierarchy,"* *because* he now believes all this *is contrary to Scripture* in the Church of Christ *as it is in Scotland*, consequently unscriptural, an '*evil*' and a sin, but in lieu thereof, he will have now to '*vow*,' according to the Scotch ordination, "that the Presbyterian government and discipline of this Church (of Scotland) are founded upon the word of God, and agreeable thereto." On the other hand, if a Kirk minister turns Episcopalian, he may now,—oh! what a transformation and transmigration he goes through,—be consecrated a *Bishop*, ah! *an Archbishop*; as a Bishop he may now confer the holy ordinance of confirmation, "lay his hands upon the head of every one severally," and call down the seven gifts of the Holy Ghost, viz. the spirit of wisdom, of understanding, of counsel, of ghostly or spiritual strength, of knowledge, of true godliness, and the spirit of God, fear; and as Bishop or Priest, he may read the '*Commination*' office at the beginning of Lent, and while he '*curses*' his neighbours keep Lent too; he may now, 'and what he before considered might prove a gross abuse, and hurtful to the living,' perform the funeral service over the dead with Gospel in hand; he may now not only consecrate Churches, burial grounds, &c. but observe the 'Festival days of Saints departed,' and which he looked upon before as 'a superstitious and Papistical rite.'* He may now not only at the 'Visitation of the sick,' move the sick person to "make a special confession of his sins, after which confession, he, the priest shall absolve him after this sort: Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences. And by his authority committed to me, I absolve thee from all thy sins." He may now, I say, not only absolve a sinner in this fashion, but he may also read *the liturgy* of the Church of England, as enjoined by law, and her '*Divine service*,' and perform all the '*ceremonies*' as sanctioned by the '*service Book*,' and which, as therein described, he now believes, "pertain to the great advancement of godliness—to edification, to a decent order and godly discipline, to stir up the mind of man to the remembrance of his duty to God, and to his honour and glory, and not contrary to the word of God, or sound doctrine," though he shortly before '*vowed*' in his '*Directory for the public worship of God*,' that all such liturgy, ceremonies, and doctrines, proved on *offence* to many of the godly—were unprofitable and burdensome ceremonies—occasioned much mischief, disquieting the conscience of many godly ministers and people, as depriving them of the ordinances of God, and by means thereof, kept from the Lord's table, to the endangering of many thousand souls; that prelates, and their faction, have laboured to raise the estimation of it to such a height, as if there were no other way of worship of God amongst us, but only the service book; the reading of Common Prayer, made no better than an idol by many, by their lip-labour; it (the liturgy,) hath been made a matter of strife and contention in the Church. Upon these, and many the like weighty considerations in reference to the whole book in general, and because of divers particulars contained in it, we have, after frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word, resolved to lay aside the former liturgy, with its many rites and ceremonies." *Oh! Private judgment! private judgment!!* for I must here address myself to you, see what a ridiculous creature *you* make of man! how you puff him, how you blind him, how you change him at your will, until he positively believes it is *not you*—the essence of that very flesh and blood, his own individual reason that guides him, but the Spirit of God. Yes, private judgment, *you* would usurp in the mind of man, and in the Christian world, the place of the '*holy one*,' and would fain make your votaries to believe, that the latter can sanction contradiction in Church government, and justify error in doctrine. What sort of a spirit art thou then, when you thus, as already observed, make the late Episcopalian believe that his former belief and way of worship are *contrary* to *Scripture* in the Church of Christ *as it is in Scotland*, and in turn make the late Presbyterian believe that his former belief and way of worship are *contrary* to

* Solemn League and Covenant, Art. I. and II.

Scripture in the Church of Christ *as it is in England?* So in like manner *you* make the Calvinist or any other Protestant believe, if he enters into the Lutheran Fold, in the '*real presence*,' a belief he counted before as most iniquitous, as you will also cause him to reject in that Church as not canonical scripture, the Epistle to the Hebrews, those of St. James and St. Jude, and the Revelation of St. John, while *you* get the Presbyterian for one to declare in his 'confession of faith' these books to have been written, "by inspiration of God, to be a rule of faith and life," *because you* are now pleased to insinuate this is *agreeable to Scripture* in the Church of Christ *as it is in Germany*; so do you teach the demure Quaker to become a Churchman, and now to believe that he must be baptized and receive the Lord's Supper, or otherwise that Church tells him he runs a risk of his salvation, but if *you* hand the Churchman over to the '*Friend*' *you* now get him to renounce these 'holy sacraments,' those pomps and papistical ceremonies, because *you* say this is not now in *conformity to Scripture* in the Church of Christ as she is to be found in *some corner of England or America*; thus *you* make man believe that what is holy Scripture in one country, is *unholy* Scripture in another. And *what*, let me ask you, do *you* teach the Unitarian, the Baptist, the Ranter, Socinian, and your *other numerous disciples?* I, then, boldly challenge you to tell me what *thou art*, thou busy, changeling spirit? I deny it, that thou art *of heaven*, I fearlessly place the salvation of my soul upon this assertion, that the author of contrary doctrines, and of enmity and dissension is *not* '*the Prince of Peace*,' but facts as vivid as the lightning which breaks from yonder dark cloud, tells me that thou art a spirit of Disunion and Devastation, for as I have seen *that* at times rend the strong fabric to its foundation, and shiver the stately tree, and lay its branches low, so have I marked you, with a still more fatal effect, rending off branches of the Church of Christ; yes, reason itself teaches me, and Scripture clearly points out that *that* '*Paraclete*,' which is to guide us in all truth, *is not* enshrined in *man's private judgment*; it is folly, it is infatuation to believe it; man only enslaves himself; he yields his faculties to the phantom of his own mind, and I give you, my friends, your disunions and dissensions as a demonstration. Would, then, my dear friends, that these my humble words would but, like a dagger, enter your hearts, so that this truth was at the point of it; instead of killing, it would cure you of all that corroding matter which is so fatal to your soul's vitality; and were this so I might stop here; but alas! I fear me that your minds are so encrusted over that I must go on in the fervent hope, that something I may say, or something I may produce, may, like light, break through the darkness, until at last truth drives out error. To go on, however, with your '*variations*' I find them thus represented by a Protestant writer lately in India, when he says, "The Right Rev. Dr. Wilson of Calcutta preaches *genuine Christianity as understood* by the Protestant Church of England," another might say, "The Rev. Dr. Duff of Calcutta preaches *genuine Christianity as understood* by the Protestant Free Church of Scotland;" a third "preaches *genuine Christianity, as understood* by the Protestant Lutheran Church of Germany;" a fourth "preaches *genuine Christianity, as understood* by the Protestant Baptist Church of America;" thus every Protestant sect 'preaches genuine Christianity' of its own. This is in the same sort of spirit with a late article in the *Quarterly Review* relative to the 'Church of the Vaudois,' or Waldenses, when after the reviewer first lamenting how that Church, "has lost in the escape its episcopal character, and its share in the ancient liturgies of the Church; we deplore these losses most deeply," he then rejoices that in its '*escape* from the tyranny of the Church of Rome' it carried off or stole away with it the, what he says, "we will not call it the right (how true) but the duty of private judgment," leaving the lawn sleeves of Bishops, with their 'share of blessings to be picked up by what the reviewer describes as, "the Protestantism which is enshrined in the united Church of England and Ireland, as established in these realms is our Protestantism." What a dear fondling, '*our Protestantism!*' So the Vaudois Church has its own Protestantism, or Christianity; so again, "the Protestantism" which is enshrined in the now two disunited Churches of Scotland is, as the Northernmen would say '*our Protestantism*,' or as the gallant Highland Soldiers of H. M. 72d Regt. significantly observed recently in England, when they were marched to an Episcopalian Church, and *refused* to enter, "this is not *our ain* place of worship." In this way, every Protestant denomination enshrines its own Protestantism; even the honest 'Society of Friends' talk of *theirs*, when in their Epistle at one of their late yearly meetings in London, they tell the world, that it was, "by paying £10,800 to all ecclesiastical demands" of the *Law Church*, that they

"could expect to flourish or even to exist as a distinct religious body," I have not yet chanced to meet with the declaration of the '*Latter-day-saints*' as to *their Protestantism*, though of course they are *as much* of a Church as the '*Vaudois*.' We Catholics of the *united Church*, not of England, Ireland, Scotland, or of some solitary valley in Sardinia, but of the whole world, may laugh when we see you thus caricatured off by yourselves, but we shudder with a holy horror when we read of your calling each other, independently and indiscriminately, or what perhaps is still more shocking, collectively, 'Christ's kingdom, or house,' 'Christ's Headship,' and about which the Church of Scotland is now at drawn daggers. In this way, Christ's kingdom in Scotland, or as the Scottish parliament of 1567 in its 6th Act defines it, "the foresaid Kirk to be *the only true* and *holy Kirk* of Jesus Christ within this realme," is vastly different to what it is in England, or as a pamphleteer of the day at Calcutta writes of these times, "there were two very different reformations in the two countries," so every nation, every petty state, may, in the words of the above named act, "*declarit*, the foresaid Kirk, to be *the only true* and *holy Kirk* of Jesus Christ within this realme." The Church of England could not be a 'true and holy Kirk of Christ' if it went to Scotland, nor that of Scotland in England, nor that of England in Germany; man's law must '*declarit*' them so. By this Protestant rule, Christ may have fifty, ay, hundreds of independent spiritual kingdoms *in Protestantism*, with *different governments, different disciplines*, and *different doctrines*. '*The Prince of Peace*' in one kingdom finds he is opposed to himself in another! He, even he, the omnipotent God, cannot unite his members!! Monstrous, wicked infatuation! horrible, dreadful blasphemy, which your disunion, and '*agreement to disagree*' inculcate and propound. It cannot be that it was to these to whom Christ held out this promise, "*When he, the Spirit of Truth, is come, he will teach you all truth!*" No, but does not St. Jude describe them rightly, as, "*These are they, who separate themselves, sensual men, having not the spirit?*" Undoubtedly, "*These are they.*" But perhaps you will ask me to demonstrate this definition by still more pointed and practical illustrations than the preceding ones, though I think it may be allowed these are homely enough, as being borne out by facts. I must however defer the production of further evidence to another letter.

Yours faithfully,

C. A. C.

ANTIQUITY OF THE CATHOLIC FAITH

To the Editor of the Catholic Herald.

DEAR SIR,—In *Blackwood's Magazine* for March last, there is a review on three very well written volumes by Major Harris who, under the orders of the Bombay Government conducted a Mission to Sahela Salasse, the King of Shoa, in Southern Abyssinia. This undertaking was commenced in April, 1841, and the object of the embassy having been accomplished, the world has been benefited, not only by the prospect of those commercial advantages to secure which the Mission had been undertaken, but also by the publication of three most useful and interesting volumes on the manners, customs, civil and religious institutions of a large and flourishing nation, inhabiting the hitherto scarcely known regions of Central Africa.

But it is not only in a temporal point of view that the advantages of this newly established intercourse with the children of Ham, ought to be viewed. It has its advantages as regards the eternal welfare of mankind and the advancement of the glory of Him who has often and often made the political and other movements of nations and of individuals subservient to the ends of his eternal councils. The following quotations from the review of Major Harris's work will not, I am sure, fail to interest your readers.

"The hereditary provinces at this day subject to the king of Shoa, are comprised in a rectangular domain of 150 by 90 miles; an area traversed by five systems of mountains, of which the culminating point divides the basin of the Nile from that of the Hawash. The Christian population of Shoa and Efat are estimated at a million, and the Moslem and Pagan population at a million and a half. The Royal revenues are said to amount to 80 or 90,000 German crowns, arising chiefly from import duties in slaves, merchandize and salt. As the annual expenses of the state do not exceed 10,000 dollars, it is presumed that the king during his thirty years reign, has amassed much treasure, which is regularly deposited under ground."

"The practical religion of the Abyssinian Christians is of the very lowest degree of formality. *Fasts, penances and excommunications*, form the chief discipline; but the penitent can always provide a substitute for the two former, and the latter is always to be averted by money. Spiritual offences, however, are rare, for murder and sacrilege alone give umbrage to the easy conscience of the natives of Shoa: abstinence and largesses of money are equivalent to wiping away every sin. Their creed advises the *invocation of saints, confession to the priest*, and faith in charms, and amulets. *Prayers for the dead, and absolution are indispensible;* and as a more summary mode of relieving the burdens of the flesh, it is pronounced that all sins are forgiven from the moment that the kiss of the pilgrim is imprinted on the stones of Jerusalem and that even kissing the hand of a priest, purifies the body from all sin."

"The Abyssinians are said by Ludolf, to be

the greatest fasters in the world. *The Wednesdays and Fridays are fasts; the forty days before Easter are rigidly observed as a fast;* and from Thursday preceding Easter till the Sunday, no morsel of meat is to enter the lips, and the prohibition against drink is equally rigorous. *St Michael and the Virgin Mary are venerated in the highest degree; St. Michael as the leader of the host of heaven, and the latter as the chief of All the Saints, and Queen of Heaven and earth, and both as the great intercessors of mankind.*"

"The march [of troops] was peculiar and even pompous in its kind, it was extraordinary to see it preceded by a copy of the Holy scriptures, under a canopy of scarlet cloth and borne on a mule, but, it must be owned, accompanied by the "Ark of the Cathedral of St. Michael," which works miracles, and is regarded as a pledge of victory."

"On the return of the expedition, the king made a kind of triumphal entry into his capital. His costume was splendidly savage. A Lion's skin over his shoulders richly ornamented and half concealing beneath its folds an embroidered green mantle of Indian manufacture, *on his right shoulder were three chains of gold, as emblems of the Holy Trinity*, and the fresh plucked bough of asparagus, which denoted his recent exploit, rose from the centre of an embossed coronet of silver on his brow."

Whatever may be the phrascology in which the foregoing account of the religion of Abyssinia is given, it is clear that these people believe in the mystery of the holy Trinity; that they observe fasts, on Wednesdays and Fridays, and during the forty days of Lent, keeping the three last days of the Holy Week with particular solemnity; that they pray for the dead, and therefore believe in a Purgatory; that they practice auricular confession to the Priest, and hold absolution to be indispensible; that the blessed Virgin Mary is venerated by them as the chief of all the Saints and the Queen of Heaven and earth; and that they maintain that the Saints in heaven intercede for mankind, and consequently that their intercession is to be prayed for. It is true these people have a variety of other doctrines and practices which are not countenanced by the Catholic Church, such for instance as the use of charms, &c. but several of the points of belief and practice enumerated above are so essentially Catholic, and so decidedly anti-Protestant, that no one who is not determined to shut his ears against truth, will for a moment doubt that the religion of this ancient and secluded nation is and has been, at least in the points noted above, the same as that of the Catholic Church.

The ancient history of these people is little known; but it is certain that their conversion to Christianity was effected in the earliest ages Christian era.

istant writers of respectability inform the Abyssinians are most bigotedly attached to their ancient faith and practices, and that repeated attempts on the part of the Popes and Jesuits to reconcile them to the Catholic Church have failed. We are told by them that among these people "circumcision is practised, that boys marry at fourteen years of age and girls sometimes so early as ten; and that polygamy is allowed, and marriage itself is generally held to be a mere civil institution, the priests merely assisting at the ceremony. There is indeed (say they) a holier kind at which they assist, when the parties take the communion, and this is reckoned to be indissoluble, a very sufficient reason why, in a country where licentiousness is on the increase, the common mode of coming together, which allows of very easy separation, is now universally preferred."*

No doubt a people of such lax morals would be exceedingly reluctant to conform to the severe and uncompromising morality of the Catholic Church. We are accordingly informed, on the same Protestant authority, that the attempts of the Popes were not only unsuccessful, but also that their agents "were ordered to leave the kingdom, and delaying their departure, were either executed or sold as slaves, and the Roman Catholics throughout Abyssinia, were commanded, on pain of death, to renounce their religion."

It is not likely that a people so situated—so bigoted in favor of their peculiar practices, and so hostile and opposed to the Catholic Church, would notwithstanding be persuaded by Missionaries sent by the Pope, to reject their ancient practices and adopt in their stead the unpleasant observance of fasts, and the humiliating practice of auricular confession to Priests, prayers for the dead, invocation of Saints, veneration for the Blessed Virgin and other practices so revolting to flesh and blood. Whence then, I ask, did this ancient nation, secluded for years from intercourse with modern Europe, receive these peculiarly Romish —these decidedly anti-Protestant doctrines? Were these doctrines miraculously revealed to them from heaven, or did they receive them when they first received the Christian faith on their conversion? If the latter alternative, which cannot be denied, be admitted, then these Popish doctrines and practices are as old as Christianity itself, then they are not, as misrepresented by our separated brethren, innovations of, what they choose to call, the dark ages which preceded the sixteenth century, the age of their revolt, and, as their distinctive appellation implies, their protest against the faith of their fore-fathers.

How wonderful are the councils of God, how unsearchable his ways! From the con-

* Vide Encyclopædia Edinensis, 1827.

curring testimonies of the enemies of his holy faith and his immaculate spouse—the Catholic Church, does he, now in the midst of the light of the nineteenth century—this age of reason, of scepticism, of searching inquiry, prove her purity, her holiness, her infallibility, and her Apostolical antiquity!

C.

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AGRA MISSION.

To the Editor of the Catholic Herald.

Sir,—In your paper of the 16th March last, there is a valuable communication which you have extracted from that excellent and able journal, the *Calcutta Star*, under the head of "conduct of the Government towards its Catholic Soldiers," and to which I beg to solicit permission to call attention. It is therein stated as follows:—"While at Agra, the Governor-General went with the Catholic Bishop to see the chapel in cantonments and gave directions for its reparation." This is a fact. Again, "The chapel has since indeed been repaired, not, however, at the public cost, but at that of the poor Catholics of the 39th, many of whom have breathed their last on the field of battle." There is an error here, *id est*, the chapel has not been repaired:—it is still in a ruinous condition and lamentable to behold.

His Lordship visited the chapel twice during his tour. At his last visit he gave directions relative to its repair, and called for an "estimate." Nothing has since been done! Why? Let those answer who best can. I cannot.

In October last a subscription was opened. Her Majesty's 39th Regiment, as usual conspicuous; the Officers have all subscribed. Headed by such men, what is it that the soldiers cannot achieve? Let Maharajpoor's bloody field reply! Led on by superiors who, the men feel and know, to have an interest in their spiritual, as well as in their temporal welfare, they become invincible! The plains of the Punjaub may yet afford their share in that imperishable record, which, commencing at "Plassey," leads on to "Umritsur."

Please to publish the accompanying List. The subscribers are hereby assured that if the Government will redeem the promise of its "Head," of which there is not a doubt, and either thoroughly repair the building or erect a better on a better site, which might well be done, the sum subscribed will be expended in adorning the interior of the Sacred Edifice, if not, with the said sum we will commence ourselves, trusting in Almighty God for its completion.

I am rejoiced to inform you, Sir, that since the commencement of this year there have been several conversions, viz. 3 European women and baptisms of native children of converts. The confraternity of the Holy Scapular was formed on the 8th December, and the Living Rosary on the 30th ultimo, the Eve of the month of Mary, mother of God, and the refuge of sinners, under whose powerful patronage and intercession our religion and its institutions are flourishing.

I remain, Sir,
Devotedly yours,
VERITAS.

Feast of the Ascension of our Lord,
Agra, 16 May, 1844.

Rt. Rev. G. C Carli, D. D. Bishop,		100 0
Rev. Father Francis, Cath. Chaplain,		300 0
Monsr. L'Abbe Caffarell, Priest, Missionary Apostolic,		50 0
Rev. Father Lewis, Missy. Apostolic,		50 0
The Ladies of St. Mary's Convent,		100 0
Sergt. Major Foster, 35th Light Infy.		8 0
Mrs. McPhee, Agra Fort,		5 0
Wm. Greenway,		10 0
Bazar Sergt. P. Smith, Agra,		20 0
Mrs. Lyons,		5 0
J P. Lyons,		8 0
J. Flood,		8 0
W. C. Phillips,		8 0
Conductor Treston,		8 0
John Cuddy,		2 0
John Heffernan,		2 0
T. D. Cray,		2 0
P. Casey,		1 0
Mrs. D'Cruze,		2 0
G. Baptist,		5 0
Sergt. Jas. McDermott, Agra Fort,		5 0
Sergt. W. O'Connor, ditto,		3 0
Thos. J. Saunders,		10 0
H. P. Gaumiss,		2 0
Charles Berry,		10 0
John Teyen,		10 0
G. Hayes, Barrack Sergeant, Agra,		5 0
S. Smith, W. Smith, and S. Smith,		14 0
R. P. Stowell,		5 0
C. Company, (H. M.'s 39th Regt.)		32 0
D. "		45 8
H. "		29 4
E. "		25 0
Gr. " Protestants		32 0
Do. "		9 0
R. "		26 0
F. "		47 8
B. "		23 0
L. "		33 0
Canteen Fund,		200 0
Artillery 1st and 2d Cos. 3d Battn.		49 0
A Friend,		1 0
D. Boswell,		5 0
A Friend,		1 0
A Friend,		2 0
A Friend,		2 0
Dwarkanauth Tagore, Esq.		50 0
John Rebello,		12 0
C. Murphy,		10 0
Artillery 2d Co. 1st Battn.		40 0
Rev. Father Felix of Gwalior,		30 0
Serjeant Shannon, C. Sergt. Agra,		2 0
Ensign Halliday, 56th N. I.		50 0

Men of H. M. 31st Regiment, through Private P. Macken,		22	8
Major Straubenzie and Lady,	Her Majesty's 39th Regt.	45	0
Lieutenant Finley,		5	0
Lieutenant Colls,		5	0
Ensign Gaynor,		5	0
Ensign Bray,		5	0
Lieutenant Atkinson,		5	0
Lieutenant Hamilton,		5	0
Lieutenant Haultain,		5	0
Ensign Newport,		5	0
Lieutenant E. Hardinge,		5	0
Captain Herbert,		10	0
Captain Stokes,		5	0
Captain Campbell,		5	0
Dr. Stewart,		5	0
Lieutenant and Adjutant Munro		5	0
Captain Fraser,		5	0
Captain Wood,		5	0
Lieutenant W. Hardinge,		5	0
Lieutenant Gray,		5	0
Lieuteuant Colville,		5	0
Lieutenant Flynn,		20	0
Lieutenant Currie,		5	0
Captain Durnsford, Pay Master,		10	0
Major Bray,		10	0
Dr. James,		10	0
Lieutenant Harvey,		5	0
Ensign Scarman,		5	0
Captain E. F. Day, Artillery,		50	0
2d Troop, 3d Battn. Horse Artillery,		20	4
Sub-Conductor Corcoran,		10	0
Conductor Rielly,		10	0
Mrs. Frances Rielly,		5	0
Master Rielly,		3	0
Miss Rielly,		2	0
Mrs. Ryan,		5	0
Edward Fitzgerald,		2	0
Mr. Poley, Band Master,		2	0
Quarter Master Sergeant Dunne,		5	0
Sub-Conductor A. Burrows,		4	0
B. A. Piaggio,		2	0
A Friend,		2	0
A Friend,		2	0
Sub-Conductor Ryan, Loodianah,		20	0
Rev. Father Marcellinus, Catholic Chaplain of Ghazeepore,		300	0
Sergeant Hughes, Agra Fort,		3	0
Mrs. Hughes, ditto,		3	0
Mr. Flemming, ditto,		2	0
Conductor Lisbey,		10	0
Mr. Michael,		4	0
Captain Harris 70th N. I. with a condition that a mass be performed for the late Mrs. Harris,		50	0
A Thanksgiving offering from Bazar Sergeant P. Smyth, for the recovery of Mrs. Smyth,		25	0

PROPAGATION OF THE FAITH.

Mr. Simeon, the amount of a decade's subscription from January to December, 1844, in advance.....	15	0
Mr. J. Piaggio and Associates.....	5	0
A Convert from Hindooism, through the very Rev. Dr. Kennedy....	1	0
Sergt. Haslem and Associates, of Dum Dum, through the Rev. Mr. Mascarenhas.	9	10

NATIVE MISSION AT COWCOLLY.

Collections at the Catholic Cathedral..	55	12	0
Collections at St. Thomas' Church,....	62	6	6
Do. at St. Xavier's College.....	25	0	0

FESTIVALS.

June 24,—St. John Baptist, d. with octave. 2nd orat. for the Most Rev. the Archbishop, V. A. B. this being the anniversary of His Grace's Consecration.

Selections.

THE BENGAL HURKARU AND THE BLACK SHEEP.

The Clergy have been attaining bad eminence lately, or rather some black sheep have been bringing discredit on the Cloth. The last Mail has given particulars of some four or five cases in which Reverend Divines have misbehaved themselves exceedingly. It would appear that the *Catholic Herald*, having done what every other paper has done, given publicity to these affairs, has awakened the virtuous indignation of the *Hurkaru*, who exclaims, why don't you look at home! as if that took off a shadow of guilt from the Reverend culprits. The *Herald* retorts that the *Hurkaru* has not shown itself particularly nice about justice to Roman Catholics, and we must avow we think he has not. He must have known that the revival of the *Maria Monk* obscenities, as lying as they were gross, was for the express purpose of injuring a Catholic Institution here, and the Priesthood generally; and as it is now flung in his face, he could see the [illegible] without being disgusted at its beastliness or shocked at its iniquity. The *Hurkaru* says he was not called on to take part in a matter discussed *ad nauseam* nine or ten years ago. We think he was. He must have known that the tendency of the work was to vilify the Romish Priesthood, and when it was republished here, with very considerable parade, it was a subject that could not be with justice overlooked. At any rate, if he is offended that the *Herald* should publish what every body knows to be true, he may allow the *Herald* to reproach him with having inserted letters in defence of what had been proved to be false. The *Hurkaru* makes out but a sorry case in the following, either of accusation or defence:—

"But whatever may be our offences, we conceive that they have nothing to do with the question at issue. We have asked our contemporary how it happens, that though he is so eager to record the crimes committed by Protestant Clergymen, he never records those committed by Catholic Priests. We have attempted to answer this question ourselves, by suggesting that Romanism is somewhat more anxious to look well than to do well. When Protestant Clergymen go astray, it is not left to the enemies of the Protestant faith to publish and to comment upon their offences. By every Protestant journal in the Kingdom are these enormities held up to popular execration. And why? Because exposure is looked upon as a means of amendment and purification. Whilst the Romanist covers over the filth, the Protestant lays it bare. It is *his* object to *cleanse* and not to *con-*

ceal. But this does not appear to be the policy of the Romanists. Their endeavours all aim at concealment. If they can keep up the delusion —if they can make it appear to the vulgar eye that the Romanist Priesthood are the purest of the pure, they seem to be pretty well satisfied. At all events there are no public exposures. Public scandal is sedulously avoided,"

To take this by steps. The *Hurkaru* should at least have shown that the *Herald* had refused to record crimes committed by Catholic Priests. There may have been instances, but here they are assumed. Why did not the *Hurkaru* put his finger on some horrible delinquent of the obnoxious persuasion, whose scoundrelisms had been made known by the Press through the length and breadth of the land and passed over by the *Herald.* This is a case of reprint: the affairs have not been sought for and found in the history of private profligacy; they are before the world in the Newspapers. Surely the *Herald* is not called upon to find out some worthless ministers of its own Church and gratuitously drag them into light. What public infamies has it sought to screen? This is really the question; because Protestant prints, too, with any regard for religion, would rather be blind to, than advertize conduct in its professors calculated to bring it into contempt. Our papers rarely allude to clerical criminals until they are convicted. The *Hurkaru* shows no little dread of dealing with the subject. He appears to us as if he would rather jump round it, taking the chance of making an effective poke, than go in and grapple with it like a man. Having asked a question which is based on an assumption, he suggests an answer,—"Romanism is more anxious to look well than do well." Shallow! The willingness to forego example and conceal error is no evidence of an indifference to virtue; the boast about examples by Protestant journals being for the sake of amending and purifying the body is arrant stuff; they are used just as a report would be of a giant, or a dwarf, or a fire, or a flood—as news—and valuable in proportion as the details are gross and exciting: if the truth is really to be told they are used as a triumph more than anything else over an Establishment, which as an Establishment is most unpopular. As to the latter passage of the above quotation; we have been told it is better to assume a virtue than openly to outrage morality, and supposing every syllable the *Hurkaru* says on the subject of studied concealment to be true, he only brings it to this, that if not truly religious the Romish Priesthood have at least a respect for decency from which others might take an example.—*Calcutta Star, June.* 4.

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CONVERSION OF MR. MURRAY.

We have noticed an article in a contemporary on the conversion of Mr. Scott Murray. It may not be uninteresting to a portion of our readers to be made acquainted with more particulars relating to the circumstance.

About two years ago Mr. Scott Murray and his friend, Mr. Douglas, were at Rome, and of course went frequently to see the pomp of the Catholic Service in St. Peter's the Cathedral of the Christian World. "Christ's mighty shrine above his Martyr's tomb." On one of these occasions Mr. Scott Marray, to get rid of the encumbrance of his umbrella, placed it in one of the vacant confessionals, and when the service was over, found it was locked, and his umbrella, of course, not forthcoming. On enquiring of one of the Sacristans, he learned that the good old clergyman to whom the confessional belonged, had, as usual, taken the key to his convent with him and would not return to his confessional till the following morning, when if Mr. Murray sent his servant or left his address, the umbrella should be forwarded to him. It so happened that Mr. Murray was to leave Rome for England that evening or early the next morning, to attend his duties in Parliament and requested his friend Mr. Douglas to look after the umbrella. Accordingly, following the instructions of the Sacristan, he directed his steps towards the convent and having reached it, enquired for the Padre Confessore, in whose confessional the umbrella lay a prisoner. The padre received him most kindly, handed him the key of the confessional, and sent two of the younger religious to accompany him to St. Peter's to release the prisoner, and thus the umbrella found its home.

Mr. Douglas was so charmed with the urbanity, piety and superior information of the venerable religious that he begged to be allowed to repeat his visits. His enlightened conversation soon cleared away all his religious doubts and prejudices, and showed him in a full evidence the truth of the Catholic Religion, which, after due preparation, he cordially embraced, and after some time returned to England. Mr. Scott Murray was surprised to find his friend thus become, from conviction, a sincere Catholic; this led him to examine, more fully, into our Catholic doctrines, and the result on his enlightened and impartial mind, was a full conviction of their truth, and as he and his mother and sister proposed to spend this winter in the South of Europe and to visit Rome, he requested a letter of introduction from his friend Mr. Douglas to the good religious above mentioned, as also to one of the canons of St. Peter's, and then proceeded on his tour through Italy, Sicily and Malta. He remained but a short time in Malta at the Princess Royal Hotel, and returned again through Sicily, to the eternal City previous to Lent. Arrived there, he lost no time in becoming acquainted with the worthy clergyman, engine of his friend's conversion, followed up his religious researches, and having perfectly satisfied his mind on every ground, was received, a few weeks ago, into the bosom of the Catholic Church by his Eminence the Cardinal Fransoni. It may be satisfactory to know that this distinguished ornament of our Senate who was returned on high Tory interest as one of our County Members, is now in his 25th year, with a noble fortune of about £20,000 a year, and this gives an additional proof of the remark in the Protestant "British Critic" that the Catholic system in this country (England) is just now beginning, after a long interval of torpor, to lay hold, both of the most gifted minds and the most energetic spirits of the times." The religion which the great Sir Thomas More believed must ever command the respect, and claim the attention of every honest, enlightened Englishman.—(*Communicated.*)—*Malta Times, March* 20.

STATE OF THE ANGLICAN CHURCH.

TO THE EDITOR OF THE TABLET.

DEAR SIR,—I send you the following important passage, extracted from the last volume of Mr. Newman's Sermons, lately published. It contains admissions calculated to stagger the most resolute Churchman, and to convince him that the system to which he adheres is *now*, at least, whatever it may have been, in a most deplorable state. How Mr. Newman, who so boldly and plainly speaks out the truth, can yet cling to a Church that almost disowns him as one of her children, we cannot imagine. We entertain great regard and esteem towards him; we believe him to be the most sincere of his party—if we may be allowed the expression, but yet we are utterly at a loss to reconcile his strong language *against* the Anglican Church, with his present position in it. Error is indeed always inconsistent; but to behold a man of such a truly Catholic mind as Mr. Newman—groaning under his bondage, and yet apparently embracing the chains that bind him —is afflicting and deplorable. Believing, therefore, that he is in error, though *he* may know it not, earnestly do we pray that his mind may be enlightened, and that "in all things" (to use his own words) "he may know God's will, and at all times be ready to fulfil it."

The following is the passage I allude to,— "Alas! I cannot deny that the outward rites of the Church are partly gone from us, and partly going; and a most fearful judgment it is. Behold.... the stars of Heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation. All the bright light of heaven will I make dark over them, and set darkness upon the land, saith the Lord God." This in good measure *has fallen upon us.* The Church of God is under eclipse among us. Where is our unity, for which Christ prayed? Where our charity, which he enjoined? Where the faith once delivered, when *each has his own doctrine?* Where our visibility, which was to be a light to the world? Where that awful worship, which struck fear into every soul? And what is the consequence? "We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noon-day as in the night; we are in desolate places as dead men." And as the Jews, shortly before their rejection, had two dark tokens—the one, a bitter contempt for the whole world; and the other, multiplied divisions and furious quarrels at home; so we English, as if some abomination of desolation were coming on us also, scorn almost all Christianity but our own. And yet we have not one but a hundred gospels among ourselves, and each of them with its own hot defenders, till our very rite and symbol is discord; and we wrangle and denounce, and call it life; but peace we know not, nor faith, nor love! And this being so, what a temptation it is to those who read and understand the word of God; who perceive what it enjoins and promises, and also feel keenly what we are—what a temptation is it to many such to be impatient under this visitation! Who, indeed, is there at all, who lets himself dwell upon the thoughts of it, but must at times be deeply troubled at it? And who can be startled, not I, if a person here and there, painfully sensitive of this fearful eclipse of the Sun of Truth, and hoping, if that be possible, to find something better elsewhere, and either not having cherished, or neglected to look for those truer tokens of Christ's presence in the Church, which are personal to himself, leaves us for some other communion? Alas! and we instead of being led to reflect on our own share in the act, instead of dwelling on our own sin, are eloquent about his; instead of confessing our own *most un-Christian divisions*, can but cry out against his dividing from us; instead of repenting of our own profaneness which has shocked him, protest against his superstition; instead of calling to mind the *lying and slandering, the false witness, the rejoicing in evil, the ungenerousness and unfairness which abound among us, our low standard of duty and scanty measures of holiness*, our love of the world, and our dislike of the Cross; instead of acknowledging that our brother has left us because we have left God; that we have lost him because we have lost our claim to keep him; we, forsooth, think we 'do well to be angry' and can but enlarge on his impatience, or obstinacy, or wilfulness, or infatuation! or, if we are alarmed, as well as indignant, we dream of foes and traitors among us, when the foe and the traitor is within us; and we look any where but *there;* and we wonder, to be sure, that we cannot find what it implies so much address to conceal; and we are restless till we have traced the guilt somewhere, to any one but ourselves; like the prophet beating his ass because she saw, what from *him* was hidden, the angel with a drawn sword: "Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye." "Ye blind guides, which strain at a gnat, and swallow a camel." For me, with these convictions, never will I shrink, through God's help, at fitting times, and in any place, from warning my brethren of that so great sin of the day *their disregard of the grievous judgments under which we lie.* If it was promised to the Church that she should be "the pillar and ground of truth;" that "her teachers should not be removed into a corner any more." but that her "ears should hear a voice behind her saying, "This is the way, walk ye in it;" and if, to us in this country, she is *not* such as this, surely we have forfeited something, surely we are under a judgment,; and if we are under a judgment, how inexpressibly it must offend Almighty God, that we do not "humble ourselves under His mighty hand!" This being so, it is a very light thing indeed for one, whose eyes are in a measure opened to see it, to find himself *opposed* for speaking plainly about it; and even though opposed, it must be *more* difficult for him to keep silence, than to speak." (Pp. 378—382.)

Sincerely do we sympathise with Mr. Newman in his present difficult position, surrounded as he is by many enemies, eager either to silence him altogether; or, when he speaks out against existing evils in the Church, ready to pour their uncharitable attacks upon him. Still we must say

that Mr. Newman lays himself open to them in a great measure. And how? Because the acknowledgment he makes, "*that his church is under eclipse, and that its outward rites are partly gone,*" must surely convince him, that such a church cannot be *the* Church which was ever to be guided by the Spirit of Truth. Our Saviour promised always to be with *His* Church. Now, Mr. Newman's admissions almost imply that our Saviour *has deserted the Anglican Church.* Can it therefore be the *true* Church? And yet, Mr. Newman remains in such a Church, that is in such a state! Here is the seeming inconsistency of the Oxford men, and hence do they expose themselves to many rebukes—which to them may appear undeserved. To vindicate themselves they advance many plausible reasons, the unsoundness of which has been often discussed. But we leave them and their cause in the hands of God. His grace alone can enlighten their mind, can dispel their ignorance and prejudice, and remove all worldly impediments. And that the Great Mover of hearts may speedily do so, if it shall so please Him, is the earnest prayer of your sincere well-wisher, A PRIEST.

THE MONK'S LITTLE ALPHABET, IN THE SCHOOL OF CHRIST.

(From the Original of B. THOMAS A KEMPIS.)

THE DISCIPLE. Show me, O Lord, thy ways, and teach me thy paths, I beseech thee; teach me, O my God, the ways of a good life, that I may walk therein to the salvation of my soul.

LESSON I.

AIM at being unknown, and counted as nothing; for this is more salutary and profitable to thee, than to be praised by men.

LESSON II.

BE kind to all, both good and evil, and be burthensome to no one.

LESSON III.

CONTAIN thy heart from wandering; thy mouth from idle conversation, and keep all thy other senses under the restraint of discipline.

LESSON IV.

DESIRE solitude and silence; and thou shalt find rest and a good conscience; for where there is a crowd, there is often great noise and much distraction of heart.

LESSON V.

ELECT poverty and simplicity as thy bosom friends; be content with few things, and give not way to murmuring.

LESSON VI.

FLY from men, and the tumult of this world; for thou canst not well be with God and with men; with eternal things, and such as pass away.

LESSON VII.

GIVE thanks to GOD, both with heart and mouth, continually; whatsoever may happen; in trouble or in sorrow; for GOD, in His Holy Providence, dispenseth all things in this world, with a true and certain judgment.

LESSON VIII.

HUMBLE thyself in all things, and beneath all; and thou shalt have thanks from all. Thou shalt thus be pleasing both to GOD and man: and the devil will flee away from thee, the more quickly, because of the virtue of humility, which is also opposite to himself.

LESSON IX.

IN every good work let thine intention be pure; that so thou mayest please GOD, who seeth the heart, and loveth the just and the pure.

LESSON X.

KALENDAR as thy most dear friends and patrons, those that oppress thee and speak evil against thee: for if thou art wise and consider it a right, thou shalt acquire great gain thereby: for these do thee good, who stand against thee wickedly.

LESSON XI.

LABOUR and sorrow, sighs and tears, obtain possession of the kingdom of GOD: but pleasures and honours lose Paradise.

LESSON XII.

MIGHTY is that gift of GOD, that induces one to be poor in this world for Christ's sake, to take the lowest place. It is great pride to seek a higher step. The devil is ever persuading men to aim higher; to long after honours; to fly from despite; to the end that they may fall backwards into his power, when they have attained a brief lordship over the poor. But do thou hold the least gift as a great one; and so thou shalt be worthy to receive such as are greater.

LESSON XIII.

NEVER despise any one; hurt no one; weep with the afflicted; help the needy; and never magnify thyself.

LESSON XIV.

ORDER all thy time profitably as in the sight of, and for GOD: for nothing is so precious as time, wherein thou mayest merit the kingdom of GOD for ever. Be gentle, kind, and affable to all, in simplicity of heart: Refer all good to GOD'S praise, and do nothing without counsel and deliberation.

LESSON XV.

PLEASING, or displeasing to GOD, in all things let this be thy first inquiry: and neither for fear nor love do anything against thy conscience. In doubtful matters have recourse to Holy Scripture, and obedience to thy Superior;—and trust not overmuch in thyself; learn to be silent rather than to speak; desire to be taught, rather than to teach; for it is safer to lie hid, than to appear before men.

LESSON XVI.

QUESTION not about the affairs of others which concern thee not; neither busy thyself therein, that thou mayest be always in peace. He that goeth with his community, yet liveth apart, shall be loved, and come the sooner to a good end. He that doeth in season what he ought to do, shall meet with greater joy hereafter.

LESSON XVII.

RETURN to the interior of thy heart, and shut the doors of thy lips. Check in the beginning all wandering abroad after various worldly desires, which come from the instigation of

the devil. Wicked things, when listened to, hurt; fair things, tempt; bad words disturb the soul. Withdraw then from the angry man, from the unlearned, from the dissolute, and dwell in silence with GOD.

LESSON XVIII.

SOBER be thou in thy food; modest in thy clothing; fore-thoughtful in thy words; honest in thy conduct; stout-hearted in adversity; humble in prosperity; grateful for all benefits; cheerful under despite; patient in sorrow; and discreet in all thine actions.

LESSON XIX.

TREMBLE lest thou offend GOD, by the least negligence or defect; be not puffed up in prosperity; neither be cast down in adversity. The fear of GOD will keep thee back from sin; teach thee to be solicitous after all good works, so that thou mayest become very good. Commit thy soul entirely to GOD, and what is now burthensome, shall speedily become light Thy peace lieth in much patience, and all tribulation is light, when borne for the sake of eternal life.

LESSON XX.

VALUE not, but sell all thy goods for GOD, and HE will give thee a better comfort, even His grace coming down on thee in an hour. No one is richer, or more free than he that has given himself and all to GOD, that he might purchase CHRIST, by loving HIM who redeemed the world from the CROSS.

LESSON XXI.

XRIST must be thy light; thy reading; thy meditation, thy conversation. Let Him be all thy desire; thy gain; thy whole hope, and thy reward. If thou seekest anything but GOD only, thou wilt suffer loss. Thou wilt labour, but find no rest.

LESSON XXII.

YOUTHFUL Cleric, and venerable Monk, the work of both is to sing hymns and psalms, wherein with them the choirs of angels rejoice, praising GOD continually in the kingdom of heaven. To serve the flesh, is the death of the soul; the food of worms; the nest of devils; the life of beasts; the cherisher of disease; the corruption of bodies; the défilement of morals; the loss of good; the breeder of many ills and woes. To serve GOD is the beatitude of the soul; the health of the body; the prudence of the spirit, and life. He singeth sweet hymns to GOD, who, in his affliction, ever praiseth GOD. The beginning and end of every good Religious is, to love GOD in his heart, to praise HIM with his mouth; and to edify his brother by his example.

LESSON XXIII.

ZACHÆUS, Brother Zachæus, come down from the heights of secular knowledge; come and learn in the school of GOD, the way of humility; meekness, and patience; by which thou mayest, by CHRIST'S teaching, securely attain unto the glory of Eternal Beatitude. AMEN!

THE CONCLUSION.

Write, young Monk, this Alphabet in thy heart, as in a living book: every day look at thy tables, and accustom thyself betimes to good usages: the words are few, but they contain many mysteries, and works to make thee perfect; even such works as adorn the outward, and quiet the inward man. Wherein is shown that the life of a good Monk is begun in contempt and self-denial; and going on in the same till it be made perfect in the contemplation of GOD.

THE BENEDICTION.

Blessed is that disciple who followeth CHRIST by the rough way: giving up to HIM both his own will and his own disinclination; who daily carries his cross for CHRIST'S sake; that he may have great glory with HIM, and life everlasting. AMEN!

END OF THE MONK'S LITTLE ALPHABET.

CREDULITY AND SUPERSTITION.

Recently, at Paisley estate, a number of the Myalists were engaged in catching the shadow, as they allege, of a person. It would appear that a man named Tom Hill was, in the beginning of this year's crop, head-stillerman on the estate, but during crop the overseer discharged him, and supplied his place with one Sam Henry, formerly a stillerman under him; this led to the impression that Sam Henry had taken Tom Hill's shadow from him "to turn his eye," and so make him stupid, that the former might secure the situation. A Mrs. Plummer (one of the Myalists on the estate,) wanting to show some of her supernatural powers, said she could show them where the shadow was, but it was essential first to procure what they call an "amber" (a yellow bead.) Accordingly, she went out one night, and remained until between twelve and one o'clock, when, on returning home she missed a handkerchief which she had tied about her neck; she then went back, sought for and found it with something knotted up in it, which, on opening, she found to contain "two ambers." Strange to say, the "ambers" were white; nevertheless, the white ambers had the effect of leading Mrs. Plummer to a cotton-tree, in a pasture, near some land given to Tom Hill as a provision ground in slave time, and showed her his shadow or its resemblance in a "Blinkie" [fire fly]; she then ordered that Tom Hill should be dressed in white, which was accordingly done. He was then brought out to the cotton-tree, dressed in a white shirt, white trousers, a white kerchief bound about his head, and a white overall (his wife's night-gown), and then the angels and archangels began to pull his shadow, first, by singing "Obeah kill all my family, oh!" "Bredor Doman point the way to Father Abraham—we will go," &c. &c. Getting tired, however, of singing, dancing, and finding that the shadow would not be coaxed to come down by that means, they made circles with chalk on the tree, like the outer circle of a target, and then the shadow came down the tree three times, to about six feet from the ground, but every time they attempted to catch it it went up again. They then got about a dozen eggs, and threw several of them against the tree, but all to no purpose, until Mrs. Plummer said that the reason the shadow would not come down was, because Tom Hill was too anxious to see it. Immediately on hearing this, a man named James Kindness broke one of the eggs, and daubed

Tom's eyes with the yolk, and, when he was blindfolded in that way, they pretended that they had got hold of the shadow, which they put into a small coffin made for the purpose and nailed it down; they then killed a white fowl near the tree as a remunerative offering for the shadow, which they went to bury, singing at short intervals—

We obeah once, we obeah no more,
Sing Glory, Hallelujah,
We obeah once, we obeah no more,
Sing Glory, Hallelujah.

[*Britannia, Jan.* 28.

DANIEL O'CONNELL.

The State Trials are now concluded. The jury-packing-and-challenge-sending-Attorney-General for Ireland has done his masters' bidding, and gained their object. An Orange jury have convicted; and what is the result? In Ireland Repeal has become not merely a civil but a religious question. The Act for Catholic Emancipation is deemed to have been practically annulled. In England a ferment has arisen for the threatened right of liberty of discussion. O'Connell is the most popular man in the United Kingdom, and to all it is evident that were he put in prison he would be more victorious than ever. His own manly defence before the jury, devoid as it was of all meretricious ornamant, was perhaps the most successful effort of his public life. If not convincing as an argument for Repeal, and it is the best that has yet been pleaded, it has produced a profound impression on the minds of Englishmen and Scotchmen in his favour. Students of human nature, and of the peculiarities of character, see and say that for this man to have entertained purposes of violence and insurrection is a moral impossibility—a contradiction of his very nature—a supposition irreconcilable not merely with his life but with his idiosyncrasy. What is Mr. O'Connell in politics? Why he is the discoverer of the might of constitutional and peaceful agitation. This is his idea. This is the birth of his genius. This is the core of the man. This is Daniel O'Connell. Subduing opinion by opinion, and organising large bodies of men as moral missionaries of their convictions. This is his strength. This makes him a Samson. Let a particle of physical force mingle with this moral power and his strength goes out of him, and he becomes like other men. No wonder though he spurned the approaches of physical force Chartists, and revolutionary Americans and Frenchmen. By the order of his Holiness the Pope, the prayers of the sanctuaries of his religion ascend daily to Heaven for this man. Something approaching adoration characterises the feelings of his countrymen towards him; and all these testimonies to him, whether from him who sits on the chair of St. Peter, or in the heart of the humblest peasant who is proud that he was born in the Liberator's county, proceed from the deep conviction that he is a man of peace and not a man of blood. In spite of national and religious prejudices against him, all men who have any clearness of sight or candour of heart, are beginning to perceive that in his inmost soul Daniel O'Connell loves Ireland. A man of peace and a man of patriotism strong in a disinterested career, devoted to his religion and his race, in spite of faults of taste and temper, men see in him a touch of the heroic—whether when the young barrister labours for unnoticed years to turn apathy into enthusiasm for Catholic Emancipation, or whether grown the great and powerful representative of a nation, he declines the highest honours of his profesSon, that he may still labour to make every Irishman the equal of every Englishman.—*Westminster Review.*

THE CATHOLIC BAR.

(From the Nation.)

Sir James Graham, in the course of the debate, disparaged the Catholic bar of Ireland, because Protestants and Tories were employed for the defence of the traversers in the late State trials. We are puzzled to determine whether this was a blunder or a fraud. Is he ignorant of the history of a mere Irish body, or does he "make the worse appear the better reason," as part of his official duty? Heaven (and we suppose "the gentlemam on the other side,") know; but a grosser misrepresentation was never made even in Parliament.

The success of the Catholic bar has been a miracle. It has actually no parallel in history. They took fortune by assault, and carried her gallantly. Look at the facts:—

Fifty years ago, Catholics were not admissable to the profession of the law. They obtained the restitution of that right in 1793—and any inquiry into their success must date from this period.

And when the profession was thrown open to them, how were they prepared to avail themselves of it? They were fresh from enduring penal laws for a century—laws which prohibited *education* and the *acquirement of property*—the two main essentials to success. A limited number had procured, on the Continent or by stealth, a liberal education; but only a small section of these had an income that would justify them in attempting so slow and hazardous a profession.

This was their condition fifty years ago, when, for the first time from the Revolution, a single Catholic could become a barrister. And the first adventurers found it no easy road to success. The attorneys were unfriendly from political prejudices; the judges (too dignified for such motives) from others more ethereal; and for full forty of the fifty years that have since elapsed, the Government bitterly hostile or coldly indifferent. Yet, with all these disadvantages, what have they done?

They have produced five times as many distinguished men as the rest of the bar, in proportion to their numbers. A glance at the men who have attained eminence will demonstrate this. Within a few years they have had Sir Michael O'Loghlen, confessedly the best Judge that ever sat on the Irish Bench.

Chief Baron Woulfe, whose reputation in the House of Commons was higher than any Irish Minister's since Plunket.

Richard Sheil, whom it is sufficient to name.

Justice Ball, an unequalled equity lawyer.

The late Attorney-General for the Whigs, Mr. Pigot; and last, but, we believe, not least, Daniel O'Connell.

We pass over a multitude of men who have distinguished themselves highly, as unnecessary to our illustration, and taking these six only, where will Sir James Graham find twenty-four men to equal them who have flourished since their admission to the bar? The Catholic barristers are less than one-fourth of the whole number; and when O'Connell and Sheil were called they were probably less than one-eighth; but, taking them at the former proportion, who were the four and twenty men of their ability and reputation among their contemporaries?

We do not know them.

In addition to this Sir James Graham is wholly mistaken in supposing that the defence was conducted by Protestant Conservative barristers. *They* were selected to address the jury as most likely to influence them, for obvious reasons; but many of the most important details were conducted by O'Hagan, O'Loghlen and Close—the Catholic juniors. If this end had not been in view, it is notorious that one of them—Mr. O'Hagan—would have performed that duty as effectively as any of the able advocates in the case, judging by his matchless speech on a former State prosecution.

These sectarian comparisons are always disagreeable, and seldom useful; but we cannot permit England to make a commodity of her own injustice, by charging us with deficiencies which she has created, and others that do not exist.

THE PUSEYITES, ANGLICANS, &c.

A YAWN IN THE ESTABLISHMENT.—There is a report in circulation that a large body of "the Evangelical clergy" are about to secede from the Established Church and to set up a distinct communion on the principles of Episcopacy. Is there any truth in such a rumour? It is certain that the following advertisement appeared in the *Record* of Monday last:—"It being in contemplation to form an Episcopal church, separate from the State, with a revised Liturgy, those who are favourable to this object are earnestly requested to communicate by letter," &c.—*John Bull.*

GIFTS.—The Bishop of Gloucester and Bristol has given a donation of *two thousand pounds* towards the erection of churches in his diocese, for the especial benefit of the poor. Bishop Philpotts hath given a few thousand hard words to the people of Plymouth to promote the same noble object; and at Truro, he announced his intention to give the tenth of a mining estate which he had got "by a chance he little foresaw," out of the hands of the lessees who held it—the "chance" being the decision of the Court of Chancery. It is more noble to give out of the regular income, than to share windfalls with Heaven, after this fashion.—*Western Times.*

IGNORANCE AND THE LORD'S PRAYER.—The following is an extract from the diary of the Rev. J. Clay, B.A., Chaplain of the House of Correction in this town, contained in the eighth Report of the Inspectors of Prisons for the Northern and Eastern District. Mr. Clay uses it as evidence to show that the great mass of our convict population are entirely uneducated and uninstructed in the elements of religious truth:—"One of the women under sentence of transportation, named E., requested a few days ago that I would 'christen' her. She said she believed she had not been baptised, unless it was by the midwife who attended her mother. In the course of the conversation which followed, this poor woman's ignorance of the most elementary religious truths was painfully evident. She appeared to know that she was responsible for her conduct—that 'Christ died for us all'—yet she did not know that he was 'our Saviour.' She appears to be actuated by proper motives in making this request, and very solemnly declares her intention of leading a better life in future. To-day I had another interview with her. She had forgotten the name of our Saviour. I requested her to repeat the Lord's Prayer, which she said she had frequently used. She began in these words—Our father, church in Heaven, I'll be wed i'thy name.' I could scarcely believe that these were the expressions she uttered, but the matron's quicker ears caught them, and the poor woman repeated them more slowly and distinctly when desired to do so."—*Preston Chronicle.*

IRISH BISHOPS.—On adding together the sums sworn to in the probates of the wills of eleven Irish bishops, the total amount left was found to be in round numbers one million eight hundred thousand pounds. In all Ireland there are not more than four hundred thousand episcopal Protestants, so that these bishops were paid alone at the rate of nearly five pounds per head for every man, woman, and child under their "episcopal care," exclusive of the money they spent upon themselves and families, and exclusive of the pay of all the inferior church clergy. No wonder the Roman Catholics of Ireland look with indignation upon such a state of affairs. If these revenues had been in the hands of their real and legal owners the Catholic bishops, twelve hundred thousand pounds of this money, at least, would have been expended on the poor of Ireland, and on building churches, schools, and colleges.—*Tyne Mercury.*

ON THE EFFICACY OF THE NAME OF JESUS.

(From the Catholic Magazine.)

JESUS! Redeemer of the world,
Thy praise shall pierce the sky,
Thy glorious banner is unfurl'd
Triumphantly on high.

Thy mercies how shall we recount,
For time would fail to tell
Thy wondrous love, the rich amount,
Beyond our notes to swell.

When on the bed of sickness prest,
With pain and anguish sore,
How was the NAME of JESUS, blest,
All powerful to restore.

Then let us prize this precious NAME
Beyond remedial aid,
JESUS! who raised the dead the same,
Hath pain and sickness stayed.

To FATHER, SON, and SPIRIT still,
United praise be given,
By those who strive to do His will
On earth as 'tis in heaven. M. S.

Feast of the HOLY NAME OF JESUS.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 24.] CALCUTTA: SATURDAY, JUNE 15, 1844. [VOL. VI.

POOR CHRISTIANS AT GWALIOR.

We earnestly invite the attention of our readers to the letter of Captain Graham, of the Engineers, which appears in this day's *Herald.* The Catholic Community owe a great debt of gratitude to that excellent gentleman, for the prompt and efficient course he has pursued, in order to obtain immediate relief for the numerous Christians who have been reduced to the utmost destitution by the late proceedings at Gwalior. We trust, that, unwilling as Government unfortunately shows itself, to extend any charitable aid to its Catholic subjects, yet, that it will not overlook the sufferings of so many hundred persons, especially as these, unintentionally, it is true, on the part of Government, have resulted from the late political changes at Gwalior. As Catholics, we cannot abstain from expressing our delight at the truly edifying and admirable conduct of the Rev. F. Felix. He has indeed shown himself a true Shepherd, and not a hireling in the sanctuary. Neither can we refrain from offering the tribute of our most respectful gratitude to the noble minded and truly liberal Protestant gentleman, who, Captain Graham informs us, acted so faithfully the part of the good Samaritan towards his destitute brethren. We rejoice to learn that a Committee has been already organized by the Archbishop Vicar Apostolic of Bengal to collect subscriptions for the poor Christians at Gwalior. From the well known benevolence and energy of the gentlemen who compose that Committee, we are sanguine in anticipating the most gratifying success of their exertions. The Archbishop has also addressed a Circular, which we subjoin, to each of the Clergy of the Bengal Vicariate, calling on them to co-operate in their respective districts with the Committee in soliciting alms, to relieve the extreme want of the Christians at Gwalior.

CIRCULAR TO THE CLERGY OF THE BENGAL VICARIATE.

REV. DEAR SIR,

I beg to call your attention to the letter of Captain Graham, to be published in the *Bengal Catholic Herald* of the 15th instant. You will perceive, by reading over that letter, that by occasion of the late political changes at Gwalior, between three and four hundred Christians are reduced to the utmost destitution. Their deplorable condition has so much affected the benevolent heart of a Protestant Gentleman, who holds an important office at Gwalior, that he has most charitably interposed in their favor, and has caused Captain Graham to co-operate with him in their relief. No one can feel more sensibly than I do, how painful it is to be obliged to appeal weekly to the charity of the Faithful, to succour the various wants which I am compelled to submit to their notice. But what is to be done? Can I look on supinely, when so many of their brethren stand in need of spiritual and temporal relief? Can the Shepherd remain unmoved, whilst the flock is perishing? No, it is the command of St. Paul to Timothy to be instant in season and out of season, and in virtue of this sacred injunction, I hesitate, not to lay before my affectionate and generous people all the wants that afflict their Brethren, not only in Bengal, but also in the other neighbouring regions, where Catholicity has been introduced. Within the last few months, out of our poverty, we have ministered to the relief of our brethren in

China, in Singapore, and in the Cape of Good Hope. Who, amongst the Faithful of Bengal can say, that he is now the poorer, because of the succour he has administered to his suffering Brethren in the Churches above enumerated; on the contrary, is it not the glorious truth, for which we all owe an unspeakable debt of gratitude to God, that from the very moment in which we began to show charity to our distressed brethren, from that instant, God began, on his part, to shower down in abundance his choicest blessings on the Mission of Bengal, to multiply the number of believers, and to raise up in that which was hitherto a wilderness, seminaries for the preservation and multiplication of the seed of Abraham, of the children of the Church. In the true spirit, then, of Catholic Christianity, let us, for the present, forget all our own numerous and most pressing necessities, in order that we may relieve our suffering brethren. I do not expect, from the poverty of my flock, large contributions; my great anxiety is, that in your district every Catholic should evince, by his alms, however trifling in amount, his charity for the faithful who now implore his assistance. This happy combination it is, that will draw down the Divine blessing upon us, because it will show, that like the first Christians, we have but one mind and one heart, and that, in accordance with the precept of our divine Saviour, we love, not in word or in tongue, but in deed and in truth. With earnest prayer that God may pour down his choicest blessings on you and on your flock,

I remain, Rev. Dear Sir,
Your affectionate
Chief Pastor, in Jesus Christ,
✠ P. J. Carew,
Archbishop of Edessa,
Vicar Apostolic of Bengal.

Most Reverend Father,—I feel that I need no apology for addressing your Grace on the following occasion, for though the care of the poor of Gwalior more nearly concerns us of the Upper Provinces, yet we are almost all so poor, and the distress is of such magnitude, that no sufficient relief is possible without soliciting the aid of the charitable at large. Your Lordship may have seen by the public journals that consequent on the British interference at Gwalior, many Christians in the army of the Maharajah were thrown out of employ, and that they are now without the means of earning a subsistence. A letter has just reached me from a kind benevolent Protestant friend at Gwalior, attached to the new contingent, whose charity knows no distinction of sects, and whose philanthropy led him to make enquiry into the number and actual condition of those unfortunates, and refer to me for advice and assistance. He states that there are 89 heads of families and 38 widows, comprising with their families 308 souls, thus bereft of the means of support; and he assures me that they are all in an utter state of destitution and many of them actually *starving;* that the resident priest, the Rev. Fr. Felix, has expended his last means in administering to their wants, and that, without aid from other quarters, the poor creatures *must inevitably perish!* My esteemed friend sends me a list of the sufferers' names, "drawn up", he says, "at my request by Padre Felix, who is naturally most anxious that these poor ones of his flock should be preserved from want and misery, which must soon assuredly be their portion, unless we, their more fortunate brethren, take up their cause and contribute what we can afford to their relief, and it would be a scandal to the Christian religion, if so many of its poor professors are left to starve in the midst of plenty." There is an opinion abroad that a distinct promise of provision for these discharged Catholics was given to Lord Ellenborough previous to his leaving Gwalior; but I fear this cannot have been the case, for hitherto nothing has been done, and only a few days ago a peremptory order was given by the Maharajah that they should decamp the country forthwith, though this was disowned on the representation to Sir Richmond Shakespear. The poor creatures have heretofore been buoyed up with the expectation of Government provision; but this will no longer avail, and nothing but immediate aid from the charitable can save them from begging and starvation. Efforts are making for this end; but in the mean time I feel that these unfortunate poor, being Catholics, have an especial claim on those who are of the same "Household," and that we should be emulous to come forward to the utmost of our power by the laudable fact of a Protestant having so zealously befriended them regarding them as Brethren in Christ, and brought their lamentable state to our notice May I then solicit your Grace, to take the above under your powerful advocacy, recommending the deplorable case to your Lordship's various Churches. I am aware of the many heavy calls upon the charitable community of Bengal, but there are few so urgent and indispensable as this. Any sums will be thankfully received by the Rev. Fr. Felix of Gwalior, to whom I would beg to suggest they should be remitted as collected, as the smallest donations are immediately called for. I hope your Grace will not deem i

[persumptuous my appealing to you on this sad emergency. Soliciting your Lordship's blessing and remembrance of myself and family at the altar, I remain, with the highest esteem,

Your Lordship's humble servant,
W. H. GRAHAM,
Captain Engineers.

Mussooree, 1st June 1844.

THE DEATH OF THE HON'BLE AND REV. MR. CLIFFORD.

We grieve to have to announce that the Hon'ble and Rev. Mr. Clifford, S. J. attached to the Madura Mission, was drowned while bathing in a river near Trichinopoly.—The following authentic account from Doctor Rose, Civil Assistant Surgeon at Combaconum, of the lamented death of this truly good pastor, we have been permitted by his Grace to publish.

MY DEAR LORD,—With feelings of ineffable regret I have to announce to your Grace the melancholy and premature death of our esteemed and talented friend the Hon'ble and Rev. Mr. Clifford. This sad catastrophe occurred two or three days ago, a few miles from Trichinopoly, near a native village containing some Catholics, to whom our poor friend was going to administer spiritual relief. He was riding along the banks of the Caverey, and feeling rather hot and feverish, he told the two men who accompanied him to retire to some little distance as he wished to bathe; the men advised him not to do so at that particular spot, as the river was very deep, but he only told them to leave him, and not return until called. They retired to some distance and after a short time observed him apparently to lose his footing and slip into the river, and, from fear or stupidity, the fellows never stirred from their position, where, by their own account, they remained for two hours! when at length, becoming alarmed, they came to look after their poor master, who, alas! by that time had gone to his last awful account.

The body was found the same evening, and taken to Trichinopoly for interment.

This distressing circumstance has thrown all the Catholics of this neighbourhood into the most profound affliction,—every one who had the honor and pleasure of his acquaintance, feels this sad shock most painfully, and by none, I am quite satisfied, will it be more severely felt, than by your Grace, for whom he always entertained the most profound respect.

I should be doing much violence to my feelings were I to mix up any less important matter with this truly distressing subject.

Humbly imploring the Almighty Disposer of events to bless you for many years yet to come with health of soul and body,

Believe me, my dear Lord,
Gratefully and sincerely yours,
WILLIAM ROSE.

Combaconum,
25th May, 1844.

FROM A CONVERT.

The following edifying letter from a recent Convert to the address of the Archbishop will be read with interest:—

MY LORD,—I had the honor of being favored with your Lordship's edifying epistle dated so far back as the 4th March, and the gratification I experienced in being aware that I held a place in your Lordship's attention, was certainly great, and I only hope that, by the grace of God I may be able so to conduct myself through life as to secure your Lordship's good opinion of me and be remembered in your prayers.

I would have made it my paramount consideration to give an earlier ackowledgment to your Lordship's kind favor, but I was diffident in doing so, as it would be an intrusion on your Lordship's time and devotion during the Penitential season.

I sincerely wish, my Lord, that my separated brethren would for a moment reflect on the momentous subject of their salvation, and I am persuaded they would eagerly seek our blessed Saviour by the path pointed out in our holy religion by Him. The composure and peace of mind which one and all of us have enjoyed since our conversion is really inexpressible. Nothing, my Lord, will be wanting on my part and that of my family in the conversion of others, and, with the Divine aid, I hope I may be able to afford such exemplary conduct through life as to induce others to profess the true faith.

I feel grateful for your Lordship's parental advice, and assure you that, aware of the rebellious spirit and feelings I hitherto evinced to the Divine being, my daily prayers are offered to the mercy seat of heaven to appease the anger which I richly merit for my obstinacy and perverseness in deriding so long the true religion. I beg your Lodship's and the prayers of all my pastors on my behalf.

Need I assure your Lordship that I do not forget my separated brethren in my daily prayers, nor those Catholics who are nominally so. May grace direct, enlighten, and rescue them. By admonition and counsel I am endeavouring always to point out to them the enormity of their sins, and I pray God that the mists may be cleared, and may they be able to discern the true faith to obtain salvation.

I cannot conclude my letter without bringing to your Lordship's notice the kindness of Mr. R. J. Loughnan, in having presented me with some valuable works of devotion, the perusal of which has strengthened me in my faith, and will enable me to demonstrate the truth of the Catholic, and prove the falsity of the Protestant religion. I entreat your Lordship's fervent prayers for the conversion of a large number of my relatives situated far, and distant from me, and beg your blessings for my family and myself.

I have the honor to be,
My Lord,
Your Lordship's most obdt. & hum. servt.
J. JACKSON.

Zillah Backergunge,
Bhowpal, 1st June, 1844.

ST. THOMAS, THE APOSTLE OF THE INDIES.

For the information of the correspondent of the *Englishman* who signs himself A SUBSCRIBER AND FRIEND, we have much pleasure in extracting the following, from *Butler's Lives of the Saints:*—

After the descent of the Holy Ghost, St. Thomas commissioned Thaddæus to instruct and baptize Abgar, king or toparch of Edessa. This prince, according to the records kept in the church of Edessa, transcribed by Eusebius, (1) and mentioned by St. Ephrem, (2) had wrote to Christ to invite him into his kingdom, and begging to be cured by him of a distemper with which he was afflicted. Christ, in his answer, told him, that he must accomplish the things for which he was sent, and then return to him who sent him; but that immediately after his ascension he would send one of his disciples to the king, to heal him, and give life to him and all his family.* This promise of our Lord was made good by St. Thomas, who, by a special direction of the Holy Ghost, sent Thaddæus, one of the seventy-two disciples, and, according to some, his own brother, to Edessa, who restored the king to his health, baptized him and many others, and planted Christianity in that country. This disciple Thaddæus is distinct from St. Judas the apostle, and is honoured by the Greeks, who tell us that he died at Berytus in Phenicia on the 21st of August. As for St. Thomas Origen (3) informs us, that in the distribution made by the twelve, Parthia was particularly assigned to him for his apostolic province, where this nation held the place of the Persian empire and disputed the sovereignty with the Romans After preaching with good success in the particular province of Parthia, he did the same in other nations subject to that empire, and over all the East. Sophronius (4) mentions, that by his apostolic labours he established the faith among the Medes, Persians, Carmanians, Hyrcanians, Bactrians, and other nations in those parts. Modern Greeks mention also the Indians and Ethiopians; (5) but these appellations were sometimes given by the ancients to all the eastern nations. The modern Indians and Portuguese tell us, that St. Thomas preached to the Bracmans, and to the Indians beyond the great island Taprobana, which some take to be Ceylon others Sumatra. They add, that he suffered martyrdom at Meliapor, or St. Thomas's, in the peninsula on this side the Ganges, on the coast of Coromandel, where his body was discovered with certain marks that he was slain with lances and that such was the manner of his death the tradition of all the eastern countries. Eusebius affirms (6) in general, that the apostles died by martyrdom. Theodoret, (7) and St. Asterius of Amasea, (8) mention St. Thomas among the principal martyrs of the Church. St. Nilus says, that he received the crown of martyrdom after SS. Peter and Paul. (9) St. Gaudentius mentions, (10) that he was slain by the infidels, and that the miracles which were performed through him, show that he still lives with God. The same father and Sophronius testify, that he died at Calamina in India. This city the modern Indians suppose to be Meliapor. But Tillemont and many others think it was not far from Edessa, and that it is not clear that he ever preached beyond the isle of Taprobana. Beausobre (11) thinks he never preached far beyond Parthia and Persia. For the name of king Gundaphore, mentioned by Leucius, in his false Acts, and his copier Pseudo Abdias, seems corruptly written for the king of Gundschavur, or Gandisapor, which city was rebuilt by Artaxerxes who founded the second Persian monarchy, and called from his son Schavar, whom the Greeks name Sapor I. who made it his residence. The author of these false Acts gave to the city the name which it bore when he wrote. All the false Acts and the Greek Menæ agree, that the infidel king was incensed against the apostle for having baptized some persons of his court, (some say his wife and son,) that he delivered him over to his soldiers, in order to be put to death, and that he was conveyed by them to a neighbouring mou

(1) Hist. l. 1. c. 13. p. 36 ed Cantabr.
(2) S Ephr. in Testam. t. 2. p. 235 ed. Vatic. anno 1743.
* This letter of Abgar to Christ, and our Lord's answer, are rejected as counterfeit by Erasmus, Coster, Melchior, Cano, Bellarmin. Dupin, Rich, Simon, and Natalis Alex. sæc. 1. diss. 3. Among the Protestants, by Rivet, Hornbeck, the younger Spanheim, &c.; but are stiffly maintained to be genuine by Tillemont. t. 1. Edessena et Osroena, l. 3. p. 104. Jos Simon Assemani, Bibl. Orient. t. 1. p. 318. 420. 554. Joan. Albert. Fabricius, Codex Apocryphus N. Test. t. 1. p. 317. Le Quien, Orien. Christ. t. 2. p. 644. Mamachi, Orig. Eccles, t. 1. p. 301.

(3) Orig. ap. Eus. Hist. l. 3. c. 1. p. 87.
(4) Sophron. ap S. Hier. in Cat. de. S. Thomæ. Theodoret, de Leg. Serm. 9
(5) Niceph. Hist. l. 2. c. 40.
(6) Eus. in Ps. lxxi, in Collectione Patr. Græc. S Montfaucon, Prolég. ib. c. 9. p. 36.
(7) Theodoret, de Curand. Græc. Affect. c. 8,
(8) S. Aster. Serm. 10.
(9) S. Nilus ap. Phot. cod. 276.
(10) S. Gaud. Serm 17.
(11) Hist. de. Manichée. l. 2. c. 5. p. 401. 406.

tain, and there stabbed with a lance. It is certain that his body was carried to the city of Edessa, were it was honoured in the great church with singular veneration, when St. Chrysostom, Rufin, Socrates, Sozomen, and St. Gregory of Tours (12) wrote. St. Chrysostom says, (13) that the sepulchres only of SS. Peter and Paul, John and Thomas, among all the apostles were then known; and it is mentioned to have been at Edessa in the oration on this apostle compiled in the year 402, published among the works of St Chrysostom. The church of Edessa was certainly most numerous and flourishing in the second, third, and fourth ages. (14.)

Many distant churches in the East ascribe their first foundation to St. Thomas,* especially that of Meliapor; but many of them probably received the faith only from his disciples. The use of the Chaldean language in the churches, and the dependence on the patriarch of Mosul, which the church of Meliapor, and all the Christians of St. Thomas in the East profess, seem to show, that their first teachers came from the churches of Assyria; in which the patriarchs of Mosul (a city built upon the ruins of Seleucia, erroneously called Babylon) exercise a jurisdiction, and have been for many ages the propagators of the Nestorian heresy, with which they are tinctured. The Portuguese, when they came into the East-Indies, found there the St. Thomas-Christians, it is said, to the number of fifteen thousand families, on the coast of Malabar. For a detail of the Nestorian phrases, and other errors, abuses, and superstitions which prevail among them, see the synod held at Diamper, in the kingdom of Cochin, in 1599, by Alexius de Menezes, archbishop of Goa; in the preface it is shown, that these Christians were drawn into Nestorianism only in the ninth century, by means of certain Nestorian priests who came thither from Armenia and Persia. On two festivals which they keep in honour of St. Thomas, they resort in great crowds to the place of his burial; on Low-Sunday, in honour of his confession of Christ, which gospel is then read, and chiefly on the 1st of July, his principal feast in the churches of the Indies. John III. king of Portugal, ordered the body of St. Thomas to be sought for in an old ruinous chapel which stood over his tomb without the walls of Meliapor. By digging there in 1523, a very deep vault in form of a chapel was discovered, in which were found the bones of the saint, with a part of the lance with which he was slain, and a vial tinged with his blood. The body of the apostle was put in a chest of porcelain, varnished and adorned with silver. The bones of the prince whom he had baptized, and some other of his disciples, which were discovered in the same vault, were laid in another less precious chest.(15) The Portuguese built a new town about this church, which is called St. Thomas's, inhabited by Christians of several denominations, and situate hard by Meliapor, which is inhabited by the Indians. Many of the Christians of St. Thomas have been brought over to the Catholic faith and Communion; but many continue in the Nestorian errors, and in obedience to the Nestorian patriarch of Mosul. Since the Dutch have taken or ruined most of the Portuguese settlements on that coast, the Indian king of Golcond has taken possession of the town of St. Thomas, but the Portuguese missionaries continue to attend the Catholics there. The Latins keep the feast of St. Thomas on the 21st of December, the Greeks on the 6th of October, and the Indians on the 1st of July.

(12) S. Greg. Tour. Ide Glor. Mart. c. 32.

(13) S. Chrys. Hom. 26. in Hebr. t. 12. p. 237. Rufin Hist. Eccl. l. 2. c. 5.

(14) See Eus. l. 5. c. 23. Chron. Edessenum ap. Jos. Assem. t. 1. Bibl. Orient. p 422. Le Quien, Orien. Christ. t. 2. p. 655.

† The Moguls, and some other nations of Great Tartary, are said to have received the seeds of our holy faith by the preaching of St. Thomas. That it was formerly planted both about Tibet, and in some eastern parts of Great Tartary, toward the borders of China, is unquestionable. The great princes called Prester-John (the last of whom that reigned with great power was conquered and slain by Gingiscan) certainly reigned in Eastern Tartary, in Asia, as Otto Frisingensis. (l. 7. c. 38.) Martinus Polonus, Albericus, Vincent of Beauvais, Sanutus, James of Vitri, Paulus Venetus, &c assure us; consequently not in Africa, as Renaudot would make us believe, (Hist. Patr. Alex. p. 233 et 337.) an author in accuracy and judgment much inferior to Herbelot, though the collection of the latter is not digested, nor did the compiler compare the parts together. Catrou (Hist. Général de l'Emp. du Mogol, t. 1. p. 7.) is willing to believe, that even Tamerlane leaned to Christianity; but Herbelot. (p. 888.) with more reason, thinks, that he favoured chiefly Mahometanism, Some of these Tartars were Catholics; but many were Nestorians, and obeyed the patriarch of Mosul. Nestorianism was distinguished by several privileges under the Mahometans. (See Renaudot Not. in Vet. Latin. Itiner. in Indian. n. 319. Assemani, Bibl. Orient. t. 3. p. 108. 215. et vol. 4. p. 94.) The Eutychians were not less encouraged by the same masters. (See Renaud. Hist. Patr. Alex. p. 168. Jos. Assemani, t. 3. &c. and among the protestants. Mosheim, Hist. Eccl Tartar, &c.) From the Tartars it seems that the Chinese had formerly some acquaintance with our holy religion, of which the late missionaries found certain monuments. See Mamachi, t. 2. p. 373.

See

(15) See Maffei, Indic. l. 2. p. 85. and Lafitau, Hist. des Conquêtes des Portugais dans le Nouveau Monde, l. 11. t. 1. p. 327, Univ. History, vol. 20, c. 31. p. 106.

CONFIRMATION.

Last Sunday, at the Cathedral, his Grace the Archbishop administered the Sacrament of Confirmation to thirty-eight persons.

FEAST OF THE SACRED HEART.

Sunday next being the day on which the Feast of the Sacred Heart is to be solemnized at the Church of Durrumtollah, the Archbishop will celebrate Pontifical High Mass, and the Very Rev. Dr. Kennedy will preach on the occasion.

LETTER NO. XII.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—In my last, I said that perhaps you would ask me to demonstrate by more pointed and practical illustrations the definition of St. Jude, that, "*These are they, who separate themselves, sensual men, having not the Spirit,*" as being applicable to Protestantism. The only difficulty which may be encountered in doing this, is, how to condense and arrange most aptly the multitude and the magnitude of the cases of disruption which present themselves to view, I feel in attempting to do this something in the same manner as if I were asked to point out the rents and the fragments of one vast and wide ruin: all lies before me, and I see you standing as it were upon one of the ruined abutments—I desire you to look, and behold! there it is—*there you are* in one almost indescribable confusion and disunion. But this you may view as an ideal picture—It is however easier to sketch such a ruin than to describe it; easier to ask you to look, than for me to carry you as it were and against your will over the broken fragments. Oh! that I could represent it to you as I see it, not as a vision, but as a reality; that I could awaken you from your fatal dream—arouse you from your deep trance, or stop you as you walk in your sleep, or as you reel on intoxicated towards that beetling and fearful precipice! I shudder as I think of the boiling abyss below, and tremble as I meditate how you can cross the *dreadful chasm!!* I would fain cry out, "my friends, my dear friends, awake, stop, listen, and behold."—Oh God! will you in mercy flash the lightning of your truth upon the minds and senses of my friends and fellow men, so that they may see, in the present profound darkness, the ruinous road before them; or will you, O Lord, in your goodness, be pleased to sprinkle the unction of your grace upon my humble pen, unworthy as I am, that I may be enabled to awaken even a few of my fellow creatures, and to point out to them the devastation which they themselves have helped and do assist to make. Thy will, however, be done. But, my friends, at what period of time, or where am I to begin with your disunions and dissensions? Suppose we take the present day, and *look to Scotland!* Oh! my dear friends, in dear Scotland, it may appear simple perhaps in me [illegible] to look at a place in which many [illegible] really residing at this moment— [illegible] actually taking a prominent [illegible] ill wider asunder your before dilapidated Kirk; yes, I could name, even from this distance, the Rev. Father and the Rev. Son who now stand upon or rather cling to different planks of the wreck—*Shade of Knox! Spirit of Calvin!!* Could you but now view the children of your wild and dark fanaticism! so you broke forth—so you broke down "with axe and hatchet" in the words of the Psalmist, the sacred temples of the Catholic Church, "*hath done wickedly in the Sanctuary,*" and made war upon your fellow man, as they, your followers, would now do to those which you helped to raise up, and to the offspring you left, whether of body or of spirit, were it not that the civil law is too strong for their fury; literally, thine *inimical* disciples, "*roar in the midst of thy congregations, and set up their ensigns for signs*" against each other; again would the *claymore* and the *Bible* be wielded in each hand by the belligerents and the "Reformers" of the nineteenth century as in days of yore, and who would turn like robbers upon each other, were it not that the present age is too enlightened for such dark deeds. Yes, my friends, you see with your own eyes that one party will not give building ground to the other for the erecting churches thereon, and that the *other* will not give admittance to the *renegades* into theirs, so much do they hold each other in *religious abhorrence*. Wildly and hoarsely indeed does the accursed spirit of disunion laugh at the scene he now enacts in Scotland; he seems as it were for a time to lull the Protestant world in rest, and to steep it in a milky and indifferent lukewarmness, in a fatal and deceptive security, until again he bursts forth like a volcano, spreading his destructive lava— his pernicious principles, wider and wider, becoming bolder and bolder; the only hope is that in his hellish designs he may undo himself; that infatuated man, and whom he has so deeply inebriated, may awaken, open his eyes, recover his senses, and detect the cloven foot, by the horrid glare which he casts around, and thus make clear the wicked plot that has been for ages back hatched underneath by the powers of darkness to plant the *Standard of Infidelity* upon *the ruins of Christianity*. Yes, my dear friends, it appears as if you must be brought to the very brink of the precipice, and forced, in a manner, to experience the intense malice of your enemy, before you can be made sensible to your danger; the dark fiend is not satisfied with his somewhat slow but sure success, but he would whirl a giddy Christian world along speedily to perdition; he would not only rob you, as he has already nearly done, of the holy doc-

trines of the Christian faith, but would deprive you of its very semblance, and unmask you entirely, that you may appear in all the horrid and naked deformity of infidelity; that you may run reckless to destruction—that you may exclaim, "there is no God—all religion is but the shadowy bugbear of the ancients"—for as the Psalmist describes the wicked one, "*His mouth is full of cursing, and of bitterness and deceit; under his tongue are labour and sorrow.*"—That you may not however deem that this is an hypothesis of my own; the sentiments, as you may think, of a somewhat warm and sensitive imagination, or the lively apprehensions of friendship and affection, awakened by Christian charity, or further conclude that Scotland is alone involved in these fears and forebodings, I will here quote for you a few extracts from the records of the day. I read that the Rev. J. W. Brooke, rector of East Retford, remarked in his discourse, recently published, to this effect—"I witnessed myself in Newcastle, during the Easter of last year (1843) the walls of the town placarded with bills, announcing that, on Easter Sunday, at Joiners' Hall, lectures would be given, exposing the fraud and fallacy of the Resurrection and Ascension of Christ, and the doctrine of a general resurrection and judgment grounded thereon, the whole concluding with a phantasmagoria, for admission to all which a price was required, and the Clergy were challenged to attend and advocate the opposite side. Placards of a similar character I have frequently observed in Manchester, Edinburgh, and other large towns." Such is the advanced progress of the sect called *Socialism*; it is stated that "*travelling lecturers*" with "*tracts*" in their hands are perambulating the country for its dissemination, and the English "*Observer*" of some date back states of it, that, "they had parcelled out the island of Great Britain and Ireland into fourteen main districts, the Congress, which was the great legislative body of the *Socialists*, meet at different places in different years." Besides the legislative body, "there is a distinct executive central board which sat at Birmingham; there were no fewer than 350,000 persons regularly visited by these Missionaries, so called, in the course of their itinerant movements." Again, the blasphemer Patterson published and publicly exposed lately in his shop in London the blasphemous sentiment, that "*The fool hath said in his heart there is a God,*" and Lord Brougham, I find, is stated to have said before the Committee formed for inquiry into the "*Law of Libel*" that he had seen a list of one hundred and sixty-three Publications filled with the most irreligious and infidel sentiments—Bishop Porteus acknowledged in his day, that "in some parts of his diocese the people are in a state little short of Pagan ignorance and irreligion."—The celebrated Hannah More complains in her letters, "while we are sending Missionaries to India, our own villages are in Pagan darkness, and upon many of them scarcely a ray of Christianity has shone."—The Quarterly Review remarks, in one of its numbers, "the populace of England are more ignorant of their religious duties than they are in any other Christian country," and it is the observation of the British Critic that, "Infidelity and Indifference, are the prevailing and damning sins of the nation" And hear and *observe* what the truly philanthropic Lord Ashley declared at a meeting at Exeter Hall, May, 1843, at which he presided, and at which were present four English Protestant Bishops and a large number of the Clergymen of the Church of England, that, "we are between the two seas of heresy and infidelity; thousands, nay hundreds of thousands, and almost millions of children and young persons now live in a state of more than practical heathenism. I have seen enough, in my commerce with the mighty provinces of the North, to know that the country is resting on a dormant volcano!" And here I may put in, as a strengthener to my observation, the startling fact, that your own religious dissensions threw out the Education Bill which was intended to destroy this gigantic organization of infidelity. But to go on, I find it again in a highly respectable journal of the day, that is, the Quarterly Journal of the Statistical Society of London for April, 1840, in its report on St. John's and St. Margaret's parishes, Westminster, stated that out of five thousand three hundred and sixty-six principal members of families amongst the working classes, these were two thousand and seventy-seven who attended no place of worship, and eleven hundred and eighty one who professed no religion at all; when the lower part of the building and the most bulky and combustible materials within have caught fire, it is time for the inmates to take the alarm, and to quit the dwelling speedily,—this, you would say, common sense would dictate; so when the combustible mass of the people, and the strength of the nation, are allowed to grow up in heathenism, and when the infant mind has the seed of infidelity publicly and boldly instilled into it, what *hope* is there of the salvation of nations, but to give up and quench as it were quickly the *terrific principle* involved in what is called

'*The Reformation.*' Protestants themselves seem to see and dread the conflagration, but the more vigorously they strive to put down the growing flame, the more fiercely it appears to burn, as if the watery substance they made use of, was by some demon hand changed into oil. If Churchmen are lukewarm then the religious spirit of the nation gradually moulders and corrodes, if again they show zeal, this but adds fuel to the fanaticism of dissent; it is but a dead carcase on one side; a wild spirit on the other. If at one time the '*waters of contradiction*' run muddily and sluggishly along, at another they rush turbulently and furiously down towards the gulf of spiritual anarchy and confusion, and this will bring us either at a slow or galloping pace to that *fearful pass* which one of the Revd. divines of the *Kirk* lately and so justly foretold us, in the General Assembly will be eventually our unhappy lot, that, "whenever the sense of religious obligation becomes languid, it may be predicted that the dissolution of social order is at hand!"* Alas! it does not require the eyes of an *Argus* to see the prediction assuming a shape in the dark shadow before us; the terrible element is thickly gathering around us; this we may see, that the terrific principle produced at the Reformation is like mountain torrents furiously rushing into one great reservoir, until that reservoir presently gives way, and carrying devastation to all within its reach, or we may view it like a mighty engine, *an infernal machine*, which in its continual revolve converges gradually the mind of the nation, nay, of Christendom, to one fatal point, *to Infidelity.*" The infidels of Germany and France have long been distilling the accursed spirit, which England is now beginning so extensively to infuse; it is not the ignorant alone, but the learned who foster it—Universities support its Professors, and talented lecturers traverse the land, inoculating in their course the rising generation with the poisonous matter; the pestilential vapour is spreading largely and widely; the written sentiments of Protestants of the present day are somewhat different to that of their fathers. Latitudinarianism is fast running into scepticism, and in this dance of death, the latter is close upon the heels of what their children may see in their old age; alas! the dark figure of Infidelity already casts his shadow before him; he is an infant giant now to what he may be then; then their infidel children may laugh at you their now half unchristianized Grandfathers, for some of you still believe in the Resurrection, Ascension, and general judgment. I look then upon Protestantism itself as a dark, potentous, surcharged cloud filling nearly one side of the sphere with its dark form, while Catholicism like the orb of day shines upon the other, so I cannot but fear that lurid and fatal lightnings and destructive thunderbolts will naturally proceed from the first before the spiritual horizon can or will clear up—Let us now look how awfully it lowers over Scotland, and how threateningly it glares around England. In the General Assembly, but I must carry the subject to my next letter.

Your's faithfully,
C. A. C.

* "Unitarians multiply, and calmly persevere; Methodists multiply, and rage, and swagger: High-church men hate both, and abuse both; 'The Church is in danger,' I own it, but let them look to it who have brought it on, and who will not adopt the only method of saving it, (reforming themselves); As sure as the uprooted tree must bend, or the tower undermined must bow, so surely our Church must fall, unless is be refixed in the good opinion of the people."—*Life of Dr. Parr, by Field, Vol. II. p. 136.*

Original Poetry.

THE PENITENT SOUL'S ADDRESS TO THE SACRED HEART OF JESUS.

O honor and praise to the thorn-crowned Heart!
Each fibre 's a beam, and each beam is a dart;
Its arteries, streamlets of pure liquid fire,
Its pulse, the emotions of love's fond desire.

Hail, bright sun of love!—It is good to be here,
The Heart of my God let me see without fear;
Still let me approach and in extacy gaze,
Till spirit and flesh shall ignite in the blaze.

The Heart of my Jesus!—How bright are its flames!
How pointed the arrows of fire that it aims;
How skilful the archer, the victims how few,
That die to the world and live, Lord, to you.

O furnace of love and of melting desires!
Why is not the world consumed in thy fires?
Why is not thy brightness a sun to my soul,
To cheer it, to light it, to melt, to console?

Divine King of hearts, ever faithful to me,
What I gave to the world, had I given to thee,
My heart soft as wax 'neath thy pure living ray,
Thy hand had obeyed, as the potter's, the clay;—

My tears and my hopes, my affections and sighs,
Had daily gone up to thy throne in the skies,
And met by thy smile, like a vision of bliss,
Had forestall'd the joys of the next life, in this.

Thrice hail, radiant beauty, thou captor of hearts!
The joy how serene, which thy brightness imparts!
How sweet thy communings, thyself, King, how dear,
Ah! still let me see thee, ah! still let me hear.

O! see where the ransom of man was designed,
Where Love all the splendour of glory resigned,
Where Mercy a throne for the dearer Cross gave,
And the Death of his God purchased life for the slave.

O! see where the wonder of Angels began,
Where order was changed and their God became man,
Where Mercy and Justice their claims first combined,
And Innocence paid for the guilt of mankind.

O! see where the Godhead resides still in love,
With all his bright treasure of grace from above,
And see where the ardour of love yet remains,
And yet of the coldness of mortals complains;

Complains of their sins, their neglect and their fears,
Complains, but invites them to mercy and tears;
Complains of his own, of his own, most of all,
Who love him too little, or love not at all.

Ah! well does my God of his servant complain,
So favoured, so loved, but who loved not again;
As her chickens the hen, as her nestlings the dove,
Thou wouldst press me to rest in thy bosom of love.

Then pierce my poor heart with an arrowy ray,
Its hardness subdue, and its gloom chase away,
Let it languish and pine in love's luscious pain,
Till the spark shot from thine consumes ev'ry stain.

Transfixed by thy shafts, let it die, let it live:
But be thine ev'ry throb, the last beat, it shall give;
And should one string not answer the breathing of thine,
Tear it, Lord, from my bosom—it shall not be mine.

G.

NATIVE MISSION AT COWCOLLY.

Collections at the Fort Chapel....	34	8
Collections at the Dhurrumtollah Church,	16	10
Do. at the Bow Bazar Chapel,.....	40	4
Do. through the Rev. E. Veralli,..	23	8
From a friend through the Rev. J. Storck	25	0

PROPAGATION OF THE FAITH.

Collections through the Rev. Mr. Johnson	28	12
Do. from H. M. Recruits at Dum Dum, through the Rev. Mr. Mascarenhas,..	3	

BENGAL CATHOLIC ORPHANAGE.

A Convert from Hindooism, through the very Rev. Dr. Kennedy....	5
From a Friend through the Rev. J. Storck	30

THROUGH MR. N. O'BRIEN.

H. Reynell, ...	5
W. Cleghorn, ...	2
R. Maclean, ...	5
H. W. Durand, ...	10
C. Heald, ...	1
L. A. R, ...	2
E. Neil, ...	2
J. King, ...	1
R. E. Rogers, ...	5
J. D. Cooper, ...	4
S. B.	1
A. W.	2
H. H. H.	2
J. M. L. V.	5
M. D. Cohen, ...	5
J. H. Chalk, ...	4
E. Oakes,.....	5
W. B. Tydd,.....	2
Bissumber Law,.....	1
C. Waller,.....	5
W. A. Peacock,.....	5
H. Burn,.....	5
Captain Champney.....	10
Baboo Roop Lall Mullick, ...	5
T. Statham	8
P. Garvey	6

LIST OF SUBSCRIBERS IN AID OF THE SUFFERING CATHOLICS AT GWALIOR.

His Grace the Most Rev. Dr. Carew, Lord Archbishop, V. A. B.	10
St. John's College, Intally, ...	7
Loretto House, Calcutta, ...	5
Ditto, Serampore, ...	5
Ditto, Chandernagore, ...	5
Clergy of the Catholic Cathedral, ...	8
Rev. Mr. Veralli, Durrumtollah Church,.....	2
Mrs. Gray, ...	10
J. Lyall, ...	5
D. C. Mackey, ...	5
J. Rennie, ...	3
H. C. Lackersteen, ...	5
C. A. Lackersteen, ...	3
M. C. Lackersteen, ...	3
C. R. Lackersteen, ...	5
W. R. Lackersteen, ...	3
Adeline Lackersteen.	2
Anthony William Lackersteen, ...	1
Lorenza Lackersteen, ...	1
Bonaventure John Lackersteen, ...	1
Edward Olliffe Lackersteen, ...	1
Caroline Rozalea Lackersteen, ...	1
Delphina Lackersteen, ...	1
Catherine Angelena Lackersteen, ...	1
Mary Lackersteen, ...	1
Joseph Polycarp Lackersteen, ...	1

Subscriptions for the Destitute Christians at Gwalior will be gratefully received by the Catholic Clergy of the several Churches in Calcutta, by Messrs. Lackersteen and Brothers, and by Messrs. P. S. D'Rozario and Co. No. 8, Tank Square.

Selections.

DUNFERMLINE.—SHOCKING PROFANITY.—For a considerable time past various congregations have been annoyed in their devotional exercises by bands of young lads who, imagining that the Kirk was the best place for fun to be found on Sabbath, congregated together in seats, and there carried on all manner of frolic—ringing pitchforks on the seats, jerking peas at ladies' bonnets, making wry faces at the preacher, and playing cards during the sermon, have been with them common practices, and to such a height have they proceeded, in defiance of public decency, that several ministers have had to stop in their discourse and give a public rebuke.—*Fife Herald.*

MISSIONARY HOSPITAL AT NINGPO.

TO THE EDITOR OF THE ENGLISHMAN.

SIR,—In reference to the late discussion in your and other journals, regarding Dr. McGowan's proposed Missionary hospital at Ningpo, will you permit me to make a remark or two. In the first place, I think the public are indebted to you for putting them on their guard, how they part with their rupees to Dr. McGowan. However, at first sight, praiseworthy and benevolent may be the intentions of Dr. McG., and the American Baptist Society with which he is connected, still it is very prudent not to trust our money *entirely* to them. While we are charitable, we need not be credulous and imprudent. The *Friend of India* and *Hurkaru*, who support Dr. McGowan's scheme, differ as to the character in which he comes before the public. The *Friend*, who ought to know best, says Dr. McG. is sent out to accomplish the views of a religious board, "which directs the attention of its Missionaries *exclusively to the propagation of Divine truth among the Heathen.*" On the other hand, the *Hurkaru* tells us Dr. McGowan "is *no clergyman.*" There is some mystery or mistake here, surely; deeply persuaded as I am of the importance of converting the heathen to a belief of the Gospel of Christ, I am perfectly certain in my own mind, from what I have read, as well as from what I have observed in this country, that there is a vast deal of exaggeration and pious legerdemain regarding Missionary projects in distant parts of the world,—distant, I mean, from those who, by their purse, support such schemes. I myself have seen a Missionary engaged in money-making schemes. Even the *Friend of India* admits, that the American Missionaries in the Sandwich Islands may have used their influence for other purposes than the "propagation of Divine Truth;" namely to "*foster the Commerce of their fellow countrymen.*" Then what security have we that Dr. McGowan also may not use his means and influence "to foster the commerce of his fellow-countrymen." How wonderfully soft and harmless that expression sounds, when applied to "trading sectaries"!! But there is a tale connected with Protestant Missions in that quarter which, for the edification and warning of those who are too easily imposed upon by popular orators, newspapers, and Missionary magazines, deserves to be well known.

The *Friend of India* boasts that the Missionaries in the Sandwich Islands, the civilized instructors of a barbarous people, have met with the most gratifying success in converting the inhabitants to the faith of Christ: that more n 30,000 converts have been received into r churches, and are now growing up in moral tian habits. Of these, 6,000 were added to number during the past year. This is ing strange, and, if true, appears a most ing evidence of Divine power—more so, n we consider that, for the first seven years Baptist Mission laboured in India, only *one* rt was made. But the following extract, the lecture of a celebrated Divine, delivered ndon a few years ago, may throw some t on these wonderful conversions among the Islanders of the Pacific.

"I have with me," says the Lecturer, "Extracts from writers describing the state of these Islands, after they had been, not converted, but subjugated by the Missionaries, who, after having made themselves masters of the whole temporal dominion of the Islands; after having made the king and his people their slaves; after having stripped the people of their simplicity of character, for which they were before remarkable, have reduced the country to such a state of wretchedness, that persons who have since visited it, declare that, instead of a blessing, the new religion has been its utter ruin." Among other things tending to their deterioration, he states, "That feuds, quarrels, and disputes have been so general, that a prince, one of the most intelligent persons in the country, and the first to embrace Christianity on the arrival of the Missionaries, had fitted out an expedition to emigrate from his own country, because he could not bear the severity of their yoke." In support of these assertions, the lecturer refers to "Voyage of H. M. S. *Blond* to the Sandwich Island," London, 1827; Quarterly Review, vol. 35, p. 400, and 70. p. 609;" Kotzebue's second voyage round the World, and "Augustus Toole's account of nine month's residence in New Zealand." Speaking of the apparent ease and success with which converts have been made in these islands, the above lecturer remarks further:—

"It is a singular fact, that this is almost the only instance on record of a nation having been the first to desire Christianity; and consequently of their having been willing to receive it, under whatever form it might first come. It is a known fact, that the natives of these islands, in consequence of seeing the superiority of traders from other nations, and principally of those from America, were led to ask for Missionaries, to propagate Christianity among them. This at once forbids our considering the establishment of Christianity then as the result of any principle of faith presented to the acceptance of individuals. They conceived that Christianity was a better system than their own, because they had seen it give men a superiority of mind and character, and with exceeding good sense no doubt they determined on embracing it."

The public are not aware what immense sums yearly are expended in support of the various Protestant Missions. In the year 1824, it was boasted in a Protestant Missionary magazine, that £ 1,000 a day was expended on the work of conversion, and the Missionary register exhibits a table, showing the progressive increase enjoyed by religious Protestant societies, from 1823 to 1835, in which there is a steady advance from £367,373 to £778,035 per annum. A great part of this enormous sum is expended in attempting to convert the heathen natives of the East. In my opinion, there is a great extravagance in this expenditure, and but little fruit to show for it all. If half of this yearly sum had been at the disposal of the Jesuits, or any body of Christian Missionaries actuated with their zeal—true Apostolic Missionaries I mean—we would have had more fruit. Our Protestant Missions in general I think are nice provisions for married clergymen, whose cares and anxieties about their wives and families, in this tropical climate, divert too much of

their attention, and occupy too much of their thoughts. The Jesuits have only their pupils to occupy their attention; and their enthusiasm and energy are well known in the work of teaching. They sacrifice many things, too, which, however allowable or gratifying to the natural feelings and inclinations of mankind, would obstruct them in the noble work of instructing and Christianising the Pagan nations of the earth. Some among the company of the twelve Apostles were guilty of treason to their master, of lying and ingratitude. The members of the Society of the Jesuits may not be all free from reproach either. But shall we for the faults of a few Jesuits, condemn the whole body, and not acknowledge the noble and disinterested manner in which so many of them devote all the energies of their mind, to the heavenly work of instructing the ignorant, reclaiming the vicious, and comforting the sick and afflicted; aye, and that too, at the sacrifice of those comforts, feelings, and indulgences, which so many of our well-paid Protestant Missionaries will not, for their work's, and for their master's sake, forego? The *Friend of India*, whose liberality and benevolence embrace all the good and virtuous of every sect and creed, I expect, some day ere long, to see sounding the praise of some of our good Jesuit teachers, and exulting in the success of their benevolent exertions, to dispel the darkness of heathen ignorance. Why don't you set on foot a subscription to extend the benefit of Seal's College, and ask the *Friend* to put in a word in favor of the Jesuits? But, seriously, what have the various Protestant Sectarian bodies; nay *all* the Protestant Missions, done in the East, since their establishment, with all their lavish expenditure of money and bibles? How many native congregations of Christians can they show? A few conversions no doubt, owing to local and peculiar circumstances, we may expect, and the several missionaries have done a good deal in the way of giving many of the natives an education such as will fit them to make good *karannies*, and to conduct English correspondence in their own mercantile transactions. This is no doubt a benefit to them, so far as it goes, but it is not conversion to Christianity. The apostles, or their official successors, who converted the several nations of Pagan Europe, never perhaps could boast that they expended £1,000 a day in the work of conversion, or had so many printing presses in their employment to print bibles, as our Protestant Missionaries have. Yet the original and earlier missionaries, with their scanty means, were successful, while our modern Missionaries are not, at least our Protestant Missionaries, for some years ago, the Church Missionary Society confessed, and declared by their mouth-piece, the Revd. Mr. Beckersteth, that "in the course of the first ten years, the Society never heard of a *single individual* who passed from idolatry to Christianity." The only sect who have succeeded decidedly as yet in the conversion of the natives of India, to such an extent as to give reasonable promise of their exertions leading to a *national* movement in favor of Christianity, is the Roman Catholics, and that, too, with means so slender—human means, that is to say—when compared with what has been at the disposal of our Protestant religious societies, as to justify the Catholics in referring their success to a higher power than wealth, printing presses, or popularity—efficacious as, these influences are, in promoting the success of any scheme. When I see how some of our Protestant Missions are managed, with what *liberality* the funds are expended, and what a meagre account of conversions they have to give in India; and know at the same time that almost one-half of our poorer population at home are in such a state of gross ignorance as not to be able to affix their own signature to any document, I am forcibly impressed with the truth of the old adage,—that charity begins at home; and think we should direct our efforts, and expend our money, more on the education of our own countrymen, instead of supporting so many benevolent schemes abroad,—such as a Missionary Hospital at Ningpo, over which the subscribers can have no direct control or superintendence, so as to prevent abuses.

Yours, &c.
X.

RELIGIOUS TOLERATION.

Not only our whole system of religion, but our whole system of religious toleration, in which so many people in this country are interested, depends, upon the laws on which the Reformation has been founded.—*Speech of the Duke of Wellington, 18th March*, 1844.

The above is one of those short and *pithy dicta* which the Noble Duke sometimes delivers, and which, by a large class of Englishmen, are taken for gospel. What then is the kind of religious toleration founded on the laws of the Reformation? Let history answer. Under these laws, have not the Catholics been compelled to participate in all the burdens of the state, but prohibited from aspiring to any of its rewards or honors? Is this the toleration founded on the Reformation? In England, no Catholic can give, or till lately at least could not, grant lands, money, or other property, for the permanent endowment of any Catholic clergyman, house of worship, school-house or other pious or charitable foundation for a Catholic. Is this toleration?

In Ireland, any Catholic priest, who shall celebrate marriage between any two parties, knowing them, or either of them, to be of the Protestant religion, shall, on conviction, be deemed guilty of felony, without benefit of clergy, and suffer death accordingly. Are these the sort of restraints agreeable to the boasted laws on which the Reformation is founded, and consonant to the precepts of our benevolent religion? English Peers, professing the Catholic faith, have an hereditary right to sit in the House of Lords; by the 30th Charles II., they could not exercise this hereditary right, unless they first became apostates, and abjured their religion. This was one of the laws founded on the Reformation; was that toleration? The Duke would fain have had that intolerant law continue; but national justice was too strong for him even. "To be declared incapable of serving his Majesty," says a celebrated writer, "in any office of trust, emolument or power, is the severest penalty which, in many cases, the law inflicts on delin-

quents, guilty of atrocious offences; and will it be said that the same disqualification enforced against the Catholics for their religious tenets, is not a punishment, but a measure perfectly consistent with the true principles of toleration?" Those disqualifications have now been removed, but the Noble Duke would have us believe that they were founded on the laws of the Reformation, and ought to have been continued. It is a cheering prospect to the friends of liberty and religious toleration, when they see that even the conqueror of Napoleon's legions, cannot conquer National Justice. To it, Catholics of the present day owe much, in spite of the Noble Duke, and the "laws founded on the Reformation."—*Englishman, 8th June.*

THE CLERICAL DELINQUENCIES.

Whenever a bad case of misconduct in the Church occurs, the ready hackneyed remark is, that the general exemption of the clerical body from such transgressions makes the exception the more conspicuous; that it is the spot on the white ground. But is this so? Do members of the Army, the Navy, the Law, and Physic, all put together, figure so frequently in Courts of Justice as the Clergy?

Within the last month what a throng of clerical cases we have had.

First, we had a clergyman who shot a policeman. The reverend gentleman had been alarmed in the night, by some noise, rose, armed himself with a fowling-piece, and fired three shots, the last of which hit a policeman going his rounds.

Several gentleman gave the reverend prisoner an excellent character for humanity, and it is quite certain that it was not his purpose to shoot the policeman; but why did he fire three shots in a direction in which any one, whether thief or not could be wounded? There seems a strange recklessness in such acts; but it passed unremarked and unrebuked by the Judge, who was only anxious to say civil things to the reverend gentleman, who was acquitted.

At least he should have been admonished on another similar occasion to give his fowling-piece the same aim as his lessons, and to point it heavenward, instead of point blank in the ways of man.

An Englishman and a foreigner fought a duel in a dark room. The Englishman not wishing to run the risk of having blood on his hands, fired his pistol up the chimney to make safe, and to his horror down came the foreigner.

This was not the sort of mischance of the reverend gentleman who brought down the policeman. He did not fire away in the direction in which it was least probable that his enemy would be found, but unluckily aimed too well at the quarter where some one might be wounded by the shot.

Next we have the case, of another complexion of the Rev. Mr. Marsh; next a Brummagem counterpart of it in a Rev. Mr. Jones, an account of those transgressions we have copied from the *Worcester Chronicle* and lastly, to crown all, we have the Rev. Mr. Day's pastoral treatments of the sheep.

Now is it because Mr. Day happens to be a parson that his case has excited so much attention, and caused such scandal? In what profession or walk of life, however low and debased, is the like of it to be found? What would have been thought of the same act of barbarity if it had been committed by a ruffianly costermonger? Imagine the same sickening cruelty perpetrated by a low ruffian, and prosecuted by the Society for the Prevention of Cruelty to Animals. Would a Magistrate have acquitted the brute of any malicious purpose, advised him to govern his temper, and to learn the first priciples of law? No, he would have imposed a fine that he could not pay, and in default of it have sent him to the tread-mill for his improvement.

There is no brutality, in fact or in fiction, like the conduct of this man. Fancy his reverence driving the poor animals into a corner, and stabbing them in the flank six inches deep, not sickening after the first act, and repenting at the sight of the poor creatures suffering but plodding on with the mutilation of all seven, as a labour of love. Then driving the maimed animals out into the highway to add that torture to their sufferings.

When we read this shocking account, how the contrast of Dryden's character of the Good Parson started to our recollection—

> With patience bearing wrong; but off ring none:
> Since every man is free to lose his own.

No, said Mr. Day, if you lose your own, if your sheep stray on my land, I hamstring them with this pastoral hand, which turns the pages of the book of mercy and charity in the eyes of you all on the Sabbath day.

> He warned the sinner with becoming zeal;
> But on eternal mercy lov'd to dwell.
> He taught the Gospel rather than the law;
> And *forced himself to drive*, but loved to draw.

The Rev. Mr. Day "loved to draw"—he "loved to draw" the knife to hamstring his neighbours sheep, and "forced himself," nothing loth, "to drive" the flock after he had maimed them. It is thus that this reverend gentleman realizes the beautiful picture of the poet.

If we must go on and say

> His preaching much *but more his practice wrought.*

How shocking must the effect be upon his parishioners.

That nothing might be wanting, the cruelty was followed by a hardy lie. The owner of the sheep having charged his reverence with the outrage, he impudently denied it, and with a vulgar insolence matching his morals, said "You are a liar."

The flimsy defence was, that he did not know that he was doing wrong, that he fancied he had the right to maim the sheep; but if that had been the case he would not have resorted to the lie,

The Judge, Lord Abinger,

"Addressing the prisoner, advised him to be very circumspect, in future, and endeavour to govern his temper. It was really most lamentable to see *such an ignorance of the first rules and principles of law* in a man occupying the station and filling the office which the prisoner occupied and filled; and he most seriously advised him to profit by the grace and the mercy which had been shown to him, by applying some portion of

his time *in acquiring a knowledge of the laws of his country and the rights of his neighbour.*

It has been remarked by a contemporary, the *Chronicle*, in an excellent article on the case, that the Judge did not tell the prisoner to supply the deficiency which was most glaring in the case—that of humanity; but perhaps he was not so wrong in this as may at first appear. Could such a man learn humanity? He may learn the first principles of law:—can he acquire the first touches of humanity? As well advise the stone-blind to learn to distinguish colours. The only school for a man of this sort, aged thirty-six, is the tread-mill. By the steps of that primer he may be taught a lesson of forbearance which he cannot acquire any other way—the channel of the heart being utterly closed.

Every one knows Hogarth's "Progress of Cruelty," beginning with the boy's spinning a cock-chafer, and ending with the gallows; and if the graphic moralist had given us the hamstringing of the sheep, in which part of the "Progress" would he have placed the diabolical incident? Would it have been nearer the torture of the insect, or the deed for the gallows? Certainly he would have made it mark a very advanced stage of progress.

But Hogarth, if he had conceived the barbarity, could not have presented it in its unique perfection of vice, for he would not have dared to assign it to the character whose beautiful type is the shepherd, and whose loving offices have so many tender illustrations in the care for the sheep. A particle of the pastoral spirit would have forbidden the atrocity to the poor animals, which point so many a holy moral.—*Examiner, March* 23.

ANOTHER CLERICAL SINNER.

The old proverb, "It never rains but it pours," has assuredly been verified with reference to the parsons. Ever since the pitiless exposure of poor Marsh—or rich Marsh rather, though he has been so unmercifully drained—a succession of clerical delinquency, more or less heinous, has been presented to the public. The open revelations of adultery, cruelty, and drunkenness lately made, have struck dismay into the clerical camp, and are calculated to induce a conviction that there is something rotten in the state of our holy establishments. We did imagine, however, that for one week we should rest from our labour of recording clerical misdeeds.

It seems that we were doomed to be mistaken. An inquest held before Mr. Payne, the city coroner, on Monday evening, and adjourned to Thursday evening, brought to light sundry facts, strongly implicating the character of the Rev. Charles Scratchley, who is described as officiating near Queen-square. The inquest was held on the body of Charlotte Griffin, housekeeper to Mr. Scratchley, chemist, of Fleet-street, brother of the reverend gentleman alluded to. A strong impression, it appears, prevailed that the death of the deceased, who had taken poison, was in some way connected with the intimacy that was alleged to have existed between her and the Rev. Mr. Scratchley. This was strengthened by the circumstance that an intimacy had existed between them, albeit Mr. Scratchley was reported to have strenuously denied the fact in the first examination. His mode of giving his evidence did not, however, produce an impression of a favourable kind, whatever suspicion it might create that there was much that was untold, which, if revealed, might throw a light on this unhappy affair.

At the adjourned inquest the reverend gentleman was again present and Mr. Moxon, a "professional gentleman," likewise attended on his behalf. Mr. Moxon was deputed, doubtless, to give a triumphant refutation of any injurious reports, and clear his clerical client from any stain that might be cast upon his purity. He did so, but is was after a curious fashion. He said, "he should be able to exonerate the reverend gentleman from so serious a charge as that which had gone forth to the public through the means of the press. *The truth was*, that all connection between the deceased and Mr. Scratchley *had ceased previous to that gentleman taking holy orders in* 1836." This was a fact on which the reverend gentleman seemed mightily to plume himself. One witness, the sister of the deceased, proved that a connexion had subsisted prior to that time, and that her sister and Mr. Scratchley, not then the *Reverend* Mr. Scratchley, had lived together as man and wife. Really this *liaison* must have been a notable preparation for entering into the sacred profession. We know that the doctrine, "the greater the sinner, the greater the saint," is thought very sound and good by some people; and if it be well-founded, Mr. Scratchley was in a fair training for the sacred duties he was one day to perform. His previous course of sin was the only thing to make his after display of piety "stick fiery off, indeed." "Who drives fat oxen should himself be fat," is doubtful as a philosophic axiom, but the principle is quite as sound as that which prescribes a course of sin as the best preparation for ministering to the wicked. It seemed right, perhaps, to Mr. Scratchley that he who has to preach to sinners should be a sinner himself, if only for the additional unction derived from his own experience; and if these conditions be desirable, he is evidently in a fair way to be a most useful minister of the establishment, whenever he may be called upon to officiate. In fairness, we beg to state that the reverend gentleman, according to the evidence of the sister of the deceased, was not the seducer of the latter, as "she had already had a child by *another* gentleman!" We willingly give him the benefit of this fact, though some may think that it demonstrates no great nicety of selection on his part, to adopt so readily the cast off mistress of another man! The remaining evidence went to show that the poor creature afterwards fell into dissipated habits, was charged with robbing her employer, and swallowed poison in despair of being able to extricate herself from her miserable situation.

How far the Reverend Mr. Scratchley can be considered fairly answerable for this result, is a matter on which we give no opinion. We have touched simply on the facts as disclosed at the inquest, and reported in the papers, and most certainly we shall not attempt to strain them in any way, to the damage of his reputation. The verdict of the jury, however, we are bound to re-

cord. It was as follows:—"That the deceased destroyed herself while labouring under a temporary insanity, induced by the cruel and heartless conduct of the Reverend Charles James Scratchley; and we are compelled to express our strong disapprobation of the flippant manner in which he gave his evidence before the jury on Monday last."

After such an investigation and such a verdict as this, we do not imagine that the Reverend Mr. Scratchley is destined to rise to great eminence in the Church!—*Satirist, April 7.*

MISCELLANEA.

On Sunday, the 4th of February, in the Cathedral of Augsburg, M. Charles Hae, Doctor of Philosophy, and Protestant Rector of Groningen in the Kingdom of Wurtemburg publicly embraced the Catholic religion, and made a solemn profession of faith.

The *Catolico* of Madrid, of the 6th inst., describes the baptism of a negro at Barcelona under very interesting circumstances.

The Right Rev. Dr. Tyler, Bishop elect of the diocese of Hartford, left Boston on Wednesday last for Baltimore, accompanied by the Right Rev. Dr. Fitzpatrick. It is presumed they will not return until after the consecration.

We understand that the consecration of the three Bishops from this city, viz., Right Rev. John McCloskey, Co-adjutor Bishop for New York; Rt. Rev. Andrew Byrne, for Little Rock; and Rev. Wm. Quarter, for Chicago; will take place on Sunday the 10th of March, in the Cathedral, of course. The Very Rev. Dr. Power will preach the Consecration Sermon in the morning, and the Rev. Dr. Pise will preach in the evening. The Right Rev. Bishops of Philadelphia, Boston, and Richmond, will be present.

BISHOP PHILPOTTS.—We begin fairly to despair of him—we dread that the last end of this Bishop will be worse than the first, and all good men should cordially unite in one solemn act of devotion, and pray for the soul of Henry Philpotts. D.D.—*Western Times.*

DEATH OF THE RIGHT REV. DR. KERNAN.—We have just learned with the most profound sense of the feeling of regret and of bereavement which the faithful in his diocese must feel, that the Right Rev. Dr. Kernan departed this life on Tuesday morning, at an early hour, at his residence, Carrickmacross.—*Freeman.*

The deceased was a divine who combined the duties of a prelate with those of a patriot, with such scrupulous love of religion, and affection for his country, that his demise will be long lamented by every true friend of Ireland.—*Newry Examiner.*

able prelate was consecrated in April, was, consequently, upwards of twenty- in charge of this extensive diocese, in rt of which he was beloved and revered truly apostolic virtues.—*Pilot.* The coad- bishop, the Rev. Dr. M'Nally succeeds.—

TUAM.—PREFERMENTS.—His Grace the Archbishop of Tuam has made the following changes:—The Rev. John M'Collogh from Robin to Ballintubber, vacant by the death of the Rev. Mr. Adams; the Rev. Terence O'Kean from Kilmena to Robin, to be succeeded by the Rev. Patrick Lyons from Corofin; the Rev. M. Curley from Spiddle to Castlebar.—*Ibid.*

CATHOLICS.—The Catholic population of New South Wales is estimated at 40,000.—*Ibid.*

ROME.—THE LATE CONSECRATION.—The Pope consecrated as bishops four of the cardinals on the 11th instant. This is the first instance, it is said, for 150 years, of the Pope having performed this ceremony in person. The Prince of Wirtemberg, Don Miguel, and all the diplomatic corps, were present on the occasion.—*Herald.*

AMERICA.—A NEW SECT.—THE BIBLE REPUDIATED.—A writer in the *Richmond Christian Advocate* reports the existence of a new sub-division of Ana-Baptists in North Carolina, calling themselves "Splungers." One of their preachers say the Methodists and Presbyterians may take their knives and cut off the Old Testament, and do what they please with it, so they leave him the New Testament, he shall be satisfied. Here is another step in Protestantism. What will be rejected next?—*Boston Pilot, Feb.* 3.

ENGLISH CATHOLICS' ADDRESS TO THE QUEEN.—This address, which was agreed to at the great meeting of Catholics, held in Freemasons' Hall, on the 7th ult., on the subject of the exclusion of Catholics from juries in Ireland, was presented to her Majesty, at the levee, on Wednesday last, by Lord Camoys. It measured 583 feet in length, and had about 50,000 signatures attached.

NEWCASTLE-ON-TYNE.—CONSECRATION OF BISHOP RIDDELL.—On Sunday last the consecration of the Right Rev. Dr. Riddell took place, at St. Cuthbert's College, Ushaw, near Durham. The ceremony was accompanied with all the solemnities peculiar to the religious services of the Catholic Church. The Right Rev. Dr. Wiseman delivered an eloquent discourse on the occasion. The Right Rev. Dr. Briggs was the consecrating Bishop, assisted by the Right Rev. Dr. Gillis, of Edinburgh, and the Right Rev. Dr. Sharples; and, notwithstanding the inclemency of the weather, the attendance of parties from a distance was highly respectable and numerous.—*Tyne Mercury.*

JUST AND EQUAL GOVERNMENT IN IRELAND.—At a meeting of the leading Reformers of Liverpool, held this day at the Reform Association, William Rathbone, Esq., in the chair; it was resolved, on the motion of Thomas Blackburn, Esq., seconded by William Wood, Esq. that a public meeting of the Reformers of Liverpool should be held, for the purpose of expressing their conviction—first, that impartial justice was not done in the recent State trials in Ireland; and, second, that the only true way to act towards Ireland was to deal with that country justly and fairly, both in legislation and administration. And it was further resolved, that the opportunity of Mr. O'Connell's return to Ireland should be taken for this public demonstration—*Liverpool Times.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 25.] CALCUTTA: SATURDAY, JUNE 22, 1844. [VOL. VI.

"PROTESTANTS AND ROMANISTS."

An extract, under this head, from the *Agra Ukhbar*, has been published by our cotemporary of the *Hurkaru* in his issue of the 15th instant, with rather a curious editorial notice.

The burden of the song, or at least the peg from which both our cotemporaries hang their ballads, is the publication, in our little periodical, of the misdoings of some Protestant Clergymen, which had been previously published in all the Protestant Journals of England. We published facts which had been decided in the courts of law, and we published them, as we found them published by Protestants, "without note or comment,"—they are facts admitted by every one, even by the *Hurkaru* and *Agra Ukhbar*, and what crime have we, therefore, committed? Let us ask our cotemporaries, and as our friend from *Agra* is the stranger, let us hear him first. "They (the Catholics) do not scruple to use any means, without reference to propriety or justice,—to resort to any shifts and subterfuges to lower the Protestant religion of our country."

Now we leave the candid Protestant to decide whether we have forgotten justice or propriety in publishing the "misdoings" above referred to; and if we have, how shall all the Protestant Journalists that went before us in the publication of the same facts, be able to save their souls. Why are they not called on by the ghostly Editors of the *Hurkaru* and *Agra Ukhbar* to do public penance for having had recourse to *impropriety* and *injustice, to shifts and subterfuges in order to lower their own, the Protestant religion of the country*, by publishing facts attested in the courts of law? After this sample we need not be surprised to find the Editor of the *Agra Ukhbar* expressing his apprehensions that his brother of the *Hurkaru* is too indulgent to us, and professing his conviction, that the Catholics share the honor due to our Saviour alone, between Christ, the Virgin Mary and the Pope. We think that the honor of saving the Protestant religion from being lowered by the publication of the malpractices of the Protestant Clergy, should be shared in some proportion by the *Agra Ukhbar*, and if the Editor of the *Hurkaru* had not told us that his brother from Agra, had gone too far, we should be inclined to pronounce him, decidedly the best and fittest defender of immorality. When we say "*defender* of immorality," we mean, Protestant immorality, just as the Kings and Queens of England are styled *Defenders of the Faith*; and in very truth, the Editor of the *Agra Ukhbar* is no palliator or screener of immorality perpetrated outside Protestantism.

He reminds us of a certain Saint who was said to be able to distinguish the chaste from the impure by the faculty of scent, but the olfactory powers of our *Agra brother* appear to be stronger, though perhaps not so accurate or discerning. *If he would like to do it*, he could publish continental vileness in convents and nunneries, and prove that priests have given more sons and daughters to the world than *many legitimate parents*, (who perhaps have given none at all;) but no, he will not publish the facts that could prove these assertions, because being ascertained by the olfactory powers alone, they are not capable of being substantiated in the *ordinary way*. There is, he says, a convent at Agra, horrible to mention!—*a secret society* about which the public know very little, and he may find it his duty to revert to the topic; and yet he

discovered, some how or other, while he was penning these words, (how he could ascertain the fact except by snuffing the breeze, we know not) that the *Convent at Agra is one of the best of the kind and conducted on strictly correct rules.*

What Saint ever pretended to such powers of scent, as the sagacious Editor of the *Agra Ukhbar.*

If we had imitated the unmanly and insidious, we had almost said, treacherous conduct of the *Agra Ukhbar*, in throwing out hints and starting suspicions, awakening the drowsy energies of an unclean imagination, and appealing to the old standard of prejudices, to make out a case of delinquency against a few individuals or a corporation of Protestant clergymen, we confess we should deserve all the indignation of our cotemporaries and the reproaches of our own conscience; and as we are not bound to love our neighbour more than ourselves, we submit, that our cotemporary is a culprit who deserves punishment.

Let us now hear how angry our brother of the *Hurkaru* is with us for having published *the truth*, and it is not the first time that truth has made people angry. *I am become an enemy to you*, saith St. Paul, *speaking the truth*. Though he is much displeased that we prefer giving extracts from "the liberal columns" of the *Calcutta Star*, rather than from the *illiberal* columns of the *Hurkaru*, yet he is not disposed *to go quite so far, on all points as his Agra cotemporary.* He hopes to be pardoned, however, for extracting an article from the *Agra Ukhbar, to show that the opinion which he (the Hurkaru) expressed relative to the concealment system of the Romanists, is by no means a singular opinion.* "Singular" indeed! When were we so foolish or misinformed as to suppose, that there was but one Editor in India ready on all occasions to calumniate our religious faith and practice, by asserting, and shamelessly re-asserting, what he could not prove, and could not know to be true. If this were all that the *Hurkaru* intended by extracting from the *Agra Ukhbar*, he might have spared his columns and his reputation considerably, by making a different extract from some other journal. But the *Hurkaru* has caught a monk in his claws, "a horrible delinquent" of whose scoundrelism the *Catholic Herald* has taken no notice. To this our plain answer is, that we think the *Hurkaru* far too indulgent to the monk, and too much disposed to make a mystery of him. What is his name? Has he been tried in the courts of law and punished? What monastery did he live in? and how has he been treated by his superiors in religion, after conviction? Did his superiors declare, that they would not punish him because their hands were tied, as the Protestant bishop declared, when the parson's guilt which we published, was brought to his notice?

We shall be glad to hear more about this monk; for if he be the horrible delinquent that the *Hurkaru* represents him, he will, by the Grace of God, become a great penitent, or a zealous Protestant, and perhaps quite as shrewd a declaimer against Romanists, as the *Hurkaru* himself. It may be, if there be any such person, that he is such another as the unfortunate *Fre Fulgencio* who went over to *Luther* and the rest of the monks who broke their vows, and remained with them while he had strength to sin, but left them when death visibly approached him. We assure our cotemporary of the *Hurkaru* that, as a zealous Protestant, he quite forgets the interest of his cause in being so severe on *monks who trangress horribly*, since they almost invariably and immediately go over to Protestantism, and range themselves under *Luther*, the arch monk-offender. What would have become of the Protestant religion, if so many monks had not transgressed horribly, and then turned reformers? The monks are like the angels, more favoured than the rest of men, singing the praises of God, day and night, like their Prototypes in heaven; and a "horribly delinquent" monk is, therefore, a fallen angel who loses his faith and innocence together, and forthwith joins the ranks of opposition, like the rebel host that fell from heaven.

NEW MISSIONS.

We learn from a letter which the Archbishop Vicar Apostolic has just received from the Right Rev. Dr. Borghi, from Rome, that a new Mission is to be opened at Lahore and on the Himalaya Mountains, and that a Vicar Apostolic will be appointed for the Mission of Patna and Nepaul.

MORE CONVERSIONS.

We have authority to state that a highly distinguished Officer of the Company's service, has, after much examination, declared to a brother Officer, a convert, his firm conviction of the truth of all the doctrines of the Catholic Church.

We are enabled to state that the Lady of a Captain in the same service has been converted to the Catholic Faith chiefly by the agency of another Lady, who was once her ward, but who since her marriage embraced the Catholic religion, her husband remaining still a Protestant.

The Guardian (a Convert) of a Protestant child has placed the child in the Bengal Catholic Orphanage for education.

The Rev. Mr. Boulogne, Chandernagore, has six native adult heathens and four Protestants under instruction preparatory to their being admitted to the Sacrament of Baptism.

A German Lutheran Minister, Mr. Müller, has lately been reconciled to the Catholic Communion in London, and has resolved to join the Society of Jesus.

Upwards of one hundred natives in the vicinity of Cowcolly, where the chapel and schools are about to be erected, have expressed their desire to attend the instructions of the Catholic Clergymen in care of *the new Mission.*

CONFIRMATION.

The Sacrament of Confirmation will be administered at Dum Dum on next Wednesday morning, and on the following morning at Chinsurah.

EX-AMEERS OF SCINDE.

The Catholic Community will learn with pleasure that their Highnesses, the Ex-Ameers of Scinde, on being informed, at the instance of the Archbishop, of the nature and object of the Bengal Catholic Orphanage, promised in the kindest manner, to contribute twenty-two rupees per month to that excellent establishment.

LETTER No. XIII.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—I concluded my last letter by remarking that in the 'Pastoral Address by the General Assembly of the Free Church of Scotland,' as given in the *Edinburgh Witness*, 14th June, 1843, you may cull out of the mass of matter these sentiments, these announciations of your disunion. It says, "When the judgments of God are abroad in the earth; when these judgments have begun at the house of God, when our holy and beautiful place, in which our forefathers worshipped God, is burnt with fire, and our pleasant things are laid waste, it is the duty of those who are set as watchmen in Zion to sound an alarm, to proclaim aloud the danger; a great calamity has befallen us affecting our nation, our Church, and the families of our land. The Church of our fathers is rent asunder; long was it the peculiar distinction and high glory of the established Church of Scotland to maintain the sole Headship of the Lord Jesus Christ, his exclusive sovereignty in the Church, which is his kingdom and house; on whose side we are to be found, for the Lord, or against him, in this time of trial? It is an old device of Satan to draw the distinction between truth and error so sharp and narrow that it seems almost invisible, but however sharp the line may be, on the one side of it is God's truth, on the other Satan's delusion. Think it not a light matter which part you take; rest assured it much concerns your own growth in grace; we warn you, with all earnestness and affection, to beware lest Satan sift you as wheat, and tempt you to deny your Lord and Master. We fear well that the solemn and awful character of the times will be glossed over. Be not deceived by those who tell you that the present controversy is respecting a matter of minor importance, a point not necessary to salvation; besides involving by unavoidable consequence the character and qualifications of the Christian ministry, and thus in effect the promulgation of all doctrines together, it directly involves no less a question than this. Shall Christ be King in Zion, or shall he not? Shall Christ be the sole Head of the Church, which is his body, or shall he not? Can his servants, without treason against him, enter into any other alliance? Those are the true and only schismatics who only refusing to take the same step when duty required it, have thus, and thus only, caused the disruption in the Church." Thus it goes on; of course a counter 'Pastoral' is issued, and on the same month, by the Assembly of the old Chuch of Scotland, till we see Assembly against Assembly, text against text, a Jerusalem against a Jerusalem; God with the one, Satan with the other, or *vice versa* as that whirligig, private judgment, dictates. Dr. McFarlan says, "the Church they have left was not the Church of Scotland, it was bereft of its brightest ornament." Dr. Welsh adds, "we can hold no communion with those who think there should be connexion between the Church and state." "No," echoes Dr. Candlish, "It is of great consequence that they *(the people)* should not be subjected to the necessity of worshiping within the walls of the establishment;" to rebut which the others bring forward the *'confession of faith,'* that, "the civil Magistrate has authority, and it is his duty to take order that unity and peace be preserved in the Church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed," and they further tell them, that, 'it is important

to set an example of steady adherence to the great principles of the reformation.' This was all nonsense with *the new* reforming doctors and divines; true, it was included in their ordination vow, but what of that? 'The great principle of the reformation' *private judgment*, makes short work of it; breaks the civil wand, and warns its wielders to keep on the other side the Tweed; from 400 to 500 ministers of the Gospel rise in the Assembly, rush out of the Meeting, and rend the air with the shout '*we are free*,' or, as Dr. Chalmers congratulates them, 'it is well, I say, to have made such a clear escape from such a temptation.' The *cagers out* thus close their pastoral. "Let us labour zealously in rebuilding our prostrate Zion, though in troublous times, till the top-stone be brought forth with shouting; grace, grace into it, and everlasting glory to Him who is king of Zion." Yes, but "*unless the Lord build the house, they labour in vain that build it.*" What! is the Lord to 'rebuild this prostrate Zion,' and maintain the opposition Zion also; another contrary Zion in England, another opposite to that in Germany, *another* and *another*? Oh! my friends view *yourselves* at this stage; your disunity, your *puerile littleness*: ask yourselves, is this the Church which Christ would, "*present to himself a glorious Church not having spot or wrinkle or any such thing, but that it should be holy and without blemish*?" Is this she of whom Isaias prophesies, that "*the house of the Lord shall be prepared on the top of mountains; and it shall be exalted above the hills, and all nations shall flow unto it*?" Of whom he says again, "*all thy children shall be taught of the Lord; and great shall be the peace of thy children.*" Trace this Church if you can in the sentiments of your own Divines. "*The lights of the world*," as our Saviour applied to the Apostles and their successors. One of these "*lights*," Dr. Candlish, speaks thus of his *new Zion* at one of the Free Presbytery Meetings. "The principles on which they set out in their new position, was, as he understood it, that they had separated from the establishment on a vital question of doctrine, discipline, and government, not upon any trifling or subordinate point, but because they held the establishment to be now so constituted that it implied sin in them to remain in it; the whole bearing of their testimony in separating from the Establishment was this, that its present constitution "*an unscriptural and a sinful*

Another hoary luminary of the v. Dr. Macdonald, fulminates f, that, "*the established Church is a Christ-denying, God-dishonoring and soul-destroying Church.*"—On the other hand a contrary "*light*," or as they love to interlard themselves, one of the "*Princes and great men of Israel*" breaks forth from the opposite Tabernacle, that is, the old Scotch Kirk of 1600 and odd (how old!) and prophesies of the *new* Scotch Kirk of 1800 and odd, thus, "can we be assured that they will maintain that unity of purpose which I consider to be the greatest excellence of the establishment, and which in my mind an establishment alone can secure? No doubt our friends are bound together by a great and general principle, and if would appear at present as if the *protesters* (new Protestants) were all of one mind and one sentiment. But does any man who is acquainted with the history of human nature believe that 400 or 500, when they begin to discuss arrangements of such magnitude as must come before them, will all remain united?" This is 'the rub,' this is certainly hitting the right nail, and a pretty and plain parody upon the *sort* of spirit which keeps Protestantism upon its legs; "an Establishment alone can secure unity of purpose;" unquestionably *a square* of *Bayonets* is not easily broken through; and I greatly suspect, that the *protesters* will find that they have, at an unfortunate hour, seceded from '*the bulwarks of Protestantism*;' that they have started without their host; have put to sea without *the Pilot*; they would *be Catholic*, if an opposite spirit did not mislead them. Come now let me waft you from the *cold* North to India, that you may see that *heat* is only congenial to *your spirit*. One of the Free Church organs at Calcutta, called, '*The Free Churchman*' honestly tells the community, "We," he says, "separate as Church Members, because we would avoid the sins of heresy and schism; heresy as to the *Head* of the Church, schism as to its Members: holding also as we do, that the unity of the body, arises from union to Christ, the head; we must also further hold, that all false doctrine as to the Head, involves a schism in the body, and we would avoid the heresy of compromising the supremacy of Christ, as we would the schism of joining with those who make such compromise; we have forsaken those who are in error, and have joined ourselves to those who are walking (as to this point) in the truth; they, not we, are in schism, and they, not we, are in danger of Erastian heresy, a heresy that would ultimately place the sceptre of Christ in the hands of Cæsar." I will here stop to ask if the Church of England recoils *at that blow*? He, however, runs on. But now she (old Kirk) has accepted of secular

bondage, so she is now a bond woman, whose children we are not. Every congregation which by its ministry and eldership stands united to the Established Church is of necessity incorporated with that sinful error; no seceding minister can be invited or permitted to preach in any pulpit of the Scottish Establishment (in Scotland.) In Calcutta the same acts (General Assembly) have effect, and the same result must follow. The Ministers of St. Andrew's Kirk *dare not* even if they would invite any of the five ordained Missionaries of the Free Church now in Calcutta to preach in their pulpit." "*Tit for tat.*" "*Wherefore by their fruits you shall know them.*" they enter an interdict against preaching in one another's pulpits; no more will they, and as one of their Pastorals remarks, "eat of *his* bread and drink of *his* wine", together, nor meet in prayer; the rich among them make petty war upon the others' poor, and the others' poor retaliate by rioting and violence. Preachers inflame, "*who speak peace with their neighbour, but evils are in their hearts.*" Witness their acts in Scotland, "*wherefore by their fruits you shall know them,*" you cannot find '*grapes*' or '*figs*' upon such '*thorns*' and '*thistles*' as these of the North. Another, 'prince and great man of Israel' at Calcutta preaches and publishes an elaborate Sermon on what they call, '*the present great truth,*' but what 'the next great truth' or new discovery which may be made, remains hidden in the same dark womb which produced this one. But this celebrated Sermon is headed. "*The cause of Christ and the cause of Satan,*" and the text is. "The hope of the righteous will be gladness; but the expectation of the wicked shall perish." The implication inferred is pointed, as no doubt the preacher intended it should be. Dr. Duff, the lecturer thus embodies it; "There is the cause of truth, and the cause of error; the cause of sin and the cause of righteousness, the cause of Christ, and the cause of Satan; the cause of Christ is the cause of truth—the cause of Satan is the cause of error, the cause of sin, the cause of fallen angels, and of wicked men." "He who runs may read." You have now in Scotland, not only such Seceders as the Cameronians, Burghers, Anti-Burghers, Irvinites, Roweits, &c. but I observe it enumerated in one of your works, that, "nearly 600 ordained ministers, 200 Licentiates, a still greater number of students of Divinity, a great proportion of the Eldership, and upwards of a million of people" have broken unity with the rest. The former separatists may be considered as having all along instigated the breaking up at a future period of the whole body, as we may observe in all buildings erected by man's hands small particles and pieces at times fall out before the mass comes down, wisdom would therefore dictate to you to fly from such a building; but alas! some strange fatality seems to envelope your senses, as if the ruin was too vast, too complicated, and the mist of darkness upraised, was too thick, for you to be able to extricate yourselves and to get out of it. Oh! my dear friends, that I could but awaken you, that I could but help you, could but come to your rescue. I feel for you as if I saw you within a house enveloped in flames; I shudder for you as if I viewed you within a fabric tottering upon its sandy base, and I tremble for you as if I witnessed you clinging to single planks, and struggling for life in the deep waters. When I think of you, and contemplate your state, the words of our Saviour continually revert to my mind, that, "*a house divided against itself shall not stand.*" I *believe Him! Do you not?—then* what can you be thinking of, or can you suppose for a moment that your dilapidated conventicles can be that, "*Jerusalem, which is built as a city, which is compact together,*" or imagine that your discordant sects can be "*The House of the God of Jacob*?" for are you not told, "*His place is in peace, and his abode in Zion*?" Fly, then, my dear friends in Scotland, fly, but where to, to England! view her Zion, and see with me, if the Lord *is there*, for '*his place is in peace.*' But this I must make the theme of the next letter. In the meantime, I beseech you to repeat nightly the Royal Psalmist's beautifully inspired soliloquy, as I find it in my Bible, and may God who catches up the aspirations of the sincere heart direct you, when you utter. "*And I meditated in the night with my own heart; and I was exercised, and I swept my spirit.*"

Yours faithfully,

C. A. C.

FEASTS OF CORPUS CHRISTI AND SACRED HEART.—CHANDERNAGORE.

To the Editor of the Catholic Herald.

SIR,—It will no doubt be to you and your readers a great gratification to be informed that at the Church of our Lady, at Chandernagore, the joyful festival of Corpus Christi was observed in the *true* Catholic spirit.—Under the skilful direction of the *truly* amiable, and *indefatigable* Father Boulogne, the beloved Pastor of this flourishing Mis-

sion, the ceremonies were performed with solemnity and splendour. The early part of the day was sanctified by a grand high Mass, which was sung by the Rev. Father, in his usual sweet and effective style; the music on the occasion was excellent, which was sung by the orphans, assisted by one of the masters. Truly there was something ethereal in the charming voices of those innocent little ones, each of whom vied with the other in chanting the praises of their Creator and Redeemer. Yes, the angelic sounds of the orphan voices, which chimed harmoniously together, were sublime, and would tend to soften the heart of the obdurate and unthinking. Oh! how true is the saying of the Royal Penitent.—"Better is one day spent in thy house, O Lord! than ages spent in the tabernacles of sinners." At the conclusion of high Mass, solemn benediction was given, after which the pious Pastor placed the Most Holy Sacrament in a beautiful recess over the tabernacle, where it remained exposed all the day, for the adoration of the faithful. The Priest and his attendants retired to the Sacristy to unvest; thus closed the morning service.

Extensive preparations were made for a grand procession of the Adorable Sacrament to take place in the evening, but the unfavorable state of the weather prevented it. We had, however, a splendid evening service, the Vespers of the Holy Sacrament were beautifully chanted and other appropriate hymns being sung, the devotions of the day were closed with a solemn benediction. But our pious and zealous Pastor was not yet satisfied, for, during the Octave, we had a continuation of the same holy devotions,—the morning of each day was sanctified with the exposition of the Holy of Holies, the Mass of the blessed Sacrament, and in conclusion, solemn benediction. We had again in the evening of each day, the devotion of the Rosary, repeated by the orphans, with the benediction of the blessed Sacrament. On the Sunday within the Octave, the ceremonies were the same as on the feast day; in the evening there was a solemn procession of the Holy Sacrament which took place after the sermon. During the progress of the procession, benediction was given at three neat Altars, erected for the occasion, and the procession slowly returned to the Church.—Benediction being given at the high Altar, the Priest and his attendants left the sanctuary to disrobe.

The feast of the SACRED HEART OF JESUS was likewise kept here with all the solemnity of the Church.—The morning service was grand and imposing; the number of Communicants who approached the Lord's table was not a few. After Mass the pious Pastor placed the Blessed Sacrament in the recess prepared for it, for the adoration of the faithful. In the evening we had a splendid PRIVATE procession of the Holy Sacrament for the Nuns, than which, a more edifying sight we never saw. Shortly after five o'clock the procession entered the sanctuary preceded by Cross-Bearer, Master of Ceremonies, Acolytes, and Thurifer, the Celebrant in his Cope and a neat canopy borne over him, closed the procession.

Benediction being given at the high Altar, the procession slowly moved out of the Church, some of the young female orphans "clothed in white garments," preceded the blessed Sacrament, carrying baskets of flowers, which they at intervals reverently and gracefully strewed. Immediately after the Cross-Bearer walked the orphan boys, forming on each side a line,—the procession having now reached the back of the Church, it halted, whilst the Celebrant gave solemn benediction on a neat Altar prepared by the saintly Nuns. After we had received our Lord's benediction, the orphan girls, conducted by the Nuns, joined the holy procession,—immediately behind the Canopy walked the Lady Superioress and a Nun, the elder orphan girls, "clothed in white garments," accompanied the Rev. Mother, each Nun bearing a lighted taper in her hand. What an edifying sight was this, thus to behold virgins consecrated to their heavenly Spouse, here following the immaculate "Lamb of God." In this order the procession moved around the "*Convent garden*," the Celebrant gave solemn benediction at two neat Altars, prepared by the Nuns, for this truly solemn occasion; after which the procession slowly returned to the Church:—The Nuns and orphans formed themselves into a line on each side of the Garden gate, to reverently receive the adorable Sacrament; immediately after, the Nuns returned to their choir. The procession halted at the Altar behind the Church, where benediction was again given, after which, we proceeded to the Church in the same order as on leaving it; the orphan boys being formed in a line, on each side the centre of the Church, to receive the Holy Sacrament. The Celebrant having now reached the Altar, appropriate hymns were sung and a *last* solemn benediction given. Thus closed the soul-stirring and imposing ceremonies of these glorious festivals of the Church.

The edifying demeanour, the modesty, piety, humility, and reverential awe with which each child conducted itself was truly

consoling to the Christian's heart, nor was this the least conspicuous feature in our holy procession. How reverently did the humble Orphans fall down before the Lord, to adore the God of their hearts and Him who is their portion for ever. Oh! how pleasing and acceptable to the Adorable Heart of Jesus must be the devotion of those innocent little ones Many a prayer do they send up to heaven for their charitable benefactors, by whom they are thus protected, and brought up in the paths of Religion and Virtue, rescued from the paths of Vice and Infamy, and rendered ornaments to their religion instead of being a scandal to it, and thus are the happy instruments of adding one day to society useful and honest members. Truly the reward of such charitable Christians will be very great in Heaven. C.

Chandernagore,
June 19th 1844.

SUBSCRIPTIONS IN AID OF THE SUFFERING CATHOLICS AT GWALIOR.

St. Xavier's College,	10 0
A Catholic,	60 0
Mrs. Rustomjee Cowasjee,	20 0
Mrs. Manackjee Rustomjee,	15 0
L. B. Oliva,	5 0
J. M. D'Luz,	3 0
J. M. D'Silva,	4 0
Mark Lackersteen,	5 0
C. J. Lackersteen,	2 0
Found in the Cathedral Collection Bag,	3 0
S. Jones,	4 0
J. W. C.	4 0
Received in an Envelope,	2 0
David John,	2 0
M. Crow,	2 0
P. S. D'Rozario,	8 0
G. Casella,	5 0
J. Curnin,	20 0
M. F. Gordon. Captain, Bombay Service,	10 0
A Protestant,	2 0
T. Simeon,	1 0
C. ditto,	1 0
M. ditto,	1 0
M. F. ditto,	1 0
H. ditto,	1 0
A. ditto,	1 0
J. ditto,	1 0
J. Brasier,	1 0
H. ditto,	1 0
E. Eyoob,	2 0
M. Gonsalves,	5 0
A Friend,	5 0
Ditto,	1 0
Ditto,	1 0
Ditto,	1 0
Ditto,	1 0
Ditto,	1 0
Ditto,	1 0
M. A. Piaggio,	1 0
J. ditto,	1 0
J. E. ditto,	1 0
J. J. ditto,	1 0

C. Piaggo,	1 0
J. Gibson,	1 0
H. Frantz,	1 0
M. ditto,	1 0
J. ditto,	1 0

Dum Dum.

Band Master Stride,	5 0
Serjeant Cooney,	1 0
Mrs. Cooney,	1 0
Mary Cooney,	1 0
Louis Cooney,	1 0
Susan Cooney.	1 0
Gunner Weens.	3 0
Serjeant Sweeny	2 0
Corp. Casey,	0 8

A list of the other Subscribers at Dum-Dum hall be given in the next issue.

J. D'Cruz through the Rev. Mr. Verlai	2 0
A Lady through do.	4 0

Through Mr. J. Rostan, Junior.

L. Cooper,	5 0
A. Speeroos,	2 0
John C. D'Cruz,	2 0
P. Martinelly,	2 0
H. Jewell,	1 0
A Friend,	1 0
T. Sinaes,	1 0
S. Augustin,	3 0
J. Marriott,	2 0
J. Rebeiro, Junior,	1 0
A Protestant,	1 0
E. Tronson,	1 0
K. C. Dutt,	1 0
A Poor Man,	0 8
E. O'Brien	5 0
J. Rostan, Jn.	3 0
C. M. Rostan.	2 0
Matthew Phillip Jackson,	1 0
Cath. Rostan,	4 0
W. B. Rostan,	5 0
Mrs. C. Guezence,	3 0
C. M. B.	2 0
Cordelia,	1 0
N. C. B.	2 0
C. P. Wiltshire.	3 0
B. R. C.	5 0
R. Halfhide,	5 0
J. N. Quin,	2 0
P. B,	5 0
J. O. B.	3 0
Another Protestant,	1 0
A. Baptist,	3 0
C. Cornelius.	2 0
C. Cornelius, Jn.	2 0
A. Cornelius,	2 0
C. H. S.	2 0
B. L. V.	1 0

Through Mr. N. O'Brien.

Mrs Hopwood,	25 0
Mrs. N. O'Brien,	5 0

BENGAL CATHOLIC ORPHANAGE.

J. M. through Messr. Arsen, and CO.	20 0

Through Mr. J. Rostan, Junior.

J. D.	10 0
R. K.	10 0
M. S.	10 0
H. M. S.	10 0
J. J. L.	5 0

THROUGH MR. N. O'BRIEN.

J. H. Goodeve,	16	0
J. H. Grant,	4	0

NATIVE MISSION AT COWCOLLY.

Collections at Chandernagore through the Rev. Mr. Boulogne,	23	8

PROPAGATION OF THE FAITH.

Mr. Jewell and Associates, for the months of March, April, and May,	4	8

Selections.

INROADS OF POPERY.

About the month of February, some persons who had been excluded from our native churches for sinful conduct, joined the Papists who had not long before settled in Intally. One of them was subsequently sent to Dacca, and another to Chittagong, where we doubt not, they will endeavour to do mischief. We would caution our brethren in the mofussal stations against trusting any Native Christian, professing to come from Calcutta, who is not provided with a testimonial of church-membership or a letter of dismission.

In one of the villages near Narsigdarchoke, about half a dozen members of the church, with their nearest relatives, have gone over to the Papists; and we doubt not that the adherents of Rome will spare neither money nor labour to sow their pernicious tares in the wide field of evangelization, which has so long been occupied by Protestants in the district south of Calcutta. They have published and circulated there, to some extent, a pamphlet entitled, *The Bengáli Catholic Manual*, which contains a full account of the leading principles of Popery. In fact, it is to be expected that the papal Antichrist will shortly bring his energies to bear, not only upon the native Christians connected with Protestant missions, but also upon the heathen population of Bengal. We would earnestly recommend to our brethren, to make this matter a subject of special prayer, and to redouble their efforts in spreading the word of God, that sword of the Spirit, before which neither the devil nor his emissaries can stand.

Though not exactly coming within the object of the *Herald*, we may just mention that, if the common report be correct, nearly one hundred Christians in the south, connected with the Propagation Society, have gone over to the Papists, and that a number of others have expressed a willingness to follow their example.—*Baptist Missionary Herald.*

REV. MR. SEWELL.

We see in several of the London papers the report of some proceedings under the Church Discipline Act against the Rev. William Sewell, the charge being "for drunkenness, intemperance, intoxication, scandal and other evil report." This case was heard before Commissioners of whom the chief was an Archdeacon, the Rev. John Rushton, Archdeacon of Manchester. We told that the proceedings being of a very nature, excited great interest in Amble-side (Westmoreland) and the surrounding neighbourhood. After witnesses had been examined on both sides, the Commissioners adjourned to consider the evidence and on the Court being re-opened, said, there did not appear sufficient *primâ facie* evidence to induce them to proceed further; but they also added "there is evidence before us to warrant us in admonishing him to be more careful for the future over his public and private conduct." This is perhaps a little unintelligible, that there should not be *primâ facie* evidence of any of the misbehaviour charged, but evidence calling for a public admonition both as regarded his conduct, public and private! We have chiefly noticed this affair for the closing scene of it. We are told of the admonition, which for the time at least we might have supposed, and indeed for decency's sake, would have placed the Reverend accused below his judges, and then we learn—"The Rev. Archdeacon then came towards, and most cordially shook hands with, the Rev. William Sewell, as did the rest of the Commissioners, wishing him health and happiness." Now, reading this, is there any reason to suppose that a person would be far wrong who concluded that judges and culprit withdrew together, and made merry over their bottle about the farce that had been performed.—*Calcutta Star.*

CHURCH OF ENGLAND.

The *Record* of March 14th advertises for a Curate, "wanted by the Rector of a populous parish in the metropolis"—and it is said, "He must be in full orders, of no extreme views, and, above all, no Tractarian." The salary promised is £100 per annum.

In the same column we see the following:

"Wanted, a Curate to assist a resident Incumbent in the Sunday and parochial duties of a large and rather populous parish. A gentleman of Evangelical sentiments and active habits indispensable. No objections to give a tittle. Stipend, 100*l.* per annum.

Letters to be addressed to R. S., care of Mr. Mort, bookseller, Newcastle, Staffordshire."

Immediately following we have another:—

"A Clergyman is in immediate want of a Curate to assist him in the duties of his populous parish. A truly devoted man, whose heart is in his work, who would walk in Christian love and fellowship with his Incumbent, and desire with him to know nothing among his people but Jesus Christ, and him crucified, would doubtless find it a confortable and happy sphere. The least tendency to Tractarian principles would be a decided objection, and it is expected that any applicant will give references to clergymen of well-known and decided piety. Stipend, 90*l.* per annum.

Address, the Rev. J. W. Watts, Vicarage, Bicester, Oxfordshire."

And then we have what is called an

ELIGIBLE CURACY.

"Wanted, immediately a Clergyman, in full orders, of Evangelical principles, sound churchmanship, and with good testimonials, to undertake a sole charge in a southern county, about forty-eight miles from town, in the first instance for

three months, and perhaps eventually for a permanency. Should the last named arrangement take place, peculiar advantages may be the result, of which it is sufficient to state that preferment to a considerable living may more than probably be one: the Incumbent eighty years of age. The locality is well suited for pupils. The population is 800, and the remuneration offered for the temporary charge is an excellent house, fully furnished, lawn, garden, and the use of a horse.

Address (pre-paid,) No. 60, at the Office of the *Record.*"

Would any one believe that such advertisements as these could appear in connxtion with the wealthiest establishment the world ever knew! in connxtion with a profession, the head of which receives certainly £20,000 per annum, a fourth more than the Pope himself can command for private purposes.* "There are portions of the British empire," says the authority we have just quoted, "where *three hundred clergymen*, professing, and indefatigably teaching, the same faith as the Archbishop of Canterbury and Bishop of London, do not share among them, with equal abilities, equal virtues, so large a sum of money as these two prelates." This indeed may weaken the astonishment that might otherwise be felt at the above announcements; but though it weakens the astonishment it cannot lessen the regret. We see ministers of the Gospel advertized for, precisely as we should mencooks, but at much lower wages: the cure of 800 souls for the use of a house, a garden, and a horse! The advertiser wont pay a fraction; all that he gets he will put in his own pocket, and leave what he can't take away as remuneration for some poverty-stricken curate, whose necessities may drive him to accept the offer of a shelter,—the mockery of a full furnished house with an empty larder, the use of a horse and not a penny to pay a turnpike.

We have heard a good deal of Church Reform of late years, of equalizing incomes, and providing at least decent maintenance for all ministers of the Church, and yet we have such advertisements as the above!

This huckstering of the Church is not only degrading to Religion but suicidally destructive of the thing—the Establishment—the Church would uphold. If a man desires to bring up a son as a Minister of Religion, and has no patronage within his reach, as a mere matter of speculation it is better he should devote him to any form of dissent, since, if he deserves well, he will fare much better than by being of—as the term is used—the Church, and it is quite idle to suppose that worldly prospects are not regarded in this as carefully as in every other profession, or steady trade, or itinerant calling—from tinkering kettles up to tinkering laws. It is not for us to enquire how much difference of doctrine has weakened the Church as compared with disgust for the Establishment, but we verily believe the latter has mainly prevailed. Suffice it that *to* the Establishment the growing Dissent ought to be alarming. In the last letter but one of those to which we have alluded the writer says:—

"Whoever will take the trouble to calculate, may find how many would remain in the Church of England *seventy* years hence, were dissent to encrease in the same proportion as within the last *seven*, or say *fourteen*. Now if the same causes produce the same effects, and if we allow them to continue, we shall perceive that about one in four, throughout the United Kingdom, will be of the Establishment at the close of seventy years. Of course long before that period, the Dissidents must overthrow it. Consider now whether it is better to see it overthrown than corrected: consider whether many great and excellent things have fallen into ruin by permitting only (what appeared) a brief procastination. Some are of opinion that the Church of England, at the present hour, does not embrace half the inhabitants of the United Kingdom. In that case it would be just and lawful at any time, with consent of Parliament, to subvert it utterly. Should it not be the case, it soon must be. Would it not be such a miscalculation as no gamester ever was accused of, were the distributers of the national wealth and offices to resolve on holding in their hands, rather than laying on the table, the winning card? Their children and friends may enjoy the station of bishops with much respectability and dignity: but never in future, with papal display and oriental splendour. They may continue to be as wealthy and elevated as the prelates of other countries, or as the governors of cities, or even of provinces: but they must not stand above most princes of the continent, and (higher than any of them) above those Englishmen who, concentrating the might and majesty of the nation, strike down our subject with the audacity of kings and emperors."

This is what the great may not do in hiving the honey for themselves: perhaps it sufficiently declares what the humble may not be—ministers of religion and menials in their wages. The highest payment offered in the above advertisements—and similar ones appear weekly—is £100 per annum, just what Duprez, the new Tenor singer, gets for one evening's performance!—*Calcutta Star.*

DR. PUSEY,

[*From Horne's New Spirit of the Age.*]

In the vigorous and very ominous contest which has for a considerable time been raging between different sections of the Established Church, it will form no part of this brief notice to engage, on either side. A work like the present cannot, it must be obvious, afford space for lengthy and complex disquisition on any subject; and least of all would its design accord with controversies which are usually, in themselves, endless, whether on matters of religion, science, or politics. A few broad statements of leading principles and facts are all that will be attemped—intended solely for the benefit of those who do not know much of the subject, and have not time to study the "Tracts," but who wish for some concise information.

The necessary avoidance of theological conflicts and the inadmissibility of polemical treatises, must also prevent our taking into the pre-

* Letters of a conservative on the English Church. *Ed Cal. Star.*

sent paper some account of Dr. Chalmers, the leader of the High Church party in the Presbyterian, as Dr. Pusey is in the Episcopal section of the Protestant Church in this kingdom; and must equally prevent any view of the natural opposites of both these leaders in their theological aspects; otherwise our design must have included the lectures of W. J. Fox, and those of the late Dr. Channing, whose transatlantic birth has not precluded his influence among ourselves. Our purpose, however, being limited to the consideration of certain novel doctrines which have been designated after the name of their originator, the following remarks are offered in elucidation.

Dr. Pusey is the representative of that class of Englishmen, who, looking with reprehension and alarm upon the changes in the ecclesiastical and political system of our country, which have slowly but constantly gained ground during the lapse of the last fifteen years, have ranged themselves under the freshly emblazoned banners and newly illuminated altars of the Church, have unsheathed the sword of Faith and new interpretation, earnest to restore the ancient constitution in Church and State; to stem the advancing tide of modern opinion and endeavour to retain the stronghold of the Divine Right of Kings and the Spiritual Supremacy of the Priesthood, and from this detached ground to say to the rising waves, "Thus far shalt thou go, and no farther," and to the troubled waters, "Peace,—be still."

The first note of alarm was sounded to this class when, fifteen years ago, the Repeal of the Test and Corporation Act passed the legislature. This measure (to use the words of a distinguished member of their own body, Mr. Palmer,) was, in their eyes, a "cutting away from the Church of England of one of its ancient bulwarks, and evidencing a disposition to make concessions to the clamour of its enemies." In the next year, called by the same authority "the fatal year 1829," they saw the admission of Catholics to posts of trust and responsibility, and to a share in the legislation. The feelings which animated them now, may be understood from the fact, that this part in the transaction cost Sir Robert Peel his seat in the University of Oxford, and from the language of the same authority we have already quoted, who described the Emancipation Act as "a measure which scattered to the winds public principle, public morality, public confidence, and dispersed a party, which, had it possessed courage to act according to its old and popular principles, and to act on them with manly energy, would have stemmed the torrent of revolution and averted the awful crisis which was at hand." Such was the state of appalled apprehension on which the tocsin of revolution in France struck like an electric shock in 1830, and on which the echoes reverberated nearer and nearer thunders through the reform agitation in England. "The Tory aristocracy," says Mr. Palmer again, "which had forsaken the Church in yielding Emancipation, were now hurled from their political ascendancy, and the REFORM BILL of 1831—a just retribution for their offence—made for the time the democratic principle all powerful in the state." Events glided on. The claims of the Dissenters were loudly urged—a reverence of Church and State was demanded—ten Irish Bishoprics were suppressed—even Church Rates were in many quarters successfully resisted—and CHURCH REFORM was actually called for, much in the same manner in which Parliamentary Reform had been demanded a year or two before! Struck by these signs of the times, by the increase of dissent, the avowedly low views of church authority entertained by a majority of the clergy and nearly the entire body of the laity, the extreme laxity of discipline and great diversity of doctrine prevailing in the Church, and the tendency to further innovation manifesting itself in many, and those not unimportant quarters, a few clergeymen, chiefly residing at Oxford and members of the University, formed themselves into an association under the title of "Friends of the Church." At the head of these was Dr. Pusey.

Edward Bouverie Pusey is the second son of the late Hon. Philip Pusey, and grandson of the Earl of Radnor. His father assumed the name of Puscy on becoming the possessor of Pusey, in the county of Berks, an estate held by that family from a period considerably anterior to the Norman conquest, and held under a grant from Canute by *cornaye*, or the service of a horn. The Pusey horn is well known to antiquaries. Dr. Pusey was born in 1800, and entered the University of Oxford in 1818, as a gentleman commoner of Christ Church. His name appears in the first class in 1822. Shortly afterwards he became a fellow of Oriel College; in 1824 he obtained the prize for the Latin Essay, and in 1828 he became Regius Professor of Hebrew and Canon of Christ Church. In this year he married a lady, since deceased. In 1825 he had taken the degree of M A., and at the usual periods subsequently took those of B. D., and D. D. Dr. Pusey is therefore in his 44th year. He is somewhat under the middle size, pale and of a meditative and intellectual countenance. As a preacher he is calm, logical and persuasive, and there is an air of sincerity about every word which he utters which is never without its effect. His theological views were at one time supposed to be verging towards those of the German theologians, but they underwent a very decided change before the years 1833, when he became one of the founders of the association, out of which sprung the *Tracts for the Times*

The first object of this association was to stir up clergy and laity to activity and to more zeal for the office and authority of the Church, and this was done by correspondence, addresses, associations and similar means, with very satisfactory results. But inasmuch as it was by the press that opposite principles had been most successfully inculcated, so the leading members of that society determined to issue some short publications adapted, as they considered, to the exigencies of the times. These publications were not sent forth with any corporate authority. The writers spoke only their own individual opinions, and no system of revision, though often recommended, was ever adopted. The title given to them was "Tracts for the Times, by members of the University of Oxford." Some were addressed especially to the clergy, and headed "*ad clerum*,"

others to the laity, headed "*ad populum*," others to both.

The tenets maintained by the Tract writers were chiefly as follow. They asserted the three-fold order of ministry, Bishops, Priests, and Deacons, as essential to an Apostolic church. They claimed a personal, not a merely official, descent from the Apostles, *i. e.*, they declared that not only had the Church ever maintained the three orders, but that an unbroken succession of individuals canonically ordained was enjoyed by the Church and essential to her existence; in short, that without this there could be *no church at all.* They held the doctrine of baptismal regeneration, of sacramental absolution, and of a real, in contradistinction to a figurative, or symbolical, PRESENCE in the Eucharist. They maintained the duty of fasting, of ritual obedience, and of communion with the Apostolic Church, declaring all Dissenters, and as a necessary consequence, the members of the Church of Scotland, and all churches not episcopal, to be members of no church at all. They denied the validity of Lay-baptism; they threw out hints from time to time, which evidenced an attachment to the theological system supported by the non-juring divine in the days of James II.; and the grand Protestant principles as established by Luther,—the right of private interpretation of Holy Scripture—they denied.

A facetious, but somewhat profane Letter, shortly appeared, purporting to be "an Epistle from THE POPE to certain members of the University of Oxford," and was extensively circulated. Dr. Pusey replied to this highly reprehensible pretender, in a grave and earnest tone, deprecating a light and irreligious spirit on a topic of so great magnitude and importance.

The Evengelical party in the Church next objected to certain expressions used in the "Tracts" such as "conveying the sacrifice to the people"—"entrusted with the keys of Heaven and Hell"—"entrusted with the awful and mysterious *gift of making the bread and wine, Christ's body and blood,*"—all which expressions they considered might perhaps be understood in *rather* a Romanizing way. The *Record*, a religious newspaper, conducted by gentlemen of Presbyterian tenets, but circulating chiefly among churchmen of Calvinistic doctrine, directly accused the Tract writers as Jesuits, and covert Papists. The conduct of the Bishops, who were supposed to favour Dr. Pusey, was watched, their dinner parties noted, and the disposal of their patronage tartly commented on. The inferior clergy were subjected to espionage. If a priest or deacon was seen at a ball or concert, his name was sure to appear in the next week's *Record*, as a musical or a dancing clergyman, and a Puseyite; for the term *Puseyite* originated with this journal The Tracts meanwhile went steadily on, never replying nor recriminating, but continuing to put forth new and more startling deviations from the received theology of the day.

In 1836, a new species of hostility commenced, in which the Puseyite party were the assailant, Dr. Hampden, canon of Christ Church, and Principal of St. Mary Hall, was appointed Regius Professor of Divinity. The admirable personal qualities, and the splendid abilities of Dr. Hampden, made *the man* both admired and esteemed; but he had preached a course of Bampton Lectures which were considered "rationalistic"—or tending to a daring use of the rational faculty, and had published a pamphlet, in which, says Mr. Palmer, "the boldest latitudinarianism was openly avowed, and Socinians were placed on a level with all other Christians!" His appointment was therefore vigorously opposed by the high Church party; but the opposition being fruitless, an agitation was commenced chiefly by the Tract writers, and a formal censure of the University on Dr. Hampden was passed by an overwhelming majority in Convocation. By this censure, the Margaret Professor of Divinity was substituted for the Regius Professor, and the attendance of the under graduates on the latter, dispensed with.

Periodicals were now started with the avowed object of opposing the "Tracts;" and one, "The *Church of England Quarterly Review*," was alluded to in the House of Commons, and had two articles, which were marked by vehement invective, quoted in *The Times.* That paper, however, subsequently discovering certain inaccuracies, repudiated the articles in question. Thus attacked, the Oxford party resolved to have an organ of their own; and the *British Critic* being at that moment thrown into the market, Dr. Pusey became the purchaser, and placed in the post of editor, Mr. Newman, the most learned the most astute, and the most practised in controversy of all concerned in the tracts. At the same time, Professor Sewell took up their cause in the *Quarterly Review.*

The singular book called *Froude's Remains* edited by Mr. Newman, has been excused by moderate writers as having been the result of prolonged bad health; but as its Editor gravely answered in print, that "Mr. Froude was not a man who said anything at random," the supposition, one would think, can scarcely be justified. The author, among many other similar expressions, spoke of himself and his coadjutors as organizing a "conspiracy for the *unprotestantizing* of the Church;"—he called the Reformation "A limb badly set, which required to be broken again;" and wondered that "* * * did not get on faster to hate the Reformers."

The first learned opposition which the Tractarians had to encounter was in the work of Dr. McIlvaine, Bishop of Vermont, in America. In the same year, 1840, The *Church of England Quarterly*, passed into other management, and maintained a firm, consistent opposition to the same writers, uniformly, however, treating them as gentlemen, scholars, and Christians. In April, 1843, it was however again placed under its former conductors.

Meanwhile the Tracts themselves had been silenced, the Bishop of Oxford having recommended their cessation, and been promptly obeyed. The last of the series, the celebrated No. 90,* which was avowed by Mr. Newman, was pointedly condemned by many of the Bishops, and a note of censure passed on it by the Hebdomadal

* The tract called "One Tract More," printed subsequently to No. 90, was written by a well-known poet and M. P.

Board. Books, sermons, reviews, charges, memoirs from the Puseyite party, have since manifested their determination to continue to be heard through the press.

The excitement was increased by the charge of the Bishop of London in 1842, in which he touched on some points of ritual observance, apparently favouring the Puseyites. A professor of poetry, who never published a single poetical work, has been elected at Oxford, "because he was not a Puseyite. " Mr. Gladstone's two works, "On the Relation of the Church to the State," and "Church Principles," were attacked as Puseyite, and Mr. Christmas's treatise on the "Discipline of the Anglican Church," though touching on no disputed point of doctrine, afforded matter of criticism for six weeks to a Presbyterian journal on the same ground. Old Divinity was now remembered with affection. Societies for the publication of neglected Old Divinity have been established, and also rival societies of Anglo-Catholic theology. As a good influence, may be noticed the impulse to correct Gothic Architecture, to the employment of art in the embellishment of Churches, and the improvement of the musical part of the service. As evidences of dissension, we observe one rector advertising for a curate, with—"No Puseyite need apply;"—another, "No Oxford man will be accepted;" on the other hand, a vicar "wants an assistant of sound Anglican views, who is untainted with Erastianism, and entertains no objection to the daily service, the weekly offertory, and to preaching in a surplice!" Thus, are the very bowels of Mother Church inflamed and convulsed.

The last public act of Dr. Pusey was the delivery of a sermon before the University, in which he was accused of advancing the doctrine of transubstantiation. Judges appointed by the University have censured him, passed a sentence of suspension on him, and condemned the sermons as heretical; but his friends maintain, that by not specifying their grounds, the judges have laid themselves open to the charges of unfairness and severity. It is much to be feared that these doings closely resemble many things which may be discovered as far back as the times of Abailard and St. Bernard.

It is said that Dr. Pusey is about to quit Oxford, and to take up his residence at Leeds, where a superb church is in process of erection for his ministry.

RAPID ADVANCES TOWARDS CATHOLICISM.

The following extracts from the Catechism compiled under the authority of Government, to be used in conformity with the Factory Education Bill, if it had become law, are interesting. The bill failing, the Catechism is now published and circulated for all. It is entitled "A Catechism for the use of young persons of the Church of England, compiled from authentic sources." It is published by James Toovey, 38, St. James's Street. The following are a few extracts, arranged under their different heads, to teach "Young England" Protestantism:—

"*The Worship of Images.*"—What puts us in mind that Christ became man, and suffered on a cross? The very making the sign of the cross or reverently beholding that sacred emblem. Why, then, do we place crosses in and on our Churches? To put us in mind that God the Son became man, and died upon the cross for us. Are pictures and holy symbols allowable in Church? Yes; for they movingly represent to us the life and passion of our blessed Lord, and other doctrines of our most holy faith. Is there any idolatry in honouring saints and angels? No; provided we honour them only with an inferior honour, as the friends and creatures of God, not as Gods nor with God's honour.

"*The Doctrine of Purgatory.*"—What is the fifth article?" He descended into hell; the third day He arose again from the dead. What means "he descended into hell?" That part of hell called Hades. What do you mean by Hades? I mean a place of rest, where the souls of the saints who died before Christ were detained.

"*Worship of Saints and the Virgin Mary.*"—Have we, then, any communion with the saints in Heaven? Yes; we communicate with them as our fellow-members, under the same head, Jesus Christ; *they feeling for us, and assisting us in all holy and kind offices,* and we giving thanks to God for their good examples, honoring them for their virtues and holding spiritual communion with them. Is it any disrespect to God to remember the saints with reverence and honour? Quite the reverse, inasmuch as we glorify and adore God in and through them; for even the saints are indebted for all goodness to him alone. Do we keep any other days besides the Feast of the Purification of the Blessed Virgin Mary which reminds us at once of our Lord and his blessed Mother? Yes; the Feast of Annunciation of our Lady on the 25th of March. Are there any other days, which, though not publicly observed, are named in the *calender of the Church?* Yes, there are several days in honour of the blessed Virgin Mary—her visitation, on the 2nd of July; her nativity, on the 8th of September, and her conception, on the 8th of December; with many days of holy Martyrs, Virgins, Bishops, &c. How, then, should we keep these festivals? We should endeavour to make ourselves acquainted with the persons or events commemorated, and allow none of them to pass by without thinking of them.

"*Duty of Confession.*"—Does our Church encourage the people to seek counsel of the clergy? Yes; for the disburdening of conscience and the quieting of scruples and doubts, especially before Holy communion.

"*Infallibility of the Church, and duty of a rigid obedience of all Feasts and Festivals.*"—What do you mean when you say, "I believe in the Holy Catholic Church?" I mean that Christ has left a Society behind Him on earth *to be what He was,* and that in the sacraments we obtain communion with him, through that society. To whom has Christ given the power to forgive sins? To the Apostles and their successors, the Bishops and the Priests of his Church. Are we bound to obey the commandments of the Church? Yes; because Christ has said to the Pastors of the Church, "He that heareth you heareth me, and he that despiseth you despiseth me", Luke x. 16. Why does the Church command us to fast

and abstain? To humble us before God for our sins, and keep our bodies in subjection. Will not a Christian then feel himself bound to do more in this way than to comply with the mere rule? Without doubt, health permitting. Are persons in bad or weak health obliged to fast or abstain, or again, very young persons? No; in all such cases the rule is relaxed: children, for instance, keep abstinence days, when seven years old, but fasting days not till they come of age. In other cases, then, may you decide this question of yourself? No: *we should apply to our Clergyman.* How do Christians in general keep the week days of Lent? Throughout the *Western Church* Christians are universally *allowed* during Lent to eat meat at least *on two days* in the week, besides the Sundays; but even on those days one full meal is allowed.

"*Transubstantiation.*"—Is the holy eucharist a sacrifice? Yes; it is a sacrifice commemorative the one sacrifice upon the cross; or, as the fathers call it, the unbloody sacrifice of the body and blood of Christ. Is it not, also, a propitiatory sacrifice? It is; it renders God propitious to us when rightly used, and is a mode in which the great sacrifice upon the cross is applied to ourself and to others.

[This doctrine is perfectly Catholic—the words are almost identical with those of the "Catholic Catechism" recommended by the Catholic Bishops of Ireland, and used by the Catholics of this Colony, under the sanction of the Archbishop. If our space permitted we should place the passages in juxta-position, but the similarity is so striking that there is no need of comparison.—ED.]—*Sydney Morning Chronicle.*

VAN DIEMEN'S LAND.

PERSECUTION AT PORT ARTHUR.—CASH, CAVENAGH, AND JONES.—These men were sent to Port Arthur. The two former have publicly declared, and Jones has frequently stated, that a great cause for their taking to the bush was their being deprived of the practice of their religious exercises. In respect to Jones, this oppression was carried to a grievous extent. He, a Catholic, was ordered to attend the Protestant worship. He begged to be excused, entreated, but his prayer was refused; he was *compelled* to attend, but did not conform to the prescribed rule. On the succeeding Sunday, being again ordered to attend, but feeling that by doing so he violated a point of religion, he refused to enter the place of worship. For this he was confined and imprisoned for a week. What imprisonment is at Port Arthur need not be stated. At the expiration of the week he was again ordered to attend the Protestant service. Again, considering bodily suffering preferable to violation of religious duty, he refused. For this he was again confined, tried, and flogged! The charge was for disobedience of orders, but that was the disobedience; so also Cash and Cavenagh. Both of them declare that the only religious instruction they have ever received, the only religious consolation ever afforded them, was that which has been so unremittingly and affectionately bestowed by the excellent minister of their faith *in the cell of death.* They both declare that they had been permitted to receive this instruction and this consolation before, they would have been very different men, and attribute all their offences, to its being prohibited. [*From a letter signed* "A. B." *in Murray's Austral-Asiatic Review of the 15th Sept.*]

Cash was tried on the 13th of September and found guilty of shooting constable Peter Winstanley, who attemped to take him as an absconder illegally at large. Lawrence Cavenagh was then tried for the robbery of the Launceston coach at Epping Forest. When called on for his defence, the prisoner bowed, and spoke as follows:—

"I have seen a good many scenes of misery in my time; but what I saw at Port Arthur beat all. *There is one circumstance that I feel bound to mention. I was driven to a place of worship by the lash of the law. My own prayer-book was taken out of my hand by the superintendent, and I was forbidden to read it under pain of severe punishment.* I do not blame the superintendent: it was not *his* fault. But I put it to any conscientious Protestant in this Court whether *he* would like to be driven to a Catholic place of worship, or punished for not going there? All men are not of one mind at Port Arthur. There are some men who forget that they have been men. I have not forgot that. I flew from Port Arthur on this account, at the hazard of that life I am now about to forfeit. While I was in the bush, I would rather have been shot than have fallen into the hands of the Government. But I fell into a mistake; for since I have been in custody I have been treated *well* (with emphasis), and I am very much obliged to the gentlemen for their kindness and attention.

"Gentlemen, after I went into the bush, and when I was under arms, I committed no act of violence or cruelty, and did nothing but what became a man. I did no violence to any body. Stains of blood we always avoided—both me and my companions; and if I have been unfortunate, and done wrong, thanks be to God I have no stain of blood upon my hands! If I abstained from violence, it was not because I expected any mercy whilst standing at a bar like this. I did not surrender through any exceptation of mercy, but through a feeling that I had in my own breast, having met with an accident. I would have pleaded guilty to this charge, only I was accused of having used violence, and violence I never used to any one. But if I came against armed men, I would stand against them the best way I could; but as to using violence against an unarmed man, or an unarmed party, I would not be guilty of so cowardly an act. I have nothing more to say, your honour. I have no witnesses."

His honour addressed the jury; he explained in his usual lucid manner, the nature of the charge against the "poor man" at the bar, and the fatal penalty attached to its commission. Upon the evidence little was said, as it was explicit, plain, and incontrovertible. The defence set up by the prisoner, his honour observed, was being forcibly driven to a place of worship contrary to the tenets of his own religion, and this was the only defence; but it touched not the duty of the jury, neither had they any evidence of such a fact; yet if that was the case, it was most detestable and cruel tyranny, and an instance of bigotry against which his honour, for one, would most resolutely set his face. Why the prisoner

should have stated this circumstance his honour did not know, unless it was to excite the compassion of the jury; but their duty was plain and straightforward, and must be performed without favour or affection.

The jury retired for about twenty minutes, and then returned a verdict of "Guilty."

The prisoner was then remanded, his honour deferring his sentence, but affording him no hope that the capital part would be abandoned. The many outrages committed by the prisoner and his companions, and the anxiety and terror which they had caused in so many families, rendered an example necessary. His honour was glad to see the prisoner in a state of mind so favourable to the reception of that religious instruction and consolation which would be abundantly afforded him. He earnestly hoped that such a state of mind was sincere; and although his honour could not deny that the prisoner had used no violence, yet no mercy could be extended him on that account.

The trial lasted but a very short time, and the prisoner throughout preserved a demeanour cool, firm, and collected; there was nothing of the bravo about him, and he appeared fully aware of his situation; he expected no mercy—and he asked for none; and he delivered his defence in a style of natural but simple eloquence, which was extremely affecting. He related the cruel treatment which he had received at Port Arthur, with an expression of indignant feeling, which, to our minds, carried a conviction of its truth, while he avowed his abhorrence of bloodshed, with a fervour which evinced his sincerity. He was dressed in a long dark great coat, and had his left-arm in a sling: he appeared otherwise, in good health. He is rather a good-looking man, with an expression of vivacity and intelligence on a fair countenance.—*Austral-Asiatic Review.*

MISCELLANEA.

Father Mathew is to visit America in June. A free passage has been offered him by Grinnell Minturn and Co. proprietors of a London and Liverpool line of packet ship, which he has accepted.

Conformably with the strict application of the existing Swedish laws, the Swede Court of justice has sentenced Mr. Nilson, a master painter, for having embraced the Roman Catholic religion, to banishment from Sweden, and to the loss of all hereditary and civil rights in his own country.

We learn from Munich that the King of Bavaria has published a decree, in virtue of which, Protestant Soldiers are no longer forced to be present at the service of the Roman Catholic Church, or Catholic Soldiers to attend on the occasion of religious ceremonies in Proteatant Churches.

The Rev. A. A. Rees, some time curate of Sunderland, and lately the unlicensed minister of Thomas-street Episcopal Chapel, Bath, who has thrown off all ecclesiastical authority, and disregarded the admonitions, advice, and guidance of his ecclesiastical superiors, has arrived at Sunderland to form a "religious community" under his own leadership.—*Durham Advertiser.*

THE "CHURCH" IN IRELAND.—As I feared, the good Bishop of Meath has found himself constrained to throw the responsible office of Archdeacon upon the young shoulders of his own son, the Rev. Edward Addely Stopford. This is the twelfth Irish archdeacon now living whose father is (or was) a Bishop. Their names and dignities are as follow;—Waller, Bishop Mant, Archdeacon of Down; James Saurin, Archdeacon of Dromore; Honorable James Agar, Archdeacon of Kilmore; Marcus G. Beresford, Archdeacon of Ardagh; Charles Warburton, Archdeacon of Tuam; J. Verschoyle, Archdeacon of Achonry; C. Lindsay, Archdeacon of Kildare; S. M. Kyle, Archdeacon of Cork: Edmond Know, Archdeacon of Killaloe; James S. Butson, Archdeacon of Kilmacduagh; and Edward A. Stopford, Archdeacon of Meath. To these I am tempted, to add the name of the Venerable and Very Reverend Henry Cotton, D. D, Archdeacon of Cashel, Dean of Lismore, Treasuer of Christ Church Cathedral, Dublin, incumbent of the rich union of Lismalin, near Killenaule, and likewise of that other most valuable and multifarious preferment of Thurles and the Holy Cross, both lying, being, and situate in the sweet county of Tipperary. But he was only the son *in law* of his Most Reverend Father in God the last Archbishop of Cashel. And well it was, perhaps, for the poor indigenous clergy that he was not a blood-relation, or he might have swallowed up the whole dioccse.—*Tablet.*

SONG OF THE SECESSION.

(From Bon Gaultier and his Friends.)

When the Cock of the Kirk is forbidden to crow,
When crowdy is scarce, and the stipends are low;
When lairds are rebellious, and few of "our friends"
Are left in the Court of Commission of Teinds,
When payment is asked of solicitor's bills,
As a general principle—Take to the hills,
With a down, down, derry down!

Like our fathers of old we shall march o'er the green.
With the blue flag above us—that never was seen,
We'll cant, and we'll rant, and condemn to the rope
Both Protestant, Presbyter, Prelate, and Pope.
The mountainous region is rich in "sma' stills,"
No little inducement to take to the hills,
With a down, down, derry down!

Come, put on the plaid that our grandfathers wore,
And belt o'er your hurdies the ragged claymore.
Stick on the blue bonnet, the badge of the Whig,
Since the era of Bothwell, the raid of the Brigg,
And a handful of sulphur, in powders or pills,
Is a splendid provision to take to the hills,
With a down, down, derry down!

We've sucked the old egg of Establishment dry,
We've ta'en the last pig from the parsonage stye,
We've gutted the manse, and we've cut down the trees,
We've delved up the garden, and smoked out the bees,
And feint a potato exists in the drills,
For those that come after the lads of the hills,
With a down, down, derry down!

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 26.] CALCUTTA: SATURDAY, JUNE 29, 1844.

THE ORIGIN OF MONASTIC INSTITUTIONS AND THE BENEFITS DERIVED FROM THE ORDER OF ST. DOMINIC.

In speaking of Monasteries, it is evident that these important institutions cannot be ascribed to the unworthy and inadequate causes, which a Protestant Divine of the Church of England has ascribed them to, viz., "the policy of the court of Rome in detatching the clergy from civil connections with the country to which they belonged." These institutions can be traced as far back as the retirement of the famous St. Antony into the desert, which happened in the third century, or what is more probable the latter part of the 2nd century, a period at which it has been acknowledged that the conduct of the Popes was exemplary, and free from ambitious policy. An ascetical or retired and contemplative life, has been even more ancient than the time which we have marked. For we discover traces of it early in the 2nd century, we find it in the time of the Apostles and of Christ himself. Let us ask our Protestant readers, what idea they have of the kind of life which the prophetess Anna led in the temple, in prayer, fasting and celibacy, and of that which the prophet and more than a prophet, St. John the Baptist, passed in the desert? Do not these come under the description of an ascetic life, at least they are liable to all the objections which have been raised against it? Again has not the Divine Founder of our holy religion explicitly recommended the essential practices of such a course of life by his doctrine, and confirmed them by his example, being destitute of house and money, observing celibacy, being obedient to his own creatures, and employing whole nights in prayer upon the tops of mountains, and in gardens? On one occasion in particular did he not spend forty days together in the wilderness, destitute of society, of food, and of every worldly comfort? Let us descend now from these exalted authorities to the most illustrious fathers and doctors of the Church in the 4th, 5th, and the following ages, many of whose names are enrolled in the Protestant as well as in our Calender. Of what profession were the saints Athanasius, Basil, Gregory, Nazianzen, John Chrysostom, Ambrose, Augustine, Jerome, Benedict, Gregory, Swithin, Boniface, Bede, &c.? were not all of them institutors, patrons or members of monastic establishments? How flimsy and trifling must the airy speculations and new-invented theories of Protestant divines of the Church of England on "the utility of virtue on the social affections, and on the laws of nature," prove to the sincere Christian, when confronted with these victorious maxims, and illustrious examples. Thus having traced the origin of monastic institutions to so early a period, as the 2nd, 3rd and 4th centuries, and having in a former issue given a general outline of the numerous political and literary advantages derived from these *poor Devils* of Monks, we will direct the attention of our readers to an extract taken from a work entitled An Apology for the Order of St. Dominic, that they may see what claims of gratitude that single order has on us for the lasting benefits which they have conferred on us. Look at the number and skill of the artists with which it has furnished us, the eloquence and wisdom displayed by the Cardinals, Bishops, &c. with which it has supplied the Church, and the number of saints it caused to be enrolled in the Roman Calender.—The following is the extract.

Although preaching and science were the principal objects of his order, St. Dominic did not exclude from it any occupation which might

be useful for the salvation of souls. We must not, then, be astonished to find the names of his disciples celebrated in the arts, in the pastoral charge, in the general government of the church, and in a multitude of departments, which are only connected by the unity of purpose and devotedness in those who fill them.

If we be astonished, for example, to find artists, and even great artists, among the Friar-preachers, we have not conceived an adequate idea of the religious character of art. Art being nothing more, like language and writing, than the expression of truth and beauty, should be cultivated by all those who endeavor to raise the souls of their fellow creatures to the contemplation of the invisible; and God himself, when he gave the tables of the law to Moses, showed him on Mount Sinai the form of the tabernacle and of the ark. By this he taught us, that the Creator of the universe is the sovereign artist; and that the more man receives of this spirit, the more capable and worthy is he to aspire to the holy functions of art. The monks of the middle ages were not ignorant of this truth. The cloister had its architects, sculptors, painters, and musicians, as well as its writers and orators. On entering the sweet shade of its arches, the Christian offered God, with his soul and body, the talent he had received from him; and whatever was this talent, he never failed to find there predecessors and masters in its development. Assembled round the altar, the monks were assimilated to each other by their common exercises of devotion; when restored to their cells, the prism was decomposed, and each one expressed, in his peculiar way, the ray of divine beauty. O happy times! terrestrial paradises destroyed by despotism and barbarism! All modern civilization cannot build a Christian church; and yet poor Friar-preachers of the thirteenth century, Fra Sisto, Fra Ristiro, and Fra Giovanni, raised in Florence the Church of *Santa Maria Novella*, which Michael Angelo went daily to see, and which he said was beautiful, pure, and simple as a bride; hence is derived its ordinary name with the Florentines, *Sposa*. The citizen and the stranger incessantly repeat this penegyric, when passing through the *Piazza della Sposa*;—but no one names the artists: fame respects them even in their tombs, and fears to alarm those chaste hearts, whose humility was even greater than their genius.

Sometimes, however, she has offered violence to their brethren in art and in religion. What name more celebrated in painting, than that of the Dominican Fra Angélico de Fiésole? "Fra Angélico," says Vasari, "could have lived happily in the world; but, as he wished to secure the salvation of his soul, he embraced the religious life in the order of St. Dominic, without abandoning painting; thus uniting to the care of his eternal happiness, the acquisition of an immortal renown among men." Fra Angélico never painted the images of Jesus Christ and of his Holy Mother, but on his knees; and often the tears which bedewed his cheeks, attested the sensibility of the artist and the piety of the Christian. When Michael Angelo saw, in the Church of St. Dominic at Fiésole, the picture of the Anunciation painted there by our Friar-preacher, he expressed his admiration in these words; "a man could not have made these figures, without having first seen them in heaven." Called to Rome by Eugenius the IV., Fra Angélico painted in the Vatican the grand frescoes, representing the history of St. Laurence and St. Stephen; and the Pope, equally delighted with his piety and his pencil, offered him the archbishopric of Florence, his native city. This was a recompense sometimes given in those and preceding times, to similar talents; it was not that a painter or an architect was less worthy of the episcopal dignity than a preacher; both expressed the same things with the same faith in a different manner. But Fra Angélico obstinately refused the archi-episcopal cross; and pointed out as more worthy than himself, Fra Antonine, whom Nicholas V. raised afterwards to the See of Florence, and who is honored by the church among the Saints.

The annals of painting boast also of Fra Bertolomeo, whose name in the world was Baccio della Porta. When about twenty of age, before his talent was discovered by himself or by others, he heard the sermons of Jerome Savonarola, and took a lively interest in the reformation which this eloquent friar wished to introduce into Florence. At the moment that his master was arrested, he was in the convent of St. Mark, among the five hundred citizens who had assembled to defend Savonarola. He was so afflicted at his death, that he determined on taking the habit of St. Dominic at the convent of Prato,—resolved to bury himself there for life, and never to touch canvass with his pencil. Many illustrious men of those times experienced the same feeling of discouragement, and, after the death of Savonarola, did not think it worth their while to write, to speak, to paint, or to occupy themselves with any other thought, than the eternal sentiment of the vanity of the world. In effect, modern paganism was getting the ascendancy; Luther was at hand; and the pile of Savonarola, who had predicted this approaching catastrophe, was the last flash of a light, which his contemporaries were not again to behold. During the rest of his life, Fra Bartolomeo mourned inconsolably the loss of his friend, and even the friendship of Raphael could not fill up in his heart the vacuum it had created. However, at the end of four years, he was prevailed on by the solicitations of his brethren, and consented to produce new *chefs d'œuvre* with a feeling of melancholy which success did not absorb.

And let us not forget Fra Benedetto, miniature painter in the convent of St. Mark, unknown for his talent, but deserving of eternal remembrance; because, on the day when Savonarola was arrested, he armed himself to defend him, and was only prevailed on to keep his sword unsheathed by the remonstrance of his master, who said to him, that a monk ought to use no arms but those of the spirit. He wished at least to accompany him to death and suffer with him, and Savonarola was obliged to forbid him, saying: "Brother Benedetto, by virtue of obedience, I command you not to come, because this day I am to die for the love of Christ." I cannot tire of these recollections, because we are but shadows, and it is a consolation for the living to turn and converse with the dead.

The Dominican order has given to the church, a great number of bishops, many of whom have acted a distinguished part. I will not enter into any biographical detail of them, or of those who have been raised to the dignity of cardinal,—*the first in the world after the sovereign dignity*, as Louis XIV. wrote to Cardinal de Bouillon. I will content myself with saying that, in 1825, six centuries after the death of St. Dominic, there had been taken from this order sixty-six cardinals, four hundred and sixty archbishops, two thousand one hundred and thirty-six bishops, four presidents of general councils, twenty-five legates *a latere*, eighty apostolic nuncii, and one prince-elector of the Roman Empire. The greater part of the Dominicans who were raised to these dignities were simple religious, without birth and without fortune, and owed solely to their virtues the choice which popes and princes made of them. The Roman Church has always been used to take from the dust of the cloister, poor monks and raise them to elevated stations, at the same time that she places in similar dignities men of an exalted rank. This church, *mother and mistress*, has no ostracism against any superiority; she accepts the nobleman and the undistinguished citizen; and when we assist at her holy ceremonies, the eye sees beneath the same stuff or the same purple, all ranks confounded in the equality of merit or of abnegation. The papacy especially bears this glory on its brow. The tiara passes, without losing in dignity, from the prince to the swine-herd; and the Soverein Pontiff, who struggles now with the House of Brandenburg, (Prussia,) is the son of an undistinguished citizen of Belluno. The white garment he is clad with, was his monastic dress; and in passing from the cloister to the Vatican, he was not obliged to change either his habit or his heart.

More than one friar-preacher was invested with, and honored, the tiara. The first was Peter de Tarentaise, archbishop of Lyons, subsequently transferred to the See of Tarentaise, cardinal-bishop of Ostia and Velletri, grand penitentiary, and finally pope, under the name of Innocent V. In his short pontificate of five months he reconciled the Republics of Lucca and Pisa, and restored peace to Florence.

The pontificate of brother Nicholas Boccasini, elected in 1303, who took the name of Benedict IX., was also short; but it is famous for the important circumstances in which he received it, and to which he was equal. It was he who succeeded Boniface VIII. The conclave chose him, to reward his courageous conduct at Anagni, when every body having abandoned the Sovereign Pontiff, he, with another cardinal, alone remained, and sustained the dignity of the Holy See against the assault of Nogaret. After his election, he labored for the peace of the church, with a moderation of character equal to his firmness in the hour of danger; and France owes to him its preservation at a dangerous crisis, without having shed a drop of blood.

In 1556, brother Michael Ghisleri was elected pope, and took the name of Pius V. He had given in the preceding pontificates such proofs of independence and of firmness, that the Romans were alarmed at his accession. The Pope knew this, and said to some one who spoke to him on the subject: "I will make the Roman people regret my death more than they have done my election." Such was the case. So many illustrious acts distinguished the six years of his pontificate, that general mourning accompanied his funeral. It is universally known that in 1571, he concluded, between Venice and Spain, a league against the Turks, which terminated in the famous naval battle of Lepanto, where the Christian arms obtained one of the most important victories, that ever entitled them to the gratitude of Europe.

THE FEAST OF THE SACRED HEART OF JESUS, DURRUMTOLLAH.

We have to apologise for having omitted to notice in our last, the celebration of the Feast of the Sacred Heart, Durrumtollah, on the Sunday within the octave; and we regret that want of time and space now prevents us from giving our readers an adequate idea of the ceremonies or the Sermon.

Pontifical High Mass was sung by the Most Rev. the Archbishop of Edessa, assisted by Deacon and Subdeacon, and was followed by procession and Benediction of the Most Holy Sacrament. The ceremonies were very edifying and impressive, and the singing and music more than ordinarily solemn and affecting; the congregation was unusually numerous and respectable, and it was very consoling to observe the numbers that approached the sanctuary to receive *the Holy of Holies*. The contrast between the last solemnity, and the celebration of the Feast on former years, was too remarkable not to be noticed by every one present, and must have been a source of joy to all who witnessed it.

Immediately after the Gospel had been chaunted by the *Rev. Mr. Veralli*, who acted as Deacon, the Rev. Mr. Kennedy ascended the pulpit, and after having explained the nature of the Devotion to the Sacred Heart, its origin, its object, its end, and the copious blessings which attended its progress through Christendom, he earnestly exhorted the congregation to the practice of this amiable devotion.

"The Solemnity of *Corpus Christi*," said the Rev. Preacher," which we have just celebrated, was recommended by a special revelation from heaven as a remedy against the irreverences and scandals by which the God of love was daily offended in the Blessed Eucharist, and because Christians are still ungrateful, still cold, and still insensible to the love of God in that mystery of love, as a last effort to reclaim us, our beloved Redeemer shows us his Heart inflamed with love, and, like a tender father, complains that we do not consult our own interest by returning

him love for love. He who loveth not, says St. John, abideth in death; the law of charity obliges us to love those who have injured us, but if we love not the God of love, who died to save us, how shall we be able to love our enemies? and if the complaint of the Son of God and the sight of his sacred Heart inflamed with love, do not awaken our love and gratitude, it is to be feared that we shall abide in death for ever. Devotion to the adorable Heart of Jesus was the means adopted by God to bring his followers back to a sense of their duty, when the injuries which the Divine Majesty endured in the sacrament of love from his own chosen servants, became more provoking and intolerable than the incredulity, the blasphemies and outrages of infidels and unbelievers; and such were the manifestations by which God was pleased to show how acceptable to him was this devotion, that in a few years, it was extended to all the provinces of France, and from France passed to all the nations of Christendom.

"How happy are we not, therefore, to have a Church in this city, dedicated to the most Sacred Heart of Jesus,—the very Church in which we are now assembled to do homage to that Divine Heart,—a Church which our Holy Father, the Pope, has taken under his special care and protection by the grant of numerous indulgences and singular privileges. How should not this circumstance inflame our devotion to the Sacred Heart of our Lord, and make this congregation a model of piety and fervor to all the neighbouring congregations. As often as we enter this Church, its very name reminds us of the dispositions of heart which we should bring with us before that altar. As often as we kneel on that sacred pavement and see the image of our Redeemer's loving Heart, how can we help recollecting what he said in the vision to *Mother Mary Margaret*—"Behold this Heart which has loved mankind so tenderly and spared nothing, even to the wasting and consuming itself, in testimony of its love, and yet, in return, I generally meet with nothing but ingratitude, contempt, sacrileges, irreverences and coldness even in the very sacrament of love"—And when we look to the Tabernacle and recollect who is humbled and concealed there for the love of us, and call to mind how we have treated him, we must confess that our loving Saviour has too much reason to make this plaint of each of us in particular, and if it [illegible] move a heart of stone to hear our complain that we have no love for him who has done and suffered for us? [illegible] hard to hear the Son of God complain of us and not be moved, when we know how much reason we leave him to complain.

"He did not complain in this manner when he was going to die for us; he did not complain of those who tied him to a pillar and scourged him; he did not complain of those who bound his temples with a crown of thorns, nor of those who loaded him with a heavy cross and fastened him to it with nails; and yet he complains of our ingratitude, of our contempt, of our sacrileges and irreverences, thereby giving us to understand that the insults and injuries we offer him in the Blessed Eucharist are more intolerable than the pains of crucifixion, than all the ignominies and torments of Calvary. "*I generally meet with nothing*," he complains, "*but ingratitude, contempt, sacrileges, irreverences, and coldness even in the very sacrament of my love.*"—If, then, we must all acknowledge our own guilt and the justice of this complaint, shall we not all unite this day with one heart and soul to make that reparation which Jesus Christ demands, by devotion to his Sacred Heart during the eight days which the Church has consecrated to this devotion, and during the remainder of our lives;—shall we not offer it, this day and frequently for the future, a solemn reparation of honor and a public act of atonement, and receive the holy communion, if not on this day, as soon as possible, with an intention to repair by it as far as we can, all the injuries and affronts it has received when exposed on the altars? This is what our beloved Saviour demands, and demands with a promise of the choicest gifts of Divine love to those who shall pay to his sacred and adorable Heart this homage, or induce others to the performance of the same religious office."

Want of space prevents us from going more at length into the Rev. Gentleman's edifying discourse. It was remarkable for simplicity and pathos, and many of the congregation seemed much affected.

BISHOP OLLIFFE AND PARTY.

We glean the following paragraph from the *Tablet* of the 13th April last:

THE PILGRIMS FOR THE EAST.

We have had several letters on the subject of Dr. Olliffe's departure, with his truly religious and enterprising companions. We extract one passage from each of two very interesting letters:—I. "Professors from the Colleges of Maynooth, All Hallowes, and St. Vincent's, thronged the deck, and lingered on board until the ship's bell, at two, announced the hour of departure. The Lascars, in their gala costume, manned the yards, and this compact and elegant vessel slowly moved from her moorings amidst the prolonged cheers

of thousands, and the fervent benedictions of many a warm heart and wet eye. An incident at her departure deserves mention. Upon nearing Dalkey Sound the vessel slackened speed, and steered as closely as possible under the beautiful newly-constructed noviciate of Loretto House. It was an interesting moment. The religious ladies came on deck, and the inmates of the convent also came within the enclosure, near to the water's edge, to bid their sisters adieu. At this instant several flags, bearing appropriate devices, were raised within the convent grounds—handkerchiefs mutually waved—the vessel smoothly glided on, and the scene thus closed upon the parties—perhaps for ever! Nothing of particular interest occurred during our run coastwise. Owing to the vessel's new machinery, and depth in water from stores, the Fire Queen did not enter Cove before the evening of Monday. Her novel appearance, numerous streamlets, and unusal crew, attracted attention from all sides. After being honoured with a salute whilst passing one of her Majesty's war steamers, we passed up the river, and safely anchored at Passage by eight o'clock.—A CONSTANT READER. P. S. Names of party—Right Rev. Dr. Olliffe, Rev. Messrs. Formosa, M'Girr and Doyle, Messrs. Tracey, Prendergast, Corbett, O'Shea, Maguire, White, Johnson, M'Auliffe and Daly (ecclesiastical students,) Religious sisters, novices, and postulants—Mrs. M'Donnell, Mrs. Hogan, Mrs. Charlotte Hogan, Miss Clarke, Miss Ireland, Miss Doyle, Miss Molloy, Miss Murtagh, Miss Cooney, and Miss Gaghagan. Mrs. and Miss Olliffe, Mr. Olliffe; Master M'Keever, student for Madras; Miss Currie, Miss Sandeman, Miss Hughes; and Messrs. Powell, Higgins Sheridan, and Rushton, Nine tradesmen (shoemakers, carpenters, weavers tailors, and printers) to teach their several trades to the boys of the Bengal Catholic Orphanage in Calcutta."——2. "The sight of this strange ship. and its crew, all black, all Mahomedans, arranged in their gaudiest native costume, but far more the nature of the occasion, and the object of the voyage, had collected to-day a great multitude on the pier, where the vessel lay at anchor. About noon the several bands of heroic missioners began to arrive, each party attended by those fond friends who cling round the objects of the affection to the last. There were the Right Rev. Dr. Olliffe, the young Coadjutor Bishop of Bengal, three priests, six ecclesiastical students, eleven nuns from Loretto Convent going to join their sisters, who have already established a branch of the order in the East Indies. An additional reinforcement of three students and eight Christian Brothers will embark at Cork, where the *Fire Queen* will touch for that purpose. Joyful ardour animated every countenance; but when the signal for departure came, the movements of nature could be no longer suppressed, the voice of wailing arose, and tears streamed copiously from many an eye. No wonder:

> "These were partings
> Such as press the life out of young hearts,
> Which ne'er might be repeated,"

at least in this world. As the ship moved off, a louder voice of hearty cheers broke from the faithful multitude that thronged the shore. Our friends visibly responded from the deck, and the Musselman crew, running up the rigging, returned the salute by a wild Indian cry, such as was perhaps never heard before upon our shore. Great numbers pursued the ship, so dear to us all, as far as they could. Again and again was there, interchange of greeting and salutations, until the voice were lost on the wind, and nothing but dumb gesticulations could be discerned. This scene, so painful to the feelings of our voyagers was shortly after re-enacted; for the *Fire-Queen*, pursuing her voyage, passed almost under the windows of the beautiful new Loretto Convent of Dalkey; and the sisterhood could easily recognise each other, and exchange a last mutual salutation. In a few minutes the vessel, passing through Dalkey Sound, disappeared from our view; and they went on their way rejoicing."—

To the above we regret to add, that by the May overland, accounts have been received that the *Fire Queen* put back to repair the Pistons of her Engines which gave way, and if the delay thus occasioned be considerable, Bishop Olliffe and party will, in all likelihood, proceed in another vessel to Calcutta.

FEAST OF ST. ALOYSIUS.—CHANDERNAGORE.

To the Editor of the Catholic Herald.

SIR,—I can well imagine that at all times you and your readers are ever delighted to hear that our holy religion is rising glorious and triumphant over the powers of darkness, notwithstanding the venomous and foul calumnies of the "*Calcutta Christian Advocate*," as it is called:—and Heaven be praised this is its state in the truly Catholic Mission of Chandernagore. Living here amid the soul-stirring ceremonies of our holy religion, we cannot but be grateful to the "Giver of all good gifts," who has thus favoured his unworthy children by having abundantly provided us with all the consolations of the *one* only *true* Church of Christ, which is the "pillar and ground of truth;" whilst thousands around us, nay millions, "sit in darkness and in the shadow of death," and, as the Apostle St. Paul says, "tossed about with every wind of doctrine." Truly there is no nation so blessed as we are, having our God so near to us. In the midst of these abundant consolations, let us ever be mindful, that from "those to whom much has been given, much will be required."

On Friday the 21st instant, the feast of St. Aloysius, the patron of young students and mirror of all virtues, was a day of holy joy and thanksgiving to Him, from whom all blessings flow. In fine, it was one of the many days which is set apart to honor the valiant soldiers of Jesus Christ, those faithful servants of the Lord, who renounced *all*

things for the love of him, who is now "their reward exceedingly great." On entering our Church in the morning, the Christian would be at once struck by the beautiful and neat manner in which God's altar was decorated: its neatness was only surpassed by its chaste and lovely appearance, like a bride attired for her nuptials, and which silently whispered to the heart of the pious Christian, that this was indeed another day peculiarly set apart by the Church to honor the King of Saints, through some of his faithful and estimable servants, who are now enjoying the sweets of his blessed beatitude. At ½ past 7 o'clock, a train of the orphan boys attired in neat crimson sutans and beautiful surplices, made for this interesting occasion, entered the Sanctuary, the venerable pastor closing the procession. High Mass immediately commenced, which was sung in Father Boulogne's usual sweet style,—the music on the occasion was very fine; the Lady Superioress presided as usual at the organ.

On this glorious festival kept in honor of the youthful Saint, how truly edifying it was to behold youths of both sexes, poor Orphans, going unto the Altar of God, to Him, who rejoiceth in those youths who love Him. Yes, there was a goodly throng of youths assembled around the Lord's table, whose souls were fed with bread from Heaven. Oh! with what holy joy, humility, and reverential awe did our humble Orphans approach the heavenly banquet of their loving Saviour to receive him, who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." With what complacency must not their youthful and blessed Patron, Aloysius, look down from his exalted state upon these tender and youthful servants of Him, who is the "Father of Orphans and the judge of widows." May we not hope that on this *his* festival, he not only presented their humble petitions to Him who is the "God of their hearts and their portion for ever," but he also obtained many graces and favours for these humble Orphans? How consoling it is to those parents who are blessed with length of days, who live to see their children advance in "grace before God and man," and oh! how afflicting must it not have been to the departed parents of our poor Orphans, on their death-beds, to leave their weeping offspring without one friend to console their afflicted hearts and to wipe from their cheek the tear of sorrow? May we not presume that the spirits of the just made perfect, look down now with joy upon the protected little ones whom they left sorrowing behind how they are overwhelmed with gratitude towards those generous and truly charitable Christians who thus hastened to the rescue of their dear little helpless ones, and by their charity have provided them a home. Many a holy and fervent prayer do they send up to Him, who "rewardeth a cup of cold water given in his name." The Orphan, by *their* liberality, is taught to dearly prize that winning innocence around which *infinite* innocence entwined his arms. The desolate through life, by *their* munificence, would always have a religious education to "sweeten the yoke" of their hardships and to lessen the "burthen of their labours."

Heaven, in fine, at the last day, will have an ineffable smile for those who, even by the "Widow's mite," have contributed to "instruct others unto justice." The morning service being concluded, all retired in edifying silence, thanking God for the great blessings conferred so abundantly upon them. During the day the Orphans were plentifully regaled with sweetmeats, fruit and an excellent dinner, &c. The whole day was spent in innocent hilarity and decorous amusements. In the evening, Vespers were beautifully chanted by our youthful choir, the ceremonies of the day closing with the Solemn Benediction of the adorable Sacrament. Thus ended the thrice joyful festival of the angelical youth, Saint Aloysius Gonzaga, of the illustrious Society of Jesus.

Chandernagore, 25*th June,* 1844. C.

THE PROTESTANT CLERGY.

To the Editor of the Catholic Herald.

SIR,—It is truly humiliating to observe how party spirit and bias will often render minds naturally liberal, impervious to the most conclusive arguments or the most obvious truths; and when, in illustration of this unhappy fact, we turn to contemplate the catalogue of the dogmas of the Anglican Church, besides our conviction of the humility that attaches to such prejudiced minds, we are lost in wonder in endeavoring to account for the fact, how the many learned members,—laymen, and divines—of that Church, who have no reluctance to arrive at truth, can continue blind to the glaring imperfections of the creed they profess, and even boldly enlist as champions in their defence.

A writer in the *Madras Athenæum*, evidently a Church of England party, reports the following account relative to the postponement of the hours of Divine Service from six to eleven, A. M. this convenient plan being now feasible from the favorable depression in the temperature.

THE CHURCH.—The rains having set in, a Circular was issued last week giving notice that Divine Service would, in future, commence at eleven in the forenoon instead of six in the morning, as it used to do during the hot months; but in consequence of the serious indisposition of the Rev. Mr. Deane's child our worthy and highly esteemed Chaplain was too deeply afflicted to go through his ministerial duties on Sunday last. It, however, affords me much pleasure to add that a favorable change in the child's health enabled the Reverend Gentleman to go through the usual Wednesday evening Service. The little infant is one on whom the parents doat with all the fervency of human affection, and it is devoutly to be wished that the Almighty will restore it to perfect health and to the joy of its fond parents.—*Athenæum, June* 4.

Is not this lamentably suicidal? I recollect having read reports of a similar nature to the above from Roman Catholic gentlemen, but not one, save this, from a Protestant source. Strange the condemning nature of this account did not appear to the author as he wrote it! Here we see the worldly ties—those ties which Protestants will ridicule the Church of Rome for forbidding her clergy because of its inevitable interference with duties more sacred and demanding exclusive devotion—here we see those ties gaining a mastery over the observance of incumbent ministerial duties. The Rev. Gentleman referred to in the above extract, was stayed from the imperative discharge of his duties *on a Sunday*—why?—because —*"his child was indisposed."* And this interruption might have been protracted to many more Sundays, if his child continued ill, unfortunately, all the while, and the laity would be fain to go without their Sunday morning service, probably consoling themselves, however, with the thought, that the interruption occurred from their Minister's availing himself of a privilege held out by his Church to all; and that, *therefore*, an omission of the usual Sunday service—a day so emphatically ordered by Holy Writ to be piously observed to the exclusion and at the sacrifice of all worldly concerns, a day which the Protestants themselves are loud in recommending to be sanctified, and that with the same positive injunction, may be excused. Protestants may say what they will in support of this privilege of their Church, and they have said volumes—but no liberal member of their Church can take upon himself to deny the error of an immunity that tends to such interruptions from ministerial duties from the affection or concern the close ties of matrimony may have produced.

When the black Cholera raged in England innumerable instances of far greater urgency and moment than Divine Service on a Sunday, were allowed to pass by without the pastor's solicited aid. The fears arising from a belief that the epidemic was contagious gave occasion to very interesting scenes in the family circle of the Protestant clergy. The wife clung to her husband's side and implored him to be within doors, when his services were solicited, and his office required him to tend the dying hundreds at their last awful hours. The little children gathered around their parent, and clasping fondly his knees tenderly besought him to tarry at home. The weeping consort conjured him *by those ties he had contracted* to desist. If he persisted she conjured him to think of her disconsolate condition at his fate if he caught the infection—she pointed to his children, those dear objects of his affection—she represented her future impoverished lot, their hapless, hapless fate. And all this the Minister was fain to listen to, to consider, and—to yield! He then thought not of the critical state of the unfortunate victims of the pest, who more than strongly needed at that moment his words of comfort—the all that his Church allows him of foreign aid. There kneels his affectionate wife, here his beloved children —all tears—all supplication—could he resist?—Any one conversant with the authenticated accounts given of the excited commotion that reigned in England among the great as among the low, among the rich as among the poor, will see that the above is no exaggerated sketch—no flight of imagination; and no liberal member of the Protestant persuasion will reject or rather pretend to reject it as untrue, because though it emanates from Roman Catholic sources, its authenticity, from the love of unity and integrity of their authors, is widely known to be unquestionable.

F. G.

June 19th, 1844.

SUBSCRIPTIONS IN AID OF THE SUFFERING CATHOLICS AT GWALIOR.

A Catholic,.....	10	0	0
P. T. Mercado,.....	16	0	0
M. Grant, C.....	5	0	0
M. Augier, & family....	5	0	0
G. Gill,...	2	0	0
A. C..	2	0	0
J. C.....	2	0	0
A. M. H.....	1	0	0
J. Fegredo.....	2	0	0
C. E. K.....	2	0	0
A. B.	0	8	0
Found in the Cathedral collection bag,	1	0	0
J. Morrell,....	5	0	0
P. Chunder,.....	0	8	0

FROM DUM DUM.

Sergeant Garrett Byrne, & family, ..	2	12	0
Sergeant Major Haslam,....	1	0	0
Mrs. Haslam,.....	1	0	0
S. H. Haslam, Child,....	0	2	0
C. Haslam, do.....	0	1	0
M. Haslam, do.....	0	1	0
J. Haslam, do.....	0	1	0
Mrs. Hart, Invalid's wife,..	1	0	0
Mrs. Gorman, do.....	1	0	0
Daniel McSweeney....	1	0	0
Mrs. McSweney,.....	1	0	0
Cornelius McSweeney,.....	0	8	0
Sergeant D. Kelly and family, ...	1	0	0
C. H. and family,.....	0	8	6
Gunner Gallaher,.....	2	0	0
Sergeant James Jones,..... ...	1	0	0
Sergeant Smith,.....	1	0	0
Corporal P. Walsh,....	0	8	0
Private D. Shiel,....	0	8	0
P. McGuire,...	0	1	0
W. Gillasper,....	0	1	0
M. Plunkett,.....	0	1	0
T. Fard,..	0	1	0
Privates, P. Dunn, T. Ginex, M. Rafferty, J. Keought,....	0	4	0
Private J. Whitely,.....	1	0	0
W. Tuder,.....	0	2	0
W. Holt,....	0	2	0
T. Purdew,.....	0	2	0
J. Lawler,.....	0	3	0
L. Rattigan,.....	0	2	0
J. Colaham,.....	0	4	0
J. O'Neil,..	0	2	0
J. Leamey,.....	0	2	0
J. Shiel,.....	0	2	0
J. Loughtman,.....	0	2	0
W. Gallaher,.....	0	4	0
J. Hallahan,.....	0	2	0
P. Green,....	0	4	0
Sergeant Brennan,....	1	0	0
Do. Robinson,.....	0	4	0
Do. Caffy,.....	0	4	0
Mrs. Caffy,....	0	4	0
Ellen Caffy,.....	0	4	0
Private Sharkey,.....	0	4	0
Do. K. Towers,.....	0	2	0
Mrs. Foly,.....	1	0	0
Mrs. Gorman,.....	1	0	0
Landricklaw,.....	0	2	0
Gunner O'Brien,.....	0	4	0
Do. O'Loughlin,.....	0	8	0
Mrs. Walsh, ...	0	8	0
Ellen Walsh,.....	0	1	0
B. Williams, ...	0	4	0
Gunner Cockburn,.....	0	4	0
Do. Sullivan,....	0	4	0
Do. Doyle,.....	0	4	0
Do. Gill,....	0	4	0
Do. Hanharham,.....	0	2	0
Sergeant Geeron,....	0	4	0
Mrs. Geeron,....	1	0	0
Mary Geeron,.....	0	2	0
Gunner O'Keife,.....	0	8	0
Sergeant White,....	0	4	0
Mrs. White,.....	0	4	0
Sergeant Shannahan,....	0	2	0
Mrs. Shannahan,.....	0	4	0
John Shannahan,.....	0	2	0
Jane Sweeney,.....	0	4	0
James Sweeney,.....	0	4	0
Gunner M. O'Brien,....	0	2	0
Do. O'Hanlon,.....	1	0	0
Do. McCarthy.....	1	0	0
Do. Connell,.... .... :	1	0	0
Do. Keeling,.....	0	4	0
Bombr. J. Kiddie,....	0	8	0
Gunner Moor,...	0	4	0
Sergeant Cunningham,....	1	0	0
Gunner Farrell,.....	0	8	0
Do. Tallen,.....	0	8	0
Do. McCarthy,.....	1	0	0
Corporal McGarry,....	1	0	0
J. J.	0	4	0
Gunner Nowlawn,.....	0	4	0
Do. Rannahan,.....	2	0	0
Bomb. Butler,.....	2	0	0
Gunner O'Sullivan,....	0	8	0
Do. Bottomly,....	1	0	0
Mrs. Bottomly....	1	0	0
Sergeant Donnolly,..	1	0	0
Sergeant McDonough, ...	2	0	0
Mrs McDonough,..	1	0	0
M. McDonough,....	0	8	0
Sergeant Kerney,...	1	0	0
Staff do. Busted,....	1	0	0
H. M. Hawkes,....	1	0	0
Gunner Nickels,.....	0	2	0
Bugler Major Connors,..	0	6	0
Gunner O'Halleran, ...	0	4	0
J. J.	0	2	0
B. C.	0	2	0
F. W.	0	2	0
M. W.	0	2	0
M. T.	0	2	0
Received of Staff Serg. Brown, 3 Rs. 4 Annas from the 3rd Company 1st Battallion Artillery, ...	3	4	0
Staff Pay Bugler T. Lane, ...	0	4	0
Staff Sergeant M. Rohn, ...	1	0	0
Total Rupees,	58	6	6

(THROUGH THE REV. MR. GRADOLI, HOWRAH.)

Fr. Paul, ...	2	0	0
Dr. Croly, ...	1	0	0
M. Rodigues,.....	1	0	0
M. A. B.	1	0	0
Miss Mune, ...	1	0	0
L. Peters, ...	1	0	0
T. Baptist, ...	1	0	0
R. Jacob,...	1	0	0
Mrs. A. Gonsalves,..	1	0	0
	1	0	0
A. Bastien,....	1	0	0
J. Peters,....	1	0	0
W. Bastien, .	2	0	0
Anne Verboon,..	0	8	0
A. P. Austan,...	1	0	0
F. V. Mahers,..	1	0	0

THROUGH MR. N. O'BRIEN.

J. Knight,.....	1	0	0
R. B. Ebir,.	1	0	0
J. Sherlock,....	1	0	0
Mrs. McMullin,.	3	0	0
J. Henley, ...	1	0	0
Mrs. Henley, ...	1	0	0

BENGAL CATHOLIC ORPHANAGE.

M. F. Gordon, Captain, Bombay Service, 50 0
J. G..... 2 0

THROUGH MR. N. O'BRIEN.

J. Maxton, Esq..... 10 0
C. W. Blaquiere, Esq. 10 0

PROPAGATION OF THE FAITH.

Corporal Casey & Associates of Dum Dum, ... 9 11

NATIVE MISSION AT COWCOLLY.

M. F. Gordon, Captain, Bombay Service, 30 0

FESTIVALS.

Monday, July 1,—Octave of St. John Baptist, d. com. oct. App.
Tuesday, 2,—Visitation of the B. V. gr. doub. com. oct. & S. S.
Wednesday, 3,—S. Margret Queen sem (10 ult.. com. &c.
Thursday, 4,—Within the oct. do.
Friday, 5,—do. do.
Saturday, 6,—S. S. Apostles, Peter and Paul, d.
Sunday, 7,—VI. P. Pent. St. Thomas, B. M. d. (E. S.) com. dom.
Monday, 8,—S. Elizabeth, vid sem.
Tuesday, 9,—S. S. Martyrs Nicholas & Companions d. (I. S)
Wednesday, 10,—S. S. Seven Brothers M. M. sem.
Thursday, 11,—S. Kilian, B. M. d. (I. S. 8 inst.) com. S.
Friday, 12,—S. John Gualbert, Ab. d. com. S.
Saturday, 13,—S. Anacletus P. M. sem.
Sunday, 14,—VII. P Pent. St. Benignus M. d. 2. cl. com. dom. in the Vicariate of Bengal.
Monday, 15,—S. Henry C. sem.
Tuesday, 16,—B. V. of Mount Carmel gr. doub.
Wednesday, 17,—S. Alexis C. sem.
Thursday, 18,—S. Camillus de Lellis c. d. com. &c.
Friday, 19,—S. Vincent of Paul, c. d.
Saturday, 20,—S. Jerom Emiliani c. d. com. &c.
Sunday, 21,—VIII. P. Pent. S. Gulielmus. B. C. d. fixed day. E. S. 8 inst com. dom. &c.
Monday, 22,—S. Mary Magdalen d.
Tuesday, 23,—S. Apollinaris, B. M. d. com. &c.
Wednesday, 24,—S. Columba Ab. (I. S. 9 ult.) com. Vig. & S.
Thursday, 25,—S. James the great, Ap. d. 2 cl. com. S. M.
Friday, 26,—S. Ann, Mother of B. V. gr. doub.
Saturday, 27,—S. Alban M. d. (E. S. 22 ult.) com. &c.
Sunday, 28,—IX. P. Pent. of it sem.
Monday, 29,—S. Martha V. sem. com. &c.
Tuesday, 30,—S. Bonaventure B. C. D. d. (14 inst.) com. &c.
Wednesday, 31,—S. Ignatius of Loyola, C. d.

ON TRUE COMPUNCTION OF HEART.

Thou wouldst not now have Peter, who sinned by denying Thee thrice; nor Paul, who blasphemed thee by his persecutions; nor Matthew, the publican, who thirsted after worldly gain; yea, not even one of thy great Apostles, whom Thou hast appointed judges over all the earth.

But now they are become most dear unto Thee, and Thou hast made known all things unto them, which Thou hast heard from Thy Father; and Thou art glorified in them; and they have glorified Thy name upon earth.

These things hath Thine Almighty hand performed, yea, Thy mercy, and Thy right hand, that is filled with all sweetness. For Thou hast hidden Thine indignation from us, and Thou hast been pleased to make us sons of grace, partakers of Thy divine nature, and co-heirs of Thy kingdom!

O! Fountain of infinite goodness and mercy, that never ceasest to overflow, but art ever ready to pour forth Thy streams upon those that draw near unto thee! Oh! would that all might draw near unto Thee, and taste of the food of Thy table how sweet it is, and because death is not therein, nor any bitterness.

But, ah! many turn back from Thee, and love this world more than the society of Thy heavenly children; many cast hope aside, and give themselves up to the service of all uncleanness and iniquity, on whom a certain judgment awaits; and they have gone far away from Thee; and "they pleased themselves among these kind of things, and counted it delightful to be under the briers." (Job xxx. 7.)

But Thy beloved children, and Thy faithful servants, flying from evil, love Thee with all their heart, and meditate day and night on Thy Commandments; and Thou hast hidden them under Thy wings, lest they be taken captive by the allurements of the world.

These, for the most part, glowing with an ardent desire of eternal life, long to be soon dissolved, that they may live much more happily with Thee.

And when they are not heard according to their own desire, yet it happens unto them more to their own salvation, and to the fulfilment of Thy will; that still they are exercised by sundry labours and trials.

Not that Thou, O Lord, dost then love them less, because Thou dost not immediately fulfil their prayers and their desires; but by deferring them, Thou wouldst more plentifully reward those whom Thou permittest now to be the more worn out in this world.

It is well for them who have obtained such grace from Thee; who now swell with a desire for eternal life, and, by the fruit of good works, wait for a plenteous retribution.

(To be continued)

EDUCATION IN FRANCE.

When a recourse to new laws is proposed, and that with reference to an institution so universal as Catholicism, it is right—nay, it is necessary—to look around.

Fix your eyes for one instant on what has passed in the world during the last fifteen years, and say on which side are the persecutors and where are the oppressors?

In Sweden, is it Catholicism that condemns a citizen guilty of having desired to return to the faith that his country professed for seven centuries? Is it Catholicism that condemns him to banishment and the confiscation of his property.

In Switzerland, is it Catholicism that violates the federal compact, in order to destroy the abbeys, and says, in language worthy of the college of France, *that it is necessary to harness the monks to the cannons?*

In Russia, is it Catholicism that has destroyed a nation, and that tears from them by little and little, with what remains of life, the faith of their fathers? No: it is a schismatic power that has exercised before you, and better than you, the monopoly of teaching by the State. It is Russia that cuts the throat of Catholic Poland.

In Prussia is it Catholicism which does violence to conscience; which imprisoned an aged man, and set the Banks of the Rhine in a blaze? No: it was a Protestant King, in the land of rationalism, that carried off a Catholic prelate guilty of unwillingness to grant the blessing of the Church to unions that conscience reproves.

In England—that oppressed nation that longs to burst its chains—are they Catholics who are enchained, robbed, insulted? No; it is a Parliamentary Church, a State religion, a Church in the State. This it is that has trampled under foot the Catholics of Ireland, and has prepared for the English nation the most fearful dangers. On all sides the Catholics are the oppressed, and on no side do they oppress.

And the only country in which—since the revolution of 1789—the Catholics have had, not the highest, but the preponderating voice, safe from the Gallican and Jansenist spirit, Belgium, is also the only country in which liberty for all in all has been proclaimed, loyally applied, and nobly guaranteed.

But, in amends, if on all sides Catholicism is persecuted, nowhere is she persecuted with impunity. See how, in Prussia, the heroic resistance of the Archbishop of Cologne shook the Prussian power to its foundations. The last king of that country has not carried off the victory, notwithstanding the astuteness of his diplomatists, and the zeal of his administrators and his generals of cavalry: he was conquered, I dare to say it, by the resistance of the imprisoned old man who saved the rights of conscience and the sanctity of marriage.

In Russia, what opposes to the Imperial power an indomitable resistance? What prevents its marching securely to the accomplishment of its ambitious designs? Is it not Catholicism, that nothing can ever uproot from the martyred heart of generous Poland? Is it not the Pope, who alone among the sovereigns of the world has the courage to protest against the abuses of this power and the iniquity of this despotism?

And in Spain, behold this man, whom the Marquis of Boissy last year described as an executioner, but whom I confine myself to calling the persecutor of the Church. His also was one of those Governments that are not to be opposed. He had exiled and imprisoned the bishops, and spoiled the Church of the last wrecks of its splendour. He had done more, and I recommend this trait to the canonists of the Council of State and the Court of Cassation, he had conceived the plan of interdicting the exercise of the sacerdotal function to every priest who could not present a certificate verifying the correctness of his political opinions. Well, I saw this man in the last days of his splendour. He was believed to be all powerful; he had expelled his benefactress; shot his rivals; he was sustained by England; he was playing with France. Such was the state in which I saw him; he was thought more powerful than ever. All at once a slight cloud formed in the horizon, this cloud soon transformed itself into a formidable tempest.

This man, who had overcome at once both courage and good sense, let fall his sword, and the intelligence which had happily guided him up to that point abandoned him; and I do not mean to insult misfortune when I say that he fell without honour and without glory. What then, did the Church do? In the midst of the derision of philosophy and liberalism, the aged Pontiff who reigns at Rome, who directs our consciences, and troubles them when need is, ordained a jubilee—that is to say, that from all parts the weapon which never will be mastered shook in our hands—the sword of prayer is pointed towards heaven, and from the Ganges to the Danube all Catholics prayed; the devout old woman of Paris, and the devout old woman of New York, said to God, in the language of David, "Arise, and judge thy cause." The cause has been judged, the persecutor of the Church has fallen; and this day the bishops, whom he had expelled, whom he had banished, whom he had spoiled, are returning one by one in triumph, and amid public acclamations resume the seats from which he had precipitated them.

Do not think, gentlemen, that I present this to you as a miracle; it is but the most natural consequence of our faith, the most ordinary lesson of our history.

And whither has this dethroned Duke of Victory turned his steps? To England. And what has he found there? Ah, it is here that the justice of God is manifested. Yes, the free, the powerful, the invincible England sees her greatness menaced, her power compromised, her incredible prosperity neutralised, in consequence of her attempts against the Catholic Church and people. In the very bosom of Anglicanism, of the despoiling aristocracy, a powerful party is found, and increases every day; a party that is called there as here an ecclesiastical party, which claims for their phantom of a church the liberty, the authority, and the property of which the Catholics were despoiled.

What do I say? Hear it, gentlemen, they even demand the re-establishment of the monastic orders as the only remedy for this daily increas-

ing misery of a people who have been robbed of Catholic faith and charity.

While the organ of the pretended Conservatives in France threatens Cardinal Bonald with the suppression of the salaries granted to the clergy, the *Times*, the organ of the English Conservatives, exhorts the English Government to endow liberally the Catholic clergy of Ireland, in the same view both for one and the other, because they hope to enslave the Church, the one by spoiling, the other by enriching it. And yet Ireland stands up beside England to demand an account of three centuries of oppression exercised against Catholics. Every day the danger increases; no one can predict how it will end. But what is already palpable is, that there are certain spoliations, for which there is no prescription; certain iniquities for which there is no pardon; —the spoliations and iniquities inflicted on the Church.

In vain does the wave of ages, of the oblivion of all human prosperities, appear to have covered the rock; the moment of reflux comes sooner or later, and the rock appears again unshaken and sound.

Do you believe, gentlemen, that this grand spectacle of the justice of the Lord can be without influence upon us? We who, during eighteen centuries, formed the most vast fraternity of the universe? Do you believe that we are become insensible to the lessons which our brethren of foreign nations give us? And when you yourselves throw down the barriers that separate us from the waters; when railroads and steam annihilate distances; when what was said yesterday in Dublin, or at Brussels, is printed to-day in Paris, and goes to-morrow to carry courage and hope into the remotest presbytery of France? Do you think that we shall remain deaf and blind, and that the Catholic fibre will not vibrate with a growing energy in our hearts?

In this France, accustomed to give birth to none but men of heart and spirit, shall we alone —we Catholics, consent to be weak and cowardly? Do we know ourselves *to* be so basterdised, degenerated from our fathers, that we must abdicate our reason, and give it into the hands of rationalism? deliver up our consciences to the University, our dignity and our liberty into the hands of those legists whose hatred of the liberty of the Church is equalled only by their profound ignorance of its rights and dogmas? What! because we are of those who are confessed is it to be thought that we shall rise from the feet of our priests quite disposed to hold out our hands to the hands of an anti-constitutional legality? What! because the sentiment of faith reigns in our hearts, is it to be thought that honour and courage have perished there? Ah! be undeceived. Men say to you, "Be implacable." Very well! Be it so; do all that you will, and all that you can, the Church answers you by the lips of Tertullian and the gentle Fenelon. *We are not to be feared by you, but we do not fear you;* and I will add, in the name of Catholic laymen, like myself, the Catholics of the 19th century, that among a free people, we will not be helots; we are the successors of the martyrs, and we do not tremble before the successors of Julian the Apostate. We are the sons of the Crusaders, and we will not retreat before the offspring of Voltaire.—*(From the speech of Count Montalembert in the House of Peers.)*

CONVERSION OF THE HON'BLE H. J. GLANVILLE, CHIEF JUSTICE OF DOMINICA.

March 9, 1844.—*To the Editor of the Tablet.*—Sir,—I had hoped that ere now the account of the conversion of the Honourable H. J. Glanville, Chief Justice of Dominica, would have reached your notice through the medium of the colonial journals, and have found its way into your columns; but this hope not being realised, and as I know that you and your numerous readers rejoice at the triumph of truth, I forward, with sincerest pleasure, the following short notice:—The Honourable Mr. Glanville is a native of Dominica, a gentleman about fifty years of age, and most universally and deservedly admired in public and private life. He was a member of the Church of England; and in September last, wishing to know the arguments urged by Catholics in support of their doctrine of Transubstantiation, he had recourse to the Catholic clergymen of the parish in which he resides, and readily admitted the important dogma which had been the object of his inquiry. Mr. Glanville was soon after convinced of the truth of all the other tenets of the Catholic faith, renounced the errors of Protestantism, and was received into the bosom of the true Church, on the 30th September, the eve of the Feast of the Rosary. Within the last two years the number of conversions in this colony has been very considerable; and scarcely a day passes that we have not the consolation of witnessing new accessions to the cause of truth.—*A Correspondent.*

To the Editor of the Tablet.—Sir—In the *Tablet* of this day, I notice the copy of a letter received by you from Dominica, giving an account of the conversion of the Hon. H. J. Glanville, Chief Justice of that island. The facts therein stated being perfectly correct, I regret that, in consequence of your correspondent not having given his name, some doubt is thrown on his statement. Myself, a native of Dominica, and having the pleasuse of being personally acquainted with Mr. Glanville, I can vouch for the truth of the whole of your correspondent's letter. —I am, Sir, your most obedient servant, J. M. Boyer, 31, Arbour-square, Commercial-road, 13th April, 1844.

CONVERSIONS.

Jersey.—On Palm Sunday thirteen persons made their profession of Faith, and were publicly baptised in the Catholic Church, Vauxhall, by the Rev. Mr. Cunningham. The ceremony of admitting converts into the Roman Church is a very solemn one, and was witnessed with much apparent gratification by a crowded congregati
On Good Friday evening a solemn servi
performed at the Catholic Church. A
the Passion was preached by the Re
ningham, and a selection of piece
bat Mater of Rossini was sun
successful com-
failure, but

festival High Mass was celebrated with unusual splendour. Haydn's celebrated No. 3 Mass had been got up for the occasion: in addition to which Zingarelli's "Laudate," and Handel's "Hallelujah Chorus" were sung. In the evening Grand Vespers were given.

CONVERSION AT KINNEIGH.—Our *Saints* of Kinneigh are overwhelmed with grief and indignation. Mr. Daly, of Castletown, a most respectable member of their communion, has been lately attacked by the fever, and perceiving himself reduced to the last extremity, has, contrary to all expectation, *sent for a Priest*. Mr. Daly's conversion might well be considered a miracle; for being one of those Protestants substituted for the poor Catholics long since ejected by Lord Bandon from the five ploughlands of Castletown, he was not only a great stickler for Protestantism, but a continual reviler of Catholicity.—*Cork Examiner*.

ANOTHER CONVERSION AT LOUGHREA.—There was another interesting ceremony performed in the Catholic Church at Loughrea, on Saturday last, the 2d instant, after the nine o'clock mass, when Mrs. Harriet Farrell abjured Protestantism, and was received a new member of the true Church of Christ, by the Rev. J. H. Whelan, C. C., he having obtained the power and authority for that purpose from the venerated bishop, the Right Rev. Dr. Coen.—*Freeman*.

MISCELLANEA.

CHAPELIZOD.—PROTESTANT LIBERALITY.—The Rev. Mr. Dungan has received the following sums for the erection of the new Catholic Church at Chapelizod—His Excellency Earl De Grey, 10*l*.; Viscount Palmerston 10*l*.; Earl Donoughmore, 5*l*.; Lord Morpeth, 5*l*.; Edward Lucas, Esq., Under Secretary, Dublin Castle, 5*l*.; Leland Croshwaite, Esq., 25*l*.; and General Shortall, 1*l*.

THE CATHOLIC HIERARCHY.—THE SENTENCE.—We have reason to know that the reverend bishop and clergy of the united diocese of Waterford and Lismore—ever foremost in the cause of their country—have determined on taking the initiative in that agitation to which the sentence of incarceration against O'Connell will impart redoubled vigour and determination. At the earliest possible moment after the news arrives of the sentence being carried into effect, the clergy, headed by their venerated diocesan, the Right Rev. Dr. Foran, will assemble to petition the Queen against the impolicy and cruelty of the proceeding. It has been resolved also that on the same occasion the renewed subscriptions of both bishop and clergy will be forwarded to the Repeal Association.

ROME.

On the morning of Holy Saturday, in the Basilica of the Lateran, and at the Baptistery of Constantine, Cardinal Patrizzi, Vicar of his Holiness, administered the Sacrament of Baptism to two Israelites named, the one, E. Goldemberg, aged 22, and the other, J. Forti, aged 19. They were supported at the font by the Commander, Martinho de Lima, Envoy Extraordinary of Brazil, and the Viscount Gasparin de Tonnerre. The sacrament of Confirmation was conferred upon them after the ceremony of baptism. On the same morning, while Cardinal Fransoni officiated in the Sistine Chapel in presence of the Sovereign Pontiff, Cardinal Patrizzi held an ordination of 11 tonsured, 23 minors, 18 sub-deacons, 32 deacons, and 46 priests.

On Easter Sunday the Holy Father officiated in the Basilica of the Vatican, supported by Cardinal Lambruschini as Bishop Assistant, and Cardinal Fieschi as serving Deacon. Cardinals Riario and Gazzoli performed the duties of Deacons Assistant, and those of the Subdeacon Apostolic were discharged by Mgr. d'Avello of Navarco. The Archbishops and Bishops, as well as the College of Prelates, assisted at the service of the altar. After having communicated, his Holiness distributed the Eucharistic bread to the cardinal,deacons, and noble laics; the Mass over, his Holiness performed an act of Veneration to the holy relics of the Passion, and then was borne on a portable chair to the principal exterior balcony of the Vatican where he gave the Apostolic Benediction and a plenary indulgence to the immense multitude kneeling on the *place* beneath. Then the artillery roared from the Castle of St. Angelo, and with the thunder of its salvos were mingled the sound of bells and the dash of the salute, or the fanfare of the pontifical soldiery. In the evening, the cupola and colonnade of the Vatican and the girandola of Adrian's Mole, were illuminated.—*Diaria di Roma*.

The emigration from the south towards England has commenced, the incredible number of 4,000 English Passports having been signed at Rome in three days subsequent to the termination of the Holy Week.

FRANCE.

NEW BISHOPS.—The following nominations to vacant sees appear to be definitely decided on. M. Fabre des Essarts, V. G. of Blois, to be Bishop of Blois; M. Mairglard, Curc of St. Eustache, in Paris, to be Bishop of St. Drez; M. Buissas, Canon and Archpriest of Toulouse, to be Bishop of Limoges; Mgr. Rossar, Bishop of Gap, to be transferred to the Bishopric of Verdun; and M. Wicarr, V. G. of Cambrai, to be Bishop of Gap.—*Univers*.

BELGIUM.

LADIES OF MERCY.—"Yesterday afternoon," says the *Journal de Bruxelles* of the 23d, "crowds of the faithful beset the gates of St. Gudule; many persons of high rank were among the number. The Rev. Father Dechamps was to preach upon the work of mercy undertaken by some charitable ladies who visit and relieve poor families. The sermon began at four o'clock. Charity was, of course, its subject, and the orator set forth the wide difference between works that come from God and works that proceed from men. The former spring up in the shade and in silence, but they grow and spread for ever; the latter are announced with pomp of phrase and sound of voices, to blaze a moment and expire in smoke and stench. Good works in themselves exercise a powerful influence in social life, yet they divide men's minds rather than unite them unless charity presides. Charity alone has the power to draw hearts together, and establish a fine harmony

tween them. This happy union is of the very sence of Christian charity. So, by a providen- l effort, collective alms are a hundred times ore efficacious than a crowd of individual and olated alms. Alms are the debt of him who s to him who *has not*. This debt is sacred, d the Gospel exacts its full, careful, and per- vering payment. The rich are, in a spiritual int of view, accountable for their superfluity the poor. He who does not practise alms-giv- g knows no peace of heart, all his joys are isoned; trouble and travail annoy him even the bosom of his family. Domestic life be- mes to him a load; he brings home nothing t sadness and care, and too often a bad exam- e. He seeks in noisy pleasures out of doors, rhaps in dissipation, a happiness that flies e faster from him the more eagerly he pursues

Thus it is that domestic life, the sourse of much inward joy, is lost, destroyed; all ties e relaxed, and society in general feels their bound. The balm of charity alone can heal ese wounds and restore happiness. The rich an cannot recover serenity of soul by any other eans than by fulfilling the condition that God as attached to the possession of the good ings of the earth. The ladies of this cha- y who have not yet been united quite o years for the purpose of visiting the or, already relieve more than 650 of them. n association of young men, having the me object in view, exists also at Brussels, der the patronage of St. Vincent of Paul. hese two societies do an immensity of good. ather Dechamps did justice to their zeal and forts, reminding them that to God, and not to emselves, was due the success of their labours. t. Vincent of Paul, who appeared in his time personify in himself the genius of charity, as accustomed to say that he did not know w the good he did was done, but that God had igned to use him as his instrument to work

It is this sentiment of humility, of self-de- al, of disinterestedness that works miracles by hristian charity. It is, besides, sustained by nsiderations to which human philosophy, left its own force, could never rise. The well- ing of the humble Catholic doing good works the sound of the Word of God and his pas- rs, has a divine sanction. It is indeed very isely written, that "he who understandeth the ed of the poor, him will God deliver in the y of evil." Father Dechamps gave an edifying velopment to these consolatory truths. We nfine ourselves with regret to this brief recol- ction of some of the ideas that he so strongly d so happily expressed. No doubt every one ho quitted that church yesterday did so in the solution to become charitable, to give alms, to ink of all the miseries, physical and moral, of e poor. May these pious resolutions bear ear- and lasting fruits! In concluding this article, e ought to observe that, independently of the oor, whom the Ladies of Mercy relieve at their omes, two distinct establishments have been fit- l up in this capital by their endeavours: a fac- ry for lace, where young girls receive solid in- ruction while acquiring a knowledge of the ma- ufacture of lace, that important branch of the dustry of Brussels. In the second establish- ment servant girls out of place are received, for a very trifling contribution. They receive such instruction as they require, and only leave for a new place.

LANCASHIRE DISTRICT.—The extensive house and ground called Eton House, situate on the Woolton road, have been purchased for the resi- dence of Dr. Brown, the Roman Catholic bishop of this district. The house was at one period the residence of the late Dr. Crompton, where he resided for a number of years previously to his decease.—*Manchester Courier.*——The object of the purchase is to provide a suitable residence for the Right Rev. Dr. Brown, V.A. of the Lan- cashire District; it will also be for the use of the clergy as a place of resort for spiritual exercises, &c. The necessary alterations and improvements are now being made in the building, preparatory to the arrival of the Right Reverend gentleman in this country, he being at present on the con- tinent.—*Liverpool Mercury.*

ST. MARY'S SEMINARY, SYDNEY,

UNDER THE IMMEDIATE PATRONAGE AND INSPEC- TION OF HIS GRACE THE MOST REV. ARCHBISHOP POLDING.

The Examination of the Students of the above institution took place on the 20th and 21st instant before the Most Rev. Dr. Polding, the Very Rev. Dr. Murphy, V. G., the Rev. Mr. Bourgeois, pre- sident, the Rev. Messrs. M'Encroe, Trippe, and M'Gennis, the Rev. Mr. Hallinan, and Mr. Clarke, masters, and a numerous assembly of the friends and relatives of the pupils.

The Examination of the classes in the various branches of a Classical and Commercial Educa- tion, evinced the marked progress of all the Students without exception in the developement of those intellectual and highly moral qualities which have been so successfully inculcated and fostered under the careful and indefatigable superintendence of their instructors.

Previous to the distribution of the prizes to the successful candidates, His Grace rose and address- ed the Students, observing that the result of the Examination must have given the most complete gratification and satisfaction as well to them- selves as to their parents and friends, for that next to the acquisition of knowledge, the highest pleasure they could derive from their successful and meritorious assiduity was to be found in the reflection that their attention to their studies had won for them an united testimony of approbation from those who so earnestly devoted their time and exertions to the high and important duty of superintending the education of their youth. In every class and in every pupil he had remarked that those exertions of the Reverend Superiors of the Institution had been most successful, and in every case he should say that the ground-work of a sound intellectual and moral education had been laid which needed only the same continued application to be brought to a happy maturity. In awarding the several prizes they had carefully and deliberately weighed the respective merits of each pupil, and whilst he congratulated those to whom the meed of praise and honor had been allotted, he would not have the unsuccessful com- petitors be dishearten[illegible]

would rather incite in them a spirit of friendly emulation, and encourage them in indulging the hope of striving more successfully with their more fortunate young friends, at the next Examination.—*Sydney Morning Chronicle.*

MRS. CHISHOLM.

We publish with pleasure the following extract from a letter of that friend to virtue, and benefactress of her species; and only wish that there were but a few such philanthropists, male or female, amongst us! Oh, that those possessed of the power and the means of ameliorating the condition of their fellow men were imbued with that spirit, under whose holy impulse she spends her time, her ease, and her health, in

"Faisant du bien pour son plaisir,"

enjoying a luxury of the heart, beyond the power of wealth to purchase. It is consoling to think, that we have (if not *ten* like a certain city) at least *one* such as Mrs. Chisholm amongst us:

"I have settled all the families much to my satisfaction and theirs; they must, with common prudence, do well. I could settle 300 families during the next three months, but, except I meet with some aid, I cannot go on. You will be amused to hear I had to lead the surveying party!!! I think I can locate 150 families in the Wollonging district. Mr. Henry Osborne and Mr. Jenkins have offered me land, and 40 families can be located at Shell Harbour, in addition to those already there. Yours, &c, C. CHISHOLM."
—*Ibid.*

COREA.

Fifty years ago, say the *Annals of the Faith*, Corea knew not the Gospel. The first seeds of the faith were sown there by a Chinese priest, who in 1801 received the crown of martyrdom, prophesying that at the end of thirty years that church, founded in his blood, would receive succour and support. In 1834 a second Chinese priest arrived, followed by French priests of the Congregation of Foreign Missions. The first bishop was sent out in 18— who died before he reached his see. Mgr. Imbert effected his entrance in 1837, and again in 1839. These Coreans, whose absolute cowardice and abject submission to the hideous tyranny that rules over them is not to be expressed, have nevertheless given (so to speak), at one stroke, a hundred martyrs to the Lord! A hundred martyrs, among whom were wives, virgins, babes, whose heroism was equal to the noblest examples in the history of the Church! Mgr. Imbert was of the diocese of Aix, in Provence. Having proceeded, on his first mission in his 25th year, he was martyred at the age of 44. He was concealed after having allowed the first burst of the persecution to pass over; and his two companions, M. Maubant and Chastan, had also found hiding places. But a price having been set upon their heads, and this circumstance having whetted the zeal of the satellites of power and the apostates from Christianity, who began to seduce many of his converts, and opened a frightful source of vexation to the firmer Christians, the bishop delivered himself up, in order to defend his dear flock from those terrible evils, and he directed his priests to join him in his prison. They immediately and joyously obeyed him, and—we know the rest. The Bishop of Bellini will depart very soon. Is it not possible to support him in his efforts by some negociation with the Corean authorities? We shall have more to say on this subject.—*Annals of the Propagation of the Faith.*

HARTFORD—The consecration of the Right Rev. Dr. Tyler, Bishop elect of Hartford, took place on the 17th, at Baltimore, in the Metropolitan Church, the Bishop of Boston consecrator, the Bishops of New York and Richmond assistants.—*Tablet.*

MILWAUKIE—The consecration of the Right Rev. Dr. Henni, Bishop elect of Milwaukie, took place at Cincinnati, in St. Peter's Cathedral, on the 9th of March.—*Ibid.*

BOSTON.—The consecration of the Right Rev. John Fitzpatrick, Coadjutor elect of Boston, took place on the 24th March, at Georgetown, D. C.; the Bishop of Boston consecrator, the Bishops of Richmond and Hartford assistants.—*Ibid.*

BE KIND TO THE POOR.

Be kind to the poor,
Oh! ye great in the land,
Give forth from your store,
With a generous hand.

Dark winter hath come,
With its frost and its cold,
And many a home,
Of want we behold.

Grim Poverty stalks,
Through the length of the land,
And Misery walks,
At her skeleton hand.

Oh! Think on the poor,
As ye sit round the board,
With plenty spread o'er,
And with luxury stored.

For many a cry,
Of sorrow is heard,
And a desolate sigh,
Breathes in every word.

Oh! The ingle will smile,
With a livelier glow,
If your hands for a while,
Have softened their woe.

And the wine-cup will send,
A relish when quaffed,
If *but one* needy friend,
Had tasted the draught.

Be kind to the poor,
Oh! Ye rich in the earth,
As ye gaze on your store,
Amid sorrow and dearth.

For ponder and see,
God's words, and adore;
"*Thrice blessed is he,*
Who provides for the poor."

Liverpool Mail,
March 30th, 1844.

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SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JANUARY 6, 1844. [VOL. VI.

THURSDAY, DECEMBER 28.

Last night's *Calcutta Gazette* contains the draft of an Act declaring Lotteries a common and public nuisance, and prohibiting them altogether, with the exception of those which may have the sanction of Government. Thus they have received the *coup de grace* just before the expiration of the present year.

Sir Jasper Nicolls, our late Commander-in-Chief, landed at Bombay, under the salute due to his rank, on Saturday, the 16th instant. He embarks with his family for England in the next steamer.

The Bombay papers of the 18th, state that the *Akbar* Steamer from Suez, with Col. Malcolm, the Secretary of Legation in China, and the Treaty, was daily expected. That vessel would go into dock immediately on her arrival, and Col. Malcolm would, in all probability, proceed on to China in the *Semiramis*.

A letter from Agra of the 19th instant, published in the *Hurkaru*, states that the Dada Khasgee has been delivered over to Sir Richmond Shakespear. This circumstance will, in all probability, arrest the advance of a considerable portion of our troops.

The *Delhi Gazette* has received his usual batch of intelligence from Cabul. The Wallee of Khooloom had retraced his steps to his own country. Dost Mahomed was at Cabul, with his son Akbar Khan, the account of whose passage through the Khyber Pass appears to have been fabulous. There does not seem to be any intention on the part of the Dost, or the Affghans, to take advantage of the present distracted state of the Punjab to recover Peshawur and re-occupy the right bank of the Indus. Nothing can more effectually demonstrate the distracted state of Affghanistan, and the complete prostration of all the powers of Government than this inability to dislodge the Sikhs from Peshawur,—on which the heart of the Dost was so warmly set,—when the opportunity of doing so appears to be within his reach.

From the Punjab there is nothing new. Golab Singh and Sucheet Singh have taken their departure for Jumboo, leaving Heera Singh alone in his glory and his troubles. The troops are still represented as extremely unruly; and their violence is restrained only by a lavish disbursement of money, which can only serve to whet their appetite for plunder.

FRIDAY, DECEMBER 29.

The *Star* states, that "Her Majesty's 80th Regiment is daily expected to arrive from New South Wales, when they will relieve the 10th Regiment in Garrison, which latter corps will probably proceed to Ghazeepore.

The *Agra Ukhbar* states, that, in consequence of the surrender of the Khasgeewalla, a large portion of the siege train proceeding to join the Commander-in-Ceief, would return to Agra immediately. That journal speaks of the young Rajah as being actually with the Governor General, but this announcement is evidently premature. The last accounts from the Camp state, that he would advance to receive his Lordship when our army had crossed the Chumbul, and entered the Gwalior territories. The Khasgeewalla had arrived at Agra in a palkee, escorted by a troop of Cavalry and a company of Infantry.

SATTURDAY, DECEMBER 30.

We have seldom known a day more barren of anything worth presenting the reader, in the shape of intelligence than this; the last week day of 1843. News seems to have worn itself out with the year. The only item we can glean is that some of our officers had shot one of the sacred alligators in the hot pond near Kerachee, an outrage which has created great excitement among the inhabitants, and excited great indignation in the Governor.

MONDAY, JANUARY 1, 1844.

The *Hurkaru* announces that the *Bengal Herald*, with which was incorporated the *Literary Gazette* and the *Refiner*, will itself undergo the process of absorption into the *Bengal Hurkaru*, from the present year. It will be published on *Saturday* evening, as a part and parcel of the *Hurkaru*, under the same editorial responsibility.

The *Literary Gleaner* is in the market seeking a purchaser.—The *Church Magazine* will, we hear, be discontinued from this time forward.

A very daring dacoitee which has just been committed about a mile above Serampore, is mentioned in the papers of this day. It was perpetrated almost within hail of the Thannah of Bydepaty. The robbers came upon a fleet of fifty-two rafts of Timber, knocked the boatmen into the river and triumphantly carried off, as we hear, about twenty noble timbers. These will be sunk by the divers who are in the plot, and then raised, one by one, at night, when the search has subsided, and sold to the timber merchants on the banks of the river, who will immediately efface every mark to prevent discovery.

General Simpson, who left Hydrabad in search of a Sanatarium, has returned without having accomplished his object. Few of the officers who accompanied him have escaped fever.

TUESDAY, JANUARY 2.

Yesterday we received, altogether unexpectedly, an Extra, announcing the arrival of the *Akbar* Steamer at Bombay, with intelligence to the 15th of November, just eleven days later than our previous news. She was detained at Suez to bring on Col. Malcolm with the Treaty. It is said that the vessel was received with a salute before it was known that Col. Malcolm was not on board; but we have as yet no Bombay papers, and are, therefore, unable to ascertain

whether the Colonel and the Treaty have arrived or not. The *Hurkaru* conjectures that the Steamer may have been hastened out with despatches to Lord Ellenborough written when the first intelligence of the revolution at Lahore arrived, and under the dread that he would swallow up the Punjab as he has done Scinde.

The very brief period which has elapsed since our last publication, affords little scope for comment. The events which have transpired are, however, neither few nor unimportant; but they are completely absorbed in the overwhelming interest which attaches to every circumstance connected with the State Prosecutions in Ireland. From the details, it will be seen that true bills, occupying over thirty yards of parchment, have been found against Mr. O'Connell and others. These charge sedition only, but the Attorney-General has given some dark hints of a dreadful conspiracy, and threatened another indictment, supposed to be for high treason. There is no doubt the government are in receipt of information, whether true or false, of a most alarming character, and the belief is very general that there are traitors in the Repeal camp who have been bought over, and will appear for the prosecution on the day of trial. The mistake of Mr. Bond Hughes, the reporter, as to the identity of Mr. Barrett, and discussions originating in a clerical error in the bills, and a laxity of expression in making "the jurors for our lady the Queen," (one of them was a Quaker), "upon their oath, &c." instead of "upon their oath and affirmation, &c." served to occupy earlier stages of the proceedings. Since the bills have been found, the struggle has been, on the part of the prosecution, to compel the accused to plead within four days, so as to bring on the trial at once; on the other side to delay it till after the revision of the Dublin jury-list which it is supposed will be favourable to the traversers. In his manner of conducting the proceedings hitherto, the Attorney-General has not justified the expectation of his friends; he has shown neither tact nor temper. The last accounts state that Mr. O'Connell is not in the possession of that robust health which the honourable gentleman has enjoyed almost uninterruptedly during his life, and it has been recommended that he should take the benefit of a change of air, for which purpose he has removed to the country residence of his son, Mr. John O'Connell.

The dreadful massacre at Lahore has occasioned some sensation in this country, and the question is, what course will the British Government pursue? We believe that instructions are transmitted by this mail forbidding any interference in the affairs of the Punjaub: but Lord Ellenborough, no doubt, remembers his late Majesty's very pithy postscript to the famous Navarino dispatch to Sir E. Codrington, in which hostility was officially deprecated—"Go it Neddy!"

The Bishop of Derry and Raphoe (Dr. Ponsonby) and 130 of his clergy have put forward what the *Derry Sentinel* designates "a solemn and unequivocal protest against Tractarian error." Lord E. Chichester, Dean of Raphoe, heads the list of the clergy who have signed an address to the Bishop. A protest against that address, and the doings of the Anti-Puseyite majority, has been published. It is signed by the Revd. Charles [illegible], Vicar-General of Raphoe, the Revd. [illegible] Butler, Professor of Moral Philosophy in the University of Dublin, and five other clergymen of the diocese.

The accounts from the country show that the subscriptions to the O'Connell tribute are likely to be immense in amount, on account of the State prosecutions, and the course adopted by the Crown in regard to them. The wealthier classes, generally, are doubling their former contributions. The humbler classes will endeavour to do the same.

The Governor General and the Commander-in-Chief crossed the Chumbul and entered the territories of Scinde on the 23d, on which day they were encamped at Hingora. The ford was not more than three feet deep.—*The Friend of India.*

FRIDAY, JANUARY 5.

Important intelligence has just reached us from Head Quarters, which we hasten to lay before our readers. A serious engagement has taken place between the British Troops, and the Gwalior forces, in which the latter have been routed, and a considerable quantity of artillery, ammunition and stores captured. The loss on our side has been very heavy; among others we regret to find the name of Major Sanders, the late Military Secretary to the Governor General.

The action was as sharply contested as any in which our forces have for a long period been engaged, and the loss on both sides is estimated at a very high amount.—*English man Extra.*

ACKONWLEDGMENTS.

We beg to acknowledge, with thanks, the following Subscriptions, on account of the *Bengal Catholic Herald:*

T. W. Seyers, Esq. Futtehpore, up to Dec. 1844	22	0	0
N. Brice, Esq. Dinapore, up to December, 1843	12	0	0
Revd. Marcellinus, Ghazeepore up to Decr. 1844	10	0	0

EDUCATION.—SERAMPORE

NOTICE TO THE CATHOLICS OF BENGAL

A Branch School of Loretto House was opened at Serampore on Monday the First of May, 1843. The course of Education includes English Grammar, Reading, Writing, Arithmetic, History, Geography, the use of the Globes, and the several kinds of Plain and Fancy Needleworks. Young Ladies beyond 14 years or under 4 years of age are not admissible.

TERMS.

Boarders,.....Rs. 15 per month.
Day Scholars,..... 4 per do.

SERAMPORE MALE SCHOOL.

On the First of May, a Seminary for boys was opened at Serampore under the immediate care of the Rev. Mr. Rabascall, Chaplain to the Serampore Convent. The course of Education comprises Reading, Writing, Arithmetic, Grammar, History, Geography, the use of the Globes, Algebra, and Geometry. The Native Languages also are taught.

TERMS.

Boarders,.....Rs. 5 per month
Day Scholars,..... 4 per Ditto.

In both the Male and Female Schools, Boarders have to pay an entrance Fee of 20 Rs. for the use of Dormitory and Refectory Furniture &c. All the domestic arrangements of the Boys' Seminary are placed entirely under the superintendence of the Lady Superioress of the Serampore Convent, in order that every attention may be paid to the health and comfort of the children. Boys beyond 14 or under 4 years of age are not admissible. As any profits which may arise from these Institutions are to be appropriated to the support of the Bengal Catholic Orphanage, W. R. Lackersteen, and C. R. Lackersteen, Esqrs, have, at the request of the Arch-Bishop Vicar Apostolic, kindly consented to act respectively as Secretary and Treasurer to the Serampore Catholic Schools.

April, 1843.

SUMMARY OF INTELLIGENCE.

No. 2.] CALCUTTA! SATURDAY, JANUARY 13, 1844. [VOL. VI.

THURSDAY, JANUARY 4,

Jamadar Khoseal Sing, born in Saharunpore in the English territories, and for a long time a favourite of Runjeet Sing, in whose service he rose to great distinction, and amassed great wealth, has been disgraced by Heera Sing.

Some startling intelligence, as the *Hurkaru* informs us, has been received form the North West Frontier. On the 24th of December, Sir Robert Dick received intelligence from Col. Richmond, that large bodies of Sikh troops were gathering together on the right bank of the Sutlege, apparently with the design of crossing that river. In consequence of this movement, the whole of the troops at Umballah, have been ordered to hold themselves in readiness to march at a moment's notice. The troops in the Sirhind division have been warned for immediate service. There are many conjectures regarding the cause of this movement. It seems scarcely possible, that Heera Sing should be so infatuated as to begin an attack on our posts, which must end in the subversion of his power, and the conquest of the Punjab. It has been suggested, that the object of the troops may be plunder; but it is most probable that the step is simply precautionary.

The *Hurkaru* states that Baboo Hureenarayan Ghose, the Principal Sudder Ameen of the 24-Pergunahs, has been suspended for some questionable orders in a civil case. He is one of the most experienced and energetic of our Native judicial officers.

Mr. Langslow, one of the District Judges in Ceylon, has been suspended by the Executive Council,—according to his friends, from an unfavourable bias against him among those in authority; according to his opponents, for the unprecedented dilatoriness of his judicial proceedings.

The Steamer *Sesostris* has been sent on from Bombay to China with the important despatches brought by the *Akbar*.

FRIDAY, JANUARY 5.

The most important intelligence has been this morning received from the Camp of the Army of Exercise. The Baee had promised to come with the young Rajah and pay her respects to the Governor General; but intelligence was received on the 28th that the refractory troops would not allow her to quit Gwalior, and had determined to oppose the advance of the British: Eight battalions of infantry, and a body of horse, with fifty guns, took up a position about seven miles in front of our encampment at Hingonah, with a determination to contest the field with us. Col. Garden, the Quarter Master General of the Army, went out to reconnoitre, and was received with a heavy cannonade, which of course made the Governor General's path plain. It was resolved to make preparations for the attack of the enemies' forces and it was expected that the engagement would take place on the morning of the 29th. The *Agra Ukhbar's* Correspondent at Gwalior states distinctly, that the Bace, so far from acting under the compulsion of the troops, had herself laid down the plan of resistance, and sworn the Officers to be true to her; that she had sent forward the battalions, and was at the bottom of this whole scheme of resistance.

Intelligence has been received direct from China to the 23d of November, and by way of Bombay to the 1st of December, by the *Spiteful* steamer, which had arrived in that port. By this opportunity we have the dismal intelligence of the death of Major Eldred Pottinger, at Hong Kong, of Dr. Graham of the Bengal Service, and Col. Knowles of the Royal Artillery.—The number of British ships lying at Whampoa, Hong Kong and Macao roads, was greater than had ever been seen congregated there, being not less than *two hundred* in number, none of them probably under 150 tons, and some of them equal to 1400. The Rev. C. Gutslaff had come down from Chusan where he had been acting as Magistrate, apparently to the great satisfaction of the people, to occupy Mr. Morrison's place on the staff of the Governor. Trade was reviving at Canton, and many of the mercantile houses intended to remove to Hong Kong. They had been deterred by the extraordinary sickness which prevailed there.—The Imperial Commissioner had returned to the North.

There does not appear to be any farther intelligence from the Sutlege. Col. Richmond, the Governor General's Agent, arrived at Umballah on the 25th, and probably received his information of the approach of the Seikh troops to the Sutlege from the Puttiala Raja, who has a mounted dawk. The Governor General is said to have written to General Vincent, commanding at Ferozepore, instructing him to acquaint the Durbar with the happy tidings of the adjustment of all differences at Gwalior, and to assure him, that he would repair immediately to the frontier, and give his undivided attention to the affairs of the Punjab. But this is evidently fabulous, for it is well known that before the battle he had resolved to return to Calcutta.

SATURDAY, JANUARY 6.

The all engrossing topic of yesterday was the battle fought with the troops of Scindea. After the Khasgee had been given up, and the new treaty had been signed, and all our demands admitted by the Durbar, it appears to have been thought that the business was over. But to the surprise of many, though not of all, in the Camp, while the Governor General was looking out anxiously for the arrival of the Regent and the Raja, Col. Sleeman came in from Gwalior, having been repeatedly fired on, with information that the refractory troops would not allow the Regent to move, and had determined to oppose our advance to Gwalior. Then it appeared evident that

an engagement must ensue, and the Ladies who had accompanied the army in this promenade militaire, and the public records, were sent back in haste, and preparations made to meet the enemy. An extra from the *Englishman* office first announced that the battle had taken place, though on what day was not mentioned, that Col. Sanders had been killed, and that our loss was considerable; but that the enemy had suffered dreadfully, and that their ammunition and guns had fallen into our hands. The *Star* issued an extra, with some farther particulars, but, till the *Calcutta Gazette* Extra, with the public despatches, appears, we are not likely to obtain full particulars.

The *Agra Ukhbar*, received this morning, has some wild rumours regarding the engagement of the 29th ult. which we need not repeat, as full and accurate particulars will appear before this number goes to press. But there is one circumstance mentioned in the letter of its correspondent at Lahore not unworthy of notice. The hostile attitude which the Sikhs have taken up on the right bank of the Sutlege, we have already alluded to. It is now stated, that this determination to send troops to the banks of that river was adopted after the arrival of *Cossids* from Gwalior. It is not impossible that a correspondence may have been opened between the two parties at Gwalior and Lahore, and that the determination of the troops at the former place to meet us in the field, and of those at the latter to make a movement which was sure to distract our attention, may have arisen from mutual intelligence.

The covers and letters received by the *Akhbar* steamer from England, on the forty-eight hours notice, was 8584.

The sale of the Normandy Horses yesterday was very successful. The highest lot went for 1160 Rs.; the lowest for 500; the average price of the 36, was 702 Rs. While we are importing French horses, our brethren at Madras are getting them from Australia. Two batches have been recently imported, and another is on its way. The horses cost, in Australia 10£ each, the freight and passage to India 25£, and they have generally sold from between 6 and 700 Rs.

MONDAY, JANUARY 8.

Little intelligence has been yet received from the Army at Gwalior, descriptive either of the battle or its results. In addition to the death of Lieut. Col. Sanders, there appears to be no room to doubt of the loss also of General Churchill and Lieutenant Newton, 16th Native Infantry; and the catalogue of dead and wounded will be melancholy enough. The *Agra Ukhbar*, which came in on Saturday, alone gives any description of the battle; and the account is very hasty and uncertain.

The same *Ukhbar*, of the 30th Dec. says, that General Ventura fears going back to Lahore—and certainly he has good reason—that Dulleep Singh has been placed in confinement by Goolab Singh, who is residing at Kussoor, about 12 miles from Lahore—and that Lena Singh and other Sirdars are opposing the Raja in all his views, and hence another grand outbreak may be expected.

The first Criminal Sessions of the year open to-day in Calcutta; the calendar exhibits a list of *fourteen* cases of parties committed for trial and *five* others of such as have been held to bail. The offences charged are all of a light character.

The Honourable Mr. Geo. Clerk was expected at Cawnpore on the 28th or 29th ult. He is accompanied by Baboo Dwarkanath Tagore, who, says the *Star*, has availed himself of that opportunity of obtaining Medical attendance, of which he was much in need. Mr. Clerk's health is improved. A Steamer from Allahabad to Calcutta has been placed at his disposal.

The *Record* says that rumours are afloat at Madras of a correspondence between the Government at that Presidency and the Chief Justice, respecting the abolition of some of the offices about the Supreme Court, the doubling up of others, and the reduction of salaries. The Attorney's fees are also reported to be in danger of a reduction by one-fourth.

TUESDAY, JANUARY 9.

The *Englishman* of this morning gives the following list of officers killed and wounded in the late battle near Gwalior: Major General C. H. Churchill, C. B. dead, Lieut. Col. Sanders, C. B. dead. Major Crommelin, 1st Cavalry severely wounded, since dead. Major Bray, H. M. 39th Foot, slightly wounded. Lieut. and Adjutant Munro, H. M. 39th, slightly wounded. Ensign Bray, H. M. 39th, slightly wounded. Lieut. Newton, 16th N. I. dead,

Captain Codrington, H. M. 40th, dangerously wounded. Brigadier Wright, H. M. 39th, severely wounded. Captain Frend, A. D. C. severely wounded. Lieut. Colonel McLaren, 16th N. I. slightly wounded. Brigadier Valiant, slightly wounded. Brigadier Littler, slightly wounded. Captain R. N. Maclean, A. D. C. to the Governor-General, slightly wounded. Lieut. Leathes, Foot Artillery, dead.

Other names have yet to be added, and amongst the severely wounded, without, doubt, Captain Somerset. It is added, that the whole of the enemy's guns amounting to 50, were captured, and that their troops fled in all directions.

The *Hurkaru* gives the following names of sufferers not mentioned above: Lieut. Cavanagh, 4th Irregular Cavalry, lost a leg; Captain Finley, H. M. 39th, slightly wounded; of the same corps, Captain Campbell, wounded slightly; Capt. Hibbert, slightly; Lieut. Gray, severely; Lieut. Atkinson, severely; Lient. Colville, severely; Lieut. Currie, slightly; Ensign Scarman, severely; and Ensign Newport, slightly.

The *Bombay Times* gives a list of more than thirty passengers proceeding on the *Berenice* on new Year's Day.

The same paper gives it as a rumour current since the arrival of the *Akbar* that Colonel Outram has been nominated to succeed Sir Henry Pottinger as Governor of Victoria, and Plenipotentiary for England with China. The public would doubtless rejoice in the utmost honour and reward being conferred on Colonel Outram; but we confess that the appointment of this most chivalrous soldier to duties so delicate as those of Her Majesty's Representative in China would seem rather hazardous.

The Madras papers say that a call has been made on that Presidency for troops for Scinde. —*Friend of India.*

SUMMARY OF INTELLIGENCE.

No. 3.] CALCUTTA: SATURDAY, JANUARY 20, 1844. [VOL. VI.

THURSDAY JANUARY 11.

The draft of an Act has just been published, which ordains that all suits which are cognizable by a Sudder Ameen, or Principal Sudder Ameen, shall ordinarily be instituted in their Courts. Hitherto these suits have been instituted in the Judge's Court, and he has then transferred them to the subordinary courts. There was no reason for perpetuating this round about system, or allowing a suit to be instituted directly before the Moonsiff, and not before the two higher grades of Native Judges. The Act also enacts that where more than one Principal Sudder Ameen or Sudder Ameens may be attached to the Court without special local jurisdiction, the Judge will appoint a certain number of Moonsiff's jurisdictions which shall constitute the special jurisdiction of the superior officer, to whom all suits of a higher amount within the circle will be brought. This will tend greatly to simplify the proceedings of the Courts.

The Bombay Tradesmen have resolved, it is said, to act upon the same principle as their brethren in Calcutta, and to sell only for ready money; but in their manifesto they declare that all purchases not paid for on the nail, will be liable to interest. This negatives their previous resolve never to sell on tick. The *Bombay Gentleman's Gazette* congratulates the community on the prospect of obtaining articles at cheaper rates; but he is reckoning without his host. In almost all transactions, tradesmen are in the habit of charging, more or less, a hundred per cent. profit on their commodities; the only difference will be that the ready money buyer will be required to give the tradesman a profit of Eighty-eight per cent.; the man who buys on credit, a Hundred per cent. If the difference was forty per cent, between the two classes, there would be some liberality to boast of.

FRIDAY, JANUARY 12.

At the last Meeting of Magistrates, a report was read from the Superintendent of Roads, shewing the various simple contrivances by which the municipal expenditure and income had been equalized. Eleven Sub-Overseers have been dismissed; all repairs of roads, drains, &c. except such as were indispensibly necessary have been suspended, and 389 street lamps have been put out. This process of economy is so easy and simple that we rather wonder it has not been carried out to a greater extent. The Magistrates have only to put out all the lights in the town, and the saving will be immense. We really wish they would adopt this plan in the European part of the town, and contrive to smash half a dozen gentlemen's carriages instead of the Kranchees of the native town. In that case funds would soon be found for lighting up the city. By the bye, the improved Bude light, has, we find, been introduced at Paris in the Place Vendome, and five of these lights have been found so powerful as to eclipse all the gas lights in that broad and magnificent street. Would not these lights answer for Calcutta?

A new light house has been erected at Madras, at a cost of 75,000 Rs. It is 117 feet above the ground and 130 above the sea, a drawing of it which accompanies the Madras papers received this day, shews that it will prove as great an ornament in an architectural point of view to the place, as it will prove useful to the Mariner.

Sir Jasper Nicolls, our late Commander-in-Chief with his family, embarked for England at Bombay, on the 1st of the month, on the Steamer.

SATURDAY, JANUARY 13.

The *Star* published an extra yesterday with the information that the Sikhs had been driven out of Jumrood, Peshawur, and across the Attock, by the Affghans and Khyberees. The Affghans are also said to have written to our Government to say that they were ready to advance on Lahore and Umritsir, and to co-operate with us in the subjugation of the Punjab, if we would advance from our frontier. The Sikh army is said also to have declared that they would receive niether more nor less than the troops of the Company's army received, and would no longer submit to the dictation of Heera Sing or any of his family. Report has it that 50,000 Sikhs with 50 guns are at Kusoor, twelve miles from Ferozepore.

The *Assam* steamer, now commanded by Capt. Mackellar, late of the *India* Steamer, has more than maintained her reputation for speed in the present trip, having reached Koolna, 257 miles, in about two hours above two days. The *Star* says that the Government vessels do not reach that place under three days and a half.

The *Exchange Gazette* tells us that the Police has stopped a number of clocks; which is by no means surprising, since the Magistrates have long been employed in putting the clock of municipal improvement back.

The recent affair at Gwalior has made sad havoc of the prophetical reputation of the Indian press. The cup has gone fairly round. Our Calcutta contemporaries fancied that the business was over when the Khasgee was surrendered. We ourselves were out, sadly out, in predicting that the soldiery were a mere rabble, and would not be able to turn the noble park of artillery to any account. But our Bombay friends also come in for their share of disappointment. The *Courier* says, in his Overland Summary of the 1st of January, in allusion to the surrender of the Khasgee, "Thus ends the Great Gwalior campaign!" The *Times* treats the subject like a poet; and observes, "All at once the prospects of the affairs of Gwalior have become unexpectedly and thoroughly pacific. 'The God of Battle stamps, and nations feel the shock.' Two hosts marched forth, and were met by the olive branch of peace—and the diplomatist may

now settle that which it was feared the sword alone could decide—Once more tranquillity reigns supreme throughout our dominions in the East!" The olive branch was supported by a masked battery of fifty pieces of ordnance; and at the very time when our great western contemporary was singing of tranquillity, a thousand wounded men and officers were bleeding on the field of battle. For our parts we are disposed to give up altogether the trade of prophecying.

MONDAY, JANUARY 15.

The *Star* states, on good authority, that a Regency is to be formed at Gwalior, with Ram Rao Phalkeah at the head. A force is to be raised of 10,000 men to supersede the present army; of these, 5000 will be commanded by British Officers, and the rest will act as Palace guards, and perform miscellaneous duties. The Contingent force at Sepree will be doubled. These are the terms dictated; but the great body of the Mahratta army,—consisting however for the most part of our own subjects and deserters from our army—is entrenched in the old Cumpoo, about six miles from Gwalior, with 200 pieces of Artillery, and they may yet try another field day, before they submit to the starvation which now threatens them.

Major General Sir William Nott, G. C. B. proceeds to the Cape in the *Earl of Hardwicke*. The community in Calcutta intend to give Lady Nott a fancy ball.

On Saturday last, the first exhibition of fruits and vegetables of the year took place at the Town Hall. There was a very numerous attendance of Ladies and Gentlemen, and among the rest were Sir Lawrence Peel and Sir John Grant. The samples of the chief vegetables of the season were good and numerous. There was also a good shew of fruit and of flowers; and on the whole the exhibition is said to have been favourable. In the evening a considerable number of members sat down to the usual dinner.

TUESDAY, JANUARY 19.

We are happy to learn from the *Hurkaru*, that there is no prospect of any more bloodshed at Gwalior. We have yet, however, to learn by what means the large and apparently unbroken force of the enemy, which is said to be entrenched behind two hundred pieces of cannon, has been brought to listen to terms which must be death to their prospects.

The *Bombay Times* of the 6th states that the cholera had broken out among the unfortunate sick of the 2d European L. I. Seven men died of the disease on Wednesday, the 3d instant, and no fewer than twelve the following day. This Regiment had previously lost 83 men in a single wing in the course of two months.

Yesterday a special meeting of Magistrates took place, which the *Hurkaru* describes as the most business-like meeting the Justices have held for a long time. The principal question under discussion, was the propriety of recommending to Government that the proposed Small Cause Court should be invested with authority to take cognizance of suits preferred by the Collector against defaulting rent payers. The proposal was agreed to. The present system of collection was also discussed; and we are surprized to learn that the business is so mismanaged that while the Collector entrusts hundreds of bills to each sirkar, he cannot, at pleasure, ascertain what bills have been realized. We should think nothing more easy than to register them all in a book, and to require an account every two are three days of the number which have been collected, requiring the sirkar in every instance to produce the bills which have not been collected. These bills are, we suppose, signed, and remain in the possession of the sirkar till the amount is actually realized, when they are given as vouchers to the payers.

A Coroner's inquest was held yesterday upon Capt. West, late commander of the *Enterprize* Steamer, who had cut his throat in a fit of insanity. The Jury were unanimous in their opinion that the act had been committed while he was of unsound mind.

The Madras Government has determined, it is said, to spare two regiments for Scinde. They are to be sent apparently by steam.

The Bank of Bombay has just declared a dividend for the last six months at the rate of *seven* per cent. per annum.—*The Friend of India.*

OVERLAND MAIL.

FRIDAY 19TH JANUARY.

The Express *via* Bombay arrived this day at 11 o'clock.

The *Hindostan* would have been in several days previously but for an accident which occurred to the *Great Liverpool*, by the breaking of her intermediate shaft. She will probably arrive about Tuesday or Wednesday next.

Mr. O'Connell's trial is postponed to the 15th January. The trial is positively fixed for that day, and O'Connell is rusticating at Darrynane.

Steam Affairs progress well—A deputation to Lord Ripon has urged the carrying out of the comprehensive Scheme in its fullest acceptation, and we have little doubt of its eventual attainment. The cause has many co-operators, although they are influenced by different motives. Of this, however, the public care little, provided the main object be accomplished.

Amongst the deaths we find the names of General Webster, of the Madras Establishment; the Countess Nugent; the Marquis of Winchester; Sir Francis Workman Macnaghten, in his 81st year; the Countess of Rathdown; Admiral Sir Graham Moore, G. C. B.; Countess of Mayo; the Countess Roscommon; the Hon'ble Mr. Henry Brown; Sir Lachlan Maclean.

The Archbishop of Goa has arrived at Bombay, accompanied by several priests, per Steamer *Atalanta* on the 11th Jan.

On Dit.—Mr. MacGregor from the Board of Trade, and Mr. M'Gregor the British Consul at Elsinore, are both spoken of as likely to relieve Sir Henry Pottinger in China; they are men of first rate talents, and it is generally considered that a better selection could not be made, should either the one or the other succeed to the appointment.

The Court of Directors have presented Mrs. Mackenzie, the aged mother of Capt. Mackenzie, who was killed during the insurrection in Affghanistan, with a gratuity of £200.—*Eng. Extra.*

ACKNOWLEDGMENTS.

We beg to acknowledge with thanks the following Subscriptions for the *Bengal Catholic Herald*, viz.

Capt. H. Graham, Meerut, to Augt. 1844, ... Rs. 10
M. Nazareth, Esq. Lucknow, to Decr. 1844, ... 10

SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JANUARY 27, 1844. [VOL. VI.

THURSDAY, JANUARY 18.

The last accounts from Gwalior extend to 8th instant; at which date the "mutinous" soldiers were still in the entrenched camp.—The period granted them for the consideration of the terms offered would, it is said, expire at noon on the following day. The 18-pounder guns had been sent up to the fort which overlooks their encampment, and it was understood, they would open on it, if the camp was not quietly evacuated. It is fortunate for the cause of humanity that so determined an enemy did not resolve to hold out in the strong fortress of Gwalior, the capture of which could scarcely have been achieved without a great sacrifice of life.

The *Dehli Gazette* of the 10th January contains an account of the operations of the 5th Brigade 3d Division of the army, under General Littler, so concise and so clear in its details. We call their particular attention to the position of Lord Ellenborough and the ladies at the opening of the engagement. It appears that the enemy, on perceiving the elephants on which they were seated, towering over the position of the field of battle, elevated their guns and sent a volley among them. Both the ladies and his Lordship seem to have had a narrow escape with their lives.

We were told some days since that the Affghans had come down to Peshawur, and driven the Sikhs out of the province and across the Indus. From the report of occurrences at Cabul given in the *Delhi Gazette*, it would appear that the information was premature, and that the Dost trembles for the safety of the capital if he should go to Jellalabad.

FRIDAY, JANUARY 19.

The dispatches from the Governor General reached Bombay on the 6th instant. The Express reached Calcutta on the 5th, though the distance is much greater. A Bombay Royal salute was immediately fired to commemorate the victory; whereas the salute in Calcutta was not fired till nearly a fortnight had expired after the receipt of the first news of the triumph. This is now accounted for by the unaccountable fact, that though the Express Mail from Gwalior duly arrived in Calcutta, the letter from the Governor General to the Council of India with which it was especially charged, was not in it.

Lady Nott is to be complimented with an entertainment on the part of the members of *Society* in Calcutta. Lady Pollock, who has just taken her departure for England and was for some time in Calcutta, received no similar token of public respect; and this omission has, we learn, been severely remarked on. The *Hurkaru* explains it satisfactorily, by saying that Lady Pollock was in so delicate a state of health, as to be obliged to decline the invitation of the President of the Reunions to attend those assemblies; and it was judged therefore that to invite her to a public entertainment in honour of her distinguished husband, would be an empty compliment.

The *Agra Ukhbar* of the 10th has afforded some valuable information regarding the Native Army of Gwalior, which fought so desperately at Maharajpoor. It is derived from one who was well acquainted with its constitution and members, and will be found interesting.

The following account of the entertainment given by Lord Ellenborough at Gwalior, is from the *Agra Ukhbar*. From it we learn that Brigadier Stubbs has been appointed Governor of Gwalior, and Commander of all the forces in Scindia's territories. The appointment was first announced at the dinner table, instead of being, as usual, proclaimed through the *Gazette*, probably from the greater effect which would be thereby produced. "Affairs at Gwalior are progressing rapidly. On the afternoon of the 4th instant, the celebrated Fort of Gwalior was garrisoned by Scindia's Contingent, and on the same evening a grand dinner was given by Lord Ellenborough. After the cloth was removed, the Governor General delivered several speeches with his accustomed fluency. He regretted, that he was not a soldier, and that sentiment was of course very loudly cheered. He eulogised the bravery of our troops, and dwelt on the late glorious achievements of our Army, in language which showed that his powers as an orator are very nearly first-rate. He concluded his speech by announcing to the company that the Fort of Gwalior had been taken, and then drank the health of Col. Stubbs as '*the Governor of Gwalior.*'

We understand that Colonel Stubbs is appointed Governor of the Fort of Gwalior, and Commander-in-Chief of all the forces in the country belonging to Scindia.

SATURDAY, JANUARY 20.

The *London Mail* of the 6th December came in yesterday morning about eleven o'clock, having been a little above 43 days between London and Calcutta. Happily the Express of the month does not go out before the 23d, by which date all the letters brought on this occasion will have been delivered, and the answers to letters of the 6th December will probably be in England by the 6th or 8th of March.

The *Bombay Times* states, that the trade in Arab Horses is likely to meet with a serious check from the determination of Government to purchase no more horses. It has been in the habit of purchasing to the extent of a thousand, but the purchases this year have been limited to 150 or 170, while the number imported amounts nearly to 3000. It is with the price they obtain for these animals that the Arab traders have usually been provided with funds for the purchase of English manufactures; and their operations are now paralyzed. The annual value of horses imported

into Bombay, on an average of five years, is nearly five lakhs of Rupees.

MONDAY, JANUARY 22.

At the Meeting of the Proprietors of the Union Bank on Saturday last, a dividend at the rate of Seven per cent. was voted, as a kind of compromize between the *Six* which the Directors wished to give, and the *Eight* which the Shareholders wished to take. Mr. J. C. Stewart was elected Secretary, at a reduced salary of 2,000 Rupees a month. Some objection was raised to the appointment on the score that he had been brought out from England by a clique, with the promise of their support in this contest for the office. To this it was replied, that there were three or four candidates for the office; and that Mr. Stewart, having been among the first to hear of the probable vacancy, had been the first in the field. Whatever may be the objections to what is called a clique, or combination, or confederacy, as brother Jonathan terms it, if there was a clique on the present occasion, it has worked well for the Bank; for it would be difficult to find a man better fitted for the office than Mr. Stewart. We cannot but consider the present tone of feeling regarding the prospects of the Bank, both in the community and among ourselves of the fourth estate, as connected in some measure with his appointment and the expectations which have been built upon it.

The opposition which the *Hills* has somewhat unaccountably made to the testimonial to Mr. George Clerk, has proved beneficial. It has elicited a just eulogium of his eminent services, from a correspondent of that paper, who appears to be intimately acquainted with his career.

TUESDAY, JANUARY 23.

Letters which have appeared in the papers from General Grey's Camp state, that there were ladies in it just before the battle of Punniar. They say that ladies were present also with the Sippree contingent, but we cannot suppose that they came on with the troops into the engagement; probably they were left behind in the cantonment. The last account from Hydrabad, also states the arrival of the lady of Lt. Col. Squire, of H. M. 13th Light Infantry at that station. Surely after the sad experience we have had in Affghanistan of the great inconvenience to the army, as well as danger to the Ladies from their presence in these scenes of warfare, there seems to be some necessity for more stringent injunctions against this practice from the Home authorities.

The *Agra Ukhbar* states, that among the Mahratta troops in the battles of Maharajpore and Punniar there were a considerable number of deserters from the Company's native army and one or two European deserters. One of the latter, named Berry, from the 2nd European Regiment, had, when he fell, his lighted port-fire in his hand, and fired off his gun, sweeping away fifteen men.

The *Hurkuru* gives a letter this morning from a passenger in the *Hindoostan* Steamer, which made a splendid run of 26 days from Calcutta to Suez, stoppages included. He speaks in the highest terms of the excellent arrangements on board, of the uniform attention of the Commander, and above all of the excellence of the "feeding." It is but an act of justice to place this fact prominently before the reader, and thus to remove the unfavourable impression created by the accidental shipment on one occasion of sour beer for the passengers. It appears that the *Hindoostan* will bring as many passengers as she can accommodate, and that both her cabins and those of the *Bentinck*, are all bespoke for the next trip to Suez. The Company certainly have no reason to complain after this that they have not been *supported*. If with a full complement of passengers these vessels cannot pay, there is nothing for it but to adopt the native theme of resignation and exclaim, "it is our bad fortune."

There has been some discussion, whether or not Mr. Millett will succeed to the vacancy which will be created in Council by the departure of Sir W. Casement. We should think there cannot be two opinions on the subject. It is the rule that the Provisional member succeeds to the first vacancy; it is not the rule that a Military member must be succeeded by a Military member. On the retirement of Mr. Bird, the Court will doubtless appoint a successor from their army. But, there cannot surely be any reason to complain of the want of a military member to look after the interests of the Army, while Lord Ellenborough has a seat at the Board.

WEDNESDAY, JANUARY 24.

From a notice which has appeared in the *Delhi Gazette* it appears that the rage for every thing Military which marks the present administration, has found its way even into the sanctuary, and that at Delhi, the congregation is to be called to service on Sundays, not by the sweet tones of the Church going bell, but from the mouth of a six powder gun.

The *Gentleman's Gazette* at Bombay has this mysterious sentence in the paper just received. "Every preparation is making for the departure of Col. Outram, who is to set out immediately for Agra to take important despatches to the Governor General. It is said this gentleman is to return to England with the replies of his Lordship." What is the nature of these dispatches which cannot be entrusted to the ordinary post and steamers, and which require to be presented in person by so acceptable a messenger as the gallant Colonel?

We deeply regret to learn from the *Star* that Mr. Bignell, who was recently Government Pleader, died from inflammation of the brain. He was a man of great legal attainments; and after leaving the army and joining the Native bar, rose to considerable eminence in his profession.

The Captain of the *Agincourt*, which was expected to leave Calcutta on Sunday morning, begged that the vessel might be allowed to ride at single anchor, and the indulgence was granted. But she parted from her anchor during the night, and floated against two steamers at Kidderpore on Saturday night and subsequently walked into a third. She escaped without any injury, but the damage done to the steamers is between 15 and 20,000 Rupees.—*Friend of India.*

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 5.] CALCUTTA: SATURDAY, FEBRUARY 3, 1844. [VOL. VI.

THURSDAY, JANUARY 25.

The *Delhi Gazette* states, on the authority of a letter from Loodiana, that "the arrival of guns and military stores at that place continues unabated; that every, even the slightest, movement of the troops, is duly reported at Lahore; and that if our policy is *really* to repel and not commence aggression, the less parade we make of the instruments of war, the better." But, really, is our frontier to be left unprotected, while every thing is in commotion in the Punjab? Are the Sikhs more likely to avoid aggression when they know we are not prepared to meet it, than when they are aware of our being fully armed for any crisis? It is the unprotected, not the protected, state of the frontier that is likely to invite intrusion.

Capt. H. Johnson has published another letter in the *Delhi Gazette*, relative to the signature of the engagement with Saleh Mahomed by General Shelton and Col. Palmer. It contains some very interesting particulars of that awful crisis when the safety of our captives seemed to hang by a single thread.

The Indigo Planter's Association, which has long been in a ricketty condition for want of support, gave up the ghost yesterday and was duly interred. Three Indigo planters were present at its obsequies. Its effects are to be divided in equal shares between the Sailor's Home and the Howrah Hospital.

A very important and useful Act has just been published for protecting His Highness the Nabob of the Carnatic, and certain members of his family, as well as certain of his retainers from the process and jurisdiction of the Courts of Justice. The names of the privileged are to be duly published in the *Madras Government Gazette*, and will serve as a useful warning to all persons not to allow them any credit.

The gallant Cornet Shaw, of the 10th Cavalry, who lost his leg in the battle of Muharajpore, has been appointed an Aid-de-Camp on the staff of the Governor General.

The *Hurkaru* mentions that the young volunteers of the Pilot service, who have hitherto been allowed to roam about the town when not on duty and run into mischief, will in future be required to remain on board a vessel suitably fitted up for their accommodation.

The *Delhi Gazette* states that the report of Heera Sing's intention to abandon the Punjab to the rival factions who are ready to tear it in pieces, and join his Uncles in their inaccessible position in the Jumboo Hills, is confirmed.

Moulmein Chronicles have reached us to the 3d instant. The Editor is about to abdicate, which is much to be regretted, for he says his principles are not the principles of a party, and it may not be so easy to obtain another Editor with principles that belong to no party.

FRIDAY, JANUARY 26.

The names of seven officers of Infantry and one of Artillery appointed to the new Gwalior contingent have been published. The selection has been made, as in every other instance during the present administration, on the ground of merit alone; all those who have been selected having either formerly or recently distinguished themselves.

The *Hurkaru* states that Capt. Somerset, the Military Secretary to the Governor General, who received three wounds at Muharajpore, was doing well on the 14th instant, and it was expected that in two or three months he would cease to feel any ill effects from his recent sufferings.

From the same source we derive the information, that Lord Ellenborough intended to leave Gwalior by the 23d or 24th, and expected to reach Calcutta about the end of February, as he will march part of the way and travel the rest by post.

SATURDAY, JANUARY 27.

The *Star* notices a letter addressed to the *Naval and Military Gazette* relative to the great gun at Agra, in which the writer speaks of the various means used for transporting it. Our contemporary very properly observes that he appears to be altogether ignorant of the fact that it was broken up and sold by Lord William Bentinck, about eleven years ago, one of the most objectionable and gothic of the acts of that great man. Had it survived to the present time, it would probably have graced the southern front of Government House in Calcutta.

The same paper has letters from Gwalior of the 15th instant. The last of the Jhinsee guns had been given up on the preceding day, and these dangerous weapons have thus been rescued from those who had the power and inclination to do mischief with them. Nineteen lakhs of Rupees had been paid up by the Scindeah Durbar, which, with a receipt for seven lakhs due by our Government to it, makes a total of twenty-six lakhs, but this sum will not cover the expenses incurred by the Army of Exercise.

The General Orders of the 13th instant direct the formation of a Rifle Company in seven Regiments, and authorize the substitution of Forage caps throughout the army, to be used on all ordinary occasions instead of the present heavy chako.

The last *Penang Gazette* states that the seven convicts who were engaged in the murder of Capt. Benyon, of the ship *Harriett Scott*, at sea, on her way to Penang from Bombay, have been tried, convicted and executed.

We learn with the highest satisfaction, that the Government of Bengal has resolved to take the most active measures for suppressing human sacrifices among the Khoonds, in the districts which lie within the limits of this Presidency. Mr. Mi-

the energetic Commissioner at Cuttack, has been deputed in conjunction with Lieut. Hicks, on this benevolent errand. We may rest assured, that the victims, when rescued, will not be made over to the Mahomedans, or to the savages who practise infanticide.

We have placed among our extracts some brief notices obtained from the papers just received from China. It is very gratifying to learn that the Chinese Government and people are so very anxious to increase the external commerce of the kingdom. The Hong merchants, however, in order to meet the demands made upon them by the Canton authorities, have proposed the establishment of a slight additional duty on Tea and Cotton. This would be a clear infraction of the Tariff, and it is to be hoped that Sir H. Pottinger will make the most strenuous efforts to resist this new demand in a country in which what is an innovation one day is a precedent the next.

MONDAY, JANUARY 29.

The *Star* states, that Lieut. Col. Benson, at present officiating as Member of the Military Board, is likely to succeed the late Lieut. Col. Sanders as Deputy Secretary to Government.

The *Madras* papers are speculating on the appointment of General Waugh to the Supreme Council. The candidates for this post, therefore, are Major General Fraser, Sir George Pollock, Sir William Nott, Col. Sutherland, and General Waugh; but the choice may probably fall upon the first named officer. It is certain however that Mr. Millett comes in for the first vacancy; and that the Military Member will succeed only on the second opening. But we are somewhat surprized at the great anxiety expressed by our contemporaries for a representative of the army, while the Friend of the Army occupies the most influential seat at that Board.

The Bombay papers state, that Lord Ellenborough had ordered an Express Steamer to be held in readiness at that Port, to convey the intelligence to England of our two recent victories and the submission of Scindia's Durbar.

In reference to our remark, that the number who fell at Assye, was greater in comparison than those who fell at Muharajpore, the *Hurkaru* says, "we suspect our contemporary will find that the number engaged at Assye was greater than that at Muharajpore." It is difficult to ascertain from the documents before us, the exact number actually *engaged* at Assye, but we think our contemporary will find the reverse of his supposition to be the fact. The Duke says, "by one of those unlucky accidents which frequefftly happens, the officer commanding the piquets which were on the right, led up immediately to the village of Assye: the 74th, which was on the right of the second line, and was ordered to support the piquets, followed them. There was a large break in our line between these corps and those on the left. They were exposed to a most terrible cannonade from Assye and were charged by the Cavalry belonging to the Campoos; *consequently, in the piquets and the 74th Regiment, we sustained the greatest part of our loss.* One company of the piquets of one officer and 50 rank and file, 1st one officer and 44 rank and file." Mill (vol. Of the British Army 428 were killed and 28 were wounded. As the whole are said to be consisted of only 4500 men, between one-third and one-half of the whole army were either killed or wounded." Having thus had occasion a second time to compare the battle of Assye with that of Muharajpore, we cannot help thinking how fortunate it was for the great Duke's reputation, that it did not fall to the lot of those who have been criticizing the engagement near Gwalior to dwell on the military blunders and the carnage by which the battle of Assye was marked.

There has been some demur among the men of the 47th Madras Native Infantry to embark for Kerachee; they asked for rations, in addition to bounty, clothing and full batta. Government immediately acceded to their wishes, and they offered to embark cheerfully.

A General Order of the 15th Instant orders the formation of a *Service Battalion* from the Military corps in Bundlekund, to be kept ready to act upon any sudden and unlooked for occasion. We have therefore three descriptions of Military force in this disturbed district. A Regular Army of from 5 to 6000 men, a Military Police of more than 2000, and now a Service Battalion. Certainly if, with this large army, it is impossible to keep the peace, more especially after the lesson so recently taught at Muharajpore, there must be something radically defective in the system of our internal administration —*Friend of India.*

THURSDAY, FEBRUARY 1.

VIZAGAPATAM.—We understand that a fire has lately broken out in Vizagapatam, in some houses adjoining the parade grounds, with such violence, that all efforts made to suppress its progress were useless (in consequence of the high wind on that day) until it had consumed almost all the houses between the parade ground and the river. The loss of property sustained by one individual alone is estimated to be about 2,000 Rupees.

CHUSAN.—Extract of a letter dated Chusan, 8th November last, written by an Officer of Her Majesty's 55th Regiment:—"You will be shocked to hear how our poor Regiment has suffered within the last four months. Out of five hundred men of the left wing at Hong Kong, only three hundred remain alive and scarcely one of those fit for duty. Three of our officers died of yellow fever after a few hours sickness, and three have gone home on sick leave. Nothing shocked me more for a long time than the melancholy account of Colonel Fawcett's death. Our prospects of leaving China at present are very bad; report says that we will be lucky if we get out of this in 45.—The *Vixen* Steamer arrived here two days ago with the Consul for Thanghae, who started to-day for his destination, she also brought the July letters; we had only received the June mail a few days before.—Ireland seems to be all alive for repeal, I wonder how it will end."

ACKNOWLEDGMENTS.

The following subscriptions on account of the *Bengal Catholic Herald*, are acknowledged with thanks:

Sub-Conductor Peter Ryan, Loodianah, to Sep. 1845.	Rs. 10
Captain H. Huddleston, Gurwal via Almorah, to December, 1844.	10
Rev. Mr. Zubiburn, Backergunge, to April, 1844.	10
Rev. Fr. J. Mary da Bione, Landour, to Dec. 1844.	10
Mr. D. Macnamara, N. S. Moorshedabad, to Dec. 1843.	12

☞ Half yearly and annual Subscribers are solicited to remit their subscriptions as early as practicable.

SUMMARY OF INTELLIGENCE.

No. 6.] CALCUTTA: SATURDAY, FEBRUARY 10, 1844. [VOL. VI.

THURSDAY, FEBRUARY 1.

The *Delhi Gazette* has given his usual budget of Lahore and Cabul news. It contains three important announcements; 1st. that news had been received from the Khyber of Mahomed Akbar Khan's arrival at Jellalabad, and that he was expected in the passes; 2d. that Raja Heera Singh had expressed great and open sorrow, that the British should have beaten the Mahrattas at Muharajpore; 3d. and that the young Sovereign, Duleep Singh, had requested some sweatmeats for his elephant who was getting thin, on which the Prime Minister sent him a Rupee's worth.

Some time since there appeared a notice in some of the English papers, that the Court of Directors had refused a writership to one of the orphan sons of the late Mr. David Carmichael Smyth. The *Hurkaru* has expressed great indignation at the refusal,—but the Court have no public patronage in their gift; the various appointments in the service are the private and individual patronage of the Directors. This is the mode in which they are paid for the labour of governing India, according to the Charter; and there is no more reason to censure them for not having parted with a writership to reward the public services of a meritorious servant, than there would be if they had individually declined to contribute 500£ out of their salaries for the same purpose, supposing they were paid in sovereigns instead of in patronage. It is the system not the individual that is in fault. Lord Auckland very strongly recommended Dr. Theodore Cantor to the Directors for an Assistant Surgeonship, but without the smallest success; they had prior engagements, and their own friends and connections were to be served in the first instance. It was by means of a representation from a number of scientific gentlemen in London to the President of the Board of Control that this eminent naturalist obtained his appointment on this establishment.

Baboo Seetoleea, who, before the engagement at Maharajpore, was one of the Envoys from the Gwalior Durbar to the Governor General, and if we mistake not, signed the treaty which lulled our Authorities and then opened his guns on our troops, has refused to acknowledge the Regency. The Commander-in-Chief, says the *Star*, was desirous of despatching a Brigade to bring him to reason, but the Governor General preferred addressing a letter to him in which the ruin which his contumacy would entail, was forcibly pointed out to him.

The *Windsor Castle* steam yacht, which was to have begun her trip from Calcutta to Hooghly this day, was not ready at the appointed time; and it may be a fortnight before the experiment commences.

The *Englishman* has alluded in his number of this morning to the fact mentioned in the *United Service Gazette*, that the Burmese Prize Money had not been distributed, because the Rolls from Bengal only had reached England. The Burmese Prize money fell to the captors in 1825 and 1826 and the captors have not yet received it. The Bhurtpore Prize money was acquired at the beginning of 1826 and was distributed with little delay. Our contemporary ascribes the difference in these two cases, and very justly, to the fact that in the case of Bhurtpore, the Commander-in-Chief, Lord Combermere, had a large sum at stake. The accounts were therefore made up, and the money disbursed with remarkable expedition. The final distribution of the Mahratta Prize Money accumulated in the year 1816, and 1817, yet remains unsettled!

FRIDAY, FEBRUARY 2.

At the Half-yearly meeting of the Steam Tug Association, on Friday last, the Report was read and approved as usual, the accounts were passed as correct and satisfactory; a dividend of Ten per cent. per annum was declared, and the Directors were requested to continue their services. The usual business of the Society having thus been concluded as usual, a proposal was made for extending the business of the Steam Tug Association by augmenting its capital, to the extent of Twenty lakhs of Rupees, and embarking in River Steam Navigation. A prospectus of the plan has been published, which declares that the Government have made *Twelve per cent.* clear profit on their steamers after paying every expense. We are most happy to hear this announcement, as it gives the assurance that another Company may reduce the price of freight to one-third, and yet make a clear gain of *Eight per cent.* A Meeting is to be held on the 6th instant to consider the plan, when explanation will be afforded, which will enable us to write more confidently on the subject.

The *Agra Ukhbar* states, that a Gentleman connected with the Board of Control, had written to a friend in India to say, that Lord Ellenborough's Scinde Policy had been entirely approved of by the Board, and that the Ameers would be sent to Calcutta.

The young Rajah was duly installed at Gwalior on the 20th. The two most important personages in this grand scene, the Governor General and the young Rajah, are thus described: "There, under a canopy of gold, sat the creator of Indian Princes. His Highness, Jyagee Maha Rajah, now in his eighth year, in the centre, unconsciously see sawing his puny legs under the throne as school boys are wont to do under their seats while desperately struggling with the profundities of classical lore." We hope these memoranda will not be thrown away on *Punch*.

SATURDAY, FEBRUARY 3.

A public Notification, dated Gwalior, the 18th of January, notifies that a treaty had that day been signed by the British Plenipotentiaries and the Council of Regency, and had been ratified

by the Governor General, and the boy Mahaarajah Jyajee Rao Scindea. It states that the accustomed friendly relations between the British Government and the Gwalior States had been restored, and that the British Armies would immediately return to their own states. The first paragraph is written in so very slovenly a style, that it is difficult to understand it without two or three perusals.

Mr. Baillie, the Government Attorney General in the Sudder Court, has resigned his appointment, and it seems that there is some difficulty in selecting a fit person to succeed him. It is a post of importance to Government and confers importance on the individual; and it is said that the Sudder Board and the Sudder Court have been called on to name those whom they deem most worthy for the selection of Government. The former have named Ameer Ally and Baboo Prasunno Koomar Tagore; the latter, some of the pleaders at their own bar.

MONDAY, FEBRUARY 5.

Advices from China mention, that Captain Denison, who sailed with the American Schooner *Raymond* from Chusan to Macao, has made off with the vessel, and 40,000 dollars in treasure which were on board of her.

The *Agra Ukhbar* of the 27th gives an account of the fifth and last Act of the drama at Gwalior, on the 22d instant when the young Scindea paid a visit of ceremony to the Governor General, and the whole army consisting of twenty thousand men, was drawn up to receive him. In the evening the Commander-in-Chief gave a farewell dinner to the Governor General at which eighty sat down. His Lordship as usual made a speech, but with more than his usual animation regretted that public duties required his presence elsewhere, that is at the Bengal Council Chamber; said that the state of our foreign relations was unsettled; and declared his unalterable resolution, should the necessity arise for war, to be again where alone he experienced happiness, among the officers of the Army in the field of battle. If his Lordship's sentiments have been faithfully represented, we cannot expect him to remain long in the City of Palaces.

Sir Robert Sale, we perceive, has leave of absence for three months, preparatory to his embarking for England, on a two years' furlough.

It is now positively stated, that Dost Mahomed and his son Mahomed Akbar are at Jellalabad with 5000 horse, and that their object is of course to take possession of Peshawur and chase the infidels across the Indus.

Lord Ellenborough left Gwalior for Calcutta on the 23d of January, and it is said will proceed down leisurely to Futtehpore, from whence he will start for the City of Palaces about the 16th of the present month.

TUESDAY, FEBRUARY 6.

Despatches have been received from China to the 4th of January, the contents of which however excite but little interest. Sir Henry Pottinger has paid a visit to Canton, and Major General [illegible], who succeeds Lord Saltoun in the command of the troops in China, had arrived at Hong-Kong. Some Mandarins had visited at that place with the view of the Supplementary Treaty. The Superintendent of British affairs had [illegible] to dispatch a steamer to the North every six weeks. A very melancholy account of the massacre of a Roman Catholic Bishop of Corea, with two Priests and seventy Christians has been received by this opportunity. So restricted is the intercourse with that peninsula, that the massacre now for the first time reported appears to have occurred so far back as 1839.—*Friend of India.*

AGRA AUCTION MART, COMMISSION ROOMS, AND GENERAL AGENCY.

The undersigned, with much deference, beg to announce to the United Service, and Indian Public in general, that they have, this day, established themselves as above.

STOWELL AND Co.,
From JOHN MONRO AND Co.'s.

Agra, 1st December, 1843.

P. S.—We beg to state that the Senior Member only (Mr. R. D. Stowell) of our Firm came from Messrs. John Monro and Co. S. and Co.

With reference to the foregoing advertisement, we respectfully beg leave to state, that our Establishment will be conducted by our Mr. R. P. Stowell, whose long and thorough experience in every branch of the above business, combined with the arrangements now effected, will, we trust, ensure to us the patronage and support of the Community at large, to whom we offer our humble services, and to whose wants and wishes we shall most faithfully apply our assiduous attention.

Our premises (No. 50,) are situated in the centre of the Military Cantonments. EXTENSIVE, COMMODIOUS, and well secure GODOWNS, for every description of GOODS, CARRIAGES, HORSES, &c. &c., are attached.

The following will be our invariable charges of Commission, in the several departments of our Establishment, viz.

	COMMISSION.
AUCTION SALES, amounting to 10,000 Rupees, and upwards,.....	at 2½ per cent.
Ditto, amounting to 5,000, Rupees, and under 10,000, ...	at 5 per cent.
Ditto, on Articles of PLATE, WATCHES, JEWELLERY, CARRIAGES, HORSES, &c., UNDER the value of 5,000 Rupees,....	at 7½ per cent.
Ditto, Miscellaneous Articles,.....	at 9 per cent.
COMMISSION SALES, amounting to 10,000 Rupees, and upwards,.....	at 2½ per cent.
Ditto, amounting to 5,000 Rupees, and under 10,000,.....	at 5 per cent.
Ditto, on Articles of PLATE, WATCHES, JEWELLERY, CARRIAGES, HORSES, &c., UNDER the value of 5,0 0 Rupees,	at 6 per cent.
Ditto, Miscellaneous Articles,.....	at 9 per cent.

Auction Accounts Sale will be rendered seven days after the day of Sale, and paid within sixty-one days.

Commission Accounts Sale rendered monthly, and payable at sixty-one days' date. (For the accommodation of parties leaving the Station before Sales become due, they will be discounted at 1 rupee per cent.)

Property sent for Auction or Commission Sale must be accompanied with a List of Articles, and written instructions as to their disposal. No Article will be received for Auction Sale at a fixed price, every thing sold at AUCTION must be sold to the highest bidder.

GENERAL AGENCY, including Landed Property of every description. On realizations of rents, (repairs and outlays of every kind inclusive,) Commission at 5 rupees per cent. will be charged. Orders from all parts of INDIA, and COMMISSIONS of every kind, will be duly attended to, with punctuality and despatch. GOODS and PARCELS forwarded to our care, will be examined, repacked, (if necessary), and forwarded to all parts; Commission at 5 rupees per cent. on amount disbursed, will be charged.

No GODOWN RENT will be charged for ware-housing for a period of 3 months, after which a trifling charge will be made.

STOWELL AND Co.,
From JOHN MONRO AND Co.

Agra, 1st December, 1843.

SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA, SATURDAY, FEBRUARY 17, 1844. [VOL. VI.

THURSDAY, FEBRUARY 8.

The Head Quarters of the Commander-in-Chief re-crossed the Chumbul and entered our own territories on the 27th January. The arrangements for the Gwalior Field Force, were promulgated the next day. The whole force will be commanded by Major-General Littler, while Brigadiers Wright and Stacey will command the first and second infantry Brigade.

The *Hurkaru* of this morning announces the establishment of a Metropolitan Loan and Discount Company, for particulars relative to which the public are requested to apply to the Secretary, Mr. Charles Brownfield, whose office is established, pro tempore, at No. 7, Garstin's Buildings. What a prolific Metropolis is Calcutta!

The Native account of the visit of His Highness Jyagee Scindea,—who is eight years old—to the Governor-General, ought not be passed over. The day was the 22d January. His little Highness first mounted an elephant and proceeded to the British Camp, on reaching which the Secretaries received him and placed him on horseback. On reaching the Governor-General's tent, there was a salute of nineteen guns, after which he received at the hands of his Lordship, a valuable pearl necklace, twelve excellent horses, and five elephants. On the return of the party, the Moonshee, Bulwunt Row, gave her Highness the Regent, who is thirteen—a detailed account of all that had taken place at the Durbar. The Maharajah, the boy King, also *commended with great satisfaction the order of discipline* of the British troops, and expressed great admiration of the music.

The King of Delhi has expressed his determination not to return from the Kootub to the palace till he hears good news from Mr. George Thompson as to the progress of his Mission, and the restoration of the nuzzurs—the small compliment to fallen grandeur, we can so well afford, but which has been so wantonly withdrawn.

FRIDAY, FEBRUARY 9.

Sir Jamsetjee Jeejeebhoy is about to present to the Bombay District Charitable Society a Dhurmusala, or Hall of Charity, to be erected at his own expense. In addition to the cost of the building, he intends to form a reserve fund for which he will subscribe 50,000 Rupees.

SATURDAY, FEBRUARY 10.

The *Exchange Gazette* of this morning contains an Advertisement from the Emigration Agent, Mr. T. Caird, who has been appointed to that office by the Mauritius Government, announcing that tenders would be received for the conveyance of 200 Emigrants to the Mauritius. If we mistake not, this is the first notice of the despatch of any labourers this year.

The *Madrás Athenæum* of the 30th of January states, that the Nabob of the Carnatic, convinced of the absurdity of the Mohurrum festival, has refused to perform it, and thereby created a host of enemies, who threaten him with due vengeance, if he should turn "Puritan."

The *Englishman* of this morning alludes to an article which appeared recently in the *Anti-Slavery Reporter*, stating that the *Soliman Shaw*, belonging to Calcutta, conveyed slaves from Mocha to Judda for sale. We believe this is the same vessel, the *Nacoda* and crew of which were picked up in the Soonderbuns by Capt. Scott, and whose movements are involved in so much mystery. Was she seeking for an opportunity of kidnapping labourers in that region?

MONDAY, FEBRUARY 12.

Last Saturday's *Calcutta Gazette* contains the long expected notice, that, after the 1st of March next, parties will be at liberty to pay in India the Steam Postage of letters they may send to England, viâ Southampton. This will be a great accommodation to all those who are anxious to avoid burdening their friends at home with the expense both of the letter and the reply to it.

The last *Delhi Gazette* states, that there is a rumour of the young Rajah Dulcep Singh's having been put to death, and of a consequent collision both at Lahore and Kussoor, in which many lives were lost.

The papers state, that it is in contemplation to increase the army by the addition of the 10 men per Company who were struck off last year, as soon as we had washed our hands of Affghanistan. So it requires it seems a war establishment to maintain peace in Asia.

The local fever which has destroyed the strength and integrity of so many Regiments in Upper Scinde, has fastened itself on the unfortunate 13th Queen's Light Infantry, part of the Illustrious Garrison. The journals state that Sir Robert Sale had been attacked by it previously to his going to Bombay to embark for England.

TUESDAY, FEBRUARY 13.

The number of covers despatched by the Steamer *Cleopatra* from Bombay on the 2d of the present month was 52,374; viz, 40,098 letters and 12,276 newspapers. This is the largest number of covers we believe ever sent through the Bombay Post office. The reduction in the rates of Marseilles postage—though to this day it has not been officially announced—is beginning to tell upon the despatch. The highest number heretofore sent was 10,347; in February the number was 12,079, with a corresponding diminution of letters sent by Southampton.

The *Hurkaru* confirms the report that the Ameers of Scinde are to be brought round to Calcutta immediately, and placed in honourable confinement at Baraset, about eight miles from Calcutta; once the residence of unruly Cadets. It is utterly impossible to fathom the wisdom or to dis-

over the necessity of this step—unless there be some fear entertained—lest the Belochees should invade the Bombay Presidency and carry off the Ameers.

The Opium Sale yesterday was languid and did not yield a profit of more than Three Hundred per cent. 2,190 chests were put up, and sold for 27,08,175 Rupees.

The Madras *United Service Gazette* states as a positive fact, that Sir Henry Pottinger has strongly recommended the immediate withdrawal from China of all the troops sent there from India, on account of the ill-feeling created among Her Majesty's forces by the disparity of pay.

The *Hurkaru* of this morning has some interesting intelligence about Capt. Macpherson's operations among the Khoonds. He has been so successful as to rescue *eighty* more victims. We hope the Government of Madras will make better provision for their education and moral training, than has been made for the poor creatures heretofore rescued from destruction.

The *Hurkaru* has a letter from his Ferozepore Correspondent dated the last of February, which repeats the report that there has been an engagement between Heera Singh and Lena Singh.

WEDNESDAY, FEBRUARY 14.

The *Star* states that the *Hindoostan* Steamer left Calcutta at half past six yesterday morning, and grounded at Hooghly point at half past 10.

The Governor General is expected, says the *Englishman*, to reach Allahabad on the 16th, and after two days of repose, to resume his journey by dawk to Calcutta, which his Lordship will probably reach on the 26th.—*Friend of India.*

MARCH OVERLAND MAIL.—The latest safe day for the transmission of letters from Calcutta per steamer to leave Bombay on the 1st proximo, is this day, Saturday, 17th February. The Government overland Express will be despatched hence to Bombay on Wednesday next the 21st.

ST. JOHN'S COLLEGE.

INTALLY.

THE VERY REV. DR. KENNEDY,
Principal.

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Reference for further information to be made to the Principal of the College.

ST. XAVIER'S COLLEGE.

No. 22, Chouringhee Road.

Day Scholars, at..... .... 8 Rs. per month.
Day Boarders, ... 16 „ ditto.
Boarders, ... 25 „ ditto.

For further particulars apply to the Rector.

Printed and published by P. S. D'ROZARIO AND CO. *No. 8, Tank Square, Calcutta, every Saturday Morning. Price One Rupee per month, or Ten Rupees per year, if paid in advance. Subscriptions also received by* MR. W. L. JOHNSTON, *Madras;* MR. M. A. D'MELLO, *Bombay;* MR. G. M. FREDERICK, *Singapore;* MR. J. P. DE MURAT, *Penang;* MR. T. BONNEFOY, *Mauritius;* MR. D. B. ANANDAPPA, *Ceylon;* MR. E. ABREU, *Moulmein;* MR. R. P. STOWELL, *Agra;* and M. J. A. SMITH, 14, *Soho Square, London.*

SUMMARY OF INTELLIGENCE.

No. 8.] CALCUTTA: SATURDAY, FEBRUARY 24, 1844. [VOL. VI

THURSDAY, FEBRUARY 15.

The *Delhi Gazette* has, it appears, received his bi-monthly budget from Cabul and Peshawur, and it contains, as usual, a contradiction of the rumours previously received. Notwithstanding the distraction which prevails in the Punjab, no effort has been made by the Affghans to take advantage of it by pouncing down on Peshawur and driving the Sikhs across the Indus. The report that Akbar Khan had reached Jellalabad, which was given with so much confidence, is contradicted. The rumour that serious differences existed between Mahomed Zeman Khan and Dost Mahomed, is said to want confirmation. It is now said for the first time, that Yar Mahomed, "the biggest scoundrel in Central Asia," the *de facto* ruler of Herat, had proposed a matrimonial alliance with Akbar Khan. The next Mail from Cabul will probably knock down this nine-pin also; for the good Samaritan is said to have as many wives already as the Prophet allows the faithful.

It has been found necessary to add to the strength of the Irregular Cavalry, in consequence of the "exigencies of the public service in Scinde," which like Affghanistan turns out to be a millstone on the neck of our finances. The detachment of the late Shah Soojah's mounted corps, commonly called Christie's horse, has therefore been formed into a corps "that will be speedily fit for immediate service." This corps will be styled the 9th Irregular Cavalry The great recommendation of this measure, as stated in the General Orders, is, that it will occasion "an inconsiderate additional expense."

Another grand revolution in Asia has just transpired. The *Englishman* announces that intelligence has been received from Munnipore *which can be relied* on, that the Regent has been wounded by his brother, and that the young Rajah and his mother have taken refuge in Cachar, and claimed British protection. The whole place is in a state of anarchy and confusion and the "interference of Government will be required." Not a bit of it. We cannot send a Brigade to Munnipore, across the successive ranges of mountains, for less than ten lakhs of Rupees, and this sum the Governor General will assuredly not expend to furnish a guard of honour for the young Rajah and his mother. The money is wanted in Calcutta to pay off the five per cent. loan. Besides, our position in Munnipore is valuable only in reference to the politics of the Burmese Court; and the politics of Eastern Asia have been settled definitively for the next ten years by the treaty we compelled the Lord Paramount to sign under the walls of Nankin.

FRIDAY, FEBRUARY 16.

A Meeting of the subscribers to the monument proposed to be erected to the memory of the late Major Pottinger, was held at Bombay, on the 5th of February, when it was resolved, that th monument should be placed in St. Thomas' Cathedral, and that the subscription should be l mited to the sum of 15 Rupees, which will enabl all those who served with him in the Affgha campaign to testify their respect and esteer for his memory.

We are happy to learn that Mudkoor Sah, th son of the Thakoor of Narhut, the notorious outlaw, who was the chief abettor of the Saugo insurrection in 1842, has just been captured. I was he who butchered in cool blood six out o seven horsemen, and then attacked the rear guar of the party sent to arrest the murderers, whe the unfortunate Capt. Ralfe fell. The *Agr Ukhbar* asks, whether he is to be hung or pen sioned.

The same paper states, that the Dada Khas geewalla is to be brought down to Calcutta, t which place the dethroned Ameers of Scinde ar also to be conveyed.

The *Agra Ukhbar* publishes the names of th officers who have been so fortunate as to be select ed for staff appointment in the new Gwalio Contingent. The selections do great credit to th Governor General's judgment, and afford a new proof of his determination to bestow the prizes of the service as rewards for merit. Brigadier Orlando Stubbs, is to command the whole body and to be Governor of the Fortress of Gwalior.

SATURDAY, FEBRUARY 17.

The *Madras Record*, received this morning, states, that a rumour prevails at that Presidency, that Mr. Minchim will be appointed to the seat on the bench, vacant by the death of Sir John Norton: and hints that the influence which that gentleman possesses through family connections with the Chairman of the Court of Directors, gives the rumour the shape of probability.

A letter from Seebsagur in Assam, dated the 3d of last January, given in this day's *Hurkaru* states, that one of the largest flights of locusts ever remembered by the oldest inhabitant, had visited that part of the country.

MONDAY, FEBRUARY, 19.

The *Bentinck*, Steamer arrived off Calcutta yesterday afternoon with the Mails to the 6th of January, exactly in 42 days. She left Suez at 5 P. M. the 25th January, and has therefore accomplished the voyage in twenty-four days. According to the notice given in the *Englishman*, she appears to have been detained at Aden 38 hours; at Galle, 24; at Madras, 12, a little over three days, which would give her, between twenty and twenty-one days actual steaming. She has brought some copies of the *London Mail* and the *London Times*; but apparently no Mails. It is understood that there are strict orders not to commit the Mails to our own Steamers. If this absurd rule had not been adopted, we should have

been able to reply to all our letters by the Express which goes on Wednesday. We may thus lose a month. The *Berenice* with the Mails for Bombay, sailed from Suez *six hours* before the *Bentinck*, and though this latter vessel remained there thirty hours, the old slow coach had only just come up before she left it. We are very sorry to perceive that the *Bentinck* brings very few passengers.

The present Mail brings the confirmation of Mr. Cameron as Legislative Member of the Supreme Council. Mr. Millet, will soon be elevated to the same Board. Mr. Borradaile goes home, and Mr. Sutherland is dead. There remains therefore but one Commissioner, Mr. Elliott. For the individual members of that Commission, for their talents, and their zeal, we have the highest respect; but the fatal *misdirection* of its efforts has neutralized its value; and the Commission itself may be said to have been dead to all usefulness, even before it was dead to nature.

The *Agra Ukhbar* states, that the rabble honoured with the name of the Oude Army, is to be dismissed, and a large contingent force to be raised officered from our own army, on the modes of the Gwahor contingent. This would deprive our already under officered army of still larger portion of its European strength, which may be considered its life blood. It would be doubtless advantageous in creating some more staff appointments but we cannot see how the change would better the condition of the people. It is not a stronger army to coerce the cultivators with more vigor, which that country needs, but a more considerate and equitable government. Yet if Oude were well governed, the people would not be so eager to leave their homes and enlist in our army, and we might be cutting the sinews of our recruiting service

The *Bombay Gentleman's Gazette* says, that Sir Charles Napier has recently made a requisition on the Government of Bombay for Chaplains. Our worthy contemporary says that the consolations of the Clergyman are as much needed as the attention of the Medical Officers in that deadly climate. Sir George Arthur is reported to have said, with the full concurrence of Lord Ellenborough, that he supposed Catholic Clergymen would be required as well as Protestants, and on Sir Charles Napier's replying in the affirmative, the Governor has sent home for a large supply of Catholic Priests.

The *Agra Ukhbar* announces, that the fifty-one cannons captured at the battle of Muharajpore, are to be sent forthwith to Calcutta to be turned into Stars for the breasts of the Army, and to be used in the Column of Victory.

TUESDAY, FEBRUARY 20.

The express from Bombay, came in early yesterday morning, but it had been anticipated by the *Bentinck*, nearly twenty-four hours. The *Bombay Times Extra*, acknowledges the superiority of this vessel over the *Berenice*, which she beat between Sucz and Aden by 52 hours. We learn from the *Hurkaru* that the *Bentinck* would have made a better voyage, but for bad coal.

Several alarming statements relative to the health of Sir Charles Metcalfe having appeared in the papers brought by the present Mail, the *Hurkaru* applied to Dr. O'Shaughnessy who was recently in attendance on his Excellency professionally. His reply is the more satisfactory as the general impression in Calcutta was that the complaint was cancer.—*Friend of India.*

THE HOWRAH CHURCH.

By a misprint in our last issue we announced that the Novena at the Howrah Church, was to commence on the 4th proximo instead of on the *first* of March.

AGRA AUCTION MART, COMMISSION ROOMS, AND GENERAL AGENCY.

The undersigned, with much deference, beg to announce to the United Service, and Indian Public in general, that they have, this day, established themselves as above.

STOWELL and Co.,
From JOHN MONRO AND Co.'s.

Agra, 1st December, 1843.

P. S.—We beg to state that the Senior Member only (Mr. R. D. Stowell) of our Firm came from Messrs. John Monro and Co. S. and Co.

With reference to the foregoing advertisement, we respectfully beg leave to state, that our establishment will be conducted by our Mr. R. P. Stowell, whose long and thorough experience in every branch of the above business, combined with the arrangements now effected, will, we trust, ensure to us the patronage and support of the Community at large, to whom we offer our humble services, and to whose wants and wishes we shall most faithfully apply our assiduous attention.

Our premises (No 50,) are situated in the centre of the Military Cantonments. EXTENSIVE, COMMODIOUS, and well secure GODOWNS, for every description of GOODS, CARRIAGES, HORSES, &c. &c., are attached.

The following will be our invariable charges of Commission, in the several departments of our Establishment, viz.

	COMMISSION.
AUCTION SALES, amounting to 10,0 0 Rupees, and upwards,.....	at 2½ per cent.
Ditto, amounting to 5,00 ', Rupees, and under 10,000, ...	at 5 per cent.
Ditto, on Articles of PLATE, WATCHES, JEWELLERY, CARRIAGES, HORSES, &c., UNDER the value of 5,000 Rupees,..	at 7½ per cent.
Ditto, Miscellaneous Articles,.	at 9 per cent.
COMMISSION SALES, amounting to 10,000 Rupees, and upwards,....	at 2½ per cent.
Ditto, amounting to 5,000 Rupees, and under 10 000,.....	at 5 per cent.
Ditto, on Articles of PLATE, WATCHES, JEWELLERY, CARRIAGES, HORSES, &c., UNDER the value of 5,000 Rupees.	at 8 per cent.
Ditto Miscellaneous Articles,.....	at 9 per cent.

Auction Accounts Sale will be rendered monthly, and payable at sixty-one days' date. (For the accommodation of parties leaving the Station before Sales become due, they will be discounted at 1 rupee per cent.)

Property sent for Auction or Commission Sale must be accompanied with a List of Articles, and written instructions as to their disposal. No Article will be received for Auction Sale at a fixed price, every thing sold at Auction must be sold to the highest bidder.

GENERAL AGENCY, including Landed Property of every description. On realizations of rents, (repairs and outlays of every kind inclusive,) Commission at 5 rupees per cent. will be charged. Orders from all parts of INDIA, and COMMISSIONS of every kind, will be duly attended to, with punctuality and despatch. GOODS and PARCELS forwarded to our care, will be examined, repacked, (if necessary), and forwarded to all parts: Commission at 5 rupees per cent, on amount disbursed, will be charged

No GODOWN RENT will be charged for ware-housing for a period of 3 months, after which a trifling charge will be made.

STOWELL AND Co.,
From JOHN MONRO AND Co.'s.

Agra, 1st December, 1843.

SUMMARY OF INTELLIGENCE.

No. 9.] CALCUTTA: SATURDAY, MARCH 2, 1844. [VOL. VI.

THURSDAY, FEBRUARY 22.

A General Order has just been published by the Governor General, stating that in consideration of the demand for troops in Scinde, ten privates shall be added to each Company in the Regiments of Native Infantry of the Line on the Bengal and Bombay establishments. The army is thus raised to the same strength which was given to it when we were engaged in hostilities beyond the Indus. We are no longer therefore on a peace establishment; and the exigencies of the service are thus proclaimed to be as great as when we were encumbered with the Affghan war.

The same order, remands Captain Abbott, the Assistant in Nimar, and Lieuts. Maxwell and Thuilgier, to regimental duties; and directs that Capt. J. D. Shakespear, Brevet Captain Mills, and Capt. Sir Richmond Shakespear, shall hold themselves disposable for Regimental duty, whenever their services may be required in the field. These orders are evidently dictated by the inadequacy of the present complement of Artillery Officers to the duties which fall on that arm; and they point out, in a manner not to be misunderstood, the necessity of augmenting it. The case of Captain Abbott, who acquired so distinguished a reputation by his courage, exertion and sufferings in Central Asia, is a very hard one Colonel Outram succeeds Capt. Abbott; and is said, to have brought 'out his appointment in his pocket from home; but surely a post of 1000 Rs. a month in an obscure corner of India, is no adequate return for the services which he was enabled to render the state in the situation of high responsibility which he occupied in Scinde, while other officers who have occupied less conspicuous situations have received rewards of so much great value and dignity. If we suppose that this appointment is the result of orders from England, we should be led to the conclusion that the Home Authorities concurred in that disparaging estimate which the Governor General has taken of his merits.

The *Star* says that the increase of the Army which we noticed yesterday, makes a total addition of 20,000 men. There seems to be an error of the first figure, which is probably typographical. We have 74, Bombay has 28 Regiments of the Line; an increase of 100 men to each, would give an augmentation of only 10,200. We are certain the public was not generally aware of the very small number of Artillery Officers absent on Staff employment; and it seems extremely harsh, that this branch of the service, which embraces so many men of distinguished attainments, should be debarred from its share of the prizes, which are so freely open to the Infantry; simply because the strength of the Artillery is not commensurate with its duties.

Proclamation was made at Lahore on the 2d February, that Maharajah Dulleep Singh had been placed on the throne, and Heerah Singh appointed Prime Minister. It was also ordered that every one should illuminate his house on pain of having his face blackened and being drummed out of the city on a jackass, with his face to the tail. So the illumination was very splendid.

The Maharajah Jyagee Scindea has just been married at Gwalior, amidst rejoicings and pyrotechnic exhibitions. A lakh of Rupees were distributed among the brahmuns. But a more gratifying report than that of the royal nuptials, is that the Christian Officers of the Gwalior state, 270 in number, who were so summarily dismissed several months ago, have the assurance of receiving their arrears of pay through the kind intercession of Col. Sleeman.

The Khasgeewallah, the source of the disturbances which have ended in destroying the independence of the House of Scindea, has left Agra for Calcutta. He is to be a prisoner at large in Bengal, but will remain within the precincts of the ditch.

SATURDAY, FEBRUARY 24.

The *Tenasserim* Steamer left Calcutta on the 20th instant for Bombay, and it is supposed will come back with the Ameers of Scinde. What is the object of bringing within the neighbourhood of the Ditch, the parties who were the occasion of our interference in Scinde and Gwalior?

The Meeting at the Town Hall, to establish an Inland Steam Navigation Company, came off yesterday afternoon. Thirty gentlemen, European and Native, are said to have been present. It was resolved, that a Company be forthwith established, independently of the Tug Association.

Some farther information has been received regarding the Bokhara prisoners. It appears that strong reasons exist for supposing that Col. Stoddart is alive, though the hope of Capt. Conolly's existence is more faint. Wolff will immortalize himself if he should find them alive and bring them off in safety.

A requisition has been sent to the Sheriff to call a Meeting of the Inhabitants of Calcutta, to prepare an address to the Governor General on his return to the Presidency. It is signed by one Member of the Sudder Board, two judges of the Sudder, and thirty-three gentlemen, Merchants and Agents, two Hindoos and two Parsees.

The men of the 34th N. I. at Ferozepore have refused to march to Scinde, unless foreign service batta is guaranteed to them. It is also said that two companies of Native Artillery and another Regiment, the 4th, are of the same mind. This reluctance has doubtless been occasioned by the recent arrival at that Station of a number of invalids, in the most emaciated state, after having lost a third of their number on the route.

BOMBAY, FEBRUARY 26.

A case of Manslaughter is now pending before the Chief Magistrate, in which Capt. John

Fee, the Commander of the *Oriental*, stands charged with Manslaughter, under peculiar circumstances. The charge was brought forward by the ship's crew immediately on the arrival of the vessel, who stated that one of their number was induced to throw himself overboard and was drowned in consequence of ill-treatment.

Capt. Macdonald, who was sent round from Moulmein on a charge of shooting, after having in vain applied to be bailed, has been committed to take his trial at the Sessions. Mr. Martin, the party said to have been shot at, was also sent round by the Moulmein authorities, but disappeared immediately after his arrival.

The number of covers brought by the *Victoria* Steamer to Bombay on the 11th instant was, 22,069; viz. 37,396 letters, and 4,667 covers. If this be the average of the monthly receipts, they already amount to One Million. The correspondence between England and India, and *vice versa* will soon reach *two millions* of letters and newspapers a year.

TUESDAY, FEBRUARY 27.

The Governor General landed at Barrackpore yesterday without any parade, from the *Sonamooky*, which had been sent up to Hooghly. The *Star* says, that his Lordship is to make a grand entry into Calcutta to-morrow morning, when all the troops in garrison are to be drawn out to receive him. The story of the triumphal arch, and the bamboos and the festoons, given in that paper, must be gratuitous.

The papers have anounced with much pomp, that one of the new Infantry Caps has been sent out by Messrs. J. Barber and Co. of London, to Messrs. Burkinyoung and Co. Council-house-street, Calcutta, who have sent it across the road to Messrs. Tulloh and Co. where both this wonderful cap and a Cavalry helmet are objects of great attraction.

The little Steamer, *Windsor Castle* is at length ready for starting. She will leave Calcutta to-morrow at 2 P. M. for Hooghly, and from Hooghly the next morning at 7. A. M and this alternate voyage will be continued daily, if sufficient encouragement is afforded.

The last letters from Ferozepore state, that the 47th Regiment was still resolute not to proceed to Sukkur, but in other respects was quiet and orderly, and performed its duty as usual. Though this is the only Corps in open mutiny, there seems little doubt that the Artillery Companies are in the same mood

The *Star* says that a rumour is strongly current respecting a large payment to be shortly made of the 5 per cents. It has long been suspected that the money now lying idle in the Treasury would be thus employed in reducing the public debt.

From the same source we learn, that the plan of a New Dock at Kidderpore capable of accommodating the largest Steamers, which had been prepared by Capt. Goodwyn, under Lord Ellenborough's directions, and submitted with his Lordship's strong recommendation to the Court of Directors, has been adopted. The cost will be 20 Lacs of Rupees.

A meeting was held yesterday afternoon at the Town Hall, at which it was determined to present a congratulatory address to Lord Ellenborough on his return to the Presidency.—*Friend*

ST. JOHN'S COLLEGE, INTALLY.

THE VERY REV. DR KENNEDY, *Principal.*

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SUMMARY OF INTELLIGENCE.

No. 10.] CALCUTTA: SATURDAY, MARCH 9, 1844. [VOL. VI.

THURSDAY, FEBRUARY 29.

Yesterday, the second anniversary of Lord Ellenborough's arrival in India, his Lordship left Barrackpore by water, and entered Calcutta with official state. The official community had been invited to meet the Governor General, and the Veranda of Government House presented a crowded scene. He shook hands with three or four of those who happened to be in his path, and hastened onwards till he was lost in the Council Chamber. The assembled visitors followed him to the Marble Hall where it had been usual for the Head of the Government on such occasions, to move round, and give a bow to one, a shake of the hand to another, a kind enquiry to a third, and a cheerful smile to all. Half an hour of these slight but courteous attentions has usually been bestowed on the Ditchers; but on the present occasion, the mob, finding that they were no longer wanted, dispersed. What his Lordship did in the Council Chamber will doubtless appear in due time.

The *Bombay Times* has taken advantage of the occasion furnished by a rumour that its subscription list had suffered from its having given insertion to some letters reflecting on the conduct of the officers in Scinde in reference to the Zenana of the Ameers, to publish a statement of its gain and loss through the year. The accession of subscribers has been 316, the diminution 278, leaving a clear increase of 38, and more it would be unreasonable for him to expect after he has booked 1200. But what a picture of the mutations in Indian Society does it present; at this rate the whole body of his subscribers would be changed in a little more than four years.—The *Star* having gone a head during the year at a kind of railway pace, has also published the result of its losses and gains; and the account stands thus; gain 501, loss 256—clear gain 245. He may therefore mark the year with a white stone.

The 9th Light Cavalry, which acquired so much distinction by its gallantry at Meanee and Hydrabad, has returned to its own Presidency. Sir Charles Napier has issued a short and expressive address in General Orders, in which he says "it returns to its Presidency full of fame, and with standards that bear the records of its glory."

The *Windsor Castle* Steamer made her first trip to Hooghly yesterday, and returned this morning. She will continue thus to ply between Calcutta and Hoogly daily, till it is found that the undertaking does not pay. From the number of passengers we saw on board, we fear, that discovery will come earlier than could be wished. She is a noble vessel; is very elegantly fitted up, and made very good way against the stream, and if she could be kept on this line, would afford the greatest possible convenience to the residents above Calcutta.

The *Hurkaru* of this morning has the latest account from Ferozepore, the scene of the mutiny. The letter says, "depend on it, that if Government don't give way, the sepoys will not move." "It is a bad thing when soldiers dictate to their own Government, but most people think they are right on this occasion. When told that Scinde now belonged to *us* and that they were not on foreign service, they replied, and Bokhara may belong to you in a few years, and *then* we must go *there* also."

FRIDAY, MARCH 1.

The first Act of the Governor General on his return to the seat of Government was to grant to the troops who fought at Meanee and Hydrabad, Muharajpore and Punniar, six months batta. Though it is not usual to give such a gratuity on the occasion of a single battle, yet we are certain the order will be cordially welcomed by the brave troops. The order farther directs that all the troops who have served in Scinde for a twelvemonth, commencing with the 28th of February 1843, shall also receive a gratuity of six months' batta. Though we were not admitted into the Council Chamber, we are greatly disposed to think that *this* was the proposal with which his Lordship hastened to his Council. The *Hurkaru* seems to think—and the conjecture is probable—that it is intended as a sop in the pan; that it is a sort of indirect method of propitiating the Native Regiments ordered for service on the Indus. If so, we much admire the wisdom which dictated it. If it meets the present crisis, if it averts a mutiny in the front of the Punjab, who will say that the means are not as commendable as the end? It is too late to discuss the wisdom of incorporating Scinde with the empire, or of cutting down the batta of the troops. We have to deal with a practical evil, which requires a prompt remedy, and the money is well bestowed if it obviates the necessity of concession which would cut the sinews of military authority, or a sanguinary attack on our own troops.

The *Agra Ukhbar* states that it is the intention of Government to make a severe example of the refractory 64th Regiment, and that it has been marched away from the frontier only for this purpose. The *Hurkaru* on the contrary states that this Regiment has already begun to shew symptoms of being ashamed of its conduct, and has now actually volunteered for service in Scinde.

Letters from Jhansi mentioned that a Brigade including the Bundlekund Legion has been detached against a number of petty forts in the Khachwagur district, the original owners of which, on hearing of the defeat of the Mahrattas at Muharajpore and Punniar, had resumed forcible possession of them. All the forts were found to be evacuated.

We are happy to learn, that Dr. John Grant, so well known to the society of Calcutta, is about

to be appointed Examining Physician to the East India Company on £800 a year.

SATURDAY, MARCH 2.

The *Delhi Gazette* states, that despatches had been forwarded from Delhi, the Head Quarters of Sir Hugh Gough, to Ferozepore, giving the mutinous Regiment the alternative of going at once to Scinde without batta, or being visited with the severest punishment which can be inflicted upon an insubordinate corps. It is farther stated, that the 14th N. I. had volunteered to go to Scinde, but both statements want confirmation.

The Second Criminal Sessions for the present year was opened yesterday. Sir John Grant charged the Grand Jury, and congratulated them on the probability of their having little or nothing to do. And true enough they got through all the Bills by five in the afternoon, and were immediately discharged.

MONDAY, MARCH 4.

The long expected orders of the Court of Directors were promulgated in last Saturday's *Calcutta Gazette* relative to the acquisition of the vernacular tongue of the Sepoys by their officers. No officer is to receive the command of a Company who has not shewn upon examination that he is fully able to converse with his men. It is only remarkable how an order so essential to the efficiency of the army could have been delayed so long.

Letters from Ferozepore of the 19th February state, that the 7th Cavalry, which has been ordered to Scinde, was to come in on the following morning. It was generally believed that all the corps ordered to that country sympathize with the mutinous 34th, and that no regiment will march until the double batta for foreign service is granted.

Letters from Sukker of the 9th February state, that the weather had become delightful; a fresh north-easter was blowing all day. Sir Robert and Lady Sale, and Mrs. Sturt, were to leave the station shortly on their way to Bombay to embark for England. Sickness was, it seems, rapidly diminishing; yet the troops were pleased at the idea of leaving a place which had proved the grave of so many of their companions.

Lord Ellenborough gave a farewell dinner party Sir W. Casement on Friday last, when about eighty sat down to table. In proposing the health of Sir William, the Governor General paid a just compliment to the long and meritorious services, and to the private worth of the gallant General, who has been identified with the measures of the army and the society of Calcutta for more than twenty years.

TUESDAY, MARCH 5.

The prospect of obtaining a cargo of ice from [illegible] appears to have quickened the movements of the Ice Committee at Bombay. The subscription which had begun to flag from the [illegible] has been revived, and it is [illegible] that the original sum of 10,000 [illegible] up, but that even a larger sum [illegible]

[illegible] LeBas having retired from the [illegible] of Haileybury College, an [illegible] man calls upon the Members of the Civil Service to form a subscription for the purpose of obtaining a first rate portrait of him from a first rate artist, and presenting it to his family to remain as an heir loom; and having it engraved on steel for the subscribers.

The Madras papers state, that the cost of sending the 47th Regiment to Bombay, where from its mutinous state it is worse than useless, has been little short of one lakh of Rupees.

WEDNESDAY, MARCH 6.

The Madras papers of the 24th reached Calcutta yesterday the 5th. The distance the post has to travel, is 1060 miles. The Delhi papers of the same date reached Calcutta on the 1st instant, the distance between the two place being 900. There is something defective in the post office arrangement of the south, or a difference of 160 miles would not cause a delay of four days.

The Madras papers received a day or two ago, affirmed that the *Hindostan* Steamer refused to take any packages for Madras, under an apprehension that if the vessel reached that port on Sunday, she must either submit to a day's detention in consequence of Mr. Underwood's decision, or take the cases on to Galle and land them there. We now learn that the *Bentinck* took 50 tons and the *Hindostan* 150 tons of goods from Madras upon the late passages. But for the accident which happened to the *Hindostan*, it is much to be feared that she would have reached Madras on Sunday.

The Governor General has fixed on Thursday the 14th of March for the entertainment which the Civilians offered to give last year. The *Star* is justly shocked at this profanation of Lent, and calls for our assistance to prevent it, but we fear that the Editor of that paper and of this paper are perhaps the two individuals who have least influence in a certain quarter. We should like to know who drew up the advertisement in which the entertainers, instead of being styled the members of the Civil Service, are whimsically called the Civil members of the Society of Calcutta, as though there was no civility out of the Civil Service.—*Friend of India.*

APRIL OVERLAND MAIL.—The latest safe day for the transmission of letters from Calcutta per Steamer to leave Bombay on the 1st proximo, will be Tuesday, the 19th instant.

The Packets for Suez and the intermediate Ports (Madras, Ceylon and Aden) to be despatched by the Steamer *Bentinck*, appointed to leave Calcutta on the 15th instant, will be closed, at the Post Office, on Thursday, the 14th instant.

ACKNOWLEDGMENTS

Subscriptions for the *Bengal Catholic Herald* received:—

Mrs. Cruise, Purneah, Nov. and Dec. 1843.	Rs.	2
Rev. J. Breen, Kamptee, to Dec. 1844		12
Monsr. Talhouarn, Chandernagore, to Dec. 1844		10
J. F. Moran, Cagmaree, to December, 1844.		10
W. Vincent, Cawapore, to Feb. 1845.		10
R. Doucet, Dacca, to December, 1844.		15
H. Fitzgerald, Tirhoot, to June, 1844.		10
Rev. M. Barbe, Chittagong, to Nov. 1844.		10
Mrs. M. R. Grey, Natpore, to Dec. 1844.		16
T. D. Freitas, Chittagong, from July, 1842. to June, 1844.		20

SUMMARY OF INTELLIGENCE.

No. 11.] CALCUTTA: SATURDAY, MARCH 16, 1844. [VOL. VI.

THURSDAY, MARCH 7.

The Act making all Lotteries illegal,—except those which have the sanction of Government,—has just passed into a law.

We never remember any Lent, in which the citizens of Calcutta were less disposed to put up with lenten fare. In the list of public engagements, we have two public dinner parties and two plays and concerts for every sermon of the Archdeacon. The Bishop's presence in Calcutta is sadly missed. When the see was first established, and Bishop Middleton came to Calcutta, Mrs. —— had made arrangements for a grand ball and supper in Lent, which the Bishop induced her, though with much reluctance, to postpone. She thought his Lordship very unreasonable in not *putting off* Lent to gratify a friend.

The conduct of the 7th Regular Cavalry appears in a very aggravated light, from the statement of the *Delhi Gazette*. It seems that the Commander led his men *through* Ferozepore, that they might not hold communication with the mutinous 34th, and halted seven or eight miles on the road to Scinde, but the plan did not succeed. On Tuesday morning, the 23th, the troops decidedly and peremptorily refused to proceed, unless extra batta was guaranteed to them by Government. The European and Native commissioned and non-commissioned Officers then began their march, to the number of 80, with the colors of the Regiment, in the hope of shaming the troopers, but they would not be decoyed. After proceeding a mile or two, the Officers were obliged to return. The *Agra Ukhbar* however says that 200, including the Officers, thus marched on. Three European Officers offered to guarantee the batta from their own pay. The 61st has volunteered to march to Scinde on any terms Government may choose to fix. The 69th was expected in immediately, and it was hoped would not exhibit any insubordination.

Her Majesty having been informed by the Lords Commissioners of the Treasury, that the booty taken at Khelat did of right belong to her, in virtue of her royal prerogative, has been graciously pleased to order it to be distributed as prize money, one-half to the Company, the other half to the troops who took Khelat. As a large portion of it was lost at sea, the sum now to be divided does not greatly exceed one lakh and sixty thousand Rupees, from which the sum of *eight thousand three hundred* is to be deducted as Stamp dues and charges. What under current of private interest has quickened the distribution of this prize property, while booty captured twenty-five years ago still lingers in the Treasury?

The *Agra Ukhbar* states, that the Lieut. Governor of Agra will remain some time surveying the line of the New Canal, with a view of reporting to Government in what time, and to what extent, and at what expense it can be completed, as well as the revenue it is likely to yield. Now that the Treasury is so full that Government can afford to give away thirty lakhs of Rupees, in one order as batta to the troops, we wish it would catch a canal fever. What a glorious achievement for Lord Ellenborough's administration to have commenced a canal from Calcutta to Rajmahl, and from Allahabad to Hurdwar, thereby giving us a continuous line of uninterrupted navigation from the snowy range to the ocean! What a magnificent dividend both of money and reputation would it yield.

The Court of Directors have continued the suspension for the further period of two years of the execution of the provisions of the Act of 3d and 4th of William the 4th, Chapter 85 Sect. 38—which means that the Government of Agra is to remain upon its present footing for two years to come; and so we suppose its existence will be prolonged by successive leases of life of two years a piece, till the year 1854, when the whole frame of the Indian Government will be taken to pieces and reconstructed.

FRIDAY, MARCH 8.

The *Windsor Castle* has ceased to ply between Calcutta and Hooghly, for want of sufficient encouragement. The *Hurkaru* questions whether the experiment has been fairly tried. We fear there is little hope of a lucrative employment for such a vessel on this line for some years to come. If Lord Wellesley's plan of making Barrackpore his permanent residence, and of collecting the Members of Council, and all the Government offices around him in the neighbourhood of the Park, had been carried into execution, we should long since have had a regular steam communication between that official town and the commercial metropolis; but there are not residents enough above Calcutta to pay a Steamer, more especially since good eight oared baulcehs may be hired for a whole family for two or three Rupees.

There has been another strike at Ferozepore. The 69th refuses to go on to Scinde without the guarantee of the extra batta. The 4th, 34th and 69th Infantry, the 7th Cavalry and the Foot Artillery,—Native we suppose—are now said to be in a state of open mutiny, and what is worse, their demands are reasonable. It is fortunate that just at this awkward crisis, the Punjab is menaced with an Afghan invasion, and that all idea of a rising among the Belochees has died away.

SATURDAY, MARCH 9.

Some time since, the command of the Hydrabad Subsidiary Force having become vacant, it was understood that the Governor General left the nomination of a successor to the Governor of Madras: and his Lordship nominated Major General Showers, who had just completed his tour of Divisional Command. Many objections were raised to such an appointment, and it is now stat-

ed in the Madras papers, that Lord Ellenborough has disapproved of the nomination, and that Major General Wahab will accordingly be appointed to the vacancy.

Accounts from China to the 3d of February had been received. An Ordinance has been passed which renders all her Majesty's subjects within the dominions of the Empire of China, or on any vessel at a distance of not more than a hundred miles from the coast of China, subject in all matters to the Law of England, and to the Courts established at Hongkong. Macao will be taken to be within the dominions of the Emperor of China, for all the purposes of the ordinance.—A party of European Officers having gone into the interior of the country to visit the town of Changchew-foo, on the understanding that no objections would be raised by the Chinese authorities, and his Excellency the Governor General of the Fokein and Che-Keang provinces having remonstrated with Sir Henry Pottinger on this infraction of the 6th Article of the Supplementary Treaty, His Excellency has severely reprimanded the Acting Consul at Amoy, Mr. Gribble, on the occasion, and Major General D'Aguilor, the Commandant of the Forces in China, has threatened the transgressors, if Officers of the army, with the most serious consequences.—The Emperor had spent eight days in consultation with the Members of his Privy Council, and the Board of Punishment, in weighing the case of the criminals convicted of heinous offences. The number condemned to death exceeded *Five Hundred.*

MONDAY, MARCH 11.

Among the items of intelligence from China we have the denunciation by Sir Henry Pottinger of certain smuggling transactions in silk at the Port of Shanghae. His Excellency says it would be strange if with the extraordinary powers vested in her Majesty's Chief Superintendent, means cannot be devised to put a stop to practices which must ruin the legal trade, and which are a stain on the national faith and character of England. But while his Excellency is thus reprobating a small contraband transaction in silk, the great contraband traffic in Opium is carried on with perfect impunity, both in the Canton river and along the coast, to the extent of two or three millions sterling a year.

TUESDAY, MARCH 12.

The Bombay papers mention another act of noble generosity on the part of Sir Jamsetjee Jeejeebhoy. He proposes to devote a lakh and twenty thousand Rupees to the construction of works for supplying the city of Poonah with water, on condition that Government will provide for their permanent maintenance.

The *Delhi Gazette* last received states that the Commander-in Chief has taken the most active measures for removing the mutinous corps from the frontier. The 7th Light Cavalry marched for Loodiana, on the 29th ultimo. The 34th were sent off to Meerut on the 2d March. The 69th was in *statu quo;* and the 4th it appears has not mutinied, partly perhaps because it has not been asked to go to Scinde. The determination of the Supreme Government on this unfortunate business was not known.

Lord Saltoun reached Calcutta yesterday in H. M. S. *Dido,* and landed under the usual salute. His Lordship proceeds to England in the *Benlinck.*

WEDNESDAY, MARCH 13.

A large number of Gentlemen, European and Native, met at the Town-Hall last evening, and at 5 o'clock proceeded from thence to the Government house, cheared by the High Sheriff. The deputation were received with a guard of honor in the great hall on the third floor, and a few minutes after their arrival, Lord Ellenborough, in the full Windsor uniform, and attended by his suite, entered the hall to meet the deputation. The band struck up "God save the Queen," after which the High Sheriff with a few introductory sentences, proceeded to read the Address, which was as follows: —

My Lord,—We, the undersigned Inhabitants of Calcutta, beg to present our hearty congratulations on your Lordship's return to the Presidency, after the accomplishment of the great objects that called you hence to Upper-Hindoostan. That those objects should have been so promptly and so triumphantly attained, is a matter of national concernment; to us it is doubly gratifying, in-asmuch as it enables your Lordship to direct the energies of a powerful mind towards measures of internal benefit,—second only in real importance, to those affecting political security.

The presence of the Head of this Colonial Empire at the seat of Government, is so essential in every way to its prosperity, as to make it but natural that we should hear even his necessary absence with something like impatience, and hail his return with the warmest expression of satisfaction. That your Lordship's residence amongst us may be continued—that no State emergency may again demand your personal care in other parts of this wide Territory must always be our earnest desire. It will be our study to make that residence, as much matter of choice as it is of public expediency.

We have, &c.

His Lord hip then, in a clear and audible tone, read out the following written reply:—

Gentlemen,—I thank you for your congratulation on my return to the Presidency, after the accomplishment of the great objects, which the courage and discipline of the Army have enabled me so promptly to effect.

It will be most gratifying to me, should the state of India permit me, to prolong my residence amongst you in this City, which must ever possess so much of intrinsic importance as the Commercial Capital of Bengal; but it is necessary, that the Head of the Government should place himself wherever his presence may, at the time, appear to be calculated to produce most benefit to the general interests of the Empire; and I must never allow any personal consideration to interfere with the performance of this public duty.

I assure you, however, that the friendliness of the expressions with which you have now welcomed my return, will tend much to increase my regret, should I be again compelled to leave you. —*Friend of India.* Ellenborough.

TO CORRESPONDENTS.

Joe will have his doubts satisfactorily removed by referring to our Pages 192 and 205 vol. iv.

SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, MARCH 23, 1844. [VOL. VI.

THRUSDAY, MARCH 14.

Last night's *Calcutta Gazette* contains the Order of Government, which is intended to remove the *misunderstanding* which is apprehended to exist in the army relative to the allowances to be drawn by the troops serving in Scinde. It would have done wonders a month ago, when that misunderstanding was first discovered. It will not of course restore the confidence of Government and of the Officers in the mutinous corps; but it may arrest the progress of disaffection, and lead to the volunteering of Regiments for that service.

The *Hurkaru* states, on good authority, that Sir William Casement, who had taken his passage in the *Windsor*, has relinquished it, and retains his seat in Council at the earnest request of Lord Ellenborough, in consequence of the critical position of affairs on both banks of the Sutledge,—a pretty clear indication that his Lordship has at length learnt to appreciate the value of his Council, and will not be so anxious to separate himself from it as he appears to have been.

From the same paper we learn, that Major Ouseley, having resigned the office of Superintendent of the Mysore Princes, on going home, the office is to be bestowed on Capt. Mackintosh, and that the salary is to be cut down to 1000 Rupees a month, though the labor is to be trebled, by throwing upon the new functionary the superintendence of the Ameers of Scinde and of the Khasgeewalla.

FRIDAY, MARCH 15.

It quite escaped us at the time to notice from the *Delhi Gazette*, that a Suttee has just taken place at Gwalior. This has occurred since the establishment of our paramount power in that state, and in spite of the remonstrance of Col. Sleeman, the Resident. It was confidently expected, that the subjection of the Gwalior Raj to our authority would certainly be accompanied with the extinction of this abominable rite. It was supposed that the Governor General would have made it one of the stipulations of the treaty, that female immolation should cease. But it seems that while our own political interests have been carefully attended to, the interests of humanity have been sadly neglected, though it would have been as easy to have constrained the prostrate durbar to agree to this prohibition as to abolish Slavery in Scinde. But what shall we say to the astounding fact, that while Muharajpore and Punniar are yet fresh in the recollections of the Regent, the earnest entreaty of the British Resident, that a Suttee might be stopped, has been treated with contempt? The Home Authorities will bitterly regret one day that the local Government was not allowed to complete the work of incorporation, when our armies were in the field.

The *Star* gives an important letter from Mauritius relative to the state of the labour Market at that Island, as affected by the recent immigration of coolies from India. The account is somewhat startling. It states that upwards of 8000 negro labourers are employed on the plantations. The number emancipated not ten years ago, exceeded 50,000. What has become of the other 42,000? It also states that of those who emigrated from India before 1839, and who were understood to be more in number than 30,000, about 12,000 are still in the island. We have not made any memorandum of the successive batches of coolies which have returned, but it does not appear to tally with our recollections that anything like half the number, of 18,000, can have come back. As we do not send a copy of the *Friend* to the Island, perhaps the *Star* will ask his Correspondent to account for the remainder of the coolies and negroes.

The *Hurkaru* gives a letter from Ferozepore of the 5th, which says, the troops which have refused to move are the 7th Cavalry, the Horse and Foot Artillery, the 34th, 69th and 4th N. I.; the latter corps is said to be as bad as the 64th. Of course none of the mutinous corps will be allowed to go into Scinde, but will be visited with some special mark of the displeasure of Government, which will long continue to distinguish them from the rest of the army. There can be little doubt, we should think, that the concession so wisely and graciously made by Government on the 12th, will produce the most favourable result through the army, and induce more corps to volunteer than have now held back. The refractory corps cannot be expected for a long time to come to be entrusted with the honour of the British flag in the field.

SATURDAY, MARCH 16.

We are happy to learn that a Light House is at present being erected for the benefit of the Shipping interest on the Chittagong Coast, on the island of Kootubdea, thirty miles south of the Port. The expense is to be defrayed by Government out of the Port dues, 25,000 Rupees have already been sanctioned for the purpose. It will be found very useful not only in pointing out the shoals, in its immediate neighbourhood, but as a beacon for vessels making the Coast both from the West and the South. The building is to be upwards of 100 feet high. It is further intended to erect a smaller light, at the mouth of the Chittagong river, where there are several dangerous shoals.

The number of letters sent from Bombay by the 1st instant, rather falls short of the usual monthly quantity. The letters amounted to 28,673, and the papers to 8,761, total [illegible]. This diminution, if we believe correctly, is the large transmission of letters and papers by the *Hindoostan* from Calcutta and Madras [illegible]

month of February. As we have before stated, the Home Government positively prohibits the transmission to India of Mail packets, and as far as possible of private letters, by the *Hindoostan* and the *Bentinck*. But the Government of India makes up a Mail on every occasion, and if we have been rightly informed, 7000 letters and papers were sent by the vessel which left us in February.

MONDAY, MARCH 18.

The *Englishman* understands it to be generally believed, that the Governor General will soon repair to the Provinces; the North West Provinces we suppose—and that the offices which usually furnish sections of their "bodies corporate" will proceed by water as soon as the state of the river permits, so as to meet his Lordship at the commencement of the cold season. All reports, says our contemporary, point to the Punjab as the destined scene of operations. It is rather early after the return of the establishments, before they have been three weeks in town, to make preparations for their being again transported to the West.

The *Hindoostan* Steamer, reached Galle on the 23d February, eight days after leaving the Sand Heads. She left that port the following day for Aden.

From the *Hurkaru* we learn that the Commander-in-Chief was expected at the frontier shortly. It was reported that he would bring with him the 2d European Regiment. The 1st European Light Infantry at Loodiana, and the 31st Foot at Ferozepore, have been ordered to stand fast till further orders. This looks as though some severe restribution was intended for the refractory regiments, which they will most sincerely deserve. It is to be hoped that the concession of full batta to the troops, by a declaratory Notification and the enlargement of compensation money, as well as the gratuities given to the troops which have served in Scinde already, backed with the exercise of severe discipline under the immediate eye of the Commander-in-Chief, will serve to restore the tone of obedience in the Native army.—*Friend of India.*

ARRIVAL OF THE FEBRUARY MAIL.

The Express, with the Mail of the 6th February, arrived at 11-30 P. M. on Thursday night.

Among the prominent events are the Queen's speech—the trial of Mr. O'Connell, in which the defence had been commenced—the supercession of Lieut. Munro, who has not appeared to his trial, and is believed to have left the country, the recovery of Mr. Gubbins, and the election of Mr. Oliphant to a seat in the East India Direction. Mr. J. F. Davis succeeds Sir H. Pottinger in China, and Mr. Roebuck has announced his intention to move for a Committee of Enquiry into the Scinde War. The Chief Justiceship of Hong Kong has been refused by no less than [illegible] of the English bar. Mr. Montgomery [illegible] is appointed Treasurer of Hong Kong. The Calcutta Mail of December had not left London on the 6th February. One of the packets which contain the letters had arrived at Marseilles and Paris. The [illegible] has been considerable. The Marquis of [illegible], Sir Francis and Lady Burdett, Sir Hudson Lowe, the Duke of Saxe Cobourg, and the Earl of Bessborough and Lady Wigram. General Bertrand, the faithful adherent of Napoleon, died at Chateauroux on the 1st February. The Duke of Wellington has conferred an Ensigney in the 15th Foot, without purchase, on Mr. Christopher Seyers, whose brother, Mr. Henry Knight Seyers, of the 31st, gallantly led the storming party through the Tezeen Pass, in Affghanistan, and lost, through death, the promotion which he had earned.

The proceedings against O'Connell and other traversers were resumed on 5th January, by the reduction of the special panel from 48 to 24, the traversers removing those persons least favorable to their cause; the Council for the Crown doing the same, by striking off every Roman Catholic from the list.

The address of the Attorney-General, though a simple statement of the case, occupied between twelve and thirteen hours.

When the learned gentleman sat down, the astonishment of the public was clearly manifested—that of the bench but ill concealed. He had pledged himself to expose "one of the most wicked conspiracies ever planned to destroy an empire," but it was clear he was unprepared with any startling revelation—he had no deserter from the camp to disclose the dark doings of the traitors. The witnesses established the facts stated by the Attorney General, adding in every instance that the public meetings were conducted in the most orderly manner.

The defence was opened by Mr. Sheil, on the part of Mr. John O'Connell, who delivered one of the most splendid addresses ever heard at the Irish bar—it has not been equalled since the days of Curran. In our judgment, it may be considered *the* speech of his life; and, strange to say, this is in some degree attributable to the severe indisposition under which he laboured.

We must pass unnoticed the speeches of Messrs. Moore, Hatchel, M'Donough, Whiteside, Henn, and Fitzgibbon, merely remarking that the Attorney-General, having taken offence at something which had fallen from the latter gentleman, took occasion, during a short adjournment of the Court, to send him a challenge without even waiting till he had concluded his speech. The Attorney-General was reprimanded by the Court, and the following appeared in the journals of the same evening.

"To Sir Robert Peel, Bart.

"Traversers' Bar, Queen's Bench, Jan. 30.

"Sir,—Having had great practice in restoring the peace of Ireland among the Terry Alts and Whitefeet among their midnight woods, and bogs and morasses, and mountains, during the two insurrections, I hereby volunteer my services in trying to prevent Her Majesty's Irish Attorney-General, the first law officer of the Crown (an office held by the illustrious Norbury) from using and threatening physical force and violence in the Court of Queen's Bench, where Her Majesty is presumed to be present in person.

"I am, Sir, your obedient servant,

"Thomas Steele,

"O'Connell's Head Pacificator of Ireland."

The *Chronicle* says, that the Attorney General means to tender his resignation. The *Times* calls for Mr. Smith's removal.

SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, MARCH 30, 1844. [VOL. VI.

THURSDAY, MARCH 21.

The accounts in the papers from Ferozepore represent the troopers of the 7th Cavalry, which had been ordered to Umbala, as expecting to be disbanded, and very indifferent about their fate. The 64th on its way to Scinde fell in with the refractory 34th moving back to Kurnal, but that repentant regiment did not falter in its resolution. A letter received from the banks of Sutlege, informs us that the 34th has repented also, and begs now unconditionally to be led down to Scinde. This will we suppose prevent its being disbanded.

FRIDAY, MARCH 22.

The intelligence from Ferozepore is still unsatisfactory. The 4th and 69th continue refractory, and even the repentance of the 34th and 64th has not produced the effect of breaking their mutinous spirit. The 4th is by far the most outrageous of the Infantry Regiments. It is true the men were provoked by the very injudicious conduct of the inexperienced Ensign Young, but their insubordination was of an earlier date, and the resentment manifested for the attack made by that officer on one sepoy, would not have been of so ferocious a character if the minds of the men had not been in a very inflammable state. The orders which have been sent up to disband the mutinous corps will now apply to the 4th, the 69th N. I. and 7th Cavalry.

The draft of a very important Act has just been published. It provides for the sitting of *single* Judges of the Supreme Court for the despatch of criminal business; an arrangement which could not be effected but by a Legislative enactment. It also enables the Court to dispose of every kind of business out of term time. The importance of having a local Legislature with power to pass laws on such and other matters in reference to the Supreme Court, by which the administration of justice may be improved, has been peculiarly apparent in the present case; for this obvious improvement, application must otherwise have been made to Parliament, which has more than enough to do with O'Connell and Cobden; the Repeal of the Union and the Repeal of the Corn Laws.

SATURDAY, MARCH 23.

Sir Lawrence Peel's absence from the sitting of the Supreme Court yesterday morning, was occasioned by the melancholy intelligence brought by the last Mail of the death of his brother, Lieut. J. H. Peel, R. N. at the Isle of Wight.

A portion of H. M. 2d. or Queen's Royals, have had a narrow escape from a watery grave. They embarked at Cambay on the evening of the 3d instant for Bombay, but at four the next morning were awaked by loud cries that the vessel was sinking. She had sustained some injury from striking against the anchor of another vessel, and before the alarm was given, was half filled with water. Fortunately, another Pattimar was at hand, and the men, in number thirty, and Capt. Graham and his family were transferred to her with all the articles which were on deck; every thing below was lost.

The Steam frigate *Sesostris* has arrived at Bombay from China in *twenty-four* days, one of the shortest passages ever known. The same vessel left Bombay on the 26th December, with the monsoon against her, and was *thirty-five* days in making the trip. The journals in China allow *twenty-four* days for the conveyance of the Mails from Galle to Hong-Kong, and it will appear that they are not far from the mark; in favourable weather the trip will occupy less than that time with a contrary monsoon a little more.

Sir Robert and Lady Sale and Mrs. Sturt have arrived at Bombay from Kerachee, and arrangements were in progress to give a suitable entertainment to the Hero and Heroine. Col. Squire commands the station of Sukkur, and Col. Vigors, H. M. 13th L. I.

A most melancholy accident has just deprived the service of two fine and promising Officers, Lieut. Sanders of the 21st N. I. and Lieut. Mackenzie of the 22d. They were out in a cutter with five brother Officers yesterday afternoon, in a north-wester, not of particular vehemence. The vessel was carrying too much sail, became apparently unmanageable, and at length upset and sunk immediately. Vessels hastened to the rescue of the sufferers, five of whom were picked up and saved, but Lieut. Sanders who could not swim sunk to rise no more; and Lieut. Mackenzie, who is said to have been a dexterous swimmer, got entangled, it is supposed, with the mainsheet or tackling, and shared the same lamentable fate. There was evidently something wrong in the management of the vessel, or the party may have become confused in the moment of danger; for, to all appearance, the vessel would have righted at any time by letting go, or cutting, or lowering the main sheet.

MONDAY, MARCH 25.

Great uncertainty appears to hang over the movements as well as the objects of Akbar Khan. It has been reported to the *Delhi Gazette* that Peshawur is to be resigned to him in consideration of his aiding the Seiks in offensive operations against the British Government, but this is highly improbable. He can afford them no aid which can be of any value: and Heera Sing will not readily agree to relinquish so fair a province beyond the Indus. It appears highly probable that he has actually entered the Khyber, though the report of his having reached Jumrood is premature. A letter has been written from the Lahore Durbar to the good Samaritan and his father, in all simplicity, to ask why they have advanced to the Khyber.

Papers have been received from Moulmein to the 20th. The little settlement appears to be in a ferment. The Commissioner is anxious to improve the town by constructing a Strand of two hundred feet in breadth along the bank of the river, clear of houses. There can be no doubt that this would be a very great improvement; but it is said that he wishes to remove the occupants without compensation: and a letter published in the *Hurkaru*, evidently from one of the opposition has the following very silly remarks: "There is some property belonging to Europeans, and those plague spots have caused all the trouble; for the fellows are mostly *Englishmen*, and have some crude notions of right, which I have heard are peculiar to those islanders, and they cannot be flattered or frightened out of their opinions." This is nonsense. Government has a full right to take whatever land may be necessary for public objects, and the proprietors have a full right to compensation, not on their own fancies, but upon a fair and just valuation.

A Report was published some time ago that fifty men of the 6th Irregular Cavalry had deserted on their way to Scinde. The *Agra Akbar*, we are happy to find, contradicts the report, and states that no men have deserted, and that the regiment has continued its march onward in the steadiest manner possible.

Government, as we learn from the *Hurkaru*, has resolved to establish Small Pox Hospitals in various parts of the town; but the violence of this disorder is gone for the year.

TUESDAY, MARCH 26.

H. M. Ship *Cornwallis*, with Vice Admiral Sir W. Parker, G. C. B. on board, has arrived at Kedgeree. The *Ganges* Steamer has gone down to bring up his Excellency, who has received the most distinguished reception at all the settlements at which he has called on his way from China to Calcutta. It remains to be seen whether the Civil portion of Society will do themselves honour by getting up a public entertainment on this occasion. One of the first matters which meets the eye of the Naval hero of China is the report just brought of the reasons why the Ministry did *not* make him a Baronet for his services. It is to be hoped that long before his return to England his claim to this honour will be recognized.

This day's *Hurkaru* contains another precious example of the inestimable wisdom and incalculable blessing of English law. A number of seamen have deserted from H. M. ship *Dido*, and been received and concealed on board the *Elizabeth Jane*. An officer in her Majesty's service went on board that vessel to seek for them, when the chief officer denied that they were on board. On due search being made, they were found concealed in the cargo in the hold. The case was brought before the Police, when the Magistrates delivered the following strictly legal, but not the less absurd judgement. A punch house-keeper could be punished by fine for harbouring deserters from the Navy, but the Master of a vessel who committed the same crime could not be punished. A Justice of the Peace is authorized to punish any person who harbours a runaway articled seaman of a merchant ship, but he cannot punish for harbouring a deserter from a man of war. The matter must go up to the Supreme Court, and be solemnly brought before a Grand Jury and a Petit Jury. But as H. M. S. *Dido* cannot wait for the next Sessions, the case was dropped, and the Captain of the *Elizabeth Jane*, who had brought a heavy bag of money under the idea that he would be severely fined, departed with his money, rejoicing in the perfection of English Law.

WEDNESDAY, MARCH 27.

The Admiral, Sir. W. Parker, landed yesterday evening from the *Ganges* Steamer, which had been sent down with Capt. Rogers, the Master Attendant, to receive his Excellency. He was received on landing by an Aid-de-camp and Col. Warren, under a salute from the ramparts of Fort William, and H. M. Ship, the *Dido*. Sir W. Parker visited Moulmein on his way to Calcutta, and is said to have been greatly pleased with that rising settlement, He will remain, says the *Englishman*, about three weeks in Calcutta, and occupy a wing of Government House.

A very serious affray took place yesterday in Jaun bazar, when Constable Wheatley was stabbed to the heart by one of a gang of disorderly Malays, and expired almost immediately. The Malays, more than twenty in number, set the whole constabulary force at defiance for a considerable time, and were not captured before Mr. McCann, with some European and Native officers, and a few sepoys with fixed bayonets, entered the house.

A letter dated at Ferozepore the 16th Instant, and published in the *Hurkaru*, states that an express had been received by the 64th, *after* it had commenced and continued its march to Scinde, granting the men "an increase of pay in addition to the usual marching batta allowed in Scinde, and family pensions to all dying there, or afterwards, of diseases there contracted, and guaranteeing that if sickly, they should remain there but one year; if healthy, but two." We think the correspondent of the *Hurkaru* must have been misinformed, as the Adjutant General of the Army could offer the men no larger allowances than the public Notification grants.—*Friend of India.*

MARRIAGE,

On Thursday, the 21st March, by special License, by His Grace The Most Rev. Dr. P. J. Carew, Archbishop of Edessa and Vicar Apostolic of Bengal, at his residence, and afterwards at St. John's Cathedral, by the Rev. H. S. Fisher, Wm. Pringle Downing, Esq., Solicitor to Marianne, Widow of the late Dr. Thomas Chapman, E. I. C. S.

CEREMONIES OF HOLY WEEK.

Wiseman's Four Lectures on the Offices and Ceremonies of Holy Week, as performed in the Papal Chapels, Delivered in Rome in the Lent of 1837, Ten Plates, 8vo. cloth, Four Rupees, Four Annas.

P. S. D'ROZARIO & Co.

SUMMARY OF INTELLIGENCE.

No. 14.] CALCUTTA: SATURDAY, APRIL 6, 1844. [VOL. VI.

THURSDAY, MARCH 28.

The papers give an account of a very extraordinary whirlwind at Amerkote in Jessore, which has blown the house, godowns and all the pucka houses to pieces. This was the report of one day; that of the next was an improvement; "lots of people were wounded all round about, and thousands of houses swept away no one knows where."

We are happy to learn from the *Hurkaru* that the *Assam* Steamer, which grounded near Ghazeepore, was soon got afloat again, and arrived at Benares on the 21st.

FRIDAY, MARCH 29.

The *Delhi Gazette* gives the following account of Sawun Mull, the present ruler of Mooltan, who though nominally subject to the Government of Lahore, has become virtually independent of it. He is one of the most remarkable men of the age in India, and has in fact done that in Mooltan which his late master Runjeet Sing, did in the Punjab,—"Sawun Mull appears to be as much the Sovereign of Mooltan as Mahomed Allee is of Egypt. He pays three lakhs of tribute monthly to the Lahore Government, but he is perfectly independent in the exercise of his authority, appoints and dismisses whom he pleases, enlists and pays his own Army. He has none of the Maharajah's or state troops quartered in his Vice Royalty. His Army therefore has no divided duty. Everything they owe to his favor and they have everything to fear from his resentment He will not go to Lahore, although Heera Singh has often desired his attendance Should any attempt be made to compel him he will resist. Sawun Mull is a *Khatree*, native of Wuzeerabad in the Punjab, and described by the natives as able and just in his Government."

The *Englishman* publishes a whisper that the Governor General intends to give the Body Guard the most imposing appearance possible. They are to be converted into *heavy* dragoons and decorated with helmets similar to those worn by the Life Guards at home. This transmutation was talked of soon after his Lordship's arrival in India, but we thought the idea had been relinquished.

SATURDAY, MARCH 30.

The *Bombay Courier* mentions a report that Col. Outram is likely to succeed Sir C Wade as Resident at Indore. He will long since have learned that the vacant post has been bestowed on Mr. Hamilton, of the Bengal Civil Service. Col. Outram still continues to occupy the very subordinate situation of 1000 Rupees a month from which Capt. Abbott was recently removed; and his acceptance of it has created some little disappointment, for it was confidently expected that he would not have accepted a post so far inferior to his deserts and reasonable expectations.

The *Delhi Gazette* states that the rebellion of Prince Kashmeera Sing in the Punjab appears likely to turn out a more serious affair than was at first supposed. The Sikh troops of the state are said to have refused to fight against the Prince, so that Heera Sing is obliged to depend for the support of the throne on his own Highlanders. "Four hundred Cavalry," says our contemporary, "two Battalions of Infantry with ten pieces of cannon, under command of Col. Gardener, were to leave Lahore early on the morning of the 16th, and to proceed by forced marches, and also to be followed by 2 other Battalions with a number of beeldars, as Sappers and Miners, under the distinguished 'Coronello Don Domingo Hurbon de Alcantara.' Twelve guns had left the Capital on the morning of the 14th with 50 rounds of ammunition, which were on the following day increased to 100, and these, with the 20 pieces already before Sealkote, besides mortars, will form a respectable siege train."

We learn from the *Star*, that the Chairman and several of the Directors of the India General Steam Navigation Company had an interview with the Governor General yesterday, their object being to interest his Lordship in the object, and more particularly to secure a Charter of Incorporation, when the Company is sufficiently advanced to justify it. His Lordship received the deputation favourably and expressed his perfect readiness to forward the object to the full extent of his powers. He saw no objection to an act of Incorporation, with the usual provisions, supposing there was nothing of the character of a Monopoly about it.

The *Delhi Gazette* states, that the Commander-in-Chief reached Umballah on the 19th and proceeded at once to investigate the circumstances attending the mutiny of the 7th Cavalry. A letter from Umballah, dated the 28th instant—this must be a misprint for 20th instant—states that the regiment was paraded the preceding day, and the consequences of their conduct pointed out to the men, and the option given them of proceeding to Scinde or standing the consequences of their refusal. The Regiment agreed at once to go, and marched off this morning,—the 20th, we suppose—for that destination.

Letters from Madras state, that the *Bentinck* reached that place at 1½ P. M. on the 21st instant, and left it at 9½ A. M. on the 22d.

The *Hurkaru* has been so fortunate as to obtain the Supplementary Scinde Blue Book from which the Editor is now daily publishing some very interesting documents. From one of the Governor General's letters to the Secret Committee given in the series we learn that the

allowance for the ladies of the zenana was fixed by his Lordship at 4500 Rs. and that of the Ex Ameers at 15,000 Rupees a month.

MONDAY, APRIL 1.

The papers of this morning contain full accounts of the interview of the deputation of the India General Steam Navigation Company with the Governor General. The Association was represented by Mr. Larpent, of the House of Cockerell and Co.

The 7th Light Cavalry, which was supposed to be among the most refractory of the mutinous corps, strange to say, no sooner had the alternative of disbandment or obedience placed before them, than they embarked at once for Scinde. The 34th Native Infantry, which was represented ten days ago as having been among the foremost to repent, appears to have persisted in its obduracy, and is ordered to be disbanded. The number of the Regiment is to be struck off the army list, and all the non-commissioned officers, Native and Christian are to share the same punishment, all having been equally guilty.

The plot appears to be thickening in the Punjab, or rather the pear ripening faster. While Kashmeera Sing, a reputed son of Runjeet, has raised the standard of revolt at Sealkote, and the magnitude of the danger is manifested by the number of troops sent against him, and the Sikh troops refuse to fight the battles of Heera Sing, the progress of the Affghans beyond the Indus increases the confusion. The news writer of the *Delhi Gazette* states, that Mahomed Akbar has bought a free passage through the Khyber for 25,000 Rupees, and that Heera Sing took aside the representative of the Dost, and said that if the news was true there would be an end of the friendship between the Dost and the Durbar. Budur-ood-deen, the wily representative, said it *could* not be true, and promised to arrange the matter amicably if Heera Sing would permit him to go. When, we may ask, would he return. Meanwhile the *Hurkaru* has news that Tej-Sing, the Sikh Governor of Peshawur, has surrendered the place without a fight.

The mutinous 47th Madras Native Infantry instead of being sent to Scinde, has been shipped off to Aden, with full allowances. It has been dealt with leniently. Doubtless there are reasons and good ones for disbanding one Regiment with ignominy, and sending another away with flying colors.

The *Bentinck* Steamer has not made quite so quick a passage to Madras as the *Hindoostan*. She encountered a strong head wind, and an adverse current, yet her performance was satisfactory. A letter from a passenger on board, which has appeared in the *Star*, speaks in high terms of the urbanity of the Commander, and the comfort and convenience on board. The cellar however, he hints, will admit of some improvement. We would advise Captain Engledue to bottle off his own beer in future. The utmost good fellowship prevailed on board, and the Civilian and the tradesman sat down by each other without hesitation or inconvenience. There was none of the *bahadoorism* which characterized the cuddy table of the ships of our Honourable Masters when the Company's Captains wore cocked hats and swords.

Five of the insurgent Chiefs of Bundlekhund have given in their adhesion to our Government, and the ex-Rajah of Jeitpoor alone remains at large, a vagabond in every sense of the word. The whole province is now represented as being in a state of tranquility.

TUESDAY, APRIL 2.

Sir John Grant has fixed Friday, the 12th. as the day for the public meeting, for the transformation of the Mechanic's Institute into a Public Lyceum. We regret that we have not time or space for a more lengthened notice of the undertaking. It appears by no means advisable to begin the Lyceum with a heavy outlay for bricks and mortar. The erection of a building should more properly follow than precede the want of it. It is not certain that the Lyceum itself will succeed; the peculiar construction of society in Calcutta does not hold out any sanguine hope of its longevity. It is altogether an untried experiment, and it should be allowed to take root in the habits and wants of the community before any expensive mansion is erected. The old export Warehouse affords ample accommodation for the Institution, and as it is now for the most part unoccupied, Government would doubtless afford the use of it in the infancy of the undertaking.

From the *Englishman* we learn that a subscription has been set on foot for the purpose of erecting a monument to the memory of the warm hearted and gallant Lieut. Colonel Sanders, so prematurely cut off in the midst of his bright career.

The *Hurkaru* states, that the plan which has been for some time in contemplation of employing the trained officers of the Thuggee Department to operate against the gangs of professional dacoits who infest Bengal, is about to be carried into immediate execution.

Dwarkenath Tagore has received a letter by the last mail fromthe Honourable Mr. Murray, which accounts for the delay in the receipt of the portrait of herself which Her Majesty was graciously pleased to promise that distinguished Native gentleman. Mr. Murray states that the delay had arisen from the desire to send to India a good and faithful portrait of Her Majesty and that an artist, Winterbotham, had lately succeeded much to her satisfaction, and had produced a portrait which was deemed worthy of being sent to this country.

We regret to learn from a letter published in the *Bombay Times* and written at Bushire the 3d March, 1843, that the ambassador at Teheran had heard, from the best authority, that Stoddart and Conolly had been actually put to death, and that there was not the smallest chance of Dr. Wolff's finding them alive.

WEDNESDAY, APRIL 3.

The intelligence regarding the refractory troops received from Ferozepore through the *Delhi Gazette* of yesterday, is most unsatisfactory; the 4th and 66th Regiments are in a state of unequivocal revolt. It is no longer the rate of allowance they quarrel with; they refuse any obedience whatever to the orders of Government. The 1st European Light Infantry, and Capt Dashwood's troop of European Horse Artillery have been ordered over from Loodianah, and marched for Ferozepore on the 24th ultimo.

SUMMARY OF INTELLIGENCE.

No. 15.] CALCUTTA: SATURDAY, APRIL 13, 1844. [VOL. VI.

THURSDAY, APRIL 4.

The following interesting particulars relative to the course which the Burhampooter has taken "at its own sweet will," will be interesting to our readers. "The branch of the Burhampooter from the station of Jumalpore to the Megna has been perfectly dry in many places—owing to the stream having turned into the Jenai River by the formation of a large chur just opposite the above station. This has completely paralyzed the trade of the country and put a stop to water carriage for some months past. If the country suffers, so will the Government revenue in the end. It would be wise in them to send up one of their Machine Boats to cut away the chur at the mouth, and turn the stream again this way—but it is too late this year, as the river is rising daily and will be navigable in another month."

The 34th N. I. has been disbanded at Meerut. The troops of the station were paraded forming three sides of a square. After the order had been read, the 34th was marched into the square, where they piled arms, stripped off their accoutrements and jackets, and, after receiving their arrears of pay, were marched round the square, and escorted to the boundary of the cantonment by a troop of the 10th Native Cavalry.

The Governor General has in the most gratifying manner rewarded the Bundlekund Legion for having volunteered to march to Scinde. Capt. Beatson has been commanded to express to the troops under his command the great satisfaction with which their services are accepted by the Government. At the same time his Lordship in Council has directed that the Cavalry, Infantry and Artillery of the Bundlekund Legion shall be permanently attached to the Bengal army and that the Native Officers and privates of the several arms will be entitled to all the advantages which are now enjoyed by corresponding ranks in the regular Infantry, Artillery and Irregular Cavalry of the Army. The Cavalry of the Legion will also be raised to the usual strength of a regiment of Irregular Cavalry.

The Chamber of Commerce is about to memorialize Government for a reduction of the export duty on Indigo. Among the causes which have affected and depressed the Indigo trade of India, the competition of Java Indigo is at length fully acknowledged, though at the time when we first drew public attention to this competitor, our apprehensions were treated with ridicule. "Now, however, when the ability of India to retain the manufacture of this important article of commerce may be doubted, it is necessary to look for any relief possible to be obtained." How far this application for relief may be successful after the Governor had declared that he will look to the duties on external commerce to make up any deficiency in the revenue may be doubted.

FRIDAY, APRIL 5.

The *Agra Ukhbar*, whose reports on proceedings at Gwalior, are generally of the most authentic character, states that on the evening of the 22d March great consternation was spread through the monied community at that capital by a rumour, that Ram Rao Phalkeea and Moonshee Bulwunt Rao, the two Ministers who have been placed in authority by the British Government, had been arrested by order of the Baee. The rumour turns out to be unfounded. But our contemporary observes with truth, that "the whole influence of the state, from Her Highness the Baee, to the youth of Gwalior who got up the mock battle has set in against Ram Rao Phalkeea, able as he unquestionably is, and that the greatest difficulty against which the Resident will have to contend will be to keep him in power." Seldom has a regency been established by our power in any Native state, succeeded in long maintaining its position. It is hated as being imposed by superior authority; its existence is a constant source of irritation, and a hundred secret machinations are constantly at work to destroy its influence and efficiency. Before the recent humiliation inflicted on Gwalior, that state was neutral in our greatest adverses. We have now converted it into a bitter enemy and may expect opposition whenever the star of our ascendancy appears to be on the wane.

A steamer belonging to the Steam Tug Association was launched yesterday from the builder's yard at Howrah, and named the *Frances Gordon*.

On Wednesday, the Artillery at Dum-Dum entertained Sir W. Parker at a splendid entertainment, when about a hundred Gentlemen sat down. The Brigadier proposed the gallant Admiral's health in a short and soldier-like address and Sir William Parker returned thanks in a neat and appropriate speech.

We regret to learn from the *Star* that Messrs. Adam, Scott and Co., have stopped payment.

The same paper comfirms the report given yesterday, that the 69th Regiment and the Artillery had returned to their obedience, and marched, after having given up the ringleaders in the mutiny. We hope a signal example will be made of these men, as well as of those who were surrendered by the 4th N. I. and 7th Light Cavalry.

A letter from Sukker, on the 16th ultimo, published in the *Star*, states that the extra batta of the Native troops stationed there had been *actually retrenched*; and that the corps were looking forward to *receiving back the batta which had been taken from them*. From the same letter we learn that the revenues of Shikarpore had been farmed for 67,000 Rs., whereas that district, with the aid of the canal to be opened, was estimated to yield *nine* lakhs of Rupees a year.

SATURDAY, APRIL 6.

The *Delhi Gazette* last received seems to confirm the intelligence of Akbar Khan's having obtained possession of Peshawur. The news mentioned in the Durbar was that he had fought and overcome the troops at that station. The only circumstance which seems to throw discredit on the report is its being coupled with a threat to march not only to Attock, but also to Sukker. The position of Heera Sing becomes daily more ticklish. The regular troops have risen in their demands, and in compliance with his earnest request, allowed him five days for determining whether he will agree to them or not. He is thus temporizing in the hope of obtaining help from his uncle in the Hills. The troops have demanded the release of Misr Belee Ram, with which the Minister has promised to comply. He held the Durbar on the 23d and 24th in his own house.

MONDAY, APRIL 8.

Intelligence was received on Saturday in Calcutta from Lahore, of an important character. From the time when Rajah Dhyan Singh fell, and the reins of Government were assumed by Rajah Heera Sing, Suchet Singh, his uncle, has exhibited the utmost disaffection to the new order of things, and has been ready to take advantage of any opening for subverting it. The present insubordinate state of the army and the open revolt of Kashmeera Singh, seemed to have afforded this opportunity, and it is said that he advanced with an escort of only 150 men to Lahore, in the hope that the refractory troops would join him; but he was met by his nephew Heera Singh, with Artillery and Cavalry, and put to death.

Papers have been received from China to the 22d February. The news is not without importance. The British authorities have struck a blow at the Opium trade, which to all appearance must inflict the most serious injury on it. A British vessel has been seized in the harbour of Shanghae by the British Consul, for having Opium on board, and brought down to Hong Kong. Yet we are told that immediately after this event, the price of the drug somewhat improved at that port!

The *Hooghly* Steamer, the slow coach that used to be three and four hours drawing up the Governor General's barge from Calcutta to Barrackpore, has been sent down to the Straits to assist the *Diana*. The Editor of the *Singapore Free Press*, who considers the vessel useless, thinks that this Government has palmed her upon the Government of the Straits, with the view of relieving the revenues of Bengal from the expense, and saddling the revenues of those settlements with it.

His Excellency Mr. Cushing, the American Minister to the Court of Pekin, has arrived at Macao on the *Brandywine* frigate, and intends to proceed to the mouth of the Peiho as soon as his arrangements are complete. The Emperor will doubtless decline the honour of the visit. If he receives the American Minister, he cannot refuse the grand French embassy, which has come out to protect French interests in China, and which consists of the large force of *two* vessels of less than a thousand tons burden. If he receives these two gentlemen, he will soon have his Court crowded with European diplomatists.

Dr. J. Satchell, the Editor of the *Friend of China* and the *Hong Kong Gazette*, died at Hong Kong of paralysis in February last. If we mistake not, he was for some years professionally engaged by the Indigo planters of lower Bengal.

The Commander-in-Chief has given a very severe reprimand to Major H. F. Caley and Lieut. Colonel Norton, who commanded the 4th and 69th Regiment. General Fast and the Judge Advocate General were sent to Ferozepore to bring the mutineers of those two Regiments to trial; but on their arrival, they found that these delinquents had received their *rooksut* (discharge) in a very civil way from their Commanding officers and were beyond the reach of punishment; so all hope of reading a great moral lesson to the army on this memorable occasion has been lost.

The *Englishman* states that it is rumoured that Sir William Parker is come round with a proposal from the Emperor of China about the growth of Opium. His Majesty is willing to pay down a million and a half sterling a year if the Company will give up the cultivation of the drug. It is scarcely possible to suppose that such rumour can be correct. Why, if we *could* prevent its cultivation in the Gangetic valley, this would only give an impulse to the growth of it in Malwa and in other countries, and the first chest that arrived, would afford the Emperor a pretence for stopping the compensation, and then Sir Hugh Gough, and Sir W. Parker, and Sir Henry Pottinger would be wanted again.

We are happy to perceive that the public subscription for the erection of a Monument to the memory of the late Col. Sanders, already amounts to 2000 Rs.

At the last meeting of the Asiatic Society, a very magnificent silver standish was presented with an appropriate speech by the Hon. the Deputy Governor, the President of that Society, to Mr. Henry Torrens, the Secretary, "as a testimony of the sense entertained of his distinguished services by his Associates." This piece of plate, which we hear has cost 1,000 Rs. does the highest credit to Messrs. Lattey, Brothers and Co.—*Friend of India.*

NOTICE.

Studies will be resumed on Monday next, the 15th instant, at St. John's College, at the Loretto House, and at the Cathedral, Dhurrumtollah, and Bow Bazar Male and Female Schools.

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SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA: SATURDAY, APRIL 20, 1844. [VOL. VI.

THURSDAY, APRIL 11.

There has been a later arrival from China, which brings intelligence from thence down to the 9th of March. The *William the Fourth* had been relinquished, the payment of a fine of 500 Dollars at Shanghae being considered a sufficient punishment for her participation in the smuggling transactions we lately noticed. The other two vessels had been permitted to discharge their cargoes on agreeing to place the proceeds in the hands of the British Consul, to await the decision of Sir Henry Pottinger. The letter from which this notice is extracted, and which appears in the *Hurkaru*, farther states that the author of all this mischief, that is, the individual who informed against the vessels which were smuggling Opium into Shanghae, contrary to the treaty, received a cold reception from Sir Henry Pottinger. This assertion must of course be received with some qualification.

FRIDAY, APRIL 12.

The Bombay community, both European and Native, but more especially the Native portion of it, have afforded the most gratifying proofs of their gratitude to Dr. Mackay, a Medical Gentleman not in the covenanted service, who has been in high practice at that town for fifteen years, and who laid the foundation of that Hospital, which has been enlarged under the auspices of Sir Jamsetjee Jeejeebhoy, and rendered so great a blessing to the people. He has now left the Presidency for England amidst the general regrets of the community.

The *Agra Ukhbar*, under its usual head of News from Gwalior, states that the men accused of having conspired against the life of Ram Rao Phalkea, the head of the Council of Regency appointed by our Government, have been tried by him and sentenced to imprisonment. A correspondence was found on them which implicated in this conspiracy, two men who formerly held high commands in the army, but who are not now in the Gwalior territory. Affairs are tolerably quiet, but there is neither cordiality, confidence or union in the councils of state. The Council is split into two parties.

SATURDAY, APRIL 13.

The Ameers of Scinde, may shortly be expected in Calcutta. The *Bombay Gentleman's Magazine* states that they are to be sent round forthwith on the *Tenasserim* Steamer, and the *Hurkaru* now tells us that they are to be sent to Hazarebaugh, as it has been found that the buildings at Barasat were not sufficiently large for such a party.

Intelligence has been received of the loss of the *Columbine* from China, on Saugor Sand. The vessel passed the upper floating light with a fine breeze about half past eight in the evening, and struck at nine. She floated with the flood, but as it was known that she would ground on the ebb and might go to pieces, or turn over, the boats were got over the side. Twelve persons started in the gig at 12 at night for the floating light, distant about five miles, and encountered an awful sea, from the meeting of the South West wind with the ebb tide; but after four hours and a half of imminent danger succeeded in reaching it. The boats after this went successively to the wreck and brought away all the people, with the exception of one poor lascar. The *Columbine* had more than forty boxes of treasure on board, of which it would appear that about eighteen have been saved.

The *Calcutta Christian Advocate* says, "Puseyite Missionaries are now sent out among the heathen; one of these, we are informed lately called a village in the Madras Presidency Puseyporam!"

MONDAY, APRIL 15.

—A correspondent of the *Englishman* of this morning says, that in passing through a village in Shahabad, his attention was attracted to the shrieks of a female, and he was told that it was the daughter of a Zemindar whose husband had died, and whom they were immolating on the funeral pile. Of course the matter will instantly attract the attention of the Deputy Governor, and the most searching enquiry will be made. The Correspondent has however scarcely acted fairly in neglecting to give us the name of the village and the date of the transaction; all that he says, is, that it was near the Sudder station. We may take this opportunity of mentioning that we have on more than one occasion been assured that Suttees are still practised in places where there is a chance of concealment, and that large bribes, combined with the religious predilections of some Hindoo Thanadars, keep the matter from the knowledge of the Eur Officers of Government. They will not the act wisely in considering such an act impos when a whisper of it may reach them.

Admiral Parker has taken his departure from Calcutta to join the *Cornwallis* at Kedgeree from whence she will be towed to sea by Steamers.

The last intelligence from Cabul, as usual contradicts the preceding news; in fact, so contradictory has been nearly all the news received from it for a long time that little or no reliance can be placed on it. It now appears that Dost Mahomed is still at Cabul, that the Sikhs of Peshawur have not been chased to the Indus, that Akbar Khan has not entered the Khyber pass; but is engaged—though this may equally apocryphal—in coercing some tribes the north of Jellalabad.

TUESDAY, APRIL 16.

We record with the deepest regret the death, by cholera, of Sir William Casement, nearly fifty years service in India. For

than twenty years he was the Secretary to Government in the Military Department, and was called to Council when it had been resolved to undertake the expedition to Affghanistan. His name has been associated with our military movements during the last twenty-five years. So highly did Lord Ellenborough, who is said to guide by the light of his own wisdom above every preceding Governor General, appreciate the value of Sir William Casement's experience and judgment, that he took on him the responsibility of detaining him in Council, when his tour of service had expired. He attended a meeting of Council on Saturday last, and complained of pain on his return to Cossipore. The complaint turned out to be cholera. He was attended with the greatest assiduity by Drs. Nicolson and Garden, but all medical skill was baffled by the strength of the disease.—*Friend of India.*

MARCH OVERLAND MAIL.

The Express via Bombay, with the Mails of the 6th March, arrived on Tuesday evening at 5 o'clock.

During the past month, the affairs of India, as well as those of Ireland, have been the principal subjects of debate, and both have drawn so largely upon public attention, as to leave little or no room for the consideration of various questions of scarcely less general importance.

The State Trials in Ireland may be said to have closed at a late hour on Saturday, the 10th Feb., when a verdict was returned; but so informal that the Court could not allow it to be recorded. A reconsideration was necessary, in order to amend the terms in which the finding was conveyed; but before the necessary alterations could be made, the clock struck twelve, so that it became imperative to adjourn the Court, and confine the jury over the following day till Monday morning, when they returned a verdict of GUILTY against the several traversers—Mr. O'Connell upon all, and each of the other defendants upon one or more of the several counts of the indictment; negativing, however, in express terms, the illegality of the "monster meetings." As matters now stand, the traversers remain out on their recognizances till the first day of next term, the 15th of April, when they will be served with a four-day rule, that is, have four days to move in arrest of judgment. Should they suffer this rule to expire without moving, the Court will proceed, as a matter of course, to pass sentence on them; but it is understood that council will move in arrest of judgment: First on the objection taken by Mr. Henn, that no evidence was given of acts laid in the indictment, having taken place within the County or the City of Dublin. Secondly—On the objection taken by Mr. Monaghan, that the Court having been proceeded with at past twelve o'clock on Saturday night, that the Court had ceased on Sunday morning, any power to proceed with the case, or to do any judicial act, Thirdly—On the objection taken by Mr. Moore, before the verdict of the jury was recorded, that it was a mis-trial, by reason of one of the jury, John [illegible] sworn as "John Rigby," whereas his name was "John Jason Rigby." Fourthly—On the objection by Mr. Henn, to the progress of the trials after the expiration of Hilary Term. Should the Court refuse the motion, judgment then will be recorded against the traversers, but a writ of error will be sued out, provided the Crown consents, and it cannot well do otherwise; but should the Attorney-General refuse his consent, the traversers have no appeal, and judgment will at once be carried into execution. If a writ of error is obtained, the case will go before the Twelve Judges for argument, and, should they decide with the traversers, the whole proceedings are forthwith quashed; but should they affirm the decision of the Court below, then an appeal lies to the House of Lords.

The Overland Mail from Bombay to 1st Jan. reached London *viâ* Marseilles on the 7th, and *viâ* Southampton on 14th February.

By a new Post Office regulation, for which the public are mainly indebted to the exertions of the East India and China Association of London, letters marked *viâ* Southampton, may henceforth be prepaid to all places within the territories of the East India Company, and to Hong Kong.

The Queen has been pleased to appoint John Francis Davis, Esq., to be Governor and Commander-in-Chief in and over the colony of Hong Kong and also her Majesty's Plenipotentiary and Chief Superintendent of British trade in China; John Walter Hulme, Esq. to be Chief Justice; the Hon. Frederick William Adolphus Bruce to be Secretary to the Government: Brevet-Major William Cain to be Police Magistrate, Sheriff, and Provost Marshal; Robert Dundas Cay, Esq., Writer to the Signet, to be Registrar of the Supreme Court; Alexander Gordon, Esq., to be Surveyor-General; and William Pedder, Esq., Lieutenant in the Royal Navy, to be Harbour Master of Hong Kong.

The Rt. Rev. Dr. Oliffe has sailed from Liverpool on his mission to Calcutta.

There has been a rumour in circulation, to the effect that Lord Ellenborough had been recalled.

John Shepherd, Esq., is to be Chairman, and Sir H. Willock, Deputy Chairman of the East India Company for the next year.

Mr. Burton, of New South Wales, has been appointed to the Madras Bench.

Lord Ellenborough's project for administering the entire civil government of India by means of staff-corps has been considered by the Court of Directors. We need hardly say it is not at all likely to be adopted.

We understand that the Scinde resolutions were very warmly discussed in the Court of Directors, and ultimately carried by a bare majority of 12 to 11. It is quite certain that many parties who have supported these resolutions, approving of Sir C. Napier's military conduct, would have withheld their votes, had they supposed they were affording any sanction to the general policy pursued towards Scinde.

The absolute necessity for an augmentation of the Indian Army is so fully admitted in all quarters, that we can scarcely suppose it will be long delayed. The Court of Directors are willing to entertain any suggestion on the subject coming from the Duke of Wellington; and much will probably depend upon the course taken by the Indian Government with respect to the Punjaub. —*Englishman Extra.*

SUMMARY OF INTELLIGENCE.

No. 17.] CALCUTTA: SATURDAY, APRIL 27, 1844. [VOL. VI.

THURSDAY, APRIL 18.

The *Delhi Gazette* states that no less than seventeen lakhs of Rupees belonging to the deceased Raja Suchet Sing have been discovered at Ferozepore. The sum has been claimed by the Lahore Government, but it is said that the question of surrendering it has been referred to the Governor General. The enquiry very naturally arises, for what purpose so large a sum was deposited in this frontier town; and as rumours have been for some time current that the mutiny of our troops was fostered, if not created, by the machinations of the Sikh authorities, it is naturally inferred that this sum had been deposited at the town of Ferozepore to assist in tampering with the fidelity of our Regiments.

The *Delhi Gazette* states that no fewer than *ninety-five* females of the family of the late Suchet Sing have perished on the funeral pile. This assertion is made on the strength of letters from Lahore; but when we recal to mind that it was upon the same authority that the massacre of Shere Sing's family was announced, which afterwards turned out to be entirely apocryphal, we must have more than a single confirmation of this sad news, and from more than one independent authority, before it is received as fact.

From the same journal we learn that Golab Sing has been greatly incensed at the murder of his brother Suchet Sing, and that on the suspicion that it arose from the machinations of Pundit Jella, has ordered the family of that individual to be imprisoned.

Her Majesty has not only appointed Major Rawlinson, whose services in Affghanistan have been rewarded by the charge of our political interests in Persia, a Companion of the Bath, but nominated him Consul at Bagdad.

Sir William Casement was interred yesterday morning with the highest military honours. Lord Ellenborough went down from Barrackpore, and attended the funeral in state. The attendance of officers, both Civil and Military, was very numerous, the result not less of sincere regard for the deceased who has been so intimately mixed up with all the Military movements of the Empire for the last quarter of a century, as of respect to the Orders of the Governor General.

Mr. Frederick Millet, of the Civil Service, having been appointed Provisional Member of Council, was yesterday sworn in, in consequence of the vacancy created by the death of Sir William Casement.

FRIDAY, APRIL 19.

The 1st European Regiment and Capt. Dashwood's troop of Horse Artillery, which had been sent to Ferozepore to aid in quelling the mutiny, have returned to Loodianah. The 64th Regiment has arrived safely and satisfactorily at Bhawulpore on its way to Sukkur. Of the mutineers who were so incautiously dismissed from the 4th and 69th when the Commander-in-Chief designed to make an example of them, many have found their way across the Sutlege, and though Heera Singh has ostensibly forbiden his officers to allow them to cross that river, yet many of them have been received into the Sikh army. Some of our own officers still continue to affirm, that the Sikhs have been tampering with troops at Ferozepore and its neighbourhood, and that the spirit of insubordination was continually encouraged by their secret emissaries. The *Englishman* says, that Col. Richmond, in reference to the disturbed state of the Sikh country and the instability of the Government, has requested the Commander-in-Chief to permit H. M. 31st Regiment to remain at Ferozepore, which request His Excellency has complied with.

SATURDAY, APRIL 20.

We are happy to learn from the *Monthly Mail* of the 6th March, that Mr. Davis, who has just been appointed Governor of Hong Kong, just before his departure from England, published a narrative of the massacre of Mr. Cherry and other European fuctionaries by Vizier Aly in the city of Benares. Mr. Davis's father gallantly defended himself and his family on the roof of his house against the assailants with a single spear, for which he was rewarded with the applause of a man who knew well how to appreciate and recompence such services, the Marquis of Wellesley.

The *Hindoostan* Steamer, on her last voyage to Suez, made one of the most splended runs on record between Calcutta and that port. She was under Steam only 20 days and 30 hours. She remained at Madras 15½ hours; at Galle 30 hours; and 33 at Aden; thus losing more than two days and a half at these two latter places, a waste of time which will, we hope, be avoided. If she had been dispatched from each post in 15 hours,—which ought to be long enough for coaling,—she would have accomplished the voyage, including stoppages, in 22 days and a half. She has also made the quickest passage on record between Madras and the Sand Heads, having accomplished the distance in sixty-six hours.

MONDAY, APRIL 22.

The *Athenæum* informs us that the amount of nett revenue relinquished by the abolition of the transit duties at Madras, is *twenty-nine* lakhs of Rupees; or about three hundred thousand Pounds Sterling a year. It is a large and noble sacrifice for the welfare of a large tract of country, which has long suffered from the *course* of transit duties. Our contemporary objects to the substitution of a salt tax and proposes one on tobacco and bettle; but tobacco has been tried as a taxable article and found wanting.

It is reported that Capt. Haines, the Political

officer at Aden, will probably be appointed Superintendent of Marine. This is the second if not the third time the papers have proposed to divest Col. Irvine of his office.

The Ameers of Scinde, who are coming round to Calcutta, that they may be let loose at Hazareebaugh, to enjoy more liberty at a distance from the Indus, have gone on board the *Tenasserim* Steamer, at Bombay, which is to bring them round. The *Bombay Gentleman* says, they look fat and contented. If the *Tenasserim* rolls as awfully as she did last year, they will look lean and discontented enough by the time they reach Calcutta.

The Court of Directors have granted another boon to the Medical service. By the rules previously established there was no intermediate period of retirement between 20 and 28 years, the pension for the former of which period was £191 a year, for the latter £300. They have now established an intermediate period of 24 years (three years furlough included) the pension for which is to be fixed at £250.

TUESDAY, APPRIL 23.

The Commander-in-Chief was expected at Simlah on the 12th of the month. His Excellency has been detained in the plains by the refactory conduct of the Regiments, long after the heat of the weather had rendered it advisable to take refuge in the Hills.

Baboo Prusunno Koomar, who has so long been the soul of the Landholder's Society, has resigned his situation as Secretaryon his appointment to the post of Government Pleader in the Sudder Court, partly we believe because his time will be so fully occupied with his official duties, and partly because the confidential situation now bestowed on him, which corresponds in some measure with that of Attorney General, is not altogether compatable with the leadership of an independent and sometimes an antagonist Society. We had a letter ont he subject three weeks ago by an injudicious native friend of the Baboo's, whose fulsome panegyric would have been any thing but grateful.

The *Tenasserim* Steamer, with the Ameers of Scinde from Bombay, was announced yesterday the 22nd. It appears that they have experienced every degree of kindness on the voyage, and are apparently very grateful for the treatment they have received; but this perpetual exile from their own land, where they moved and acted of their own free will, must be a bitter pill which no considerations can sweeten. Meer Abbas Ali Khan the second son of Nusser Khan, a sharp lad of fourteen, is said to have made considerable progress in the knowledge of English during his confinement. We know not whether he be not the young scion of the Talpoora family, who manifested so strong a desire to visit Calcutta, and London.

The *Tenasserim* has arrived in the river in *twelve* days from Bombay. On this day, the 3d of April, we have yet more than half our newspapers to receive from that city. They arrived at Bombay on the 8th, two days before the departure of the Steamer; they will not all be here till two days after her arrival; and this at the most favourable season of the year; that is to say, on the only occasion on which we have been able to test the relative speed of a Steamer and of the Mail, it is found that the Steamer coming round Cape Comorin would have brought our papers in *four* days less time than has been employed in bringing them across the country.

The Ceylon Government has been in the habit of employing the *Seaforth*, a Government Steamer, with its monthly Mail to Bombay. We are now informed that it has been resolved to give her up, because the interests of Government and of the public will be best promoted by adopting the Calcutta Steamers which call at Galle, for the transit of their Mail to Suez.

The Hon. Mr. Law, the son of the Recorder of London and the nephew of the Governor-General, has reached Egypt in the *Oriental*, and will remain there till the arrival of the *Bentinck*, when he will come on to Calcutta. The *Bombay Courier* has been deceived into the belief that he will join his Lordship and proceed with him in his contemplated journey to the North-West; and that the youth is to employ his time in writing a Chronicle of the administration. The *Star* informs us, that Mr. Law is coming out to join his corps, the 9th Lancers. The voyage of Lord Ellenborough up the country and the *Chronicle*, are mere moonshine.

The *Bombay Gentleman's Gazette* states that the twenty-five men of the Madras 47th who broke out into such daring mutiny while proceeding from Madras to Bombay, still continue imprisoned at the main guard, without having been brought to trial, for two months. The men who mutinied at Bombay have been long since tried and sentenced; but as the others were insubordinate on the high seas, they are to be kept in confinement until the knotty legal question can be decided, where men who were going from Madras to Scinde, and who mutinied on the voyage, and were taken into Bombay, are to be tried.

We are happy to learn from a letter published in this morning's *Hurkaru* from Mr. Stikeman, the Secretary of the East India and China Association in London, to Mr. Limond, Secretary to the Bengal Chamber of Commerce, that the Memorials on the subject of comprehensive Steam communication which were forwarded to England in December last, had been sent immediately to the India Board, and from thence to Lord Lowther of the Post Office, who immediately returned them to Whitehall stating that the entire re-arrangement of the transmission of letters by private vessels,—meaning thereby, the *Hindoostan* and the *Bentinck*—was about to take place.—*Friend of India*

OVERLAND ROUTE.—The Peninsular and Oriental Steam Navigation Company's Steamers will start on the following dates, from Calcutta for Suez, touching at Madras, Point de Galle, and Aden.

	From Calcutta.	From Suez.
Hindostan.....	15th May.....	22nd June.
Bentinck...	15th July....	22nd Aug.
Hindostan.....	15th Septr.....	..22nd Octr.

SUMMARY OF INTELLIGENCE.

No. 18.] CALCUTTA: SATURDAY, MAY 4, 1844. [VOL. VI.

THURSDAY, APRIL 25.

At the great meeting held in Calcutta in December last, when we were threatened with the abstraction of the *Hindoostan* and *Bentinck* steamers, the thanks of the community were offered to the East India and China Association—though they have sometimes had half an eye to Bombay—for the interest they have manifested in the comprehensive Steam question, and the East India and China Association have reciprocated the compliment, and assured the Sheriff that they are most happy to find that the part they took has been so favourably received at Calcutta, &c. &c.

We are extremely sorry to learn, that not a single copy of the second Scinde Blue Book has been received by the *Hindoostan*. Whether it was that the proprietors of the Oriental Navigation Company did not like to vex the Governor General—for the book is said to make some discreditable disclosures,—or whether the Parliament and the Directors have resolved that the booksellers shall not obtain copies for the public, we cannot tell, but we chronicle the fact that the *Hurkaru* is the only one of our contemporaries who has been so fortunate as to obtain access to the book; and, even if copies should be received by the *Bentinck*, will have forstalled us by two months. As soon as we can obtain the second volume of these documents, we propose to epitomize the record of the whole transaction.

Two of the most "atrocious villains" in Bundlekund who have long disturbed the peace of that district and have hitherto eluded pursuit, have, by a successful stratagem, fallen into the hands of Captain Clem. Brown, the Deputy Commissioner. We are also told that the ex-raja of Jeitpore has made several advances and hopes to be pardoned. It is worthy of remark, that although the papers were filled with reports of continued disturbances in Bundlekund last year, and we were so repeatedly told that the new organization had proved a total failure, yet, since the affairs of Gwalior have been settled and the border district of Chandere has been occupied, all disturbance seems to have subsided, as if by the wand of a magician, and we hear no whisper of insurrection or dissatisfaction, even from the constitutional croakers.

The Lahore news of the *Delhi Gazette* of the 7th of April states, that Heera Singh had sent instructions to his newswriter at Mooltan, directing him to give particular account of every thing that transpired both with regard to the people and the Viceroy, Sawun Mull. The latter is said to have become an object of great jealousy to the Minister. Sawun Mull is *de facto* independent, and Heera Singh cannot control him or reduce him to obedience. Whenever the Punjab shall fall to pieces, this principality will devolve on its present energetic ruler, and possibly be bequeathed to his posterity.

FRIDAY, APRIL 26.

The *Bombay Gentleman's Gazette* states, that nine men of H. M. 17th Regiment at Ahmednuggur have deserted with bag and baggage, and probably with their arms. Their object in this desertion it is difficult to guess, as they must be aware that escape is hopeless. They cannot move thirty miles from the cantonment without being recovered.

All the refractory Regiments which lately proceeded from Ferozepore to Scinde, have made steady progress. The 69th had arrived at Bhawulpore; the 4th was five marches, and the 7th Cavalry, eight marches behind it.

SATURDAY, APRIL 27.

The *Bombay Times* gives us the following statement of the contents of the *London Mail* of the 6th March. It brought 36,636 Letters, 50,948 Papers,—Total, 87,584. The Mail which left Bombay for London took home 34,307 letters and 9,290 newspapers; in all 43,597. It appears then that the number of letters sent, corresponds nearly with the number received; we have letter for letter; how long this proportion may last since the people at home have now the privilege of saddling us with all the postage, is another question. But in the matter of newspapers there is a wide difference. We send about 10,000, we import 50,000. It is manifest therefore that we feel five times as much interest in the affairs of our father land, as our friends and kindred at home feel in the concerns of this colony.

MONDAY, APRIL 29.

The *Delhi Gazette* received on Saturday, states that the post between Loodiánah and Lahore had been stopped for two days: and that it was reported that Golab Sing had sent a strong party to Lahore to seize the person of the Pundit Jella, who is believed to have instigated Heera Sing to attack and put to death his uncle Suchet Sing. It is also said that a sanguinary conflict had taken place at Lahore, which proved fatal to many hundreds. This morning's *Englishman* gives an extract of a letter from Ferozepore, dated the 16th of April, which states that five of the principal Sikh Sirdars had gone to Col. Richmond to request British interference. We give these items as we find them; how far they may be depended on is another thing. They prove at all events that the Punjab is daily falling into a more unsettled state.

A letter in the same paper from Gwalior riterates the accusation brought against our nominee, Ram Rao Phalkea, by all the disappointed at Gwalior, that he had betrayed the interests of the state to the English. We have also in

another paper an account of a splendid entertainment given by this Minister to the young King; the Native ladies who were present were strictly secluded from public gaze by *purdahs;* the table groaned with all the delicacies of the Mahratta *cuisine,* and Ram Rao is said to have proposed the health of his young Master, which was drunk with great applause. Ram Rao is a Hindoo; and we are anxious therefore to learn, how the party—which included Sir Richmond Shakespear,—sat down, and what wine they drank, and where they obtained a dispensation for drinking it, and for eating with Mlechas.

The Delhi paper gives news from Sukker to the 10th April. The first and foremost of the refractory Regiments, the 64th, had arrived at that station and the 9th was to march back to Ferozepore on the 15th. During the period in which this corps has been cantoned in Scinde, every man has been in hospital twice, and of the 18 officers who were present at one time or another, only 7 were now with the corps. The Belochees had come down from their hills and carried off a thousand head of cattle from a town fifty miles to the west, and had subsequently burnt a village within six miles of Shikarpore. Another letter says, that the number of plundering Belochees was very great. H. M. 30th was however in fine feather, ready to give the Belochees a warm reception. They had just commemorated the victory of Jellalabad by a grand entertainment.

Our contemporaries at Bombay have received China intelligence to the 11th March. The Consul of Canton, determined that the good example set by the Consul at Shanghae should not be lost on him, had proceeded to seize a vessel, the *Carthaginian,* which had proceeded to Whampoa with 14 chests of Opium on board. Mr. Tradescant Lay, the Consul, at first fined the vessel 700 dollars, and then permitted the Commander to send his opium out of the river and discharge his cargo. Soon after, he closed the hatches of the vessel; but the consignees had mean while sold the opium, and there the matter rested at the time the vessel with the news came away.

TUESDAY, APRIL 30.

The *Star* gives a letter from Tipperah, which states, that the cholera was raging with great violence at that station, the town was in a great measure deserted, and the Government School and some of the offices had been closed. In our neighbourhood, the grateful rain of Saturday evening has cooled the atmosphere, and the cholera has in some measure subsided.

The late Mauritius papers state, that no fewer than 8,000 Coolies sent to the island from this country had absented themselves from work and refused to return to their duty except on higher pay, and that the streets and high ways were swarming with Cooly venders, an assertion which we cannot comprehend. The papers state that the number of emigrants has been limited by the Government of India to 500 a month, a fact of which we were not aware, and of the correctness of which we have some doubt. The publication of the list of emigrants despatched by the Emigration Agent since his appointment, in January last would be an advantage.

The *Hurkaru* states, that the will of the late Sir W. Casement, which was signed the day before his death, has been informally executed, and is likely to be disputed by the next of kin. If we are not mistaken, it was drawn up, on the spur of the moment, by his Solicitor, Mr. Henderson, who has been himself cut off by the same disease within a fortnight after.

The *Hurkaru,* states, that Col. Davidson whose work on India has recently reached the country, when at Dacca in 1840, observed, that owing to the decay of the muslin manufacture and the desertion of the inhabitants, the jungle was advancing close up to the town.—This is said to have been one cause of the great mortality which very recently pervaded the Regiment stationed there. The *Hurkaru* says, that Government has ordered four or five hundred convicts to be employed in clearing the jungle. Can any friend or correspondent at Dacca inform us what has become of the large legacy which Mr. Mitford bequeathed for the improvement of that town?

Capt. Powell, who was in command of the Steam Frigate *Memnon* when she foundered last year off Cape Guardafui, has been tried by a Court Martial, and honourably acquitted of every part of the charge.

WEDNESDAY, MAY 1.

The beginning of the new commercial year has brought the usual quantum of unions and disunions in the Calcutta firms. Mr. P. J. Sarkies quits the firm of Sanders, May, Sarkies and Co. and Mr. A. D. Fordyce enters it.—Mr. Deans Campbell ceases to have any interest in the firm of Carr, Tagore and Co. and Baboo Debendernath Tagore, the son of Baboo Dwarkenath Tagore, becomes a member of it. Mr. John Allan and Mr. J. M. Mackay part company, and Mr. Deffell and Mr. Allan form a new house in which both their names appear. Mr. Heron joins Kelsall and Ghose; Mr. John Lyall joins Lyall, Matheson and Co. and Mr. John Bagshaw quits Bagshaw and Co. Mr. Edward Johnson and Mr. Thomas Marshall, Tailors and Habit Makers, have, by mutual consent, dissolved partnership, and Mr. Gustavus Hubert, has joined Mr. J. Hubert, which adds a Company to his name.

The Governor General has requested the honour of Her Majesty's and the Honourable Company's Civil, Naval and Military Servants to view a *grand display* of fire works in celebration of Her Majesty's birth-day at half past eight, on Friday, the 24th current. A good substantial dinner would however be preferred to the noise and smell and smoke of this pyrotechnic display. —*Friend of India.*

ST. XAVIER'S COLLEGE.

No. 22, Chowringhee Road.

Day Scholars, at..... .... 8 Rs. per month
Day Boarders,..... .... 16 „ ditto.
Boarders,..... ... . 25 „ ditto.

For further particulars apply to the Rector.

SUMMARY OF INTELLIGENCE.

No. 19.] CALCUTTA: SATURDAY, MAY 11, 1844. [VOL.

THURSDAY, MAY 2.

Last night's *Calcutta Gazettee* announces that Mr. J. Casella has been appointed Consul in Calcutta, by his Sardinian Majesty, and approved of by the Government. This appointment of Consuls is quite a modern invention. It appears to be altogther irrespective of the necessity of the thing. The French and the Americans had no Consul here when they had twice the trade they now have; and with the exception of a solitary ship from Genoa, the Sardinians have no commercial dealings here.

The *Agra Ukhbar* just received, states, that the Pundit Jella *has* been put to death; but we must not forget to remember, that like the cowards mentioned by the poet, the great actors in the drama in the Punjab die many times before their deaths.

The only intelligence from the North West given in the papers is that, the fears of our Government of a Sikh irruption—if they ever entertained any—have so far subsided, that the two European corps, which were at Ferozepore and Loodiana, have been removed; that Lena Sing, the Lahore Chief, and the reputed rival of Heera Sing for power, has expended a lakh of Rupees at Hurdwar, and that he has been earnestly invited back to the Punjab by the Minister.

The *Delhi Gazettee* states, that the Dada Khasgeewalla, the ex-minister of Gwalior, will not after all be brought to Calcutta, but be sent to Berhampore, where a residence is said to have been prepared for him by General Raper.

FRIDAY, MAY 3.

Lord Ellenborough, with the view of carrying out the plan of a Military Police—which our writer of Detached Thoughts, now embarked for England, called 'creating a Government of sentry boxes'—has directed the formation of four battalions respectively at Umbalah, Delhi, Meerut and Kurnaul. The necessary orders on the subject have just been issued by the Commander-in-Chief for volunteers from the Regiments of the line to be enrolled as officers in the new battalions.

The *Hurkaru* states, on the authority of a letter from Lahore of the 16th ult., that there is likely to be some more fighting in the Punjab, as Lena Singh Majeteeah, one of the ablest, if not the ablest, Sikh Chiefs, who has been on pilgrimage to Hurdwar, is going to take back Ajeet Singh's uncle, Uttur Singh.

The *Bombay Courier* says, we taunted the Ducks about the slowness of the Bombay Steamers; we only re-echoed the complaints made by the local press at that Presidency, that the Steamers became slower in their progress the older they grew. Our contemporary now desires us to notice that the little *Cleopatra* forms an exception to the rule, for she increases in speed with age. Thus in January, 1843, her nett time on the voyage from Suez to Bombay, was 19 days 8 hours; in April of that year, 17 days and 10 hours, and in March of the present year, 15 days 23 hours. We are most happy to hear the good news. Next to the satisfaction we feel at the speed of the *Hindoostan* and the *Bentinck* is our delight in the improvement of the Bombay vessels.

The *Star* publishes a memorandum of the list of Emigrants sent by the Emigration Agent, to Mauritius in March and April. They amounted only to 605 males, but they were accompanied with the unusual number of 12 women and 99 children. A vessel will leave Calcutta about the 10th with 225 Emigrants.

SATURDAY, MAY 4.

The *Record* of Madras says, he has been informed upon the very best authority that the present Government Lottery will be the last. He has been rightly informed. All lottery speculators must now resort to the Cinnamon island, the last refuge of these gambling speculations in India. It was easy to see that as soon as Government had declared them public nuisances their doom was sealed; and that the abolition of the Madras lottery, which brought one lakh of Rupees by the year to the Treasury, was only a question of time.

The *Star* has given a local habitation and name to the rumour which has now been for some time current in Calcutta, that arrangements have positively been made for taking the Capital to Allahabad; and that the approbation of the Court of Directors is expected just as the weather sets in. It will be a sad disappointment to our brethren at Bombay and Agra. We have been calculating the extent of our loss and our gain, and we find nothing to regret in the change. We shall lose the Governor General and keep the Barrackpore Park. We shall lose also two administrative members and one legislative member of Council; and the Secretary to the Government of India and their Clerks and the Military Departments, all of whom in late years have not spent half their time in Calcutta. The Mint must, and the Treasury probably will, remain. We shall also get a good road to Allahabad and mail coaches all the way, and the Deputy Governor will be relieved from attendance at Council. On the whole our gains will be greater than our losses. The *Star* says that as to the dignity of being the seat of Government, it is all moonshine, and he is not far from the truth. But we had almost forgot to ask what is to become of the Bishopric. Allahabad be the metropolis of India, will the Metropolitan be obliged to reside there, leaving the ecclesiastical affairs of the lower provinces to be governed by the Archdeacon who has hitherto managed them with so much satisfaction to all parties!

...hints that the Governor General ...Ameers of Scinde at Baraset, out of ... of the jurisdiction of the Supreme ... some lawyer should apply to Sir Law... for a writ of Habeas Corpus, and at ... poor birds at liberty.

Bombay Times states, that Muncherjee ... the brother-in-law of the Editor of *Chabuk*, has been barbarously mur... a gang of his own caste, whose wrath ... by his forcible exposition of the ... their religion and caste. In Calcutta, ... have never gone beyond the torture ... troublesome Editor. Bombay has af... the first instance of the murder of one. ... happy to learn that Captain Nicolson, ...th N. I. ex-attendant on the Dost, and ...ther of the new Bengal Army List, is like... appointed a Deputy Commissioner of the ... in the Sagor and Nerbudda Territo...

... readers may remember that last year on ...barkation of H. M. 41st for England, ...ing was prohibited, by which thirty or ... were separated from their wives and ... It seems that the Authorities at the Guards do not consider the arrangement ... one, as fifty-three of these men have ...ent back to different corps in India, thus ... the state to the unnecessary expense of ...000*l*. How much money might be saved by a little common sense.

MONDAY, MAY 6.

...accounts from some of the largest Indigo ...s are very favourable. In Jessore rain ...len daily for nearly a week, and it is said ...e prospects could scarcely be more favour... In Tirhoot, rain has fallen just in time to ... the planters to complete their sowings. ...usually happened that a full crop one year ...wed by a scanty one the next; but to all ...nce the present season will prove an ex... Last year's crop was the largest on ...and that of the present season promises ...ove an average one. The accounts from ...e also favourable to the interests of this ..., by diminishing the chance of a for... ...river. It is said that the cultivation ...island has not proved so lucrative ... ...pected, and that the supply, instead of ...creased, is likely to be curtailed.

...letter from Mr. Theobald, a Barrister of ...preme Court and the President of the ...lder's Society, to the Secretary of that ... the following remarkable opinion ...ted. "It is all well for wealthy ...merchants and traders to love the Su... Court, but that Court has no title to the ... the nation. It has ruined half ... natives of Calcutta."

... of Lunacy was held last week, ... ascertaining whether Goorroo... of sound mind. Mr. ...ere elected Commis... ...nteen special jury... ... After a prolonged ... and a forcible speech ... Mr. Hume, the Jury ...of unsound mind and ...own affairs for three

TUESDAY, MAY 7.

However much we may approve of the object which the British India Society proposes, we cannot say that the present report will excite any great interest in its proceedings, while the amount of subscriptions, which its members —and they are very wealthy—have furnished for the prosecution of them,—about 500 Rs.—is calculated to produce a very unfavourable impression on the public mind.

A ——— Report of the progress of the students in the College of Fort William has just been published in the official *Gazette*, but it does not call for any observation, more especially after the very recent review which we gave of the operations of the institution during the past year.

The *Hurkaru* publishes an account of a very objectionable conduct of Mr. Montresor, a young Civilian, in endeavouring to enter the Fort with a dog in his buggy, and forcing his way out at a gate appropriated exclusively to the entrance of vehicles. It also narrates the contrition he has shewn for the offence, and the apology by which he has honourably redeemed his character.

The last *Calcutta Gazette* publishes for general information, a list of the Uncovenanted Deputy Collectors employed under Reg. IX 1833, in the Lower Provinces. We are totally unable to divine the cause of this publication, unless it has some reference to the recent amalgamation of the office of Deputy Collector and Deputy Magistrate. But we embrace the opportunity it affords us of mentioning that the number of employés in this department is 131; of whom 71, or more than half, are Hindoos; 35 Europeans, and only 25 Mahomedans. The predominance of Hindoos must be attributed we suppose to their greater aptitude in matters of revenue or account. We cannot attribute it to the same reason which actuated Moorshed Kooly Khan, who "employed none but B... Hindoos in the collection of the revenue... they were most easily compelled by thre... punishment to disclose their mal-practices an... their confederates.—In the few instances in which he found that they had defrauded him or had made away with the revenue and were unable to make good the deficiency, he compelled the offender, with his wife and children to become Mahomedans."—*Friend of India.*

Notice.

TO THE FAITHFUL OF THE DISTRICTS OR PARISHES OF DURRUMTOLLAH AND BOW BAZAR.

The Faithful of the above districts are informed that, by order of his Grace the Archbishop Vicar Apostolic, the first Mass at Durrumtollah and Bow Bazar will, during the warm season, be celebrated at 6½ o... Rev. Doctor Kennedy, of ... 's College, will celebrate the first Mass and give instructions in English at Durrumtollah, and the Rev. Mr. ... will ... at Bow Ba... and give instructions in ... next Sunday.

May 9th, 1844.

SUMMARY OF INTELLIGENCE.

No. 20.] CALCUTTA: SATURDAY, MAY 18, 1844. [VOL. VI.

THURSDAY, MAY 9.

The Governor General held a Durbar at Barrackpore on Tuesday afternoon, when some of the Scinde Ameers were presented to his Lordship with the "usual marks of honour and respect." How deep must have been their feelings —for Ameers can feel —as they contrasted the time when the Envoy of the British Government was barely admitted to present his compliments to the Talpoora Chiefs on the banks of the Indus, with the present time when they were brought up the Ganges to be presented as prisoners of war to the Ruler of British India. In the evening there was music, noble music, by the Governor General's Band, but the captives would doubtless cheerfully have relinquished its melody for the hideous twang of the *tom toms* and their own wild chants, could they but have listened to them at Hydrabad.

We are happy to see that Dr. W. B. O'Shaughnessy has been placed at the disposal of the Government of Bengal for re-employment as Chemical Examiner.

At the meeting of the General Inland Steam Navigation Company yesterday about seventy gentlemen are said to have attended. There was more freedom at the Meeting than we remember to have remarked at any Meeting for the last two years; which we should regard as a good omen, if such omens were not fallacious. Three years hence, it will be difficult to get a dozen shareholders together, to perform that very ungentlemanly act of *scrutinizing* the accounts. But the freedom which characterized the Meeting was beneficial. There was not that dull uniformity of assent to every proposal; that eternal

dind and often fatal confi-

Tugs

Council, and that Sir Charles Napier will take the command of the troops on the North-West Frontier.

The *Englishman* quoting the extract of a letter from the North West, states that in addition to Suchet Singh, there has been some other person murdered at Lahore, the Moonshee it is believed of Heera Singh. No revenue has been collected for two months, and the troops are without pay, and deserting daily.

The Bombay papers state that there is to be a grand gathering of Scinde Chieftains at Hydrabad on the 24th of the present month, to meet Sir Charles Napier, and that the assembly will probably not fall short, with followers, of 20,000. No one has been able to conjecture the cause of this meeting. We think it is plain, that the Governor of Scinde wishes to signalize her Majesty's birth-day, the 24th, by holding a grand levee, which shall be attended by all that remains of nobility in "Young Egypt."

SATURDAY, MAY 11.

The *Bombay Times* gives letters from Kerachee to the 24th of April, at which date the troops continued to enjoy good health, but the heat was increasing and the river rising, and the experience of the past year created many anxieties regarding the health of the troops, when the fatal season returned. The letter further states, that the Hydrabad collections of the year were likely to be ten lakhs; and those of Kerachee three, which was rather more than had been expected. It is further said, that Shere Mahomed had collected 20,000 men above Sukker, and intended to come down upon our encampment, when the heat was most intense.

The 42d Madras Native Infantry has been fearfully cut up by that awful scourge, the cholera. It has lost within a few days two officers, Lieut. Comyn and Ensign Reilly, a Native officer, 6 Havildars, 80 Sepoys and above 360 Camp followers.

Mr. Falkenet, a very superior dentist, who came out to this country with very strong recommendations not a month ago, has just fallen a victim to the cholera, together with one of his children; they were both laid in the same grave.

Intelligence has been received from China to the 26th of March, but it is not of particular value. It is said, that three of the firms, Messrs. Matheson and Co., Flether, Larkins and Co. and Turner and Co. had already arrived at Hong-Kong, and that the others would come as soon as their buildings were fit to be inhabited. These movements were made of course before it was known how favourably Lord Stanley had spoken of admitting Opium for *consumption* into Hong-Kong. The thin end of the wedge being thus

introduced, nothing but time would be necessary to drive in the broad end.

The *Englishman* of this morning is warlike. The Editor has heard on good authority, that an army will take the field in the cold season across the Sutlege. This every body has heard; but our contemporary says, that the several corps destined to share in the operations have been fixed on, and that Sir Charles Napier will command the troops, and that Sir Hugh Gough has been invited to take his seat in Council. Is it to be believed however that if there is any sharp fighting work to do,—and the struggle with the Sikhs, will be different from that with the Chinese —the Commander-in-Chief will not be in the immedate vicinity, or that the Governor General will not find that his post is by the side of His Excellency?

The *Colombo Observer* states, that his Excellency the Governor of Mozambique, his Lady and three children had arrived from Galle, and proceeded to the Rest House, but did not meet with the slightest hospitality from any of the British functionaries. Mr. Misso, an East Indian, and a medical practitioner in the Petta was the only individual who opened his door to them.

MONDAY, MAY 13.

The papers of this morning give a list of eighteen additional passengers on the *Hindoostan* which leaves Calcutta on Wednesday; namely sixteen gentlemen and two ladies; making a sum total of 96 passengers from this Port.

Letters from Sukker confirm the rumour that our troops had experienced a reverse beyond Sikarpore, in an encounter with the marauding Belochees. "Tait, with the Camel corps, attacked one of their forts on the other side of the desert, and was driven back with 11 killed and 20 wounded, and was hotly pressed in a retrograde movement he afterwards made."

We regret to state that the Editor of the *Delhi Gazette* has learned from a man lately arrived from Bokhara direct, that Col. Stoddart and Captain Conolly have certainly suffered death. The man states however that there is a European there, disguised as to dress; and he is supposed to be Mr. Hart, an officer of the Bombay army, who was known to have gone from Bhawulpore across the Indus up to Peshawur, and thence into Central India, in the garb of a Jew during the year 1843.

The *Hurkaru's* direct advices from Lahore to the 25th Instant state, that Golab Singh is extremely indignant at the murder of his brother, and declares he has no confidence in the minister, his nephew. Troops are flocking to him in every direction, and it is possible he may move down upon Lahore, where the Government is becoming daily more and more disorganized, and the troops more and more obstroperous.

The *Bombay Courier* states that a recommendation has gone home for the appointment of Sir Charles Napier to the Supreme Council; to this there are two objections, first that Sir Charles is in the Queen's and not in the Company's service; and secondly that his Excellency would be quite as much out of place in the Cabinet as he is at home in the Field.

TUESDAY, MAY 14.

We find that all our contemporaries have been trusting their summaries to the *Hindoostan* Steamer. The *Star* is afraid she may take the ground from the weight; if so, it must be the fault of the office that sends most copies and we rather wonder our contemporary should, by regarding the *Overland Englishman* as the cause of the two former mishaps, concede this honour to that journal. But will the papers reach England as quickly by our Steamer as they would if sent by the Bombay Steamer, supposing both vessels to arrive simultaneously at Suez? Will the Government Agent receive the packages of the interloper, and transmit them with the same care and punctuality as those brought by the official vessels of the state? Our experience leads us to believe, that they are not treated alike. In November last all the letters we sent by Bombay, arrived; of those sent by the *Hindoostan* not one reached its destination; and we have repeated complaints, that papers sent by the Steamers direct from Calcutta, do not arrive punctually.

The *Assam* steamer which left Calcutta last week was obliged to return, but having been refitted started yesterday on her 6th voyage. The *Hurkaru* has given a long list of her packages from which the New Steam Navigation Company will easily be able to determine that there will be no lack of employment.

We alluded some weeks ago to the gratifying fact that Bundlekund had subsided into a state of tranquillity ever since our ascendancy was established at Gwalior. But it seems that we have been whistling before we were out of the wood. The *Delhi Gazette* assures us, that he has learnt from an undoubtedly authentic source, that *scarcely a week passes without villages being plundered and burnt.* It is somewhat singular, that no one should hear of the maraudings and conflagrations, but our good brother of Delhi.

Letters and papers have been received from China and the Straits; but the intelligence is neither fresh nor interesting. From the Straits, we are sorry to hear that the Steamer *Royal Sovereign* took her departure for the last time for Malacca and Penang. The experiment of running a steamer between the three settlements has failed. There is not sufficient intercourse to pay her expenses. Two French frigates had arrived at Singapore and were to await the arrival of the grand embassy which the French Government is sending to the Emperor of China.

A Correspondent of the *Englishman* in this morning's paper, writing from Arracan objects to our notice of the remarkable salubrity of the country as contrasted with its former unhealthy state. He thinks our error has arisen from the long list of passengers who go down to the Coast in the *Amherst*. Not so; we know that they go for the sea breeze. Our information was derived from officers who have long resided on the island and our opinion was more particularly formed from the extraordinary health enjoyed by the 65th N. I.—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 21.] CALCUTTA: SATURDAY, MAY 25, 1844. [VOL. VI.

THURSDAY, MAY 16.

Letters from Lucknow state that Captain Hodgson who, suffered so severely from the attacks of a tygress, is doing extremely well.

The *Star* says it is unquestionable that Government intends to have a large army in the field next cold season; and that the Commissariat officers at Ferozepore have been instructed to lay in large supplies of grain. It is also said that Sir Hugh Gough is invited to give his assistance in Council, with the view of bringing Sir Charles Napier into command on the N. W. frontier, and that the Governor General proposes to go off as soon after the fire-works as possible. Are we to understand then that Sir Hugh Gough is to be brought down to Council, where he will have nothing to do, and that Lord Ellenborough and Sir Charles Napier are to manage the war with the Sikhs next winter? Such an arrangement is preposterous and unlikely, for there must be two parties to the bargain.

The London December Mail, reached Singapore on the 13th of April. That Mail was in the harbour on the 24th February in the *Lanrick*, which took the letters on to China instead of delivering them. The fault rests with the Chief Mate who assured the Commander that the Singapore packets had been delivered; when to his dismay they were found to be still on board on the arrival of the vessel in China. The Captain must of course suffer for the misconduct of his officer, and submit to a heavy fine.

The *Englishman* states, that Baboo Mootee Lall Seel, whom the Supreme Court allowed the other day to levy *twenty-five* per Cent. interest with perfect impunity, has addressed a Circular Letter to the Commission Agents in Calcutta denouncing a mercantile House as being in the habit of selling their constituent's goods at one price and rendering their accout sales at another.

Sir W. Parker has safely reached Madras, and arrangements have been made to get up a public entertainment in honour to the old Admiral who assisted in humbling the dragon throne.

FRIDAY, MAY 17.

The *Hurkaru* states, that the disbandment of the 34th N. I. and the escape of the other mutinous corps have caused much dissatisfaction among several of the Native Regiments. He also states, that Jack Sepoy has become a politician of late years. By what means? He has not learnt English, nor does he read our newspapers: neither has there been any attempt to instruct him in his own tongue, or to feed him with literature.

The number of letters and covers despatched from Bombay on the 1st instant, was 46,607; namely 35,508 letters, and 11,099 papers.

A most audacious case of forgery has just been brought to light at Bombay. Two Natives some months ago, went repeatedly to the office of Messrs. Leckie and Co. to ensure goods on the part of Native or Parsee merchants of that town. On each occasion, they produced bills of exchange, purporting to be drawn by the Insurers on their Correspondents in England, and received the brokerage, which on these various transactions amounted to more than 600 Rupees. The Bills were drawn on fictitious firms and were of course returned, and the drawers whose names they bore, denied all knowledge of them. The forgery was perpetrated for the sake of the brokerage. The rogues are in custody.

SATURDAY, MAY 18.

The *Bentinck* arrived yesterday morning before noon. She has beat the Express. and brought us London papers in about forty days and sixteen hours. She left Suez on the 23d April at 5 P. M.; arrived at Aden at midnight on the 28th in 5 days and 7 hours. She was detained there, 1 day and 9 hours. She reached Galle on the 9th May at 1-45 P. M., that is in 9 days and 5 hours; remained there, 1 day and 4 hours; reached Madras in 2 days and 18 hours; remained there 6 hours and a quarter; left Madras, May 13th at 6-30 A. M. and in 2 days and 18 hours obtained a pilot. She was actually under Steam from Suez to Garden Reach 21 days, and under detention 3 days. Including stoppages as she has made the trip in 24 days. We are mortified to find that she brings from Suez only *fourteen* passengers.

The intelligence from Lahore is important. Affairs seem to be approaching a crisis, though they have been approaching it apparently for the last three months. Ittur Singh, the uncle of Ajeet Singh, who murdered Shere Singh in September last, has since that period been living across the Sutlege, in the territories of the Puttecala Raja; all the estates of his family have been confiscated, and their establishments broken up. At the instigation, it is said, of Lena Singh, who recently went to Hurdwar to perform ablutions and then to Simlah to consult General Ventura, Ittur Singh crossed the Sutlege with a few attendants and found himself at the head of an army. He marched to the encampment of the two Princes, Kashmeera Singh and Peshora Singh, and Heera Singh is said to have moved out against the allies. Heavy cannonading has been heard at Ferozepore, and there are reports that a great battle has been fought with much slaughter on both sides; but all the rumours are uncertain, and we must wait a day or two for accurate particulars. It is said that Golab Singh and the widow of Suchet Singh are marching on Lahore, but which party they will join, is as yet unknown.

The *Hurkaru* says, that unpleasant reports are rife in town of a fresh mutiny across the Indus, among the troops whose subordination

was recently purchased by submission to their demands. The rumour may be totally unfounded, but an outbreak among these troops would excite no astonishment. What is conceded to fear, and not to justice, is ever unsatisfactory to those who have been conciliated, who never cease to reproach themselves with not having demanded more, and seize the first opportunity of renewing and augmenting their demands.

We rejoice to learn from the *Hurkaru*, a corroboration of our own intelligence, that the Cholera and Small Pox have now subsided. The ravages of this last disease in Calcutta, in the first four months of this year exceed all former records. The victims in 1839, as reported to the Police were 81; in 1840, 22; in 1841, 56; in [illegible] in the first four months of this years 233. The Cholera returns are also fearful, having been in the whole of last year, 4686; in the first four months of this year, 4426.

MONDAY, MAY 20.

Letters have been received from the Cape to the 28th March. The *Earl of Hardwicke* had arrived there after a passage of seven weeks. There had been seven deaths on board; two of the deceased were passengers;—Capt. Edmonds of the 9th Foot, and Mr. Taylor. Sir Peregrine Maitland, the new Governor, had arrived, and Dr. Wallich had taken his passage in the *Lord Hungerford*, which may be expected, they say, about the middle of June.

The intelligence of a battle having been fought in the Punjab is confirmed. Heera Singh brought 120 pieces of Artillery, 24 battalions of Infantry and a great proportion of Cavalry against the insurgents, who were completely routed. Ittur Singh, Bace Wyer Singh and Cashmera Singh have been slain, with the larger portion of their followers. The head of Ittur Singh is said to have been sent to Lahore. We have extracted from our two North-Western contemporaries full accounts of this decisive engagement, which for the present, leaves the young Minister with no enemy apparently to manage, but the troops who have given him this triumph.

The Gwalior Durbar has been thrown into a state of consternation by the unexpected arrest of Goreparry, the father of the Regent Baee, by order of Mr. Hamilton, the Resident at Indore. He is to be sent as a state prisoner to Asseerghur. Nothing treasonable, nothing dangerous was found upon him. He is described as a great simpleton, and far too timid to be a traitor; yet he is arrested they say on the charge of having stirred up the Malwa people to mutiny! Before this prostate Durbar had recovered from its surprise, the Residency Moonshee appeared at the Council and read aloud a Khureetah from the Governor General the purport of which was that Boorhanpore, the Capital of Candesh, the wealthiest town in Scindea's dominions, must be ceded to the British Government. Immediately after, information was received from the Amil that the British Government had already taken possession of the town, even before a formal surrender could be made!! The Minister present protested against the seizure, as directly contrary to the last treaty, but the Moonshee advised the assembled chiefs to yield to invincit necessity, and his eloquence is said to ha prevailed, and a *chit* was signed relinquishin to the Governor General, the only manufactu ing town of the Raj!!! What cordial support may we not expect from the Gwalior state, if we should meet any check across the Sutlege in the present temper of our sepoys.

TUESDAY, MAY 21.

At the public sale of Opium held yesterday, 2175 chests were sold, and yielded 29,70,675 Rs. at an average of 1354 Rs. the chest. Assuming the original cost of the Opium at 300 Rs. the chest, the clear profit was £230,000 or twenty-three lakhs of Rupees.

The *Bombay Times* of the 11th gives us particulars of the reverse which a small detachment of our troops has suffered in Beloochistan. It appears that Captain Tait and Lieut. Fitzgerald followed the enemy to their stronghold at Poolajee, which they found fortified and defended; they attempted to force the gate at noonday, but were obliged to retire with the loss of ten men killed and twenty wounded. Lieut. Bruce was the only officer hurt. There was a rumour a day or two ago of a fresh mutiny in the 64th, one of the refractory Regiments; but the *Times* simply states that discontents still prevailed among the men, and that some ten were in confinement for trespasses in the Bazar.

The Bombay Express with the Mails of April, came in yesterday morning, about three days after the arrival of the *Bentinck*.

Yesterday, was consigned to the tomb at Serampore Mrs. C. Bie, at the advanced age of 70 years. She was the oldest European inhabitant of this settlement. She came out from Europe at the early age of twelve, at a time when the town of Serampore was in the zenith of its prosperity; when, as we learn from Warren Hastings's Review of the State of Bengal, *twenty-two* vessels of 10,550 tons burden discharged their cargo at our wharf in *nine* months. She was married to Mr. Bie, the Magistrate, the nephew of the Governor who first welcomed the Missionaries to Serampore when the Bengal Government had issued orders for their instant departure, and she survived her husband more than twenty years. She was attended to the grave by a large concourse of the inhabitants, anxious to pay their respects to the last of the ancients.

WEDNESDAY, MAY 22.

The *Delhi Gazette* states that the ex-Raja of Jeitpore, who has long been a fugitive in Bundlekund, has cut up a party of Capt. Parker's people, and that *ten villages have been plundered and burnt.* We put this startling intelligence in italics that it may attract the notice of some friend in Bundlekund who can confirm or contradict it. It seems very unaccountable that the distracted state of Bundelkund, the defeat of our troops, the plunder and conflagration of so many villages, should not be considered worthy of being communicated to any of the Editors in Calcutta.—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 22.] CALCUTTA: SATURDAY, JUNE 1, 1844. [VOL. VI.

THURSDAY, MAY 23.

A subscription has been set on foot among the Medical officers of the Presidency, and will soon be circulated in the country, for the purchase of a Testimonial to Mr. J. R. Martin for the good office he has rendered the service of which he was formerly so distinguished a member. In the scale of retiring pensions for medical officers, the Court had fixed one of £190 for 17 years service, and one of £300 for 25 years, but without any intermediate pension. Through the exertions of Mr. Martin, they have now been induced to create a pension of £250 for twenty-two years service.

The Madras papers state, that the Mortar found at Kurnaul, had been actually shipped on board H. M. Ship the *Cornwallis*. It weighs eight tons, and is a huge unsightly monster; yet it will create an interest at home, and if shewn for money, might be brought, by a little puffing, to yield as much as would be sufficient to cast another.

It was stated in the Madras Journals some weeks ago, that some Native youths belonging to one of the public institutions in that town having gone on board the *Bentinck* Steamer to examine her machinery, were treated with extraordinary rudeness by some of the gentlemen passengers, members of the Bengal Civil Service. As the names of all the passengers on that vessel were well known, no little reproach was reflected on those whom the rumour was known to refer to. The Madras papers now state that the report was gratuitous from begin ning to end, and that there was not the smallest foundation for it. What powers of invention some of the good folks at Madras must possess?

FRIDAY, MAY 24.

The papers advertise a new and invaluable Hat which has just been invented in Bond Street It is a ventilating Hat, a non-conductor of heat or damp, and unchangeable in all climates; and it has the marvellous virtue of *keeping the head cool*.

The *Hurkaru* alludes to the important fact mentioned in letters brought by the last mail that the product of the gold mines of Russia had nearly doubled last year, and that the returns reached three millions and a half sterling. At this rate of increase, a most important change will soon be wrought in all commercial dealings thoughout the world.

The *Agra Ukbar* states, that the troops in Jumboo, under Goolab Singh are clamorous for higher pay and have been invited by Heera Singh to join him. This latter part of the story however may be well doubted.

Rumours are current at Delhi that Lord Ellenborough intends to make that city his Head Quarters, and that an army of 100,000 men is to be assembled. Where are they to come from.

The *Englishman* of this morning questions the propriety of encouraging the cultivation of Cotton in the mode which has been adopted by the Court of Directors; in the course of the argument it says, "We are convinced that with the encouragement which Government could give without much cost, a very great and permanent improvement might be effected in this important staple. Remove the difficulties thrown in the way of the cultivation by the Revenue Officer" &c. We should like to know what those difficulties are, since the revenue officer, we believe, collects a rent, permanently fixed in the Lower Provinces, and fixed for thirty years in the Upper Provinces.

SATURDAY, MAY 25.

Yesterday, being her Majesty's birth-day, the flag was *not* hoisted in the cantonments at Barrackpore. This is the second year in which this insult has been offered, and we trust it will not pass unnoticed by His Excellency the Commander-in-Chief. The day was suitably honoured by the Governor General, who held a Durbar, which was attended by the heads of Native Society in Calcutta, and the representatives of the princes of India. The Durbar, says the *Hurkaru*, was conducted after the native fashion; but what does the reporter of our contemporary mean when he says, the Durbar broke up at about 11 "after the mode of thanksgiving?" It is understood that 1200 Rs. worth of "their favourite mehtoys" in the shape of *moondas*, were distributed among the Sepoys. We seem determined to cram them with sweet till their heads are turned, and they think themselves *necessary* to us, and then will come the beginning of the end. The fireworks which were to have been let off were not ready, and will not be exhibited before Wednesday.

We learn from an advertisement, that "Hodgson" has sent out a batch of Beer by the *China*, with the hope of regaining his footing in the market. Time was when nothing but Hodgson was drunk in India, and when the announcement that he intended to repair his premises and could send no supply for six months, produced as much consternation almost as the half batta order. But he has gradually gone entirely out of fashion. We shall watch with some curiosity this attempt to revive an extinct reputation.

The *Agra Ukhbar* received this morning, announces another revolution in the Punjab. The *Delhi Gazette* gives the same news with the additional report, that Heerah Singh has been murdered or has fled; that the lad Dhuleep has been dethroned and Peshora Singh seated on it, with Lena Singh Majeteea for his prime Minister. This is rather a more rapid shifting of the scenes than we were prepared for, but every account from across the Sutlege, must be received with mistrust, till it has been thrice repeated.

The *Englishman* contradicts the rumour that Sir Hugh Gough is to be brought down and detained in indolence at the Council Board, while we are conquering the Punjab. He says, that the announcement was *premature*, which is not altogether the most appropriate term to apply to a project which he says immediately after never was intended.

The same paper says, there is a rumour that the 64th has mutinied beyond the Indus and been dreadfully cut up by the Bombay troops. This says the journal, may be possible, but is hardly probable, *for the move of the above corps to Scinde was unconditional.* No, not unconditional. The ablest correspondent of the *Delhi Gazette*, and one of the best writers in India, we mean *Goban Cear*, in an admirable letter which appears in the last number, says—The 64th vowed they would not move, and it is positively averred by those on the spot that they would have kept their word and had arranged an open mutiny for next morning, but *luckily (or unluckily as it may be)* that very night *arrived the letter of the Commander-in-Chief (who it seems had crate blanche to deal with them) promising every thing they wanted, at least so it was explained.*

MONDAY, MAY 27.

The papers state that soon after the battle fought in the neighbourhood of Ferozepore between the troops of Heerah Singh and Ittur Singh, when the victors came down and encamped on the banks of the *Sutlege*, threatening to cross over and visit Ferozepore, an express was sent off to Sir Hugh Gough, which arrived when his excellency was at church. Within five hours expresses were sent by him to the plains to concentrate troops on Sirhind, and before the close of the day the Commander-in-Chief himself was on his way with his personal staff to Kussowlie. Soon after, a second express arrived from the Political Agent at Ferozepore to say that the Sikh troops had returned towards Lahore, and the concentration of our troops was accordingly countermanded. But this exhibition of vigour at Head Quarters cannot fail to inspire confidence. Had the same vigor been exhibited when the intelligence of our disasters at Cabul arrived, more than half the army might have been saved.

The native merchants of Bombay have again covered themselves with honour by their public spirit. Sometime back a fire broke out in Bombay, which but for the virgorous exertions of a number of sailors and soldiers under the direction of Capt. Sir R. Oliver, General Baumgardt, and the Senior Magistrate, Mr. LeGeyt, would have been attended with a very heavy loss of life and property. The Native merchants have formed a little purse of 5000 Rs. among themselves, and sent it to the gentlemen above named, who have distributed it among the soldiers and seamen, and those who were most active in extinquishing the fire

We regreat to announce the death of G. F. Houlton, Esq. the Collector of Patna, at the age of 34.

The *Star* informs us, that the *Windsor Castle* Steamer, has been sold to the King of Ava, and left this report for the Burmese dominions some days ago. The *Fire Queen*, started under the auspices of Messrs. Mackay and Co. and intended to ply between Calcutta and Singapore, has left England, and may be expected here in July next.

We now learn that the monster Howitzer captured at Kurnoul was according to the last accounts, still on the beach of Madras. Every attempt which had been made to get it off on a raft to the *Cornwallis* had failed.

TUESDAY, MAY 28.

An Advertisement appears in the papers of this morning relative to a Hooghly Steam Tug Company. The Messrs. Green have built two powerful Tugs, and they wish to dispose of them to a Company which shall use them in Tugging ships in this river. The Tuggy business is a very profitable one, and yields ten per cent. But the projectors of the proposed Company must give us more data before they can expect their Scrip to gain a footing in the market. Do they intend to charge the same price as the Association which has so long engaged a monopoly of the business? What percentage do they promise shareholders, and on what data is their calculation based?

There was a curious police case in the *Hurkaru* yesterday. A respectable Native went to the auction with 500 Rupees in Notes tied up in the corner of his toga, and meeting a Jew, a conversation ensued. Subsequently the notes were found to have flown away; and not long after the Jew was discovered changing some of them, which were identified by the number. He came with them of course by *acshedent*, and as there was no evidence of any fraudulent transfer, the Jew got the benefit of the doubt and escaped.

The accounts from Lahore are again contradictory. Peshora Sing has not ascended the throne, nor has Heera Singh, the Prime Minister, fled to his paternal mountains. The result of the battle, as yet known, has only been to increase the hauteur of the victorious troops, and to weaken the authority of Heera Singh.

WEDNESDAY, MAY 29.

We regret to learn from the *Hurkaru*, that Lady Nicholls, the Lady of our late Commander-in-Chief, died at Rome on her way to England.

The latest accounts from the Punjab, up to the time of our going to press were that Peshora Singh had received a Jaggeer from Heera Singh and proceeded to take possession of it, that the troops suspecting that he had been put to death insisted on seeing him, and Heera Singh told them to depute two men from each regiment to ascertain the fact. It is said that Mihrab Lall, who succeeded to the command of Heera Singh's troops on the death of Goolab Singh was sending the Zenana of the murdered Cashmeera Singh to the hills when his own troops discovered it and rescued the females, drove away Mihrab Lall, and marched on Lahore. It is reported that they are in a state of open revolt, and have gained possession of the city and vow that unless their pay is raised to 15 Rupees a month, they will sack it. Heera Singh had not been able to pacify them.—*Friend of India.*

Printed and Published by P.S.D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA: SATURDAY, JUNE 8, 1844. [VOL. VI.

THURSDAY, MAY 30.

We have received a *Singapore Free Press*, of the 25th April, from which we are happy to learn that the report which was industriously circulated in China that the Dutch commercial agents at the island of Bali had been massacred by the Natives, is contradicted. A Vessel which left the island so late as the middle of February brings accounts that the Dutch were never in any danger.

From the same paper we regret to learn that the *Hooghly* Steamer had returned from her search for the missing crew of the *Pelorus*, without having seen or heard any thing of them.

A letter from Hong Kong, published in the *Englishman*, states that the gallant 55th had embarked for England from that place. About 1,351 men proceeded with this corps to China in May, 1841, or joined it subsequently, of whom 160 have been invalided, 68 have volunteered for the 98th Regt., and 460 men have been killed in action, or by the climate, or have perished in the course of Military service; only 664 men embark on their return to England.

FRIDAY, MAY 31.

The number of covers dispatched by the *Cleopatra* steamer from Bombay on the 20th of May, exhibits a sad falling off, as compared with previous months. The letters amounted to 17,483, and the newspapers to 5,810; total 23,293. But as the Home Government does not permit the mails to be sent by our Steamers and will not allow them to be made up except for Bombay, the covers brought to Bombay by the *Atalanta* from England on the 12th instant, exhibited no decrease. The letters amounted to 41,439, and the papers to 48,106; total 89,536. Nearly one-half of these were destined for Calcutta and Madras, and the vicinity; and the *Hindoostan* was at Suez at the time when the mails arrived there, but instead of our mails being sent on by her, at a small charge of postage, the whole of the mail was sent to Bombay, and all the letters came that round-about route, charged with a heavy rate of postage.

The *Singapore Free Press* of the 9th May, mentions the arrival there of Mr. Davis, the Governor of Hong Kong, together with the official Staff on the *Spiteful*, Steamer. They proceeded to their destination on the 30th of April.

The Bombay papers for some time back have announced the intention of Sir Charles Napier to hold an assembly of Chiefs at Hydrabad on Her Majesty's birth-day. The object of this gathering of all the principal men in a country not yet reconciled to our yoke, has not transpired; though it must be of sufficient importance to justify the risk which is incurred. The Military preparations which have been made to prevent any danger, could scarcely have been greater if Sir Charles expected a hostile army, instead of an assembly of subject chieftains. The guns on the fortifications of Hydrabad are to be shotted; the entrenched camp is to be fortified, and the Steamers on the river are to be moored in such a position, as to prevent a surprize. It is said that no fewer than 15,000 chiefs will be assembled on the occasion, each of whom is to be limited to a single attendant; the assembly will therefore comprise no fewer than 30,000 Mahomedans. Can all this pomp and show be intended only to inform the bearded Belochee, that his youthful Sovereign, the Queen of England, has attained her 25th year, or is there some deep stroke of policy at the bottom of the scheme?

The *Star* of this morning publishes a letter from Berhampore, which is worthy the notice of the mercantile community. It is well known, that for last two or three years, Indian silk piece goods have sadly fallen in estimation in the London market, owing to the dishonesty of the native manufactures who had adopted the practice of preparing goods of inferior value and weight, and making up the deficiency by covering them with a composition of rice-paste, and sugar. Latterly the article has been recovering its credit, but there appears every chance of its retrograding from the renewed adoption of those fraudulent practices, which come so natural to the Native manufacturer, and which would always keep the manufactures and produce of India in a depressed state, were not European honesty interposed. A sound Corah ought to weigh from 30 to 32 Siccas, faithfully woven throughout, with 1700 threads. The deteriorated Corah has only 1400 threads, and weighs from 26 to 29 Siccas, but it is brought up to the standards by paste, which may easily be detected by washing.

The *Madras Record* gives us the names of the additional passengers taken by the Steamer from Madras. They amounted to 14 gentlemen, 4 ladies, and 10 children. Including the passengers from Calcutta, the *Hindoostan*, has no fewer than 600, perhaps the largest number which any vessel ever carried from the shores of India.

SATURDAY, JUNE 1.

We have an arrival from Singapore of so late a date as the 9th of May, but the intelligence brought is devoid of political interest. It is melancholy to learn that the Hon. Erskine Murray, who left Hong Kong some time back in his own yacht, with two other vessels for Borneo, has been barbarously massacred by a Native chief at Menado, where he was endeavouring to form a settlement.

While every effort is made in England to fix the stigma of public reprobation on the barbarous practise of Duelling, we are informed that an affair—as it is called—of honour, came off at Mussouric, between Lieutenant Campbell of the

Invalids, and Lieutenant Tytler of the 38th N. I. The former is dangerously wounded.

We stated last Week, that the Durbar at Gwalior had been thrown into a state of consternation by a demand on the part of the Governor-General of the cession of Boorhampore, a town of great manufacturing importance, the former capital of Candeish. While they were debating what reply shoud be given, information was brought that the town had already been seized. This intelligence is confirmed by letters from the neighbourhood.

MONDAY, JUNE 2.

The last *Delhi Gazette* gives us no news of any importance from the Punjab; but the *Englishman* has a letter from Ferozepore, which states the report brought by a European, formerly in the British service, who, after obtaining his discharge, took service with Shere Sing. He has just escaped from Lahore, which he reports to be in a state of the most perfect anarchy from the weakness of the Government and the insolence of the Soldiery. His statement corresponds with all the original reports received by our contemporaries, the *Hurkaru*, the *Delhi Gazette*, and the *Agra Ukhbar*, direct from Lahore and appears therefore fully entitled to credit.

The Insolvent Court on Saturday discharged more than half a dozen *detenues*. In the matter of Bruce, Shand and Co., Mr. W. Limond, who was recently appointed arbitrator to examine the accounts filed by the Assignees Mr. Huffnagle and Mr. Alexander, with a view to ascertain whether commission had been twice charged by them, has reported that in three instances double commission has been charged on the same sum. As this is rather a serious question, Mr. O'Dowda, the official Assignee, who has been holding Mr. Alexander's appointment during his absence for more that a twelvemonth, asked whether the Assignees might not put in an affidavit to show that the principle on which Mr. Limond had proceeded was erroneous. Sir H. W. Seton suggested that it would be better for Mr. Leith to put in a short petition setting forth explicitly what he applied for.

The Government of Bengal has just published the names of *twenty-seven* emigrants, who died on a single vessel, the *Louisa Baillie*, on their way from Demarara to Calcutta; and has requested claimants to appear and prove their right to the sums deposited with it. These men accumulated an aggregate sum of Rs. 6,246 during their residence in British Guiana, and though every inducement was offered them to remain, they sighed for their native land and resolved to return to it, but fell a prey to disease on the passage.

A fire in Jessore has done some injury to the plant, but the accounts from all the other important Indigo districts are favourable, and as the river does not appear to have risen as yet, and the country has been abundantly blessed with rain, it is possible that, for the first time, we may have two abundant crops in succession.

A letter signed *Duckr* published in the *Bombay Courier* has some sensible observations on the recent mutiny, but they smell so rank of the spirit of the Presidency that we content ourselves with giving the facts. He states that money rations were unknown in Scinde till it become necessary to send Bengal troops thither; that what had been withheld from the hard working, steady Ducks was granted to the mutinous Bengalees; that the circumstances of the country do not demand that any such addition should be made to the men's pay, and that the assertion of the high price of provisions is an untruth. As far as the sepoy's wants are concerned, he says that Scinde is one of the cheapest countries on the Western side; the men live in good and robust health in the worst parts of the country, on three Rupees a month, and the Sepoys are ridiculously—perhaps dangerously—overpaid.

TUESDAY, JUNE 4.

The *Hurkaru* publishes a letter from the Government of Bengal permitting Collectors to receive Company's paper as a deposit for the payment of the Government Land Revenue. This concession to the wishes of the public has been received with much gratitude. It will relieve the merchants, capitalists, and traders from a severe inconvenience, without impairing the integrity of the public revenue.

From the *Englishman* we learn that a still more important concession to the public is about to be made by an Act of the Legislative Council, and that fifteen days will be allowed between the occurrence of default and the sale of the estate. This will enable mortgagees to defeat the villany of mortgagers who may choose to withhold the revenue on the last day, and thus effect on the sale of the estate before it can be arrested.

WEDNESDAY, JUNE 5.

We are happy to learn, that Government has appointed Mr. Ireland, Principal of the Dacca College, Inspector General of Schools under the Bengal division of the Presidency, upon a salary of 700 Rupees a month. This is one of the most important and at the same time necessary measures which Government has adopted in the cause of education for many years.—*Friend of India.*

JUST RECEIVED.

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P. S. D'ROZARIO & Co.

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 24.] CALCUTTA: SATURDAY, JUNE 15, 1844. [VOL. VI.

THURSDAY, JUNE 6.

The papers state that Lord Ellenborough has taken a House at Garden Reach, five miles to the South of Government House, Calcutta. The *Hurkaru* supposes that this movement arises from the repairs which are to be given to the House at Barrackpore. We believe he is mistaken; Barrackpore Park needs no repairs at present. There is every reason to suppose that it arises from his Lordship's desire to be nearer his Council. Barrackpore is fifteen miles from town.

The *Bombay Gentleman's Gazette* affirms that a large gang of robbers has been committing depredations. Two villages have been plundered; some houses burnt. Some individuals have had their noses cut off, and two bankers have been carried off into the jungles.

A pamphlet has just issued from the Agra Press, entitled "The annexation of Scinde to British India; a measure just, politic, and righteous." It consists of a series of papers which appeared in the *Agra Ukhbar*, and which are said to have excited such interest that the writer has been induced to give them in a more permanent form to the world.

Some little time ago, the Court of Directors issued orders that no officer should obtain the command of a Company until he had attained a sufficient knowledge of the colloquial and written language of the country. The test of qualification has now been published. Candidates will be required to read and translate correctly the Bagho Buhar, and the Bytal Pucheesee, the former in Persian, the latter in the Deva Nagree character and to translate into Hindoostance, in an easy narrative style, some passages from English; the translation to be written legibly both in Persian and Deva Nagree. The colloquial knowledge of the language will be tested by the examiners.

Mr. Cowell, the Father of the Civil Service, has at length resigned it after a service of more than fifty-one years, during which period he has never visited England. Mr. Wemyss, who is also near the head of the list, has likewise resigned the service.

The *Hurkaru* says, it is currently reported that the Deputy-Governor proceeds to England by an early steamer; that the Commander-in Chief does not come to Calcutta; that Mr. Maddock will succeed to the Deputy-Governorship; and that Sir George Pollock will be called to take a seat in Council, if no one else be appointed from home. Those who live longest will see most. As to an early steamer, there are but two more opportunities this year, one on the 15th July the other on the 15th September. As the Deputy-Governor's time is not up before the 15th October, it is not to be supposed that he will go before the 15th September; and before that time, we shall hear the determination of the Court, as to filling up the vacancy occasioned by the death of Sir W. Casement.

FRIDAY, JUNE 7.

The following very loyal effusion appears in one of the late numbers of the *Prubhakur*, a native paper, in some remarks directed against the Editor of the *Star*:—

"What shall we say of our rulers, the betrayers of the awful trust which God has placed in their hands, who, not content with robbing the sons of the soil of twenty crores per annum, and fattening their minions, most of whom have nothing but their pale faces to recommend them, on the golden ribs of India, are so ungenerous as to reject a reasonable request of the Society. But take courage, countrymen, the time is fast approaching when you will have to co-operate with the kind hearted *John Bull*, not of India but of England, in exacting your just rights from the reigning tyrants, or wrenching from their grasp the rule of your country. Never falter and you will never fall."—*Translated from the Probhakur.*

The *Hurkaru* publishes a report that, on the recal of the Whigs to office, the Marquis of Clanricarde will come out to India. The son-in-law of George Canning will be most welcome on the shores of India, but when are the Whigs to return to the sweets of office?

A *third* duel has just been fought in the neighbourhood of the Hills in the North West. The first took place at Simlah, the other at Mussoorie, and we now hear of one at Meerut between Major S. of the Lancers and Mr. George B. of the Civil Service. The latter was wounded in the thigh. The dispute arose out of a little contre temps at a Ball. Three duels in a month or so, immediately after the practise has been openly reprobated by the Prime Minister! Would it not be beneficial to the public interests if the Governor-General were to take up the matter here as his own Colleagues have done at home, and fix some mark of official reprobation on it?

The *Englishman* states that five Assistant-Surgeons have been ordered for immediate service in Scinde and will proceed thither immediately, either in the *Queen* or *Tenasserim* Steamer.

SATURDAY, JUNE 8.

The *Englishman* of this morning publishes a letter from Government to the Chamber of Commerce, in reply to a request from that body, that the influence of the Governor-General might be employed with the Home authorities to procure the transmission of the mails from England, which are destined for Calcutta and Madras, by the *Hindoostan* and the *Bentinck*. His Lordship has promised to send the memorial home, and to give it his fullest support This is an instance of the wisdom with which public affairs are managed. The Government at home has actually

discouraged the despatch of letters direct to Calcutta, and threatened with fines those who may attempt to send them, and now require a memorial from the merchants and the entreaty of the local authorities here to do that which common sense of itself would have dictated to them long since.

The *Agra Ukhbar* states that Lord Ellenborough has reversed his decision and agreed to restore the city of Boorhanpore to the Gwalior Durbar. Why it was ever seized, it is difficult to divine. It certainly was not mentioned among the places which were to be transferred to the British Government for the payment of the debt. We had therefore no right apparently to seize it. It is now said that the seizure of the city was ordered by His Lordship on certain representation *hastily* made against the Amil by Mr. Bell, the Collector.

The *Hurkaru* has news from Lahore to the 22d instant. Every thing is quiet. We were told not ten days ago that there were 100,000 troops at the Capital, threatening to demolish the Government; now we are informed that they are gone to their respective homes on furlough for four months, and that there are not *five thousand* troops at Lahore. The *Hurkaru* recommends the information to the attention of the Governor-General, but we fancy it will not induce his Lordship to alter his pacific policy. It was confidently averred the other day that his Lordship would leave Calcutta as soon after the fireworks as possible; now we learn that so far from going to the North, he has taken a House at Garden Reach, six miles South of Calcutta.

We have copied from the *Bombay Times* an account of the total anarchy which seems to reign in Guzerat, in which property has ceased any longer to be safe. Such a catalogue of barefaced depredations has seldom been presented to the reader.

Lord Ellenborough has presented Captain Wall, of the *Tenasserim*, with 1000 Rupees for having brought the Ameers of Scinde safe and sound to Calcutta. It is said that they are shortly to quit Dum-Dum and proceed to the solitary residence selected for them in the Hills at Hazareebaugh. The fat-boy would much rather remain in Calcutta.

MONDAY, JUNE 10.

A daring dacoity has been committed at Goruckpore. A gang of eight men, taking advantage of the absence of a proprietor of one of the grants, attacked the banker's house, plundered him of money to a very large amount, and stripped his wife of all her jewels. Six of the villagers were cut down. Two are dead, and the rest in a dangerous state.

The papers have repeatedly stated of late that Lena Singh Majeteea, perhaps the ablest man of the Punjab and the rival of Heera Singh, was coming down to Benares to meet the Governor-General. Our contemporaries do not seem to calculate the probabilities which lie against this story. There is in the first place no sign or appearance of the Governor-General's going to the West. He has just taken a house at Garden Reach, which looks as though he was going to pitch his tabernacle near Calcutta for some time; and secondly, an interview between Lena Singh, the rival of the Prime Minister, and the Governor-General, would be considered as little short of a declaration of war, for which it does not appear that this Government is anxious.

TUESDAY, JUNE 11.

The *Assam* Steamer appears to have made a singularly fortunate trip to Allahabad. Including two days in which she was detained by a gale, she has performed the voyage in twenty-one days. She arrived at Allahabad on the 30th. On the 2d, she was on her return at Mirzapore, taking in a cargo of Sugar and Lac dye. These are certainly encouraging circumstances for the Inland Steam Navigation Company. There can be no doubt, that as soon as a system is established, of which the great principles shall be *progressive improvement*, there will be a degree of liveliness and activity imparted to the internal trade of the country, of which we can now have no conception. The present is the first instance in which a Steamer has brought a return cargo of produce from the Upper Provinces.

The *Agra Ukhbar* of the 1st, states that the Duke of Wellington has conveyed to Sir Hugh Gough "his most unqualified approbation of the measures adopted at Maharajpore, couched in the most gratifying language." This information is very likely to be true. Let us see how it bears on existing rumours. It is said that the Governor-General has resolved to invite the Commander-in-Chief to the Council Board, and to place Sir Charles Napier in command in the North West, in anticipation of a winter campaign against the Sikhs. The arrangement can only arise from a mistrust of Sir Hugh Gough's abilities as a General, founded upon the stratagies of Maharajpore. This public expression of mistrust, would of course lead a high-spirited man like Sir Hugh to throw up his Commission as Commander-in-Chief; and Lord Ellenborough would thus compromise himself with the Duke, which he will not do. Therefore, Lord Ellenborough has not invited Sir Hugh to quit the scene of danger and honor, and sepulchre himself in the Council Chamber, or, if he ever dreamt of such a movement, the Duke's letter has dispelled the dream.

WEDNESDAY, JUNE 12.

The *United Service Journal* of Madras states on the 31st of May, that Lieut.-Colonel Underwood of the Engineers has signified his willingness to retire on receiving a *bonus* of 50,000. Our contemporary expresses his astonishment by a note of admiration, but we believe the sum he has mentioned is generally considered, even at this Presidency, as a reasonable *bonus* for relinquishing so valuable a position in that corps.

The only intelligence from Affghanistan, of any value is that Mahomed Ukbar Khan has been successful at Pushoot, where failed, and Lieut. Pigou of the Engineers fell. The chief whom we fixed in authority there in 1840, has been expelled by Ukbar.

We beg to state that the rates of Exchange on England of the Agra Bank have risen a *farthing* since our last issue. The notice reached too late to admit of an alteration in the Advertisement.—*Friend of India.*

SUMMARY OF INTELLIGENCE.

No. 25.] CALCUTTA: SATURDAY, JUNE 22, 1844. [VOL. VI.

THURSDAY, JUNE 13.

The *Star* states that a junction has taken place between certain proprietors of Collieries in the district of Burdwan. It is said that the Company has a capital of eleven lakhs of Rupees. We mentioned this circumstance several months ago. The Collieries belonging to the house of Messrs. Carr, Tagore and Co., and those which were recently under the charge of Messrs. Gilmore and Co., have been united; and the new Company has thus obtained a complete control over the supply of Coal in Bengal.

A correspondent of the *Bengal Hurkaru* has endeavoured to persuade the public that the present indigo season is likely to be a failure. He says, Jessore, Dacca, and the adjacent districts have been destroyed by a gale, Kishnagur partially so; on the line of the Bhageruttee, there have been late rains, on the Jellinghee and in Moorshedabad there have been locusts, in Malda, drought, till lately; in Rungpore, overflowing rain. The result, we suppose, is to be a crop of some 30,000 maunds for Bengal! Such statements are always put forth whenever the crop is likely to be abundant, and prices to fall.

FRIDAY, JUNE 14.

A statement appeared some little time ago in the *Agra Ukhbar*, on the assertion of a correspondent, that a duel had been fought at Simlah, under circumstances which compromised the domestic peace and honour of a distinguished officer. It now appears that the statement was totally and entirely false, the fabrication of some unprincipled fellow. The Editor of that paper has offered an ample and honourable apology to the parties, through the medium of his own columns.

The Sikh troops at Peshawur have proved mutinous and left that place. Tej-sing, the Commander, managed by some means to keep back five guns and some artillery men. They subsequently became infected with the spirit of mutiny, and set off to join the other troops. They were recalled, but instead of obeying orders, attacked the messengers of peace, and a conflict ensued, in which twenty men were killed on both sides.

The case of the Raja of Tipperah *versus* Mr. Courjon, which has been re-tried in the Sudder Court, and in which the pleaders on both sides, though Englishmen, were, by the practice of the Court, obliged to use the native language, has been the subject of repeated remarks in the papers. But why are we not informed of the final decision of the Court, of the exact sum which was decreed, and of the principle on which the decree was founded?

The glad tidings have been received at Gwalior, that the Governor-General has restored the city of Hoorhanpore, which had been so unaccountably seized, and that the father of the Baee regent, Goreparch, had been pardoned. All the members of the Council of Regency, went in solemn procession to the palace to hear Lord Ellenborough's gracious despatch read.

SATURDAY, JUNE 15.

From the *Star* we learn that Mr. Greenlaw, who has so long and ably filled the office of Secretary to the Marine Board, is obliged finally to retire from the service owing to his advancing years and feeble health. Mr. Sutherland, now Principal of Hoogly College is to be his successor. His practical acquaintance with maritime affairs, and his general knowledge of men and things, combined with his habits of industry, eminently fit him for this post; and we scarcely think Government could have made a happier choice.

The Ex-Ameers of Scinde are about to take their departure for Hazareebaugh under the medical care of Dr. Collins. Captain Gordon, who came round with them from Bombay, returns to that Presidency.

MONDAY, JUNE 17.

The Overland Mail of May arrived on Saturday morning about 10 o'clock, several days before it was excepted. It brought intelligence of the recall of Lord Ellenborough. Before the evening, Mr. Bird had assumed the office of Governor-General, according to the provisions of the Act, and reappointed all the members of the late Governor-General's staff to the posts they respectively held under His Lordship. It does not appear that the appointment of Sir Henry Hardinge to succeed Lord Ellenborough, was determined on much before the 6th of May, the day on which the mail left London. We have, therefore, no certain information of the route he intended to take, or of the period when he proposed to embark. Some speak of his coming in the *Hindoostan*; others of the despatch of a Steamer from Bombay to wait his arrival at Suez on the 27th of July. Lord Ellenborough has retired to the House at Allipore which he had previously engaged, doubtless in anticipation of *the event*, of the probability of which intimation must have been given him, in the letters sent from England on the 6th of April, nine days before the Court, of Directors made up their minds to depose him.

We regret to state that Mr. C. B. Greenlaw, the Secretary to the Superintendent of Marine, died on Saturday, of a lingering illness, at the age of sixty. He was from the beginning the steady and untiring advocate of the comprehensive plan of Steam communication, and to no single individual is the community under deeper obligations in this respect than to him. It is singular that he should have died on the very day on which intelligence arrived from England that the object of his public exertions had been accomplished, and that Her Majesty's Ministers had resolved to sanction a monthly

intercourse between Calcutta, Madras, Ceylon, and Suez.

The *Englishman* states that Heera Singh had induced 8 or 10,000 of his turbulent soldiers to quit the capital, and retire on furlough to their homes, but that their place had been immediately filled with others; and that the Sikhs never will forgive him the death of the Gooroo, whom, however, they slew themselves. It is impossible to conjecture what effect the recall of Lord Ellenborough may have on the councils of Lahore.

The notorious Joychunder Pal Choudree, the Rana Ghat Zemindar, was in April last tried and convicted of an assault and false imprisonment in the Supreme Court of Calcutta, and entered into recognizances to appear and receive sentence. But he was soon after seized, under a warrant from the Magistrate of Nuddea, for the same offence, and sentenced to six months' imprisonment. He was, therefore, unable to appear, and his recognizances were respited. It is singular that after the lapse of seventy years since the establishment of our legal institutions in Bengal, they should continue to be so defective, that a man is liable to be punished in two tribunals for the same offence.

TUESDAY, JUNE 18.

The last Mail brings out Sir George Pollock's appointment to the Supreme Council, a natural result of his brother's influence in Downing Street, and of his own success in Affghanistan. It also announces Mr. Maddock's having been invested with a title of Knighthood, which is the most inexplicable news of the whole batch. Not that we begrudge this honourable distinction to a public servant of thirty-two years' standing. Indeed, we think that a larger distribution of honours among the distinguished members of the Civil Service, would do credit to the justice and wisdom of the Ministry. But—Lord Ellenborough's administration belongs now to the province of History, and we may speak of it with freedom—it seems strange, that the Ministry who have been fighting the Directors with the utmost fury, on Lord Ellenborough's behalf, should, as their last act in connection with his administration, have conferred such as distinction on one who was anything but the friend of the Governor-General; at the same time that they so ceremoniously overlooked his recommendation in another respect.

WEDNESDAY, JUNE 19

The *Englishman* states that the *Hindoostan* Steamer, which was expected to leave Suez on the 24th of the present month, and to reach Calcutta about the 15th of July, would be detained at Suez till the first of July to bring out Sir Henry Hardinge, our new Governor-General. As he would leave England by an express steamer, we may expect to receive intelligence by the *Hindoostan* a week later than that brought by the monthly mail.

The meeting of the Scinde chiefs, at Hydrabad, which has been the cause of no little anxiety, has passed off without any commotion. The number of Jaygeerdars and their followers, it is said, is said to have amounted to 15,000. Sir Charles Napier is said to have reminded them of the inestimable blessings conferred on them by the British Government—at which some of them shrugged up their shoulders—and to have enforced the duties of obedience and loyalty towards the British Government,—which they will endeavour to subvert the moment they see an opening. After all, the object of the meeting is inexplicable, or rather it admits of no other explanation than that it was ordered by the late Government.

The *Madras Athenæum* states that since the arrival of the Editor in India,—many years since—he never remembers cholera to have produced, even in the worst seasons, the havoc it has done this year. It has carried off thousands of camp followers, hundreds of Sepoys, and not a few gallant Officers. The mortality in the regiments is generally attributed to the extremely injudicious manner in which the relief of corps has been arranged, and the necessary exposure to which they have been subjected.—*Friend of India*.

A letter from Sheebpore, dated 12th instant, states—"We had on the 22d last an awful gale. Your servant met with it in his way from Dacca to Burrisal but, thank God, he was safe. The gale began at 6 o'clock in the morning and lasted all day and night till 3 or 4 o'clock in the next morning—that was about 24 hours. You cannot imagine the devastation which it has produced from Dacca to Sheebpore—for the other parts of the country I cannot say anything. The loss of Indigo is great. I have seen villages entirely swept away with loss of trees, crops, &c. This gale recalled to my mind the one we met at the Cape in our way from England with Dr. St. Leger

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SUMMARY OF INTELLIGENCE.

No. 26.] CALCUTTA: SATURDAY, JUNE 29, 1844. [VOL. VI.

THURSDAY, JUNE 20.

None of our contemporaries appear to have noticed the recent docking of the *Bentinck* steamer, or the great credit due to Mr. Reeves for his successful efforts to accommodate this leviathan of a vessel. He was obliged to lengthen his dock to admit her, and this was not accomplished without great labour, but it was effected completely. The *Bentinck* went into dock one day, and after having been duly examined, was floated out the next. Such an event ought not to pass without distinct notice. The only inconvenience experienced was in the necessity of taking off the lower segment of the wheels, but we hear that arrangements are in progress which will enable the vessel to move in without disturbing any of her machinery.

The *Calcutta Star* states that Lady Emily Hardinge will accompany Sir Henry Hardinge to India.

The intelligence from the Punjab has somehow or other lost its interest since the news of Lord Ellenborough's recall reached India. It was chiefly from the supposed intention of his Lordship to make a winter campaign beyond the Sutledge, if a sufficient opportunity should offer, that we watched with interest the rise and fall of these opportunities in the varied politics of Lahore. Now that a pacific policy, *for the present*, is all but certain, there is comparatively little interest in the movements at that capital. It is said that Heera Singh, from some unknown cause, has regained the superiority he had lost, and was again master of the troops who were lately his master.

FRIDAY, JUNE 21.

There has been a most awful visitation of locusts in the district of Monghyr. They came like a thundercloud, with a noise as the rushing of waters, and squatted on the young Indigo plants, which they instantly annihilated The next morning nothing but the pole of the plant was visible. Wherever they descended they extinguished vegetation. But the remarkable phenomenon on this occasion was, that some of the branches of mango trees on which they sat broke down with their weight! We do not think this can be surpassed even in America. We hear that the natives attribute the calamity to the recall of the Governor-General.

The *Englishman* says that private letters, we suppose from Malta, state that Sir Thomas Turton's health has been so much improved that he intends to return in March next. But he had leave of absence for a whole twelvemonth, and it expires in March next.

The "greatest scoundrel in Central Asia," the Vizier Yar Mahomed, having made away with his master Shah Khamran, and usurped the power himself, the sons of Shah Kamran have been seeking support from the neighbouring sovereigns; one has gone to Cabul, another to Candahar, and a third to Persia. The Persian monarch is said to have sent an army to besiege Herat. Six years ago the investment of Herat by the Persians, induced us to cross the Indus, and enter on the Affghan War; now we hear of the event with perfect unconcern; and we question whether the intelligence will create the smallest sensation at the Council chamber, so entirely has the aspect of circumstances been changed, by the unsuccessful attempts made on the one hand by Russia, and on the other hand by England to establish that influence in these regions which "naturally belonged to them."

The *Hurkaru* states, on the authority of private letters from England, that no intention exists on the part of the Court of Directors to sanction any increase of officers to the Indian army, though the proposal is popular at the India Board.

SATURDAY, JUNE 22.

We have often had reason to complain of the tardiness of the Bombay Post Office; but on the occasion of the present Mail it has exceeded all its former transgressions. It is now a week since the express came in, and as yet we have received only a fifth or a sixth of our papers. Yesterday passed over without the arrival of a single paper. We note this disgraceful neglect, not for the purpose of censure, but simply that our Bombay contemporaries may understand the reason of our exultation when a regular monthly communication is established between Suez and Calcutta.

The report given yesterday that there was some hitch in the project of giving a grand entertainment by the officers of the army at Barrackpore, Calcutta, and Dum-Dum, to the late Governor-General is contradicted to-day, and it is said that it will come off at an early day. Of the courage and disinterestedness of such a movement there can be no question. It will be the first instance in which the Bengal Army has so publicly and unequivocally demonstrated its disapproval of a measure which has been unanimously adopted by its Honourable Masters.

From a notice in the *Hurkaru* it would appear that the practise of picking pockets has been introduced into Calcutta. A gentleman in one of the narrow passages of the market, saw a number of men in great confusion rushing by him, and soon after missed his watch.

Seven of the mutineers of the Madras 47th Native Infantry have been found guilty of mutiny by a Native Court Martial, and sentenced to be shot to death with musquetry. The Marquis of Tweeddale has ordered the sentence to be commuted into transportation in the case of six. Only one man Veeraswamy will, therefore, suffer the extreme penalty of the law. The ad-

dress of the Marquis of Tweeddale we give below :—

"Sepoys of the Madras Army,—I will always be your friend,—I will see that justice is done to you upon every occasion;—and while you conduct yourselves as faithful and obedient Soldiers, I shall always have pleasure in attending to your comforts, and in listening to your complaints; —but if you neglect your duty, and are disobedient to your Officers, you will find me determined to punish you with the utmost severity of Military Law."

(Signed) TWEEDDALE, *Lt. General.*
Commander-in-Chief.

MONDAY, JUNE 24.

The *Bombay Courier* states that the Steamer *Auckland* was to leave Bombay for Calcutta, on the 12th or 13th of the month, having been placed at the disposal of Lord Elenborough to convey his Lordship to Suez, where she will be at the disposal of Sir Henry Hardinge, if he should have arrived in Egypt on his way to India. The vessel may therefore be daily expected.

The *Lord Hungerford* has arrived at Madras with Dr. Wallich on board.

TUESDAY, JUNE 25.

The *Bombay Times* contradicts the report that the *Auckland* Steamer is coming round from Bombay to take Lord Ellenborough, and says she is coming round with treasure. The *Courier* reconciles both statements by saying that she brings treasure from Hydrabad, and will carry treasure to Suez.

The result of yesterday's Opium sale, the last of the season, was very satisfactory. The number of chests put up was 3495; and the entire amount of the proceeds Rs. 52,45,935, more than half a million sterling.

The *Bombay Gentleman's Gazette* gives us the following extract from the Army list in reference to our expected Governor-General:

"Right Honourable Sir Henry Hardinge, K. C. B., Ensign 8th Oct., 1798; Lt. 25th March, 1802; Capt. 7th April, 1804; Major, 13th April, 1809; Lieut.-Col. 30th May, 1811; Col. 19th July, 1821; Maj.-Gen. 22d July, 1830; Col. 97th Regiment 4th March, 1833, served throughout the whole of the Peninsular war; nearly the whole of the time as Deputy Quarter-Master-General of the Portuguese army; and was present at the battles of Rolica and Vimiera (wounded), retreat to, and battle of Corunna, passage of the Douro, battle of Busaco, lines of Torres Vedras, battle of Albuhera, 1st and 2d sieges of Badajos, siege and capture of Ciudad Rodrigo, 3d siege of Badajos, battles of Salamanca, Vittoria (severely wounded); Pampeluna, the Pyrenees, Nivelle, Nive, and Orthes—served also the campaign of 1815, and was severely wounded at Ligny, 16th June,—left hand amputated. Sir Henry has received a cross and five clasps."

To this account he adds the information that Sir Henry Hardinge was born on the 30th March 1785, and is, consequently, in his 60th year.

Annex the age at which Sir Henry Hardinge's predecessors have assumed the office of Governor-General.

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WEDNESDAY, JUNE 26.

The *Delhi Gazette* has letters from Upper Scinde to the 6th of June. The troops were exceedingly healthy. The Natives and Sepoys were uncommonly well pleased with the plenty and cheapness of provisions, and especially with the splendid barracks which Government is erecting for the troops at Shikarpore. It is said that the fugitive Shere Mahomed, is at Lheree or Bhaug, and offers 8 *as.* a-day for every horse soldier, and 4 *as.* for every foot soldier willing to join him. His followers are by some stated at 4000, by others at only 500.

Heera Sing has persuaded some 10 or 12,000 of his disorderly troops to accept of the furlough, and even to leave their arms behind them. Lahore is nearly denuded of troops, and every thing wears the aspect of tranquillity.—*Friend of India.*

JULY OVERLAND MAIL.

The latest safe day for the transmission of letters from Calcutta per Steamer to leave Bombay on the 19th of July will be Saturday the 6th proximo.

The steamer *Bentinck* is appointed to leave town on Monday, the 15th July next, at daylight,—the principal Mail will be closed at the General Post Office on Saturday the 13th idem, but an after packet will remain open till the evening of Saturday the 14th.

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CALCUTTA: SATURDAY, JULY 6, 1844. [VOL. VII.

UNION.

IN entering on the seventh volume of the *Bengal Catholic Herald*, it will be useful for the numerous Christian community to whose advantage our Journal is devoted, to rehearse briefly, the chief religious events which occurred, particularly in Bengal, during the publication of the sixth volume of our periodical. If we dwell more in detail, on what we may term the religious statistics of the Church of Bengal, than on those of neighbouring or remote Churches, it is not, that we are indifferent to the welfare of either, but that, in accordance with the order which charity itself dictates, it is our duty to give a precedency or preference to whatever concerns the spiritual welfare of those, with whom we happen to be more immediately connected, by the double tie of religion and country. That we are not indifferent to the wants even of our more distant brethren, the earnestness with which we advocated the appeals, made by several Churches, not unfrequently, this time back, to the charity of the Catholics of Bengal, bears abundant testimony. These appeals have been, we rejoice, wonderfully successful, when we consider the general poverty of our brethren here, and the numerous demands made on them, for the support of their own Churches and institutions. We have been particularly gratified, to witness the cordial and unanimous concurrence of all classes of our brethren, in responding to the earnest exhortation of our venerated Archbishop, to come forward promptly to rescue from starvation the suffering Christians at Gwalior. Yes, we are proud to say, that since the day, on which our Chief Pastor's holy invitation on this subject was first heard by his attached flock, up to the present, not only the adult, rich and poor, but even the very children seemed emulous to send in their contributions, in order to participate in the good work. Oh! it is this happy union of all ranks and ages, in deeds of piety and benevolence, that supplies the best and most glorious proof, that our faith is not a dead faith, but a faith which worketh by charity, a faith which will not slumber or repose, until its happy possessors shall be united to that God, who is its author and origin here, and will be its everlasting reward hereafter.

We noticed some time ago, the laudable exertions made to establish schools in conjunction with the Burial Ground, or St. John's Church, Boitaconnah. Already the arrangements for that purpose are nearly completed, and the Church will be so much improved, enlarged and adorned by the works now in progress, that it will be a very convenient temple for public worship. We understand that the Archbishop has in view, to fix certain days in each week for the oblation of the divine mysteries in St. John's Church, in order to afford the several families whose friends are interred in the adjoining cemetery, the consolation of assisting there, at the celebration of the Holy Sacrifice and offices of religion, for the eternal repose of their deceased relations. We are confident that the youth of that vicinity will derive important educational and religious benefits from the schools to be annexed to St. John's Church.

The Bow Bazar is another district, which, on account of its numerous Catholic inhabitants, is well entitled to the earnest attention of the Archbishop Vicar Apostolic. Judging from the inquiries we have set on foot, we think that there are about one thousand Catholics residing in that locality. To minister

efficiently to their spiritual wants, it would be necessary that a priest should reside in a central part of that district, and that there should be erected there a suitable parish Church. We have learned with joy that arrangements are in progress to secure these blessings for the Catholics of Bow Bazar. Already one or two benefactors to religion have promised their co-operation in this good work. We are confident that to bring this auspicious commencement to a speedy and successful termination, nothing is now required, but that all the Catholics of Bow Bazar should unite together, in contributing weekly or monthly some small sum, such as their respective circumstances will permit, towards the erection of a decent and commodious place of worship. By adopting this plan, none, not even the poorest, will be inconvenienced, whilst, on the other hand, such unanimity in the cause of religion will bring down a copious benediction on the undertaking. We are justly anxious to see accomplished that sacred enterprise, because, then, our fellow Catholics in every quarter of this extensive city, will have within their reach, a place of worship and schools, to which they and their children can walk, without any serious inconvenience, at all seasons of the year. We cannot appreciate too highly such an advantage, when we consider how numerous the poor Catholics are, who, not being able to pay for a conveyance, are obliged often to absent themselves from divine service on Sundays and Festivals of obligation. We exhort our poorer brethren to profit, for themselves, and their children of the invaluable opportunities thus afforded, to provide for their respective religious and educational wants. It is only by persevering assiduity in this salutary course of conduct, that the poor of our community can be raised in the social and moral order, and delivered from the evils which now depress them in both these relations.

It is consoling to reflect, that the blessings of religion and education are being extended to several parts of Bengal, which had been hitherto destitute of them. The Mission at Noacolly is advancing to maturity by the pious labors of the Rev. Mr. Zubiburne. In the new Mission at Cowcolly 18 children have been baptized within the last few days. The erection of the Church and schools at Backergunge will be commenced, as soon as the title deeds for the ground on which they are to be built shall be duly secured. Including the Neophytes above referred to, more than 200 persons have been admitted into the Catholic communion in the Bengal Vicariate since last January. Even since our last publication, an entire family of seven persons, the h Englishman, and hitherto a Protestan establishment, have announced their re tion to embrace the Catholic Faith, and now preparing to be received into the Churc

We may here remark, that the general wel fare of religion in this Vicariate, as well as the charity due to our dispersed and oftentimes poor brethren, who live in places where the Catholics are few in number and at a great distance from a priest, demand, that, as soon as practicable, one or two holy and zealous priests be constantly employed in travelling from one district to another of Bengal, in order to administer the consolations of religion to the scattered sheep of the house of Israel. Within the preceding week we are assured that the Archbishop received two letters, which fully demonstrate the necessity of such an arrangement. One of these came from a poor Catholic near Chirrapoongee, who stated that he had now five children unbaptized, because no priest ever visited that locality, and his means were so limited, that he could not afford to pay for his wife and children to come to Calcutta to procure baptism for them. The second letter came from a family of respectability in a still more remote part of the country. The head of this family, an English gentleman and a convert, just after recovering from fever, met with a severe accident, by which, at the time his lady was writing to the Archbishop, he was rendered almost wholly insensible. Of course, in these trying circumstances, she became naturally much alarmed at the consequences, that might be apprehended, and, as she had no Catholic clergyman near her to minister to her beloved husband, her only resource was, after she had by prayer recommended him to the mercy of God, to write to Calcutta and implore the prayers of the faithful there in his favor.

We could mention other instances, where several native and East Indian Catholic families are exposed to the loss of faith and piety, because whilst they are daily beset by non-descript Missionaries, whose religious jargon can be assimilated only to the confusion of Babel, one point alone excepted, viz. their calumnies against the Catholic faith, they are destitute of all the support and enlightened encouragement by which a holy priest could so easily enable them to defeat their adversaries, and even to gain over many of their opponents to the fold of Christ.

Since the opening of our sixth volume, it has pleased God, amidst the many benedictions so plentifully bestowed upon us, to

. . us also by the premature death of . . exalted and holy souls, who laboured fully in the cause of religion and edu- ion. But we are not, as though we had ot hope; believing as we do, not only heoretically but practically, in the communi- n of Saints, having every reason to hope, hat they who have just gone before us, died n the Lord, we trust, that, through Christ, he consoling assurance of the Holy Ghost s verified in their regard, " Blessed are the lead who die in the Lord. From hence- orth now, saith the spirit: that they may res! from their labours; for their works fol- ow them."

ST. THOMAS' CHURCH.

On last Sunday week, the Archbishop administered Confirmation to about twenty persons in St. Thomas' Church. The Very Rev. Mr. Johnson and the Rev. Mr. Cuvelier assisting on the occasion as Deacon and Subdeacon. Several of those confirmed, consisted of the pupils of the Loretto House, and of St. Xavier's College. From the very edifying manner in which these children received the Holy Sacrament of Confirmation, all present must have felt assured of the great care with which they were prepared for this solemn ordinance by their respective superiors, and have entertained also the cheering anticipation, that, in due time, they would become useful and exemplary members of society.

ST. PATRICK'S CHAPEL,—DUM-DUM.

On last Wednesday week, the Archbishop administered the Holy Communion, to about fourteen of the congregation at Dum-Dum and the Sacrament of Confirmation to twelve of the same community. We understand that the Choir was admirably conducted, and that the excellent organ which the Soldiers, by their joint contributions, have erected lately in the Dum-Dum Chapel, was performed upon with great effect by one of their comrades. Captain Gordon of the Bombay Service has generously subscribed fifty Rupees towards defraying the cost of the new Organ.

LORETTO HOUSE—SERAMPORE.

A beautiful engraving of the *Mater Dolorosa*, in a richly gilt frame, has been presented to the Loretto Convent, Serampore, by G. Casella, Esq. Consul of Sardinia.

CHINSURAH.

On last Thursday week, the Archbishop administered the Holy Communion to fifty persons, and the Sacrament of Confirmation to forty, at Chinsurah. By the kind indulgence of Major Frank, the Commanding Officer of H. M. 10th Regiment, at that Station, all the Catholic Soldiers were exempted on this occasion from duty, and allowed to assist at the sacred offices of religion. The Congregation in attendance was in consequence so numerous, that more than a hundred of the Soldiers could get a view of the interesting ceremony only through the Chapel windows. The conduct of all present was worthy of their Holy Religion; their earnest attention and recollection, displayed by their deportment, clearly indicated, that they were deeply impressed with religious feelings. During the Archbishop's instruction, the most profound and respectful silence prevailed, and each one present seemed straining with eagerness to catch every word which fell from his Chief Pastor's lips, and profit by the salutary advice it contained. As soon as divine service had concluded, some of the non-commissioned Officers and Soldiers waited on the Archbishop and presented his Grace with the munificient donation of two hundred and fifty Rupees for the Orphanage, and forty five Rupees, ten Annas, for the relief of the Gwalior Christians. We should not omit to notice that during Mass, a few of the Band played with great taste some of the sublime and beautiful anthems, which render the Catholic worship so attractive even to Protestants, and excite such tender sentiments of piety in the minds of the Faithful.

CONVERSION.

Within the last few days, in the Bengal Vicariate, a respectable young man, an East Indian, renounced Protestantism and embraced the Catholic faith.

THE CALCUTTA CHRISTIAN ADVOCATE.

To the Editor of the Catholic Herald.

DEAR SIR,—Although I acknowlege that the *Christian Advocate* is totally unworthy of any notice in the pages of your widely circulated journal, nevertheless some extracts from it occasionally would greatly oblige your Mofussil admirers who have not an opportunity of seeing this canting journal. We read with great attention and edification the learned articles which appear in the *Herald* expounding the truths of our holy

Maria Surita,	0	8
A Friend,	2	0
Hannah Measures,	1	0
Ann Stopford,	1	0
M. E. Wilcox,	1	0
S. James,	1	0
A Widow's Mite,	1	0
A. C. Gantzer,	1	0
D. A. Gantzer,	1	0
J. B. Gantzer,	1	0
D. M. Gantzer,	1	0
F. J. Gantzer,	1	0
V. F. P's mite,	2	0
Maria Belgard,	0	4
A. Baptist,	0	4
J. J. Bird,	1	0
J. D'Mello,	1	0
E. Creighton,	2	0
Madam Nikos,	0	4
W. Peter,	1	0
D. Francis,	0	2
G. B.	0	4
J. Lewis,	0	4
A Protestant,	3	0
C. Annosett,	1	0
N. Frizer,	1	0
W. Bill,	0	4
— Manuel,	1	0
M. D'Cruze,	0	4
THROUGH N. O'BRIEN.		
Mrs. P. Garvy,	5	0
A Friend to the Poor,	2	0

BENGAL CATHOLIC ORPHANAGE.

Mrs. Daly,	1	0
Mary Daly,	1	0
John Daly,	1	0
Patrick Daly,	1	0
Mathew Daly,	1	0
Soldiers at Chinsurah through the Rev. Father Boulogne,	250	0
W. G.	10	0
THROUGH THE REV. MR. STORCK.		
D. T. C. R.	6	0
M. Carthy,	0	8
Rennehan,	0	4
Wm. Butler,	0	8
A Friend,	0	4
Gallahar,	0	4
G. Byrnes,	0	8
Tallan,	0	2
Hyland,	0	4
T. Casey,	0	4
M'Donough,	0	4
THROUGH MR. N. O'BRIEN.		
A Friend to the Poor,	5	0
George Massey,	16	0
H. Crooke,	16	0
Gorachand Dutt,	2	0
P. Vanderbeek,	2	0
W. Maflin,	1	0

NATIVE MISSION AT COWCOLLY.

By collections at Chandernagore through the Rev. Father Boulogne in addition to the amount last inserted,	5	

PROPAGATION OF THE FAITH.

Through the Rev. Dr. Kennedy,	12	
Through the Rector of St. Xavier's College,	13	12

ON TRUE COMPUNCTION OF HEART.

(Continued from p. 359 vol. vi.)

But how can I, who am a sinner, and pressed down by the weight of my sins, how can I presume to lift up mine eyes unto those exalted mountains of piety,— even thy saints and perfect men, who, in their earthly habitation in this valley of tears, have raised themselves up so as to touch the very heavens, by the sublimity of their conversation, and by the height of contemplation?

"Woe, woe, woe," says the Apostle John, "to the inhabitants of the earth." (Apoc. viii. 13.) Woe unto the carnal-minded, and to those whose desires dwell upon the earth; and woe unto those who are girt about by the excitement of many passions!

And woe unto those that stray far away from the path of the just; who weep not; who vainly laugh; yea, and worse than that, who do evil in the sight of GOD; who fear not evil, and hold it of little moment!

What wonder is it, if I mourn, and as is meet, truly mourn? for inward sorrow changes the affection of man, so that I will take no pleasure in gladness, nor seek for any consolation in worldly things.

See, then, why you should mourn and weep. For the soul is rarely sufficiently recollected in itself; and at times the light of truth scarcely shines upon it from on high; and rarely does the soul enjoy even but a very little share of its celestial food. And, therefore, while it is so weighed down by the love of earthly things, it may well mourn because it is become so unknown both to GOD and to itself.

Therefore, let him who has a heart within him, mourn and weep, and say; "For I did eat ashes, like bread, and mingled my drink with weeping." (Ps. ci. 10.) This I say, and I meditate within me, and weep; and, oh! sorrow, it is because I am so often entangled, without necessity, in earthly things; so oftentimes feel pleasure in the same; and oh! worse than all, feel such reluctance and difficulty in tearing myself away. Woe is me, that I am with difficulty drawn away from such things as are hurtful to me, and which I often detest and hate, and yet nevertheless am again led captive by them.

O! clay, clay, how long wilt thou cleave unto me! O darkness and slippery mire, how long shall I roll in thee? How long shall I suffer you? how long shall I dwell with you?

Mine infirmity is so great, that I can scarcely stand; moreover, I am most prone to bend under my vicious inclinations, and the evil propensities of my heart. For I am but earth, and formed of the dust of the earth; and thereby, by natural frailty, I feel that I am more moved by earthly than by heavenly thoughts.

I seek after eternal good things less anxiously than for such as are temporal. I relish not the sweetness of that food which cometh down from above, and "my strength is dried up like a potsherd." (Ps. xxi. 6.) "I have forgotten to eat my bread" (Ps. ci. 5;) yea, that bread which GOD the Father has given unto me, and which has now become unto me earthly; and I eat ashes, who might have been fulfilled with heavenly food.

Woe is me, for I am wretched and very unhappy, in that I am come unto such hunger, that not knowing and neglecting things above, I should turn my thoughts to things below!

I was created, that I might eat of perpetual delights, sweeter than the honey and the honeycomb; but, sinning against my GOD, I have been struck blind; and I have lost the heavenly banquet, and am now fed on the lusts of this world. Yea, and the more lustful is my heart in its pursuit of earthly things, the longer is it cast out from the enjoyment of interior comforts.

And yet, when at times I look within, my heart tells me that I have no happiness in earthly things; for I am girt about and fulfilled with many adversities, and much anguish; and while I am straitened on every side, I am often sad, and know not what to choose.

For I am straitened between the two, and can hardly tell whither to turn me unto. For I pray that those things which are above may come, and yet they do not always answer to my call; and I implore that GOD would take away from me those that are beneath, and yet they tarry, and uninvited stay!

They come flocking towards me and in their train a tumult of strange thoughts, and some from this world, some from the flesh, and many from the devil, gird me round on every side, and say: "We are bone of thy bones, and flesh of thy flesh." (Gen. ii. 23.)

12. Let us tarry a little while with thee; consent unto us; be thou our friend, and sit thee down amongst us

By soothing words and mighty promises they craftily lay snares for me; by threats and fears, and sundry chances of evils, they strive to weigh down by soul.

But I, though I am but a mortal man, and feeble to withstand their assault, yet do I not withstand their persuasions and importunities as I ought.

And yet it is certain that if I will do as they persuade me, that I shall be deceived, since their language is deceit, and their persuasion is not of GOD, but of malignity.

But they that are born of GOD, "resist the devil, and he will fly from them" (St. Jac. iv. 7), and they that hate the world, and the things that are in the world, shall not be held back by their vain illusions.

They that are wise unto GOD, "believe not every spirit; but try the spirits if they be of GOD" (1 Johan. iv. 1), or of the world.

They hear, indeed, but they consent not; and say, "We know you not, whence you are; depart from me, for ye are of your father the Devil; and the truth is not in you." (St. John viii. 44..)

Such is the conflict of the godly; and how great the labour of their temptations is, the Lord who seeth all things, knoweth: for this life is full of sorrow and tribulation, and this they know full well who have drank of the chalice of its bitterness.

Wherefore, the soul of man looketh whence it may draw refreshment; and finds all consolation vain but what is divine. Daily experience teacheth it, that all earthly hope is deceitful; and that whatever it seeketh in its earthly pilgrimage out of GOD, only comes to bitterness.

"Woe is me, that my sojourning is prolonged" (Ps. cxix. 5) and that in very deed there is nowhere for my soul to rest in safety in this life!

My members severally speak to me and say, "Weary not thyself for nothing; for thou shalt melt away before thou canst find satisfaction in earthly things.

Then my spirit answering saith: I long after sweet and delicious food, and such as shall be good for ever; I shall return unto my house, whence I went out; for I fared better there than now I do; and I am weary with sickness for those things which have been offered to me abroad.

But, O my flesh! would that thou wouldst hear this voice, and laying aside thine own wisdom, seek after the spiritual things, for by so doing thou shalt doubtless find life, and escape eternal death. Thou must pay thy temporal debt, for to such wert thou condemned in the first prevarication. And wisely wilt thou so do, if thou bow with meekness to the Spirit, and rebel not; that so the second death may not touch thee, but that thou mayest enter into everlasting rest, even that rest which above all things thou lovest.

(To be continued.)

PROTESTANT CONQUESTS.

To the Editor of the Madras Examiner.

SIR,—Having been at Pondicherry at Easter I received a letter from Madras, requesting information as to the great conquest of Protestantism in the district of Tinnevelly, where, according to announcements made in the public journals, ninety-six heathen villages, of high caste, were preparing to embrace Protestantism in a body, after the example of several others who had already actually embraced it. I have since made all necessary enquiries; the information I received is as follows.

For several years there has been unremitting war between the Zemindar and those who are subject to his authority in the ninety-six villages in question. Mr. Montgomery appeared to judge in favor of the inhabitants, and the Zemindar was obliged to deal with them more favorably. The successor of Mr. Montgomery now declares in favor of the Zemindar, and the inhabitants are very much disappointed. The Protestant Missionaries did not neglect to avail themselves of so beautiful an occasion. They promised their services in the Cutcheries on condition that all the inhabitants would become Protestants. Seven villages actually gave their signatures, the others promised to give them. It is four months since all the inhabitants except those seven villages have become reconciled to the Zemindar and there is now no question of their becoming Protestants. There no longer remains but these seven villages and of these seven villages, only the Pariahs and Coolies, to the number of fifty families. All the rest have contented themselves with barely giving in their names. Report says that these seven villages also are about to submit themselves to the Zemindar, and then the great victory of Protestantism will be reduced to the mountain in labour.

This is the whole affair just as it happened, it made no noise except in the papers.

As to the Protestants of the south in general, I may say that, with the exception of a very small number of villages, all the rest have become Protestants for the sole purpose of finding support in the law suits to which they have been instigated. The time of the tempest being passed they find themselves bound by their signatures and by the fear of forged accusations. Protestants in name they are Pagans in reality. Nevertheless, notwithstanding their fears, more than four thousand of those so called Protestants have escaped from the meshes of Protestantism and have returned to Paganism. The gentlemen Parsons have not made this a boast in the public papers. I will relate an anecdote which will give an insight into the tactics of Protestants. One of our Christians became a Protestant about twenty years ago. The missionary who converted him made him sign a deed by which he declared that if he abandoned Protestantism he would lose his house and his effects. After his death his children came to me to demand admittance into the bosom of the Catholic Church. I received them. They went immediately to remove their house and they carried it to the distance of about one hundred yards into a village where our Christians were. Immediately law proceedings were instituted against them. The poor unfortunate creatures with fifteen others of our Christians were accused of having gone during the night to plunder the village, &c. &c. and this was proved by false witnesses. The evidence however was rejected as false by the Thasildar, a thing unfortunately which seldom occurs: for the cause of Protestantism invariably triumphs in the Collector's Cutchery. So that the Pagans call the Collectors the vile slaves of the Padri.

As the information now given was demanded by one of your subscribers who is not now in Madras, I have taken the liberty of addressing this epistle to you, thinking that many of your subscribers will be amused, if not instructed, by its contents.

I remain, Sir,
Your obedient servant,
A FRENCH MISSIONARY.

Negapatam,
16th June, 1844.

THE NATIONAL ANTHEM.

No nation possesses such saturnine, haughty, self-important vanity as the English. They talk of liberty, while nine-tenths of their own people are slaves,—shut out by the wall of the franchise to political death: they stun us with statements of England's wealth, while millions of her subjects are pining in penury and half-starvation, or in work-houses: they are sending bishops, priests, and deacons, to diffuse their 39 articles from Jerusalem, through the wide east, to Calcutta, Canada, New Zealand—whilst in every town, village, hamlet—nay almost street, there is a preacher in a church, chapel, conventicle, or tub, abusing their religion as harlotry; and they own not one-fourth of the people of England as disciples. They go to France and Italy, and bring second-hand copies of pictures—nay copies of copies of copies of pictures—as originals of Corregio, Paul Veronese, Salvator Rosa, Titian or of Raphael—or lamps cast in Rome, by Italian tinkers, as antiques from Pompeii, or Herculaneum; and then fancy themselves cognoscitori in the fine arts and sciences.

John Bull may understand eating, and steam engines, and cotton spinning; but as to the fine arts, they are not his forte: yet (as we said,) he is quite anxious to be regarded as a man of *virtù*. Nothing is more common than to hear "God save the King" called the *national* anthem, &c., and many by its continual repetition, think it is an English national piece; nobody, therefore, in England tells them it is not. But, it is only not English, but was for years sung and performed not only by the French, but by the adherents of James II. in Paris, as a loyal air, in contradistinction to the Dutch King William III., who then reigned. We give from the *Cabinet de Lecture*, the following, merely observing that there is some mistake in the name of the author, who was not Sieur de Sully, but *Giambattista Lulli*, first musician to Louis XIV.

"GOD SAVE THE KING."

They write from Edinburgh (says the *Cabinet de Lecture* in Paris) that the Manuscript Memoirs of the Duchess of Perth have been sold in London for £3,000 sterling. Among them are to be found a number of interesting details relative to the Court of Louis the XIV., as well as o

James II., during the sojourn of the King and Queen of of England at St Germain en Laye. In giving an account of the establishment of St. Cyr, she bears testimony to a fact not quite unknown in France, but which hitherto rested on that of the ancient nuns of this house—namely, that the air and words of "God save the King" are of French origin. She says, "When the most Christian King entered the chapel, all the choir of the aforesaid noble damsels sung each time the following words to a very fine air by Sieur de Sully:—

'Grand Dieu, sauvez le roy!
Grand Dieu, vengez le roy!
Vive le roy!
Que toujours glorieux,
Louis Victorieux,
Voyez ses ennemis,
Toujours soumis!
Grand Dieu, sauvez le roy!
Grand Dieu, vengez le roy!
Vive le roy!'

The tradition (proceeds the Duchess) at St. Cyr is, that the composer Handel during his visit to the superior of this royal house, obtained leave to copy the air and words, which he submitted to George I. as his own composition Madame de Crequi, in her recollections, relates the anecdote in the same manner, and adds that the words were written by Madame Brianon. Two English journals and the *Gazette de France* have published several documents attesting the origin of this song; but in spite of all these authorities it may be doubted that a composer of such genius as Handel could have lent himself to a step so vile. The fact of the importation of the music of "God save the King" appears undeniable; but there is nothing to show that Handel passed it off as his own composition." This is, indeed, a very curious anecdote. The rhyme of the French words corresponds so exactly to the air of "God save the King" that it is impossible to doubt that they must have been sung to that very air. There is no occasion, however, for bringing Handel's name into the matter: he never pretended to the authorship of "God save the King."—*Sydney Morning Chronicle, March* 30, 1844.

"THE MISSIONARY CHURCH!"

We beg to direct the especial attention of our dear friend of the *Mail* to the report we give in to-night's *Pilot* of the results of the "gatherings in the vineyard" of the pioneers of *his* missionary church, as elucidated in the edifying proceedings at the Tralee Quarter Sessions.

Well, well, how the times are changed, to be sure! We had lately the organ of the saintly thane of Tolly-more—him of the *venerabile nomen*—rejoicing in the wondrous conversions wrought amongst the scape-grace younger sons of big "Irish chiefs," who were taught by the gentle penal laws—at one time the most effective gospel teachings of the Irish Church militant—the "saving truth," that by apostacy they could rob their rightful coheirs of their substance, and make their paternal parents tenants for life; or, in the equally notable perversion of some "Irish chieftains" themselves, who yielded the old faith to the persuasions of the hangman, or the ghostly remonstrances of that favourite conventicle of the Law Church, provided in days gone by for the special cure of recusant Popish souls—the transport ship!

Yes the times *are* changed! Instead of the "dread artillery of the law," as a recent blunderer in *Blackwood* calls it, and which is only dreadful when in the hands of injustice, we have now the "soft sawder" of Ned Norman, and the more tangible persuasives of four pounds per annum (for a whole family,) and musty meal and measley bacon *ad libitum*, to coax the wandering consciences of starving Papists into the bosom of the Establishment!

"What a falling off is here my countrymen!" we think we hear the *slippered*, but not *lean*, pantaloon of Parliament-street exclaim, with all the fervent zeal of a neophyte—"Formerly we could catch in halter, transport ship, or jail the Popish possessors of property (when my own ancestors had none,) or fish from the troubled waters of Papacy any beardless profligate, by throwing to him the bait of the reversion of his parents and kindred's possessions; but now, name it not in Gath, we are forced to lure mere low-bred Popish rats into the trap of Anglican evangelism with the strong smell of Protestant meal and bacon!"

But we must let our readers into a little secret, shared in *only* by the *Statesman, Saunders' Mail, Warder*, and other broadsheet abettors of the saintly swindle, always excepting the actors, clerical and unclerical. Be it known, then, that the Irish Bible Society has been set on foot for the ostensible purpose of converting the benighted Papists, but in reality for raising the wind for certain needy clerics of the unbeneficed class, who might prove troublesome, or bring disgrace upon the "cloth," by turning their hands to any business whose morality or honesty might be questioned by the law. These are of the second class of Irish missionaries, and under them are the teachers, readers, monitors—their poor relations, or other stray converts—who act as shepherds' dogs to the flock. The higher class of missionaries are Rectors, Vicars, *et hoc genus omne*, who, either from mistaken zeal, or for the retaining fee, rendered useful by perhaps a scanty benefice, act as agents to the chief concern, whose head-quarters are in London and Dublin. As to Ned Norman, of Brosna, the smallness of his *cure* decides, according to Mr. Supple, the question between his zeal and his interest.

Now as to the assets and liabilities of this company. The former are made up by periodical meetings in the Rotundo—that chosen arena of dancers, musicians, buffoons (such as Gregg), magicians, Methodists, and—Protestant Evangelists! Here the tocsin of bigotry is sounded, and old women in pantaloons and petticoats, and lisping dandies and simpering dandizettes, dole out their offerings, more to annoy those "horrid Priests," who have so many followers, than for any possible interest they could take in the spiritual welfare of Paddy Forehan, Phil. Cunneen, or other low creatures, with names so plebeian. The meetings with which we are from time to time disgusted in the Rotundo form a fair specimen of all these *religious* "reunions." Untiring malevolence, virulent bigotry, barefaced calumny, a thousand times refuted—in fine all uncharitableness—are the only commodities exhibited for sale at *that* shop, because they are the only commodities which sell. The outscouts who make the grand tour of the three kingdoms are chosen from those who have the greatest glibness of tongue; and in no place within this broad realm do they succeed so well as in those lazar-houses, where every disease in the pharmacopœia has a male or female representative amongst their aristocratic denizens—the watering places of England. Here, when no itinerant

rivals, like Hugh M'Neile, of Liverpool, or Hugh Stowell, of Manchester, intervene to poach upon the preserves of ignorance and bigotry, the "chickens of grace" in the interest of our Irish apostles succeed in filling themselves neck and crop with the plunder of their dupes. They read of numberless Papists brought to see the error of their ways: they safely read the names, and sometimes venture on the whereabouts, and give some unpronounceable names of localities existent and non-existent—Bugoughagour, Teernamuckfaughalumkishla beg, and so forth—and who dare say them nay? Any one rash enough to do so—supposing such a marvel as a lover of truth could be found in such a place—would quickly be ejected by a well-fattened beadle, or a well-batoned policeman.

As to the liabilities, when the cash is forthcoming, as it is necessary to show some fruits to those who supplied it, a *portion* of it is distributed amongst the apostolic labourers, who, like the police force, being eternally on the watch to catch one another tripping, in order to commend the spy to the higher powers, no means are left untried, no expense spared, as far as their ability extends, "to show something for their mouey." Thus we have the disinterested conversions of the Dan and Pat Forehans; and, when even *they* fail, why fiction does the rest.

But enough of *them*. What we can't help condoling with the *Mail* upon is the woeful change which has been evolved in the article of conversion, by the ever-turning wheel of time! What a sad descent from ropes and convict ships to bribes, falsehoods, and persuasions! We would not be so uncharitable as to say that the present race of Parsons—we speak of the M'Ghee, Gregg Forgery Todd and Norman tribe—regret that they cannot recur to the olden mode of converting Papists: no, that would spoil trade, for bribery can't be managed without money, and in former days no rich gulls were required to "fork out" the means of fertilizing the vineyard. No, we exonerate them from entertaining any such exploded notions; but not so the apostates or bigots who work at the Protestant press. Not satisfied with their own bloody-mindedness, they would fain make us believe that all the clergy of of the Protestant Church—their patrons and readers—participate in their own sanguinary feelings, and claim for them credit for the will, if the power remain no longer—

"Ut desint vires tamen est laudanda voluntas."

Verily— we say again—the times *are* changed! —*Dublin Pilot, April* 8, 1844.

TRALEE QUARTER SESSIONS—THURSDAY.

EXTRAORDINARY CASE—THE WAY TO CONVERT PAPISTS TO PROTESTANTISM.

(Before William M'Dermott, Esq., Assistant Barrister.)

His Worship, after having disposed of a number of civil bills, commenced hearing the following case in which Daniel Forehan, of Bughoughagour in this county, labourer, was the plaintiff, and the Rev. Edward Norman, of same place, Clerk, was the defendant.

This was an action for the sum of 2*l.* 5*s.*, being so much remainder due which the plaintiff ought to have and recover from defendant, by reason of defendant having in the year 1842 promised and agreed to pay the sum of four pounds yearly in consideration that plaintiff, with his wife and children, would go to church, attend meetings, and that plaintiff would send his children to the Protestant school, and which agreement the plaintiff fulfilled for a space of eighteen months from said year, as also so much due by account stated and settled between plaintiff and defendant in 1842 and 1843.

Mr. Justin Supple appeared for the plaintiff. Mr. Huggard for the defendant.

Mr. Justin Supple then addressed the court.—Your worship, here is an intelligent and clever gentleman, not long residing in that part of the country, who, taking into consideration the unenlightened state of that district without either church or school, or endowment, up to the time of his arrival, instantly sets about enlightening the darknesss in which he found them involved. He enters on his holy mission, on a crusade against the religion of the people—he sets about appointing Bible-readers, inspectors of schools, and other worthies to assist in the good work, and, aided by the funds received from the English dupes, he at length succeeds in establishing for himself a pretty house, and a neat little church where there was never one before. He then takes the next step—he goes amongst the illiterate creatures in the neighbourhood, and succeeds in inducing by every means the children of the unsuspecting parents, and some of the parents themselves, to leave the places they were accustomed to frequent, and go to those places where there might be a chance of making them converts. The plaintiff in this action was one of those who, for the consideration of 4*l.* a year, cousented to act in this manner, and for that consideration continued with his wife and children to frequent the church and meetings, as directed and agreed on, for a space of eighteen months; but at length, regretting that he had changed from the ancient faith, he changes his note, when the soup got slack, embraces the course he had before gone over (as all these creatures will ultimately do,) and comes back again to the old ivy. Mr. Norman, finding that the flock which he fancied would daily increase, was daily declining, thought it full time to stop the supplies, and plaintiff has again come back to the old religion, and I now submit that the grounds which I have stated are a sufficient consideration for bringing the present action.

Mr. Huggard.—Your worship, we will produce evidence quite to the contrary. The reasons now stated are inconsistent with the principles of the Irish Society.

Mr. Supple—We will shortly hear a different story.

Patrick Forehan, sworn and examined by Mr. J. Supple—Is a relative of Daniel Forehan; knows Parson Norman; myself and my family used to go to mass when Parson Norman came, but there was no church at Abbeyfeale Bridge when he came, but there was one there after that; Parson Norman came in 1842; was present when a conversation took place between the parson and my brother; the conversation took place be-

tween Feal-bridge and Abbeyfeale; Parson Norman said if Daniel and his wife attended the meetings in the church, and sent his children to school, where the Bible readers used to be, he would give him 4*l.* a year; Daniel accordingly did so for a year and a half; knows he received money; was present when Parson Norman came and gave 1*l.* 10*s.* to pay for the rent of a garden; that was twelve months ago last November; Parson Norman made me change, also, but we changed back since (laughter.)

Mr. Daniel Supple—The soup badly agreed with you.

Court—I suppose if you got some money now you'd change again?

Mr. Huggard—If he succeed in this action against Mr. Norman, won't you bring another action at the sessions?

Witness—I would not bring an action because I was paid all before, by him, except five shillings (laughter).

The Court—A pretty return you gave.

To Mr. Huggard—Cannot tell how long Mr. Norman is in the country or out of it; there was no person present at the conversation on the Abbeyfeale road but Parson Norman, my brother, God, and myself.

Court—It is hard to say if He were with you while selling your soul for money.

Mr. J. Supple—That was often done.

Examined by Mr. Huggard—Dowling was present and so was Counihan; not at the conversation, but when I got the money first; Mr. Norman met my brother on the road, and in conversation asked why he did not go to church? he said he would give his brother four pounds a year if he did so, and to send his wife and children to the meetings; does not know if his brother ever before went to church.

To the Court—Does not know if his brother went to church before Mr. Norman came to that parish.

To Mr. Huggard—Does not say but he went to Protestant prayers; never went there myself; he never told me he went there; can't say if his brother went to Connor's house, where they met for prayers; does not know if his brother ever went to church; was present when the school was opened; sent my children to it; was not present when Mr. Norman made a speech; Mr. Norman asked him to send the children there.

Mr. D. Supple—A new system of kidnapping.

Examination continued—Mr. Norman promised me 3*l.*; paid me 2*l.* 15*s.*; went to church for that honestly for eleven months.

The Court—Were you not sincere when going to church?

Witness—I knew I was doing wrong, but strove to keep my family together.

Examination resumed by Mr. Huggard—Took the money and went to church; knew nothing about the church.

To the Court—Stopped going to church last July; even if the money were kept up I would not continue going; I would rather beg the world.

Mr. Huggard addressing the witness—Do you think it right to take a person's money, and——

Mr. D. Supple—A parson's money (laughter).

Mr. Huggard, calling on the witness—Do you know the difference between the two churches?

Mr. D. Supple—Perhaps you don't know that yourself, Mr. Huggard (laughter.)

To Mr. J. Supple—Said my own prayers while I was in the church; used to put up my hand to bless myself unknown to anybody; did not do it in presence of Mr. Norman; did not engage to say Mr. Norman's prayers; knew nothing about his prayers; did not attend to them.

The witness was here requested by Mr. Supple to say one of his own prayers in Irish, he repeated the "Hail Mary."

Mr. J. Supple—Mr. Norman would not like to hear that.

Witness next repeated the Lord's Prayer.

To Mr. Huggard—Knows nothing about Mr. Norman's prayers; does not know if it was out of an Irish book he read prayers; heard him pray in church; does not know whether he read them in English, Irish, or Latin, as he did not mind them.

To Mr. J. Supple—My brother got 4*l.* a year because he had six children; I got but 3*l.* myself; I had but one child.

Mr. Huggard said—Mr. Norman is present and can be examined, and then it will be seen that in periods of distress or scarcity, Mr. Norman bought up large quantities of potatoes and meal, which he was thus enabled to purchase at a cheap rate, and gave them out on I O. U's, for which he was afterwards paid. He also employed those persons in making a ditch, and here now he is turned on. The witness who has just gone down has been guilty of such deception and hypocrisy that I would consider his evidence ought not to be received. In point of law if the case were even made out I would show there was no consideration for bringing his action.

Mr. T. B. Hurley—It appears to me that there is a good and valid consideration for this promise and agreement. The retainment of Mr Norman by the Irish Society must depend on his getting followers by such means.

The Rev. Mr. Denny—No such thing; that is a mistake, Mr. Norman is the clergyman of Brosna.

The Court—I do not think it necessary to go farther with this case; I do not say that there has been perjury, but even if the action were sustainable in point of law, I would be guilty of justifying those acts of the plaintiff, were I to admit the evidence of a witness whose character has been tainted by his acts of hypocrisy; for a man that has sold his God, that is, who has left the church he conscientiously believed in to embrace one which he says, he did not believe in, is not a witness whose evidence deserves to be credited, and therefore in the double capacity of judge and jury I could not think of sanctioning such a course.

The case was then dismissed.—*Kerry Examiner.*

Hath any wronged thee? be bravely revenged: slight it, and the work is begun; forgive it, and it is finished. He is below himself that is not above an injury.

The Dublin Review. No. XXXI. March, 1844. London: Dolman.

The March number of this *Review* appears, from the hasty glance which alone we have been as yet able to bestow upon it, to be of a very interesting character. We intend to notice it more fully next week. In the meantime, we think it right to lay before our readers the following circular, which we find in the advertising sheets:—

"When first the project was formed and carried into execution, of publishing a quarterly journal, conducted upon Catholic principles, it was treated by many as a rash undertaking: and even those who most cordially wished it success, scarcely dared to hope that its existence would be prolonged beyond a few years. The fate of every other Catholic literary periodical was confidently foretold to it. Those who undertook the work, however, judged more hopefully. They had a better stronger faith in the resources of our body, in its learning, that is, its increasing literature, its growing importance, its expanding knowledge of its own interests, and its rising position in the social scale; and they trusted that an organ which should fitly represent its feelings, its principles, and its legitimate aims, could not fail to be adequately encouraged. Still it was an experiment, requiring some resolution; and, with one exception, they who made it could alone lay claim to the confidence of the Catholic public, beyond their upright motives and zealous intentions.

"But now that the *Dublin Review* has passed its thirtieth number, and has reached the eighth year of its existence, its conductors appeal to their Catholic brethren, for encouragement and support. The object of their appeal, however, is to solicit, not pecuniary assistance, but exertions to increase the circulation of the work, from such as already subscribe to it, and subscription from such as still now have it not, to procure it. The clergy, in particular, are borne to much in their power to advance its prosperity—by recommending it among their flocks, by giving it a place in their libraries, and by inducing several persons to unite in one subscription.

"It will not be out of place to enumerate briefly of the grounds on which the *Review* lays claim to the general interest of Catholics in Great Britain and Ireland, and may seem not unworthy of their support:—

"1. It pleased Divine Providence that the *Review* should first appear at a time when most important controversies where springing up in the English Church, controversies of which the issue was then only cast, the germ had hardly been sowed, but which were by degrees to grow, expand, and form most interesting features in the history of our age. The early instruments in [illegible] the *Review* were Catholics to this great movement. Its attention of steadily in sight through every change; it has kept it pointed out the advantages to be derived from its progress, and perhaps alone has discussed its new questions, and proposed arguments to meet its fallacies. It may not be presumptuous to say, that without such a channel, much interesting religious information would not have easily reached the great body of Catholics.

"2. Nor has the *Review* been wanting in attention to other great topics of the day, connected with the progress of Catholicity. The revival of Christian art, and the exitement of its kindred feelings, have not been merely recorded, but promoted and illustrated in its pages.

"3. Many important questions, too, relative specifically to Ireland, have been treated in it, by writers intimately acquainted with her wants and her sufferings.

"4. The principal religious discussions of other countries have likewise been attended to; while literary and scientific subjects have been handled as fully as in the ordinary reviews.

"Such are some of the principal claims which the conductors of the *Dublin Review* think themselves justified in respectfully advancing to the support of their Catholic brethren. They might add, that its pages have been useful in removing prejudice from the minds of persons separated from them in religion; and that in this respect it has had the advantage (from its quarterly form) of being admitted among a class of readers not usually favourable to Catholic literature.

"It would be unbecoming, and it is unnecessary, to urge upon their Catholic friends claims of another character, or relative to the manner in which the *Review* has been supported till now. That for a time most generous assistance was afforded it by several of the Catholic nobility and gentry, is sufficiently known. But, since the period orginally fixed for its continuance expired, the conductors of the *Review* have continued it at their own risk; nor could they have done so but for the truly Catholic spirit in which its contributors have acted, putting aside all ideas of profit, and seeking no reward for their zealous cooperation, beyond the satisfaction of aiding in the holy cause of their religion. Among the Irish clergy in particular, this noble disinterestedness has been manifested; and to it many of the most valuable articles of the *Review* are owing. It is the duty of making this acknowledgment, and of so performing an act of justice, and not the desire of giving value to their own personal sacrifices, that suggests to the conductors of the *Review* the introduction of this topic. They have continued their labours, as they hope through higher and better motives than the applause of men or the recompenses of earth; and they will not be deterred from continuing them by partial disapprobation or by personal inconvenience.

"But they feel it due to Catholic interests, to call now upon every member of the true Church, and upon its clergy in particular, to co-operate with them, in the spirit of kindness which religious charity must inspire, as brethren, firmly, because lovingly, combined in a common, and most sacred, cause. They entreat them generally, and individually, to consider this publication as the common property of the entire body, not as a private speculation; and to exert themselves, in this view, to secure its continuance and extend its usefulness by greater efforts to uphold it and increase its circulation. Mr. O'Connell, even while engaged in the harassing duty of attending to the late important trial, was good enough to address a circular to all the Irish clergy, strongly recommending the *Review* to their notice and patronage, and of which we subjoin a copy. For

this—but one of many proofs of his warm interest in the publication—its conductors feel that they owe him sincere gratitude, which they are glad of this opportunity openly and cordially to express; the more so as his example has suggested to them the propriety of similarly appealing to the Catholic clergy and laity of Great Britain.

"In concluding this their address, they respectfully beg that it may not be construed into an intimation of any insecurity in the *Review*, which they believe never had better prospects than at present. These, in fact, have encouraged them to come forward thus boldly, and solicit the kind support of their brethren.

("CIRCULAR)

"Court of Queen's Bench, Dublin, January, 1844.

"Sir—Notwithstanding the pressure of other matters on my attention, I feel so anxiously the importance of the subject on which I now address you, that I give it a preference to everything else—I refer to the *Dublin Review*. I verily believe *that* publication to be of the utmost value to the cause of Catholicity and genuine liberty. It is the only *quarterly* periodical that vindicates the character of the Irish and the interests of their religion.

"It is, especially, the only such publication that has full access to the various fashionable clubs, as well as the public reading rooms. It also circulates extensively amongst the clergy, and in the colleges of the Established Church in England—and it is of incalculable value to preserve an organ of religious and liberal sentiment, whose voice is heard in places, and by persons, whose attention has hitherto been closely confined to the misrepresentions and calumnies of the enemies of the Catholic religion and of the Irish nation.

"It is of the utmost importance that we should have our case fairly stated—all we desire is, to be known as we really and in truth are—all we desire is, that our tenets should be freed from misrepresentation, and our religious practices should be rescued from false glosses and calumnious imputations.

"It is impossible to place all these vital interests in better hands than in the *Dublin Review*. We owe to ourselves and to our religion, to sustain that journal—we owe it in Christian charity to our Protestant fellow-countrymen, to clear away the mist so foully raised around our faith, and to show forth to them our holy religion, our apostolic faith, in its genuine brightness and simple truth.

"Impressed with these sentiments, I take the liberty of recommending to you the present, and every future, number of the *Dublin Review*.—I have the honour to be, respectfully, your very faithful servant,

"DANIEL O'CONNELL."

From the same source we gather two facts, in which we are sure our readers will take much interest. The first is, that Dr. Lingard's "Antiquities and History of the Anglo-Saxon Church"—the old work re-written and enlarged—is actually in the press, and is to be ready in the autumn, in two octavo volumes. The second is, that we are to have a re-issue, in both monthly and weekly parts, of the same venerable writer's "History of England."—*Tablet*.

"SACERDOS HIBERNICUS."

A tissue of most barefaced misrepresentation bearing this title was lately published in the *Evening Mail*, and we find it has been carefully transferred to the columns of the *Times*. It professes to be an exposition of the revenues and *wealth* (!!!) of the Catholic Hierarchy and Priesthood of Ireland, and it is coolly put forward in both these publications as a "genuine production of a Roman Catholic Priest." There is not a syllable that does not show it is forgery—and one of the clumsiest that ever issued from the Todd-Magee manufactory. We the following passages as a sample:—

"Let us review their income in its manifold forms.—(1.) In the first place, parish priests charge every householder, rich and poor, 2*s*. 2*d*. a year as their confession dues, and a day is set apart for every village twice a year, at Christmas and Easter, to receive the people's confessions, and to collect the 2*s*. 2*d*. from every head of a family.—(2.) It is also a matter of course, whether rich or poor, to have a good dinner or breakfast, with wine or spirits, for the clergy and their clerk on that day.

"I know it is often very necessary for clergymen who are far from their own houses, and sitting in the confessional from morning until night, to get some refreshment in the shape of a dinner, after the fatigue and labour of the day. But, I saw, and deplored it, several instances in which this good and hospitable usage was grossly abused.—(3.) The parish priests charge 2*s*. 6*d*. for every baptism, and some parish priests refuse even to christen the child without the money, and often leave infants without baptism for a year; but it is the invariable rule with every parish priest in Ireland to leave the woman unchurched until the baptism money, and every farthing of every other debt, is fully liquidated. Some women remain years without being churched, and often are allowed to die by the parish priests without the benefit of that ceremony (if it has any benefit more than once after the first birth.—(4.) The parish priests get 1*l*. 10*s*. or 2*l*. for every marriage they perform, and, if they have not the cash, they are allowed to cohabit in sin until they make it out. I know parties to be living in sin for fifteen years for want of the marriage money, as the parish priest would not marry them without his fee. There are thousands of cases of this nature in every diocese in Ireland."

"The benefit of that ceremony—(*if it has any benefit*") !!! Only think of such an observation coming from a "genuine Roman Catholic Priest!"

Liars, they say, ought to have a good memory—forgers should certainly pay some regard to the consideration of *resemblance* to give their imposture the chance of escaping the detection, at least, of the purblind and unobservant. "Sacerdos Hibernicus" would, we have not the least doubt, undertake very readily to pick a pocket, but he would be so utterly deficient in the *tact* of his trade that he would be his own betrayer, unless, indeed, he practised upon an unfortunate victim who could neither see nor feel!—*Pilot*.

Humanity is the particular characteristic of great minds; little, vicious minds abound with anger and revenge, and are incapable of feeling the exalted pleasure of forgiving their enemies.

MISCELLANEA.

CONVERSION.—On Tuesday last Dr. Swyney, M.D., his lady and their seven children were received into the bosom of the Catholic Church at their house in Bruff, by the Very Rev. R. Cussen, P.P. and V.G., assisted by one of his curates, the Rev. Mr. Blake. The ceremony was most imposing and truly affecting. All read aloud and distinctly their profession of the holy Roman Catholic faith, after which they received the Sacrament of Baptism according to the rites of the Catholic Church. Doctor Swyney is well known as a most respectable, exemplary, and patriotic Irishman. He is a volunteer, and a Repeal inspector of the Bruff districts. His father was one of the Volunteers of '82, and is yet alive at Charleville.—*Limerick Reporter.*

BANAGHAR.—On Saturday we were blessed by a visit from our venerable and patriotic bishop, the Right Rev. Dr. Higgins, who came hither specially to instal into this parish, in the room of the Rev. John Kenny, the Rev. John Kiran Egan, as parish priest. After the holy offices of the day had terminated, his lordship adverted to the present perilous conjuncture, the dangers which threatened the great leader of the Irish population, and the absolute necessity of pursuing, under every provocation, the instructions which that distinguished man, the modern Moses, gave to guard against even the appearance of tumult or riot. His lordship completely vindicated the interference of the Catholic prelates and clergy in the present struggle, proved that it was their duty to aid the people in finding remedies for their social evils, and pledged himself, the moment the prison doors closed upon Mr. O'Connell, to redouble his exertions. This day, he said, the holy sacrifice of the Mass was offered up for Mr. O'Connell's preservation on every altar in his diocese, the largest in Ireland, and concluded by requesting that the congregation would join in prayer to the Giver of all good gifts, to invoke his blessing and protection on their sanctified leader. Never was a request more cordially complied with, and while the fervent prayer was poured from every tongue, the bursting tears of every burning cheek told how intensely the people felt for the patriot, and how every hope for themselves and Ireland were centred, in the convicted conspirator."—*Correspondent of Freeman.*

"REBECCA AND HER DAUGHTERS."—In answer to a correspondent, who requests to be informed of the origin of the above title, we beg to state that the term was taken from the 60th verse of the 24th chapter of Genesis, which, having reference to gates and their destruction, was adopted, as the watchword of the first adventurous attackers of toll-gates. The verse is as follows:—"And they blessed *Rebecca*, and said unto her, Thou shalt be the *mother* of hundreds of millions, and *thy children shall possess the gates* of them which hate them."—*Welshman.*

DEATH OF THE REV. JOHN O'REILLY, CATHOLIC RECTOR OF VIRGINIA.—Departed this life, at his residence, Virginia, after a very long and painful illness, borne with Christian resignation, on the 3d April, 1844, the Rev. John O'Reilly, of Lurgan, in the diocese of Kil-

INTENDED VISIT OF FATHER MATHEW TO AMERICA.

It is reported that this distinguished philanthropist has signified his intention to visit this country in June next. A free passage has been very generously offered him by Messrs. Grinnell, Minturn, and Co. proprietors of a London and Liverpool line of packet ships, which he has accepted.—*New York Evangelist.*

ORDINATION.—The Rev. Daniel Meara, brother of Mr. Patrick Meara, of Nenagh, merchant, was ordained priest, with many others, in the chapel of the Roman College at Rome, by Cardinal Franzoni, on the 4th instant.

THE SCOTTISH CHRISTMAS.

From Bon Gaultier and his Friends.

In truth it was a solemn show,
The ancient Scottish Christmas tide;
The holly and the misletoe,
With other boughs as green beside;
Within the altar and the rail:
The offering of the stainless flowers,
And all the grateful heart's avail,
For hope and promise such as ours.

But these have long since pass'd away
Beneath the cold Geneva ban;
No message brings that sacred day
Of what was done and wrought for man.
A cheerless day!—A gloomy time!
Whereon no grateful thanks are given;
Unhallow'd by the holy chime
Thought ought to rise and welcome heaven.

A frost more deep than winter brings,
Hath fallen on the Northern moor,
And no glad voice the Christmas brings,
To stay the labours of the poor.
No anthem, in the dead of night,
Awakes the shepherd from afar,
Nor can he see the radiant light
That flashes from the promised Star.

Alone upon the wint'ry hill,
The banish'd Angel sits and sighs,
Yet scans the weary midnight still
With eager looks and fearful eyes.
The winds around are wailing low;
They moan amidst the leafless tree;
And in the hollow cave below
Is heard the washing of the sea.

The morning comes!—O, joy to those
Who know the wherefore of the dawn;
Why yonder East so brightly glows,
And why the veil of Night's withdrawn!
Old man, thy cheek is wan and pale;
The load of years is hard on thee;
Look up above!—"Of what avail
Is any morning light to me?"

Around the girdle of the earth,
Where'er the Cross hath ta'en its stand,
Arise the tidings of the Birth
That made the world one Holy Land!
Save where the faith is cold and faint
As are the Northern rocks and snow,
Where secret fane and honour'd saint
Have perish'd with them long ago!

BENGAL

CATHOLIC HERALD.

"*One body and one spirit—one Lord, one faith, one baptism.*"

No. 2.] CALCUTTA: SATURDAY, JULY 13, 1844. [VOL. VII.

THE LIFE OF ST. STEPHEN, ABBOT, FOUNDER OF THE CISTERCIAN ORDER. *By the Rev. Mr. Newman. London*, 1844.

So much has been said and written about the interesting volume which bears this title, that, while we cannot refrain from adding a word of our own, we know that a few extracts from the work itself will be more acceptable to our readers than anything we could say to recommend it. In truth, the Rev. Mr. Newman's book sufficiently *recommends itself* to all classes of readers and religionists, and needs not the good offices of a commentator to procure for it a reception with the public. The name and the religion of the author recommend it to the favourable attention of Protestants; his well-known erudition and candour claim the favour and respect of the learned and unprejudiced reader, while the Catholic truths he announces, and the subject on which he writes, will give his work an undying interest in the judgment of every good Catholic.

It is, therefore, enough to know that such a work has been written by such an author, in order to be generally read, and it cannot be read without being universally admired. It is for sale, we understand, in Calcutta, at the *British Library*, and we shall not be therefore so copious in our extracts as we should otherwise be disposed to be. For the present, we shall confine ourselves to the first chapter, and to a few of those topics in it, which have been long the theme of vituperation and invective with Protestant writers.

It is a favourite fancy with Protestant historians and controversialists to brand the lives of the saints, as well of antiquity as of modern times, as fabulous legends, to which it would be unworthy of an enlightened Christian in our days, to give the smallest credit; and to this desperate shift they were forced, in order to screen Protestantism from the reproach of having given no saints to the world, such as were the glory and the ornament of the Mother Church, as well as the sure witnesses of the truth and sanctity of her doctrines. Let us hear Mr. Newman on this subject.

"Holy men of old who have written the lives of the saints, universally begin by professing their unworthiness to be the historians of the marvellous deeds which the Holy Spirit has wrought in the Church. What then should we say, who, in these miserable times, from the bosom of our quiet homes, or in the midst of our literary ease, venture to celebrate the glories of the saints? We have much that is amiable and domestic amongst us, but saints, the genuine creation of the cross, with their supernatural virtues, are now to us a matter of history."—"Yet while we wait for better days, we may comfort ourselves with the contemplation of what her (the Church's) sons once were, and admire their virtues, though we have not the power, even though we had the will, to imitate them."

Such is the testimony of a Protestant clergyman, educated in the prejudices and principles of the Protestant religion from his birth, but a man who has read extensively and decided impartially. We all know what has been written by Protestants against the principles and usages of the monastic state, and against the results of its discipline; and if we were disposed to forget it, the *Calcutta Christian Advocate*, the *Bengal Hurkaru* and the *Agra Ukhbar* do not fail to answer each other, like "echoes from the caverns of the deep recess," in repeating the *old story*, lest it should seem "*a singular opinion.*" We think we see the worthy *trio* shake hands, and shudder, and encourage one another to stand firm, while we hear *Mr. Newman* declare, that the monastic state is *the most perfect way*, and that the conventual education

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of youth is altogether heavenly. Let us hear the. Rev gentleman say it in his own words:

"The English character has an earnestness and reality about it, capable of appreciating and of following out the most perfect way. Not only was the whole island once covered with fair monasteries, but it sent forth into foreign lands men who became the light of foreign monastic orders. Thus the saint whose life we have undertaken to write, was one of the first founders of the Cistercian order and the spiritual father of St Bernard. "He was born rather before than after the Norman Conquest, and he first appears as a boy brought up from his earliest years in the monastery of Sherborne, in Dorsetshire"—"In those lawless times when temptation to acts of violence and rapine and reckless profligacy were so great, holy parents thought that they could not better protect the purity of their children than by placing them at once under the shadow of a monastery. Just as they had already in their name taken the solemn vows of baptism at the font, so they brought their children into the church of the convent, led them up into the sanctuary, and wrapping their hands in the linen cloth which covered the altar, gave them up solemnly to the service of God."—"The discipline to which St. Stephen was thus subjected from his earliest years was of the most careful kind. No prince could be brought up with greater care in a king's palace, than were these children offered up in the monastery, whether they were noble or low-born. The greatest pains were taken that the sight and even the knowledge of evil should be kept from them; they were instructed in reading, writing, and religious learning, but above all in music and psalmody. Stephen thus spent his childhood, like Samuel, in the courts of the Lord's house, amidst the beauty and variety of the ceremonies with which the peaceful round of monastic life was diversified."

The following extract will be read with interest by every Englishman whatever may be his creed, and it cannot fail to cause the sincere Protestant to sigh over the day that saw England separated by schism from the centre of unity and the arc of truth.

"Rome was the bourn to which the heart of all Englishmen naturally turned, at that day, across the wide tract of land and sea which separated them. Stephen had the thoughts of many illustrious examples before him to cheer him on his way; many a Saxon king had laid aside his crown and gone to assume the monastic habit in Rome. The venerable Bede, in relating one of these events, says, that it was only what many of the English, noble and low-born, clerks and laymen, men and women, vied with each other in doing, and their enthusiastic feelings are recorded in that saying which occurs so strangely in Bede's Collectanea, or Common-place Book, "when the Coliseum falls, Rome shall fall; when Rome falls, the world shall fall." England had never forgotten that whatever Rome might be to the rest of the world, it was her mother Church; from the earliest times there was an English school in Rome, and some Saxon king, tradition said Ina, had built a church, dedicated to the Blessed Virgin, which belonged to the English, and where Saxon pilgrims who died at Rome were buried. Stephen, was therefore, as much at home in St. Peter's when once he got to Rome, as he would have been in Westminster Abbey, recollections of his native kings would meet him wherever he went: there he might see the place where Alfred, when a boy of seven years old, was anointed king by Leo IV.; and in the street of the Saxons, where the English pilgrims lived, stood St. Mary's Church, in which was the tomb of Burzhed, the last of the Mercian princes. Stephen on his way to Rome, never forgot that he was a monk; it was, no idle curiosity which led him so far over the sea and across the Alps. It was to imitate to the letter the life of him who came down from heaven to be a poor man, and who had not where to lay his head; he thus courted cold and hunger and nakedness, that he might follow step by step the Virgin Lamb, as a stranger and pilgrim upon earth. In these times, an Englishman in quitting his country finds instead of the one home everywhere, altars at which he can only kneel as an alien, and travelling is, therefore, to us generally a source of dissipation. Stephen however found brethren wherever he went, from the parish church and the way-side chapel to the Cathedral of the metropolian city."

What Protestant can reflect on this truth and not regret the change which Protestantism has brought over the face of Christendom; a Protestant is an alien Christian at every altar in the world, except at the altar, or rather at the ignoble table, of his own little isolated sect, but *Stephen*, because he was a Catholic, found brethren wherever he went, though a monk and an Englishman.

MONKS AND NUNS.

We earnestly recommend to the especial notice of our cotemporaries of the *Bengal Harkaru* and *Agra Ukhbar*, the following extract from a sermon entitled THE APOSTOLICAL CHRISTIAN, delivered and published by that celebrated Divine of the Anglican Church, the Rev. Mr. Newman. It will, perhaps, be urged that the evidence of a Puseyite is of no value to the *orthodox* Church-of-England-man, but, on the other hand, it must be admitted that what Mr. Newman endeavors to inculcate arises from no nursery prejudices or ignorance of the subjects mooted by him. He does not abuse, much less vilify the doctrines he differs from. He does not calumniate those whose faith does not correspond with the "faith that is in him;" but his object is to give to the world the truth he has acquired after deep and searching study, and when his mind is struck with the beauties of some pure and holy institution raised and animated by the Catholic Church, for the glory of God and the salvation of his people, Mr. Newman does not hesitate, from any *Protestant prejudice*, to bear witness to its purity and holiness. He does not attempt from any feeling of malice, to blacken what he knows to be

fair, or to abuse, when praise is due. At all events our cotemporaries may so far overcome their animosity as to admit that Mr. Newman is *sincere*, and above the cant which a superficial knowledge of the history of the Church of Christ combined with ignorance, engenders in prejudiced and illiberal minds. It must also be remembered that Mr. Newman is still opposed to us on several essential points, and therefore his voluntary testimony in favor of the institutions and members of the Catholic Church must proceed from a sincere and honest conviction of the truths he asserts, and from a candour emanating from a generous and noble mind.

Mr. Newman asks "if the truth must be spoken, what are *the humble monk* and the *the holy nun* and other regulars, *but Christians* after *the very pattern* given us in Scripture? Did our Saviour come on earth suddenly, as He will one day visit, *in whom* would he see the features of the Christians He and His Apostles left behind them, BUT IN THEM." But we are anticipating Mr. Newman's sermon. Let our readers hear him on the subject.

"And next ask yourself this question, and be honest in your answer. This model of a Christian, though not commanding your literal imitation, still is it not the very model which has been fulfilled in others in every age since the New Testament was written? You will ask me in whom? I am loth to say; I have reason to ask you to be honest and candid; for so it is, as if from consciousness of the fact, and dislike to have it urged upon us, we and our forefathers have been accustomed to scorn and ridicule these faithful obedient persons, and, in our Saviour's very words, to 'cast out their *name* as evil, for the Son of man's sake.' But, if the truth must be spoken, what are the humble monk, and the holy nun, and other regulars, as they are called, but Christians after the very pattern given us in Scripture? What have they done but this, - continue in the world the Christianity of the Bible? Did our Saviour come on earth suddenly, as He will one day visit, in whom would He see the features of the Christians He and His apostles left behind them, but in them? Who but these give up home and friends, wealth and ease, good name and liberty of will, for the kingdom of heaven? Where shall we find the image of St. Paul, or St. Peter, or St. John, or of Mary, the mother of Mark, or of Philip's daughters, but in those who, whether they remain in seclusion, or are sent over the earth, have calm faces, and sweet plaintive voices, and spare frames, and gentle manners, and hearts weaned from the world, and wills subdued; and for their meekness meet with insult, and for their purity with slander, and for their gravity with suspicion, and for their courage with cruelty; yet meet with Christ everywhere,—Christ, their all-sufficient, everlasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for His Name's sake!"—pp. 327-329.

CHARITABLE DONATIONS

We understand that an excellent sweet-toned Bell was presented within the last week to the Chapel attached to St. John's College, Intally, by *Chevalier W. R. Lackersteen*, and that the most Rev. the Archbishop, Vicar Apostolic of Bengal, has just received from a Protestant gentleman a donation of 500 Rs. for the enlargement of St. Thomas' Church, with instructions to have particular attention paid to the decoration of the little Altar dedicated to the Blessed Virgin.

We have to apologise for having omitted to notice sooner, the donation of a splendid *Chandelier*, presented some months ago to St. Thomas' Church, by a respectable Armenian Lady of Calcutta, who does not wish to have her name mentioned in connection with her charities. This valuable present, which was originally purchased for 1,400 Rs. is seen to great advantage when the Church is lighted for evening service on Sundays, and is probably the finest one of the kind in Calcutta.

CONVERSIONS.

A few days ago a Hindoo young woman, after having been duly instructed, was baptized by the Rev. Mr. Veralli.

Two young men, Hindoos, who received a tolerably good education, applied during last week to one of the Catholic Clergy to be instructed in the true Faith.

At Comila, Rev. Mr. Zubiburn baptized a Mussulman girl, Mr. Lecolier and Madame Delauney standing sponsors.

At the same place, a Native, aged 30 years, applied for instruction in order to be prepared for baptism.

Selections.

ON TRUE COMPUNCTION OF HEART.

(Continued from page 7.)

Wherefore follow thou me, and vex not thy spirit, by lusting against the spirit; but rather be more ready, for all that it commands. "Knowing that as thou art partakers of the sufferings, so shalt thou be also of the consolation." (2 Cor. i. 7.) "Gird thee with sackcloth, and sprinkle thee with ashes; come down and sit thee in the dust, O daughter of Sion." (Jer. vi. 26.) Weep with me, for it is not well with me, nor is my grief moderate, nor a passing sorrow. My LORD and my GOD is angry with his servant, and hath cursed me in his works and said. "In the sweat of thy brow, shalt thou eat

bread." (Gen. iii. 19.) And I confess, that I have justly lost the desirable land, because I have not kept the commandments of God

Before I fell, my food was not fleshly, earthly, corporeal, but heavenly, angelical, spiritual. The bread prepared for me by God was of fine wheat, delicately ground; but now it is of barley, mouldy and coarse; —yea, in truth, baked under the ashes and never turned.—(*To be continued.*)

SELF.

Catholicity—fairest daughter of Sion; herald of God's mercy to man; soother of the troubled mind; groundwork of future hopes: how art thou deformed in this land of Reformation!

There is a principle in human nature which, perhaps, may be called selfishness, or self-seeking, which teaches us to aim at procuring what we consider the greatest possible good by submitting to the least possible evil. This principle is good when properly directed. This principle, under the rule of reason and religion, would teach us to prefer our eternal to our temporal interest. Now, are we Catholics guided by this principle of Self under the rule of reason and religion, or Self under the misrule of the passions? Is the great moving, ruling principle of our solicitudes, or our anxieties, and our actions—our *eternal*, or our *temporal* interest? Never was there a period of our history when greater prudence, greater foresight, greater energy, greater dignified, firm, and sterling worth were required, in our acting powers, than at the present moment. One false step may lead to irreparable consequences; one opportunity neglected may never return. Nor is this awful responsibility resting exclusively upon those in authority; it devolves, and is attached to every member of Catholicity precisely according to the station which he holds in society. We are standing upon the brink of a crater; the columns of vapour are ascending around us; step forward in the wrong direction and we are enveloped in flames. For some centuries we have been placed in a false position. When the enemy surrounds the camp, and all is alarm and confusion, the common soldier may hurry with impunity into the tent of his general. Such has recently been our situation; we have long been the children of captivity and bondage; we are now in a state of transition from slavery to liberty; from persecution and oppression to justice and right. We have seen the minister of religion dragged from the altar for teaching—our people from their domestic circles for adhering to, those very doctrines which our persecutors are now inculcating! We have been deprived of our property, our liberty, and our lives because we loved the Catholic faith; and the persons now in possession of our spoils are themselves claiming to be Catholics! To what a state of anomaly are we arrived! But nothing is too dark for "the glorious light," nothing too unjust or absurd for the capacious swallow of the Reformation. Do not these parsons belong to the same law-established Church as their female head? By the law of the land, the land of liberty and freedom of conscience! the land where it is the privilege of each one to interpret the word of God according to his own private views, *and form his own creed* —were *she* to be a Catholic, she would forfeit her crown; by what title, then, do these *Catholic* parsons retain their Church livings? When a man becomes a convert to Catholicity the first thing we require is the restitution of ill-gotten property to its rightful owner. It is not this, however, that we regard, but the souls of the people. But, stop, Self! religion ought to be thy guide, and religion is the parent of peace. We will forgive, then, and forget. The priest has been in the habit of stealing like a culprit from the place of his concealment under the floor or in the wall; first protruding his head and looking around for the blood-hound before he ventured to step forth. Thank Heaven! these places of concealment, still existing in some other ancient mansions of our Catholic gentry, are now exhibited only as curiosities; but their effects upon individual feeling can only die away by degrees. To many of the Catholic gentry religion owes much, the clergy a debt of gratitude; and base must be that heart from which gratitude has taken her flight—but even amongst these hallowed feelings, has not, *is not* Self under misrule, too often mistaken for gratitude? Let gratitude do her duty and study the *real welfare* of the object, not be insulted by being made to degenerate into fawning and flattery, and by being thrown, as a cloak, over the foibles of the great. If the great have expended a portion of their worldly goods in the protection of the priest, the priest has expended his blood for the salvation of the great. Whilst the pious and prudent priest will studiously avoid everything that can *merit* the displeasure of his neighbour, by yielding to self-love; he will, not less studiously, avoid the displeasure of Heaven, by yielding to human respect, and flattering the passions; and thus, in every action, his ambition will be, rather to *deserve* the good-will of another than to *have* it.

The priest has, not unfrequently, been compelled to appear as a menial, and in the attire of a menial; and has not that which—in the sight of Heaven—has been the source of his merit in the eyes of some men—been the cause of his degradation? Are not the finest feelings of the chaplain, *even yet*, too often wounded by the remnants of such impressions? These, however, I trust, are isolated cases. I wish not to appear invidious by drawing attention to individuals; but we have amongst our Catholic nobility and gentry men of the finest feelings—men, whose character and conduct chases away the shade from everything around them; men of whose virtues religion is proud, and who would be esteemed an ornament in any clime or age. Do not the laws of *fashionable* society entitle the priest to be treated as a gentleman; or does mistaken liberality require religion to be insulted in her minister? In every Christian country with which I am acquainted, in civilised society, the priest is entitled to precedence, or it is conceded to him by every gentleman. In the infancy of religion, when, under the fostering hand of Omnipotence she first assumed a form, we find her ministers separated from the rest of men, and placed, as it were, between God and His people; and thus a *halo* of

mystery was thrown around them. The priest is strictly forbidden to engage in any worldly business. He belongs to God, and is, even himself, obliged to respect the character which resides within him. But should he at any time forget that which is due to himself, no wonder that others should be tempted to imitate his example. Shame is the child of fear; we have been *afraid* to appear before the public as Catholics, and hence that *shame* towards everything Catholic which still seems to occupy the breasts and appear in the actions of the weak, under the borrowed guise of liberality.

Catholicity, in England, is confined within a small compass. Just emerging from our Egyptian bondage, our number is small. We are still in the *desert*, but we are on our way to the promised land; and nothing but our own torpor, indifference, or imprudence can retard our progress. Let our march be onward under the guidance of Heaven; and let us not stain our hope with presumption, or frustrate our prospects by apathy or neglect. The maxim of St. Ignatius has already been placed before us, and let it be our watchword, "Labour as if our success depended entirely upon our exertions, and pray as if it could come only from God." Let each one study his relative situation, and each one be true to his part. The evils existing amongst us are not few, but we hold the remedy in our hands. These evils are of two kinds, *spiritual* and *temporal*. Amongst the first is a want of solid faith; and this is the source from which *all* our other evils spring. I speak not of that faith which teaches us merely to *believe* in the doctrines of Catholicity; for having once been well-grounded in this, it is not easy to divest ourselves of it; but I speak of that *lively, active* faith which shows itself in our words and actions; and which diverts the eye from time to eternity. The faith of too many, I fear, is, as described by St. James, "*dead*" and hence that indolence in learning, and unwillingness even to hear sound doctrine; hence those frowns, and that alienation of friendship and affection from the sincere and friendly monitor who would fain conduct us to heaven. Hence that disposition, which, when we hear some sacred truth inculcated by one priest which disturbs our favourite inclinations and passions, induces us to question another and another, till one be found, who, in some unlucky or unguarded moment—perhaps to get rid of our importunity, or unwilling to wound our self-love—lets slip a dubious expression, *tainted with human respect*, which we torture into a lullaby for the stings of conscience, and a palliative for our career of guilt. Is this seeking the way to Heaven, or not, rather, the way to avoid it? "Seek ye first the kingdom of God," &c. Oh, if there be amongst us *one*, who, bearing the sacred name of minister of the God of Truth, dares, either under the influence of human respect, or to excuse his own remissness, thus to neutralise the efforts of his brethren, who, in compliance with duty and St. Paul's injunctions to Timothy, "Hold the form of sound words"—let him weigh well the consequences of his conduct on the eternal interests of his neighbours, and, before he ventures to attribute the conduct of others to imprudent zeal, let him, at least, be certain that *he* is not in error; and, if there be a doubt, let him remember that there cannot be too great security where ETERNITY is concerned. Are we in these times to claim a privilege of being allowed to walk to destruction without a faithful friend to whisper into our ear the glad tidings of salvation, or stretch forth a hand to rescue us from impending ruin? or may we be permitted to entertain a fond hope that the race of Nathan is not yet quite extinct? that there are still prophets to be found in Israel? that an Ambrose and a Thomas of Canterbury may yet reside amongst us? that the "salt of the earth" has not quite lost "its savour"?

The doctrine taught by our sound divines is either true or false. If true, why is it not to be inculcated? Does not the salvation of both priest and people depend upon it? If false, then let it be *authoritatively* pronounced as such, and the minister of religion is freed from the responsibility. But it is said, people are not disposed to hear the whole truth. I ask, what then? In proportion to the love I bear for prudence, I hate, in an affair of such importance, every palliative for apathy and neglect. St. Paul says, "that the law is not made for the just man but for the unjust and *disobedient*." His address to Timothy on this subject is strikingly appropriate —"Know also this, that in the last days shall come dangerous times: men shall be lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness. Traitors, stubborn, puffed up, and lovers of pleasures more than of God." Really, is not this a prophetic description of the times in which we live? And yet, what are the forcible injunctions of the same Apostle to his beloved Timothy? That because people are not disposed to hear, he must refrain from teaching sound doctrine? No. "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom: preach the word: be instant, *in season out of season*: reprove, entreat, rebuke with all patience and doctrine. For there shall be a time when *they will not hear sound doctrine*, but, according to their own desires, they will heap to themselves teachers having itching ears: and will turn away indeed their hearing from the truth and will be turned to fables. *But, be thou vigilant*, labour in all things, do the work of an Evangelist, *fulfil thy ministry*." Nor are these instructions anything more than an echo of those previously given by the Saviour, as recorded by St. Matt. chap. x. "And whosoever shall not receive you nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen: I say to you it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city. Behold, I send you as sheep in the midst of wolves." Is this disposition of the hearers, or fear and servility on the part of God's ministers, to induce them to soften down the rigid doctrines of gospel morality to the standard of human frailty and passion? No. "And when they shall persecute you in this city, flee into another.... And fear not those that kill the body and cannot kill the soul: but rather fear Him that can destroy both

soul and body in hell." But were I to transcribe all the passages breathing this spirit, I might copy a great portion of the Testament. Have we not too much reason to fear that as lively faith has almost disappeared from amongst us, "the salt of the earth" also has lost, at least, a portion of "its savour?"—*Tablet, April* 6th.

PROTESTANT TESTIMONY.

THE FRENCH CATHOLIC BISHOPS IN THE EYES OF A SCOTCH PROTESTANT.—The clever correspondent, at Paris, of the *Edinburgh Weekly Register*, thus speaks of the Noli Episcopari of the clergy of France:—"Some time ago the archbishopric of Rouen became vacant by the death of the Prince de Croi, a Cardinal who had held it for many years. Rouen, as you know, is one of the most ancient and largest cities in France, and the diocese, of which it is the chief place, is one of the most extensive, most influential, and wealthy of any among the many into which this kingdon is divided. Moreover, the archbishop is, generally speaking, sooner or later elevated to the dignity of the sacred purple.—in other words, he is made a Cardinal. All these circumstances would, one would think, make the archbishopric of Rouen an object of ambition to every bishop and clergyman in France. But the fact is, that the Government has had great difficulty in filling it up. First of all it was offered to the Bishop of Versailles, and declined: then to the Bishop of Mantes, and declined; then to another provincial bishop, but declined; then to another, the fourth, with the same result. Four bishops, one after another, declined this arch-diocese,—four bishops in succession refused to accept the archiepiscopal mitre -four several bishops refused to increase their personal importance and their wealth by abandoning their more humble and worse-paid charges in the Church of God. To the honour of our common Christianity let this fact be stated. Presbyterians though the great majority of your readers be—haters of Episcopacy—holding almost in abhorrence the Church of Rome—they will not, I am sure, refuse the tribute of their admiration to these noble instances of disinterestedness—to these noble sacrifices of self at the shrine of duty to God and his Church. We Protestants talk of the grasping ambition of the Romish clergy, but I fear that the Protestant Church, at all events the *Episcopal* branch of it (of which alone I feel warranted to speak) cannot show an instance in which *four* of its prelates have refused ecclesiastical advancement bringing with it increased worldly pomp and state, and increased worldly wealth."

SPAIN.

ANDALUSIA.—The Association of Ladies for the support of Religious persons dispersed by the revolution, collected in five months 16,790 reals, and disposed of it with admirable judgment among poor nuns driven from their convents, plundered, and left on the wide world without support or hope but in these truly charitable, fair and noble ladies, whose names we ought to publish. The president is the Marchioness of Guarda Real; the vice-president, Luisa Cordova de Mora; the treasurer, Manuela Lopez Barajas, the secretary, A. Josefa Maza de Crooke.—*Catolico. March* 22.

The Madrid correspondent of the *Univers*, under date of the 22d ult., writes:—"You have learned from the journals that the Bishops of Palencia and Calahorra have arrived in this capital. I have had the honour to visit them. I assure you their peaceful and angelic faces sufficiently reveal the candour of their souls, the sincerity of their love of country, and the rectitude of their intentions. They received me with an amiability and frankness which render them agreeable, even to minds imbued with the prejudices of this age. Everybody knows that these noble prelates left the place of their exile in the midst of a public triumph; it is also known that shouts of joy resounded at every point of their journey, while they advanced towards their flocks, to bless them and to nourish them with the fruits of doctrine. Here, then, are two bishops recalled by the temporal power to authorise and sanction by their presence the installation of a new order of things, entirely different from the revolutionary chaos from which we are just escaping. Here, I say, is a Government, a social restoration which has need of the support of religion, of the presence of the episcopate, of the sacerdotal ministry, feeling that these are necessary to give the character of order, stability, and strength to its new projects. These qualities might be sought for in vain beyond the sphere of which the sanctuary is the centre. The bishops pray that the Spanish Ministry may comprehend the extent of the abyss, the immensity of the chaos, in which are buried together, and pellmell, the interests of religion and those of society; they hope, that in order to the exposure of this horrible mixture of usurpations and overthrowings, they may be consulted with frankness and loyalty. It is impossible to doubt their vivid desire to accelerate reparatory measures in favour of the Church, and to lend the strongest support to Government in the paths of justice. I may assure you that the Queen mother has most solemnly declared her resolution to employ all her influence to restore the relations of Spain with the Holy See. It is to be hoped that by her counsel to her daughter this princess will drive away each day one stone from the wall of separation built up by the revolution, and which the Anglo-Esparterist Government sought to crown. May this edifice of sacrilegious invasions totter to its base! Maria Christiana, as a Catholic, has confessed and has sought absolution. She, better, perhaps, than any other person, has learned that God is above all. Who better than she can labour at the great work which we demand? It may be hoped, from the coincidence of the return of this princess at the same time with the restoration of the bishops that the affair of the Concordat, so urgent and so needful, will make rapid progress. Be sure of this, that if the mission of M. Hoyos be *paralysed* at Rome, it is because the Government, in the midst of a thousand protestations of sincerity, and of some restorative measures, is endeavouring to conduct to its original end the plan of spoliation which the Anglo-Esparterist revolution had decreed against the Church."—*Tablet.*

GWALIOR.

(From the Calcutta Star.)

Notices respecting the destitute condition of the Christians who have been dismissed from the Gwalior service, since the late battles, have from time to time appeared in the columns of our contemporaries; but we had no suspicion that the misery and helplessness of these discarded men and their families were so great, till we were favoured with the accompanying paper, to which we give prominent publicity, and which we earnestly commend to the attention of our readers. Fitter objects of charity than these victims of political convulsion could not be found, and we trust they will be liberally relieved. Subscriptions, we may add, will be received by Captain Kirke at Deyrah, and at Gwalior, by Captain Eyre, who will see that funds are judiciously applied.

We are sure the excellent and humane Lieutenant Governor will give these men grants in the Dhoon on the most favourable terms, and we may cherish the hope of shortly seeing a Christian town of his fostering, rising in the beautiful valley, and presenting one of the most interesting objects that can be conceived. Four families of Ghoorka Christians, most ingenious and industrious artisans, are expected shortly in the Dhoon,—we are happy to add, in connection with this subject; and, doubtless all we want is a good beginning.

Memorandum regarding the destitute Christians at Gwalior.

These unfortunates, including men, women and children, amount to about 309, as stated in the detailed list furnished by me to Captain Graham, Engineers. They were for the most part, Serjeants, Gunners, Buglers and Drummers, with their families, attached to the army of the Maharajah, the disbandment of a large portion of whose force consequent to the late hostilities has thrown them out of employ; and unless some provision shall be made for their future subsistence, they must soon sink into a deplorable state of destitution.

I have ascertained that none of these people fought against our armies at Maharajpore and Punniar, but remained aloof under the orders of Cols. Jacob, and Alexander, and other Christian Officers in the service of Scindia. Colonel Sleeman has made several benevolent efforts to induce the present Gwalior government to settle a pension on the old and infirm amongst them; but hitherto without success; and there seems to be no hope of any assistance being given to the mass of able-bodied men, with their families, who are at an utter loss where to look for employment.

They seem to be for the most part of Portuguese origin, and profess the Catholic faith. Amidst all their distresses, their excellent pastor, the Revd. Mr. Felix, stands firmly by his flock as their advocate, adviser and comforter; and to his unwearied exertions it is chiefly owing that these poor people have been hitherto kept from absolute beggary. But this suspension of misery cannot last much longer, if we, their more wealthy brethren of the Christian faith, (whether Protestant or Catholic) do not in good and charitable earnest take up their cause, and contribute not only our pecuniary mite, but a portion of our worldly wisdom towards some well devised plan for their effectual relief.

In writing to Colonel Sleeman on this subject, I lately suggested that a grant of land should be obtained, and that they should be established thereupon as a separate little community, to earn an honest livelihood by the labour of their own hands, either by cultivating the ground or otherwise, according to their several abilities. In his reply the Colonel mentioned a very encouraging fact, of which I had till then been ignorant, viz., that a Christian colony of this nature has actually been established, in the province of Oude, and has been attended with entire success. I have been at some pains to ascertain the feelings of the Gwalior Christians with reference to this proposal, and they seemed to enter into it much more readily than I could have expected. I have now by me a list of 72 able bodied men who have *declared their willingness to work at the plough.* Now it has occurred to me that no finer field can possibly present itself for the formation of a colony of this nature, than the Deyrah-Dhoon. For the present I content myself with the simple suggestion, feeling well assured, that it will be duly weighed in all its bearings by one in every way fitter to judge of its practicability and expediency than myself, who have no experience in matters of this nature. I allude to Captain Kirke—and if he on consideration, should think the suggestion a good one, I shall be happy to hear from him on the subject and to aid in bringing to pass a scheme of so interesting a nature.

VINCENT EYRE, *Capt. Arty.*

Gwalior, 20th June, 1844.

Hills, June 20.

MR. CROPLEY.

The Madras Papers mention the death of a member of their body, Mr. Cropley of the *Examiner*. We extract the following notice, written in a very proper spirit, from the *Athenæum*:—

"Since we last went to press, death has made a chasm in the ranks of its members—Mr. Cropley, Editor and Proprietor of the *Madras Examiner*, having been taken from the scene of his labours. This mournful event took place from a stroke of paralysis on Tuesday last. Though the departed seldom lost an opportunity of speaking unkindly of ourselves, and the Journal under our care, we are inclined to think he was in reality less hostile to us than he appeared to be. Be this as it may, we have one satisfaction in reviewing the past, viz. that we never penned a line in reply to the numerous offences charged to our account. In the removal of one of our number, we are strongly reminded of our own mortality, and of the certainty of the same event befalling us sooner or later. If the deceased had his defects, it must not be forgotten that he had also his excellencies. As a journalist he was an uncompromising friend to civil and religious liberty; to the extent of his ability he always stood up for the oppressed against the oppressor; and never refused his aid to any cause in which the advocacy of the Press was deemed essential to its success.

From our first arrival in the country we became known to the deceased, and can testify to his uniform desire to use his talents towards some beneficial purpose. He was eminently efficient as an instructor of youth, in which calling he continued for many years, and in the capacity of a Journalist he would have been no less so, had his position been different from what it was. In the affliction of his widow and family we sincerely sympathise, and trust that he who is God of the widow and Father of the fatherless, will be their stay and support throughout the whole of their future pilgrimage on earth."—*Calc. Star.*

PUSEYITE INNOVATION AT MADRAS.

Some unpleasant remark has been caused lately among the members of the Congregation attending Divine Service at St. George's Cathedral, by the (as regards Madras) novel practice of wearing their surplices instead of the usual black Genevan gown, during their pulpit ministrations; an attire episcopally enjoined, we understand, upon its Chaplains. By most, this change of vestments is considered to savor of Tractarian partialities on the part of our Bishop, whose previous conduct occasionally gave rise to similar suspicions concerning his Church of England orthodoxy. How far these surmises are correct we do not undertake to say, but assuredly the innovation on established custom, though possessing no abstract importance, is calculated, by its evil conformity with the opinion and custom of the Oxford semi-papists, to awaken most disagreeable forebodings in the public mind. We regard all variations from old and sanctioned order in the services of the Sanctuary, as something more than questionable, even where the change is in itself harmless; because when once the entrance of novelties is permitted, none can tell how far their influx may extend. One departure from time hallowed and reverential custom, leads generally to another, and the substitution of a white garment for a black on the shoulders of the preacher, is pretty sure to be followed up by some other act of conformity with the practice of the retrograde theologians in the English Church: and even should it not so turn out, the *fear* that such results will follow, awakened among members of the establishment at Madras, is calculated to operate most unfavorably upon her concord, and to excite against the Bishop prepossessions fatal to a large measure of his usefulness. Even had the use of surplices in their pulpits not formed a distinguishing badge of the Tractarian party, his Lordship would have betrayed a singular deficiency of judgment in directing an adoption which has no conceivable propriety or advantage to recommend it, and which could not but offend by its singularity if not by its signification. As the case stands, however, he is chargeable with something graver than a mere lapse of judgment, for the course pursued is so suspiciously answerable to that taken by the English innovators on Protestant integrity, as to prove his Lordship—or, which is little better, to make him appear—not ill disposed towards them. He must have known that the vestments would provoke animadversion, since it forms one of the most ostentatious and obnoxious ceremonial distinctions of the Newman sect. Whether he determined to effect it in conformity with their views, or for some other reason, but regardless of the ill consequences certain to flow from the apparent conclusion, is, as regards the effect of his measure, of but little moment; he has in either case given just cause of sorrow to his friends, and to his enemies of reproach.—*Madras Spectator, June 22.*

A CHAPTER OF DEATH.

(*From the Catholic Magazine.*)

The sayings and doings of men, during the last moments of their mortal career, have always furnished abundant material for curious speculation and moral reflection. Whether as inspiring a salutary terror in the living, or for purposes of comfort and edification, the memories of such scenes must ever be fraught with deep interest for the philosopher and the Christian. We propose, in desultory and discursive mood, to recal and record in these pages the dying hours of many a remarkable or eminent personage, gleaning from their observations or demeanour at that eventful crisis, matter for remark, warning, or instruction. Such *obiter dicta* may be ranked amongst the curiosities of metaphysical experience, as exhibiting the tendencies and capabilities of the soul on the brink of its separation from the body, and on many occasions strikingly illustrating the poet's theory, that the "ruling passion is strong in death." The instances we may find occasion to notice, by turns characteristic, or edifying, whimsical, mournful, or horrific, will all possess that value which must attach to faithful transcripts from the great and varied book of human nature.

We place foremost in our category of mortuary retrospects, the memorable address of Cardinal Wolsey to Kyngston, the lieutenant of the Tower, after the monks of Leicester had received the half-expiring statesman within their monastery, because it has always appeared to us to embody a most notable illustration of that vivid sense of the utter nothingness of earthly greatness which breaks upon a mind suddenly and painfully awakened to the consciousness of long neglected duties:—

"Had I served my GOD as diligently as I have served my king, He would not have given me over in my grey hairs!"

How noble was the demeanour on the scaffold of the illustrious Sir Thomas More! the calm, yet intrepid, martyr to the loftiest sense of conscientious duty. When the headsman craved forgiveness for the compulsory part he was about to enact in the foul tragedy, Sir Thomas embraced him, saying, "Thou wilt render me to-day the greatest service in the power of any mortal; but my neck is so short that I fear thou wilt gain little credit in the way of thy profession."

The venerable Countess of Salisbury, mother of Cardinal Pole, when summoned to execution, refused to lay her head upon the block: "So should traitors do," she said, "but I am none; and if you will have my head, you must win it as you can!" A horrible scene ensued, which terminated in the executioner's dragging the aged

lady to the block by her hoary hair, and butchering her as he best could!

Of the unfortunate queen Anne Boleyn, the very last words she uttered upon the scaffold, addressed to her weeping attendants, were, "In your prayers to the LORD JESUS, forget not to pray for my soul!" Coupling this mode of expression with the fact, that on the morning of her execution she desired the consecrated elements might remain in her closet, that she might adore "the good LORD," whose real presence she recognized in them, it is evident that this injured and unhappy lady died in the ancient faith, however current may be the general impression of her Protestantism.

Jane Seymour, again, the mother of that arch little Protestant saint, Edward the Sixth (who with all his sanctity, consigned, with genuine Tudor *sang froid*, his uncles, Lord Seymour and the Duke of Somerset, to the scaffold), and herself ordinarily spoken of as a partizan of the so-called Reformation, nevertheless, lived and died a Catholic,—so far at least as related to the articles of faith and ritual observances which distinguish our religion from Protestantism. Upon the novel dogma of her ruffianly husband's spiritual supremacy, whatever might have been her abstract opinions, womanly weakness may reasonably enough be pleaded in her behalf, if she withheld or qualified them, placed as she was within the immediate grasp of a tyrant who held the heads of his subjects so cheap,—including those of his wives.

Anne of Cleves, who had come to this country a Lutheran, also died a Catholic.

Of Henry the Eighth's last moments there are three separate accounts. According to one of them, he died the death of a despairing sinner according to another, the only sign he manifested of attention to religious ministrations, was given by squeezing the hand of the apostate Cranmer while one story is current of his having exhibited, during the illness immediately preceding his decease, sentiments of penitence and piety. Assuming the last of these statements to have any foundation, the former ones appearing to us more probable, it seems difficult to reconcile the sincerity of such a death-bed repentance with the fact, that at the very hour the king breathed his last, the guiltless Duke of Norfolk lay under sentence of death in the Tower, and his judicial murder, which was to have taken place in a few hours, was only stayed by the welcome intelligence of the tyrant's death.

The last words of the ill-fated Lady Jane Grey were in relation to the hapless claims to the crown which had been preferred rather in her name, than by herself:—"As to the procurement or desire of such dignity by me, I wash my hands thereof, before GOD and all you Christian people this day."

Cranmer, the arch-apostle of political and religious tergiversation, exhibited, at the extremity of his flagitious career, a firmness and constancy worthy a more honourable cause. Condemned by the barbarous severity of those iron times to the most dreadful of deaths, he cherished to the last the hope of averting his fate, and, with that purpose, submitted to the most humiliating retractations. Finding these unavailable to save him, he may be said most emphatically to have made a virtue of necessity, by declaring at the stake that "the hand which had offended contrary to his heart should be the first to receive punishment," and by subsequently thrusting it into the flame, exclaiming, "This hath offended!"

Of the unfortunate Mary Stuart it is related, that on the fatal morning of her execution, "holding up the crucifix, she exclaimed, 'As thy arms, O GOD, were stretched out upon the cross, so receive me into the arms of thy mercy, and forgive me my sins!' 'Madam,' said the Earl of Kent, 'you had better leave such Popish mummeries, and bear Him in heart.' She replied: 'I cannot hold in my hand the representation of His sufferings but I must at the same time bear Him in my heart.'"

The executioners interfered to prevent her female attendants from disrobing their ill-fated mistress, out of a sordid apprehension of not securing their own odious perquisites; upon which Mary remarked, with a smile, that she was not accustomed to the offices of such rough grooms, but at the same time silenced the remonstrances of her handmaidens. Up to the moment of receiving the headsman's stroke, the murdered queen kept continually repeating. "Into thy hands, O LORD, I commend my spirit."

The natural death of Queen Elisabeth was more morally appalling than the tragical end of her beautiful rival and victim! "Days and nights were passed by her in sighs and tears. Her imagination conjured up the most frightful phantoms. At length she refused to go to bed, sitting day and night on a stool, bolstered up by cushions, seldom opening her lips, and declining all sustenance. For the Bishops and Lords of her council, with the exception of the Lord Admiral, she expressed the most profound contempt. He was of her own blood; from him she consented to accept a basin of broth, but when he urged her to return to her bed, she replied that if he had seen what she saw there, he would never make the request.* To Cecil, who asked if she had seen spirits, she answered, that it was an idle question beneath her notice. He insisted that she must go to bed, if it were only to satisfy her people. 'Must!' she exclaimed, 'is must a word to be addressed to princes? Little man little man, thy father, if he had been alive, durst not have used that word, but thou art grown presumptuous because thou knowest that I shall die.' Ordering the others to depart, she called the Lord Admiral to her, saying in a piteous tone, 'My lord, I am tied with an iron collar about my neck.' He sought to console her, but she replied, 'No, I am tied, and the case is altered with me.' Her very last words, in reply to the applications made to her respecting the choice of a successor to the throne, were, 'I will have no rascal's son in my seat;' alluding to Lord Beauchamp, the son of Lord Hertford and Lady Catherine Grey."

Sir Walter Raleigh comforted himself on the scaffold with undaunted composure. He asked for the axe, and feeling the edge, observed with a smile that it was a sharp medicine, but a physician for all diseases. Having laid his head

* Was it the blood-stained form of Mary Stuart?

upon the block, he gave the signal, but the slowness of the executioner provoked him to exclaim, "Why dost thou not strike? strike, man!"

Charles the First, addressing himself immediately before his execution, to Dr. Juxon, thus expressed himself: "I die a Christian, according to the profession of the Church of England, as I found it left me by my father: I have on my side a good cause, and a gracious God." The monarch's last words were, "I go from a corruptible to an incorruptible crown!"

Oliver Cromwell appears to have departed this life under the pleasing conviction of assured salvation. "Tell me," he said to Sterry, one of his chaplains, "is it possible to fall from grace?" "It is not possible," replied the obsequious divine. "Then," said the dying man, "I am safe, for I know that I was once in grace." He then uttered a long prayer for the people, and expired in the course of a night rendered memorable in the superstitious imaginations of that epoch, by the violence of the storm which raged throughout its lapse. The Puritans discovered that nature herself had been convulsed at the death of their great protector; the Royalists believed, on the other hand, that on the wings of the whirlwind, demons had come to fetch his soul away!

The death-bed of Charles the Second, whose ominous reign had been fraught with such calamity to the Catholics, was rendered remarkable by the return of the dying monarch to that very religion which he had so bitterly persecuted. Kenn, Bishop of Bath and Wells, had pertinaciously proffered his ministrations, and proposed administering the sacrament, of which the elements were actually brought into the royal chamber: Charles, however, doubtingly said he would think about it. Availing himself of an opportunity to address his brother, the duke of York, who knelt by the bedside, asked if he might send for a Catholic priest. "For God's sake, do," replied the king: "but will it expose you to danger?" The duke answered that he cared not for that; and ordering all the attendants to leave the room, introduced Father Huddleston. To this Reverend Confessor, Charles expressed his desire to die in the communion of the Church of Rome; professed grievous sorrow for his past sins, and in particular for having deferred his reconciliation to that late hour; expressed his hope of salvation through the merits of our Saviour; and participated in the Sacraments of Penance, Holy Eucharist, and Extreme Unction. A night of great suffering ensued. The queen sent to crave pardon of her expiring lord: "Alas!" he exclaimed "poor woman, she beg my pardon! I beg hers, with all my heart; take back to her that answer."

Of Viscount Stafford, the victim of Titus Oates' infamous perjuries, it is related, that when brought to the scaffold, "he fell on his knees, pronounced aloud a prayer composed for the tion. Then rising, he protested his inno- e. The spectators listened with bare heads, answered with cries of 'We believe you, my God bless you, my lord!' Having embraced his friends, he knelt down and stretched him- block. The executioner poised the ax, as if he were taking aim, but suddenly checking himself, brought it down again feet. Lord Stafford, raising his head, inquired the cause of the delay, and was told that he waited for a sign. 'Take your own time,' he replied, 'I shall make no sign.' 'Do you forgive me, sir?' said the executioner. 'I do,' was his reply. After this short dialogue, he resumed his former posture, and at one stroke his head was severed from his body."

The last moments of the ill-fated Duke of Monmouth were marked by circumstances of unusual horror. "He had warned the headsman not to mangle him, as he had mangled Lord Russell; and the very admonition seems to have unnerved the man for the execution of his task. He took his aim so unskilfully, or struck so feebly, that he inflicted but a slight gash, and the sufferer raising his body from the block, turned his head to the left side, as if he meant to complain. After two more strokes, life seemed to be extinct, and the executioner, alarmed at his own bloody work, threw down the axe, asserting with an oath that his heart failed him, and he would do no more!"

Lord Lovat, at the age of eighty-four, demeaned himself on the scaffold with stoical heroism; jested with the executioner, and when he laid his head on the block, exclaimed, with all the ardour of a Roman patriot: "Dulce et decorum est pro patriâ mori!"

* * * * * * *

The satirist Rabelais preserved to the last moment of his life the character he had always maintained for sneer and sarcasm. Although he had received all the rites of the Church, (of which, by the way, he was a minister,) it was impossible for those who surrounded his death-bed to ascertain whether he died a believer or an infidel. He dictated his will in these terms:—"Je n'ai rien vaillant, je dois beaucoup, je donne le reste aux pauvres." "I am nothing worth, owe a great deal, and give the residue to the poor."

Catherine of Medicis died of fever, brought on by violent rage: a fitting consummation, indeed, to the career of that bad, imperious woman.

The last hours of Cardinal Mazarin presented a remarkable contrast between his worldly cupidity, and dread of a future state. His confessor had enforced on him the necessity of restoring his ill-gotten wealth, an alternative he found much difficulty in subscribing to. At length it was suggested that he should make over all his riches whatsoever to the king, who, it was insinuated, would restore them, and thus absolutely legitimise the Cardinal's claim to their possession. The expedient was adopted, but for three days, passed by Mazarin in direful suspense, no such act of regal restitution as had been anticipated seemed forthcoming. At length the monarch took compassion of the expiring minister, and gave him back all his wealth, upon which the money-loving Cardinal made his will, and died in comparative happiness.

Louis XIV died in a very devotional frame of mind. To those who pressed round him with tears and lamentations, he addressed himself thus:—"Pourquoi pleurez-vous? m'avez-vous cru immortel?" "Why do you weep, did you suppose me to be immortal?" He frequently spoke of his successor as the "young king," and in speaking of himself, made use of the expression, "When I was king!"

The infamous Regent Orleans, who, on the majority of Louis the Fifteenth, had consented to become prime-minister, led a life of such mingled toil and profligacy, that he soon reduced himself to a state of health that inspired his attendants with serious apprehensions. To warnings of his probably speedy dissolution, he replied "C'est tout ce que je désire." "It is all I most wish." Yielding, however, to the solicitations of his friends, he promised to reform his conduct. But on the very day of such projected amendment, the attractions of a fresh intrigue forbade its execution, and in the criminal embraces of the Duchesse de Phalaris, he was stricken suddenly dead!

Molière expired while acting the part of his own "Malade imaginaire," and at that very period of the piece, in which Argan, to test the affection of his daughter, feigns death on the stage: an awful and remarkable kind of exit.

The comic poet and mad humorist, Scarron, was troubled during his last illness with an incessant and most exhausting hiccup. "Si j'en reviens, ô la belle satyre que je ferai contre le hoquet!" "If I recover what a fine satire I will write against hiccup!" he exclaims in the midst of his sufferings. By his will, dictated from his death-bed, he bequeathed "five hundred pounds of patience to Corneille; and to his wife, liberty to marry again."* Seeing every body around him in tears, he remarked to them, "Je ne vous ferai jamais autant pleurer que je vous ai fait rire," "I shall never make you weep as much as I have made you laugh." Just before he expired, he cried out "Par ma foi, je ne me serais jamais imaginé qu'il fut si facile de se moquer de la mort!" "By my faith, I should never have fancied it to have been so easy to laugh at death!"

The more accomplished than exemplary Abbé Prévost, author of "Manon Lescaut," and other ingenious works, met with a singularly tragical end. An apoplectic fit had laid him prostrate in the forest of Chantilly, where he was picked up and carried in a senseless state to an adjoining village. Here, it was deemed advisable by the local authorities to institute a *post mortem* examination of the body, previously to its sepulture. Upon a deep incision, however, being made in the supposed corpse, suspended animation was suddenly restored, and a piercing shriek, to the horror of the by-standers, revealed the agony which the knife had inflicted. L'Abbé Prévost had only awakened from the insensibility of disease, to expire almost immediately of the mortal wound.

Fontenelle, who died at the advanced age of nearly a hundred years, retaining his consciousness to the very last, went out of the world with so little suffering, that upon being asked, just before he expired, whether he experienced any pain, he replied, "Non, je sens seulements une difficulté d'être." "No, I only feel a difficulty of existing."

(To be continued.)

* No bad legacy as it turned out, for Madame Scarron became the wife of Louis XIV.

THE INQUISITION.

As the most extraordinary perversions of truth have been constantly put forth on the subject of the *Inquisition*, by persons who sought to blacken the Catholic faith and people, we just give the report of what it was in Spain in 1787, from Arthur Young, an Englishman—a Protestant, and son of a clergyman, who of course would, if his natural candour had not prevented him, have described it as others. He says, "The mention of the *Inquisition*, made us enquire into the present state of that *holy* office, and we were informed that it was NOW FORMIDABLE ONLY TO PERSONS OF VERY ILL-FAME, and that when it does act against offenders, an inquisitor comes down from Madrid to conduct the process; from the expressions, however, which were used, and the instances given, it appears they take cognizance of cases *not at all connected with religion*: and that if men or women were guilty of vices which made them notoriously offensive, this was the power which interposed."—*Young's Tour, vol.* 1. p. 636.

Such was this tribunal in 1787; and such the terrific account brought home by *Young* of all the tortures and *autos da fe* of this *fee-fa-fum* of anti-Catholic haranguers, with which they "split the ears" of the "long-eared rout" when they want to astonish and horrify them with the deeds of Popery.—*Sydney, Morning Chronicle.*

ADMISSION OF ATTORNIES IN NEW SOUTH WALES, IN 1844.

Press of matter has hitherto prevented our reprehension of the proceedings which took place in the Supreme Court, on the admission of six gentlemen as solicitors of that Court, on the 17th instant. During the last twenty-eight years, about ninety gentlemen have been admitted, without taking any oath but the following:—

"I, A. B. do swear, that I will truly and honestly demean myself in the practice of an attorney, according to the best of my knowledge and ability."

This oath was unexceptionable to mortal man, and (wonderful to relate!!!) the justice of the country has been excellently well administered allthrough, and allegiance firmly maintained by those solicitors, although (strange to say) they neither swore to bear allegiance, nor swore against Popery, nor made the false declaration, that no Foreign Prelate hath any ecclesiastical or spiritual jurisdiction, preeminence, or authority, within the realm of England. For the information of thousands who know not the oaths and declarations, we here insert them from the Act of Parliament—William and Mary, chap. 8.

"I, (A. B.) do sincerely promise and swear, that I will be faithful, and bear true allegiance to Her Majesty Queen Victoria. I, (A. B.) do swear, that I do from my heart, abhor, detest, and abjure as impious and heretical, that damnable doctrine and position, *that Princes excommunicated or deprived by the Pope or any authority of the See of Rome, may be deposed or murdered by their subjects.*"

"I, (A. B.) do declare, that no Foreign Prince,

person, or Prelate, state, or Potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, *ecclesiastical or spiritual, within this realm.*"

The first oath (of allegiance) embraces a determination of mind, which subjects of the monarch of Great Britain and Ireland should feel.

The second oath (of abjuration) presumes a damnable doctrine to be held, which is not held, and the declaration against Popery is false.

But, why were those oaths, neither taken or made, or required of solicitors heretofore. Why?

Because the Act of Parliament, 7 and 8 of William the third, cap. 24, which enacts

"That for the better security of Her *Majesty's Government*, and the public peace of this *Kingdom*, serjeants at law, counsellors at law, barristers, advocates, attornies, solicitors, proctors, clerks in writing, who shall practise as such, not having first taken, *in Her Majesty's Court of Chancery, King's Bench, or Quarter Sessions* of the County where he lives, the oaths and declarations, &c. &c. (as required to be taken by certain other persons by the 7 and 8 of William and Mary, cap. 24, set forth above) shall incur certain pains, penalties, and forfeitures,"—why say, because that Act was only passed (as it states) "for the security of Her Majesty's Government, and the public peace of the Kingdom," and

Because that Act clearly related *not* to colonies, for none of the colonies ever had a Court of Chancery or King's Bench wherein to take and make the oaths and declarations, nor had the few that existed when that Act passed, any Courts of Quarter Sessions in Counties—which latter courts were only established in New South Wales in 1826. And, because none of the colonies were able either to disturb Her Majesty's Government or the public peace of the United Kingdom, and

Because to have required those oaths and declarations in the colonies, would have been illegal, and an unwarrantable act of power, *without authority*—and lastly

Because the statute of George IV., cap. 96, sec. 10, and the 21st rule of the Supreme Court, under which alone attornies have been, or are admitted here, require no such oaths or declarations.

But, readers, open your eyes with astonishment, to see, and your ears to hear it, whilst we proclaim to you, that those oaths and declarations, have been required of and administered to six gentlemen, who, on the 27th day of February, in the Year of our common Lord Jesus Christ, and century the 19th, applied for and obtained admission into the Supreme Court of the Colony of New South Wales, and were actually made by those gentlemen, who were taken by surprise on the occasion. But, why were those oaths and declarations, so new, required to be made and taken? Why?

Was it for the better security of Her Majesty's Government and the public peace of the Kingdom of England? Oh, no dear readers, impossible!!! We are unable and incapable of disturbing that security or that peace, nor would a bushel of such oaths and declarations secure either one or the other.

Then, if it were not to secure the objects contained in the Act of Parliament, what was the reason of their being *now*, fifty-six years after the foundation of a loyal colony, for the first time in this land required?

Was it to insult the Catholic community?

Was it to warn Catholics against applying for admission?

Was it to aid in the preservation of Church ascendancy? Or

Was it to irritate the feelings of Catholics, and to assist in fomenting sectarian strife and feuds amongst them and the other grand divisions of the great Christian Church?

Can it be supposed that the learned Judge (Stephen) who proposed and urged the oaths and declarations on the occasion, meant to insult or threaten the Catholics, or to widen the breach or sow further dissension among the members of the great Christian family? Oh, no—forbid it, readers, that such motives should be imagined; we must put down the fault to error in the judgment of the learned Judge—error in the knowledge of the law, and error in practice. There could be no other justifiable reason, and no other cause for such an unwarrantable procedure.

We have simply adverted to the fact that the insult (though not intended as such) was given;

That the threat is taken (though not intended) and is disregarded;

That the irritation of feeling (though not intended) is provoked, although strife or feud shall not follow.

It is, however, but just to say, that the patriarchal Chief Justice (Dowling) appeared content, and so expressed himself, with the first and the usual oath being taken, "that of acting honestly and truly in the profession;" nor did Mr. Justice Burton, though a zealous anti-Catholic, interfere on the occasion. Yet, Mr. Justice Stephen, the junior of the three Judges, (in error, and barely excusable error,) required, nay, urged the taking and making the abominable oath, against an unknown abominable doctrine, and the false declaration, that no foreign prelate, hath ecclesiastical or spiritual authority within the realm of England (the contrary being the fact,) and the Prothonotary accordingly then put them to the six solicitors.

Attempts of this kind, at this late and enlightened age here, must not be silently tolerated or passed over.

We think that this statement must be printed in sheets, and sent to the liberal and enlightened Members, Catholic, Protestant, and dissenting, of the House of Commons, to prevent the recurrence of a scene, unfit for any Court of Justice, calculated to create enmity against a Government which would insist upon it; and calculated alone to create such enmity, and never to engender affection or allegiance.

One word to our readers before parting. Church *ascendancy* is at present well nigh abolished. It will be unknown in a very few years, nothing can stop its rapid progress to dissolution—natural equality will be established, natural right and justice alone, will have any ascendant over mankind, freedom of thought and opinion, of speech and action, can no longer be trampled on. If legislative enactment do not, in a moment, disenthral the United Kingdom from Church ascendancy—the *vox populi* will, and perhaps will

endanger the existence of the only law-made Church in the vortex of dissolution. Trusting, that for the first and last time, these oaths and declarations (not including, however, the oath of allegiance) have been put within the colony, and determined not to let a repetition of the same take place, without more severe criticism, and of a more determined kind, which will be keenly and bitterly felt, we take our leave of the subject.—*Ibid.*

OATHS TO MAGISTRATES.

Some short time ago, we heard in a Court of Justice, two new magistrates sworn in by a long string of oaths. One of them, which asserted the Catholic worship to be idolatrous, struck us with horror, especially as taken by men whose duty is to punish the very crime they committed —perjury! Another oath is as disgustingly impudent, as the other is atrocious and horrible; and that is the one which denies that allegiance is not due to princes excommunicated for heresy as if Catholics held such infamous doctrine.

Every Catholic knows that such is not our doctrine; we have authentically denied it again and again—but in vain! Still this solemn oath insinuates that we hold it.

The Catholic religion is supposed, in Spain, to be most exquisitely and intensely Catholic: therefore, although we could quote numberless works in English, Latin, and French, denying these persecuting and king-deposing doctrines; yet to show how grievously and foully they calumniate the Spaniards, we give a passage or two:—

"Los Ministros de la Religion deben derramar por ella su sangre, y no pueden derramar la de los enemigos, *(Ecclesia nescit sanguinem;* i. e., "the church knows not blood.) Su Senor y Maestro no les ha mandado rebatir la fuerza con la fuerza, o la espada con la espada, sí solamente huir de una ciudad a otra, en caso de persecucion, por no exponerse, por una presuncion temeraria, al peligro de venderle, y negarle."

"The ministers of religion ought to shed their own blood for it, and not that of its enemies; their Lord and master has not commanded them to repel force by force, or sword by sword: but only to flee from one city to another, in case of persecution, in order not to expose themselves by bold presumption to the danger of selling or denying it.—*Janin. Pensam. Theol,* p. 199, 12mo., Madrid, 1778.

"Maldita sea eternamente, y para siempre olvidadala maxima falsa, barbara y monstruosa de que es licito intentar quitar la vida a los Reyes con el pretexto de heregia, infidelidad, o tirania. Este monstruo ha nacido del fanatismo, pero le ishoga la Religion verdadera. Quién estenderá la mano contra el Christo del Senor, y quedará inocente? El Christiano, decia un Padre antiguo que vivia baxo la dominacion de Príncipes per- [illegible] de ninguno es enemigo: quánto menos está puesto por Dios, esta obligado a amar, honrar, respetar, y desear que Dios le conserve con todo el Imperio Romano?"

"Cursed eternally and for ever forgotten be the false, barbarous, and monstrous maxim, that it is lawful to take the life of kings, under pretext of heresy, infidelity, or tyranny. This monster has had its birth in fanaticism, but true religion stifles it. Who will stretch forth his hand against the anointed of the Lord, and be innocent? A Christian, says an ancient father, who lived under persecuting princes, is the ENEMY OF NONE, how much less of the emperor, whom, knowing that he is appointed by God, he is obliged to love, to honour, respect, and desire that God would preserve with the whole Roman empire."—*Ibid.*

MISCELLANEA.

RESTITUTION.—We are happy to learn that the right owner of the gold watch lately advertised in the *Chronicle*, has appeared to claim it, and has most satisfactorily identified the watch as being his property. *Mr. Munn*, ship-builder, of Darling Harbour, is the owner; he was accosted in the streets about ten o'clock of a moonlight night, in November last, by a Scotch *lassie*, who said, "Mr. Munn, will you treat me, or shall I treat you?" and instantly suiting the action to the word, snatched at his watch, and ran off with it: the watch had cost him £40 in London. He had her arrested, but the watch could not be found. She is now under punishment for that offence in the factory at Parramatta. Mr. Munn states this girl was *no Catholic*; but the watch must have somehow got into the possession of a Catholic, who, touched with remorse of conscience, having approached the tribunal of penance in sincerity, was (of course) obliged to seek out the right owner, in order to make restitution in the manner that has been related. Mr. Munn has got his watch.—*Sydney Morning Chronicle.*

FIFTY YEARS AGO,—A correspondent has sen us the following document:—"You shall inquir and truly present the names of all Popish re cusants within your parish above the age of 1 years, who forbear to repair to church accordin to law, in this manner; distinctly you shall se down the names of the master, mistress, or dam of the family, and the names of the servants, b their sur-names, and the names of baptism an of sojourners, and above the rest, the names o the school-masters; you shall present the name of all such who do not resort to divine servic every Sunday according to law, and certify whe ther the twelve-pence on Sunday forfeited, an received, and duly employed for the poor, or whom it hath been received and of whom neglec ed." The other articles concern felons, robber vagabonds, rogues, inmates of cottages, bui against the statute of Elizabeth, frequenters alehouses and tippling-houses, users of unlawf weights and measures, ingrossers, forestaller regrators, reputed fathers, swearers, curser rioters, and other fit company for "Popish rec sants," and the paper concludes thus:—"And all your presentments you are to set down t day (as near as you can), and the year, and t town when and where the said offences have be committed. At the Assizes and General Ga delivery held for the County of York, in the sa county, the 15th day of March, 1794. By virt of an order of his Majesty's Justices of t Assize, you the constables under-mentioned a required to make out a distinct answer in writi

to the above mentioned articles at Brompton, on Friday the 17th day of March instant, or I must present you at the Assizes for neglect. Given under my hand the 6th day of March, 1794, Robert Drake, Chief Constable.—To the constable of Hatton Bushell."—*Tablet.*

SUNDERLAND.—THE CONVENT.—We are given to understand that early in May an addition to the number of the "Sisters of Mercy," living in Green-street, is to be made by two young ladies from Newcastle joining them.—*Sunderland Herald.*——The profession and public reception of two more sisters intended to be admitted into this establishment on the 8th of May, accompanied with the beautiful ceremonies of the Catholic Church, is already exciting considerable interest among Protestants as well as Catholics. The public celebration of such a ceremony in the midst of a district where fanaticism has revelled in all its horrid orgies for more than two centuries, where only sixty years ago the mob, excited by villains, rushed into the then humble Catholic chapel on the "Town Moor" and drove out the faithful and persecuted servants of Christ, demolished everything holy within its hallowed walls, and pursued the priest from the sacred altar into the town, while he narrowly escaped with his life, is indeed calculated to warm our [illegible] and inspire our bosom with the hope that this little family of holy sisters, located here by the zeal of the pastor of this congregation, is but the precursor to other similar establishments in Northumberland and Durham. Who can forget that for many centuries this very district (adjoining Monkwearmouth, so described from being the residence of the monks at Wearmouth), about to be honoured with this holy ceremony, was rendered sacred by the labours of the Venerable Bede, St. Oswald, and a long line of illustrious saints, whose holy lives adorned the Church? On the occasion of the expected ceremony, the Rev. S. Chadwick, of Ushaw, will preach a sermon. The Right Rev. Dr. Riddell, with a number of the clergy, will be present to take part in the services of the day. The public will be admitted by tickets, the proceeds arising from the sale of which will be set apart for the poor.

NEWCASTLE.—ST. MARY'S HOSPITAL.—This venerable ruin and interesting relic of religious architecture, of a very ancient date, is now totally demolished and level with the ground. We are reminded of the days when ignorant, fanatic, and infuriated, but not altogether ill-dressed mobs, burned papist chapels, and thundered forth hiccupping anathemas against what, in their peculiar phraseology, was termed "the Hoore of Babylon!"—"there stands Antichrist! pull her down!" rings in the ears of our imagination; and Lord George Gordon, and his army of gin-drinksaints, irresistibly rise before our mental [illegible] lieu of our enlightened, erudite, accomvenerable, and (to put all in one word) Town Council. We cannot help it! but let us try to shuffle off the spectre, by enquiring what chance we have of a new St. Mary's Chapel, in the room of that now levelled with [illegible] avement, and to whom we are to look for act of common justice?—*Tyne*

BERMONDSEY.—CONVENT OF MERCY.—On the 8th instant (Easter Monday,) Miss Georgiana Booker made her solemn profession in the order of our Blessed Lady of Mercy, and dedicated herself for ever to the service of Jesus Christ, in the persons of his poor representatives. On this occasion every thing combined to render the scene solemn and imposing. The early hour of the morning; the stillness which reigned in the spacious church, the awful ceremonies which accompanied the pronouncing of the vows, the silent presence of Jesus (her Spouse and her Judge,) in the sacrament of his love, all conspired in fixing the mind and thoughts of the new sister upon that Great Being to whom she has consecrated herself for ever.—*Tablet.*

PUSEYISM IN NEWCASTLE.—A gentleman of considerable literary reputation in this town has recently translated the Hymns of the Salisbury Breviary, for the use of the Puseyite body in Newcastle. He adds, "as anciently used by the *Anglican Church.*" The latter designation no one knows better than the talented individual alluded to, cannot be read without a smile. For who ever heard of the *ancient Anglican Church at Salisbury*? till our ingenious friends, who have half-way between Geneva and Rome, made so wonderful a discovery. However, halt as they may on their good journey to Rome, their defences of our practices, and unbounded admiration for the principles of authority and Church government, are gradually breaking down the barriers which alone kept the multitude from coming within her borders, and beholding the beauty and true loveliness of the fair Spouse of Christ.—*Ibid.*

CHRISTIAN SEPULTURE.—It is stated that a number of Christian catacombs, supposed to be of the earliest age of that faith, and the first ever found in Greece, have been discovered near Mile.—*Literary Gazette.*

APHORISMS AND REFLECTIONS.—Ill-temper puts as many briefs into the lawyer's bag as injustice. A man of sense may be in haste, but never can be in a hurry. Time is precious, life is short, and consequently not a single moment should be thrown away. As shoes that have nail points projecting upwards through the heel, so is a peevish wife. Honesty does that from a sense of duty which honour does for reputation's sake. Wise sayings often fall on barren ground; but a kind word is never thrown away. Idleness is the Dead Sea, which swallows all virtues, and the self-made sepulchre of a living man. History tells us of illustrious villains, but there cannot be an illustrious miser. Worldly happiness is said to be the gay to-morrow of the mind, that never comes. A false friend is like a shadow on a dial-plate, which appears in fine weather, but vanishes at approach of a cloud. A steady assurance is too often styled impudence. Rowe observes—going into the company of great men, is like going into the other world—you ought to stay until you are called. He that cannot forgive others breaks the bridge over which he must pass himself, for every man hath need to be forgiven. Man, though born with faculties to search through the depth of time, and powers to flourish through the ages of eternity, seldom looks beyond the present hour.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

o. 3.] CALCUTTA: SATURDAY, JULY 20, 1844. [VOL. VII.

CALVIN, LUTHER AND OTHER HERETICS HAD NO TRUE MISSION.

(Translated from St. Francis of Sales.)

We ought in the first place, to make you knowledge, that your first ministers and ıu also committed an inexcusable error, hen you listened to those who were se-ırated from the Church: for they were ɾsons not at all qualified, as they ought have been, to preach the holy word. They ıasted of publishing a bill of divorce for e Son of God himself: but from whom? ·om his ancient spouse the Church: for ıat end? to unite himself to a new con-egation, remade and reformed: but upon ıat grounds could you believe these novel-ıs, without making the preachers produce well authenticated charge and commission? ·om the commencement you disowned this ıeen for your Princess and published ery where that she was corrupted and an ulteress. Your reformers went here and ere to propagate these false novelties; but ıence did they get them? They could not roll themselves under a leader without the nsent of the Prince with whom they lived: d how were you so willing to place your-ves under these false ministers, without owing that your legitimate pastors, who ɾe among you, renounced you? You were t ignorant that these innovators removed u from the situation in which you were rn and bred. They therefore are inex-sable for having, under the protection of ɜ Magistrates, caused this rising of butchers, d you also for having followed them.

You perceive, my brethren, at what aim. It is at the want of mission and cation, which Luther, Zuinglius, Calvin d others never had. But it is certain, ıt whosoever wishes to teach and hold ık among the pastors of the Church must sent. Saint Paul says, "Quomodo prædicabunt nisi mittentur?" How shall they preach, if they be not sent. And Jeremias says; these prophets falsely prophesied. I did not send them; "Non mittebam prophetas et ipsi currebant." I did not send them and they went. Mission is then quite necessary, you will not deny it unless you know more than your Masters. I perceive you come forward in three divisions, in order to render yourselves more powerful. Some among you will tell me: The first reformers received their Mission from the people; others will say, from the secular and temporal magistrates; others, from the Church herself. How can this be? You answer, because Luther, Œcolampidius, Bucer, Zuinglius and such as these were priests of the Roman Church as well as our own ministers; but the most artful among you pretend that they were sent by God through an extraordinary mission. Let us examine your first leaders. How think you did the people and the secular princes call Calvin, Brentius and Luther to teach a doctrine which they had never heard? In what age did they begin to propagate and preach this doctrine? Who obliged them to fabricate it? You say, the people must have called them; but what people? They were Catholics or were not. If Catholics, how could they send you to preach what they did not believe? Could those called by a small party of the people, who were then Catholics, stand against all the others who opposed them? How could one part of the people give you authority against the rest? or to enable you to go from people to people disounding, as much as you could, them from their ancient allegiance. You shall know that a people has only the right to grant authority

for and over itself, not against itself; it was your business, therefore, to preach only where you were called by the people; which had you simply done, you would not have been so successful. Let us go into particulars; when Luther began, who called him? There were none at that time who thought of the opinions which he published. How could they then call him to preach to them? If they were not Catholics, what were they?—Lutherans? No!. for I speak of the first preaching. What were they, then? Let him who can, tell me who it was that gave the first authority to assemble the people, to address separated parties? It could not have been the people, for they were not yet assembled. Would it not be confounding and perplexing all to permit each one to say what he pleased? Thus every one would have a commission, for there is none so mean but who could find followers, witness the Anabaptists, the Libertines, the Adamites, &c. in fine, if we must adhere to the scriptures, we shall never find in them that a people ever had power to choose for themselves evangelical pastors and preachers.

THE CHRISTIAN ADVOCATE.

We have been so much accustomed to see in the columns of the *Calcutta Christian Advocate* the grossest misrepresentations of the tenets of our holy religion, and the reckless and unchristian manner in which that Journal persists in reiterating misrepresentations, calumnies, and false charges, even after we had again and again repudiated them, that we have long ceased to notice the want of common honesty, and candour or the shameless perversion of truth which disgrace the pages of the misnamed *Advocate*. So far from apprehending that that Journal can by such means seduce Catholics from the true faith, we are confident that nothing tends more strongly to confirm them in their faith than to see the dishonest expedients to which its enemies are compelled to resort in order to make out anything like a plausible case against it.

We are led to these brief remarks by the perusal of the following letter, in which we believe a clear case of imposition and deceit is made out against our *Christian* cotemporary.

To the Editor of the Catholic Herald.

Sir,—Nearly five years ago the Editor of the *Englishman* declared that for IMPUDENCE and FALSEHOOD no journal, *not* calling itself *Christian*, surpassed the *Calcutta Christian Advocate*! and this memorable assertion I at that time brought to the notice of your readers.

Since that period how frequently the *Englishman's* character of the *Advocate* has been verified the Catholic readers of the self-styled *Christian* Journal can testify.

What, Sir, can exceed the impudence of the *Advocate* in publishing, in the last issue, under the head of "ROMISH RELIGIOUS LITERATURE IN CALCUTTA," a letter written by our blessed Lord and Saviour Jesus Christ, and which document is prefaced thus:

"Perhaps our readers may be surprised by the following specimen of a religious Tract, circulated in the North East of Calcutta during last Lent—and in the immediate neighbourhood of the Mass-House. It will show them what darkness may be found in the midst of light—what fearful lies in the midst of Christian truth."

Lies indeed! What impudence some people possess! Why, Sir, it is not very long ago you gave publicity to the self-same letter, which you justly designated *An Impious Forgery*, and attributed its authorship to some American Missionary.—Permit me to transcribe the following paragraph from your Journal:

"An American Missionary, hoping to convert the Catholics of Calcutta to some of the forms of Protestantism, lately sent them from New York some printed copies of a letter, said to have been written by our Saviour's own hand, and to have been found under a large stone some years after his death. It may seem strange, that men, who reject with horror the Deuterocanonical books of Scripture, and whose cry is the whole Bible and nothing but the Bible, should so readily receive and propagate, as an inspired writing, a letter which carries on the very face of it the clearest marks of forgery. It is an act of impiety and blasphemy to attribute to our Divine Master such an absurd composition. We will not take the trouble to criticize it, for its incongruities will instantly strike the intelligent reader. We need not say, that our Saviour's letter to King Agbarus is apocryphal."

After this, well may your Agra correspondent be surprised that even Protestants can be found to support such an Advocate of Christianity?

AU REVOIR.

ANTIQUITY OF POPERY.

To the Editor of the Catholic Herald.

DEAR SIR,—Martin Luther, an Austin Friar, began his pretended reformation anno 1517. The Greek and Latin Churches, though they had been united in the General Council of Florence, were then again divided. Muscovy followed the fate of the Greek Church; the Spanish West Indies were, as they are now, in the Communion of the Church of Rome; and the Greeks, as I have already observed, differed from the Latins only in the article relating to the procession

of the Holy Ghost, which necessarily drew after it that of the supremacy. In all other doctrinal points whatever, they agreed as perfectly with the Church of Rome as they do at present; in proof whereof, I beg to refer to a learned work, entitled: The Church of Christ shewed &c. part 1, chap. 1, p. 10, 11, 12, 13, 14, where it is written that the Nestorians, Armenians, Copths, Syrians and Ethiopians, also reject the doctrine of the Reformation in every point, wherein it differs from the Roman Catholic Church.

As to the Latin Church, or Church in communion with the See of Rome, at the time Luther set up for a reformer, she was spread over all the principal Kingdoms of Europe: England, Scotland, Ireland, the whole empire, with the 17 provinces of the Netherlands, the large Kingdoms of France and Spain, all Italy, with the Kingdoms of Naples and Sicily, Sweden, Denmark, Poland, &c. were all united in the same faith, acknowledging the Pope for their common Father, the true Vicar of Jesus Christ, and Supreme Head of their Church: so that Luther had not, throughout the whole world, one person to communicate with. Was it not therefore, a presumption even to a degree of madness, for a *private* monk to set up his own *private* judgment in opposition to all Christendom, and stand single against the whole world? Truly, it would look like a dream rather than a serious truth, were it not attested by all writers, and even by Luther himself.

In the preface to his works Luther boasts that he was at first alone. *Primo solus eram.* And in his preface to the book *de abroganda missa privata*, he writes thus: "With how many medicines, and powerful evidence of Scripture have I scarce yet settled my conscience, to be able alone to contradict the Pope, and to believe him Antichrist, the Bishops his Apostles, and the universities his stews? How oft did my heart tremble, and reprehend me, by objecting my strongest and only argument. Art thou alone wise—And do all err?"

It seems the good man had some terrible gripes of conscience before he could persuade himself that the successor of St. Peter was Antichrist; that all the Bishops in the world were the devil's Apostles, and the great nurseries of piety and learning, his stews. How troublesome is it to have too tender a conscience! But Kate Boren cured him soon after of all his gripes and qualms.

Calvin owns the same truth, Epist. 141. "We have been forced," says he, "to break off from the communion of the whole world. "*A toto, dicere cogimur, sumus.*" Nay, many Protestant writers glory in Luther's separation from the whole world. "If there had been right believers, says one who went before Luther in his office, there would have been no need of a Lutheran reformation." *Georgius Billius, in Aug. Conf. Art. 7, p.* 137. It is ridiculous, says another to think that in the time before Luther, any had the purity of doctrine, and that Luther should receive it from them. *Bened. Margestern de Ecclesia, page* 145. This gentleman, like a drag-net, sweeps all before him; fathers, councils, doctors, nay, I fear, the Apostles themselves will scarce escape.

It is then an incontestible proof that Luther did not only separate himself from his own Mother Church, but that there was not any pre-existent visible Church of Christians in the whole world, into which he could incorporate himself. But how long had the Roman Catholic Church, from whose communion he separated himself, a being before the Reformation? This is a point of great importance, and challenges a serious examination.

It is certain she was venerable for her antiquity, even at the time when Luther took upon him to reform her: for, first, all separate Christian communions then extant in the world, had either gone out immediately from her, or spawned from those that had, some of whom were very ancient; as Nestorians, Eutychians, &c. and secondly, the four first general councils were all in communion with the Bishop of Rome. The first of Nice, against Arius, was in the communion of Pope Silvester, whose legates, together with Osius, presided at it, anno 325. The second of Constantinople against the Macedonians, anno 381, was in communion with Pope Damasus, whom the Fathers of that Council in their synodical letter thank for calling them to a council as his members; and Damasus in his answer styles them, his own most honorable children. The third of Ephesus, against Nestorius, anno 431, was in the communion of Pope Celestin, whose legate told the council that his master was their head, and the successor of St. Peter, whose place and authority the Bishop of Rome held, *Act* 2, *to* 3, *Conc. p.* 619, *Act*, 3, *p.* 626, against which not one of the council made the least exception, so that it even proves a great deal more than is necessary for my present purpose. The fourth of Chalcedon against Eutyches and Dioscorus, anno 451, was in communion with St. Leo, to whom the council wrote in this manner; Rogamus igitur, ut tuis decretis honora nostrum judicium; et erunt nos capiti in bonis adjecerunt consonantiam sic et summitas tua filiis quod decet exhibeat. This is, we desire

you to honor our judgment with your decrees; and as we have agreed with our head in all good things, so may your highness grant to us your children that which is fitting, *Conc. Calced, in Ep. at Sd. Leonem tom* 4, *p.* 837, *D. E.* I only mention these four general councils, because they are allowed of by the Church of England, Act 1, Eliz. c. 1; and the times in which they were held witness their antiquity; for the first was held near 1200 years, and the last of the four above a thousand and fifty years before the reformation.

Hence it follows, first, that the Church in communion with the See of Rome, not only had a being, but was wholly incorrupt and free from errors, both from the time of the Apostles to the first General Council, and in the interval of time between that and the fourth or last Council allowed of by the Church of England. The reason is evident because not one of the four first councils accused her of any errors; and had she been guilty of any it cannot be doubted but those Councils would have called her to an account, and condemned her, as they did the Arians, Macedonians, Nestorians, and Eutychians. Nay, it is manifest, that the faith of these Councils and that of the See of Rome were one and the same; for otherwise they would not have been in the same commmunion, and since the Church of England allows of those councils, it is no less manifest she believes their faith was orthodox.

Whence it follows, secondly, that the Church of England, which owns the authority of the four first Councils, must likewise acknowledge, that the Roman Catholic Church, or Church in communion with the See of Rome, was at least free from corruptions till the middle of the fifth century, in which the fourth general Council was held. Now, if we can but make the POPERY which Luther reformed, shake hands with the religion of those times, or, in other words, if it can be clearly proved, that the very same doctrine, which was professed by the Church of Rome, when Luther began to reform, was likewise professed by the Catholic Church in those ancient times in which she is acknowledged to have been free from corruption, will it not be a demonstrative proof that the doctrine called POPERY, and the Church which professes it are as ancient as Christianity itself? I will in my next endeavour to demonstrate how far Popery may be traced, even from the confessions of such Protestant writers as are beyond exception.

R * * * * * *

BENGAL CATHOLIC ORPHANAGE.

Sergeant Haslem of Dum-Dum,	10	0
J. G.	2	0
Mr. Davies, through Rev. Mr. Mascarenhas,	22	0
M. Crow, through ditto.	3	0
Captain J. F. de Senna,	50	0

THROUGH MR. N. O'BRIEN.

R. L.	5	0
D. W. Fraser,	5	0
R. A. Dhur,	2	0
A Friend,	1	0
H. R.	1	0
S. B.	5	0
Mrs. Castello,	2	0
G. Higgins,	5	0
T. B. Swinhoe,	10	0
A Poor Friend,	1	0
A. Irvine,	16	0
J. H. Miller,	2	0
J. Hamlin,	2	0
A Poor Man,	1	0
A Friend,	1	0
J. Lafton,	5	0
William Irvin,	5	0
A Friend,	1	0
T. Callen,	10	0
Thomas Kemp,	2	0
T. S.	10	0

FOR THE SUFFERING CATHOLICS AT GWALIOR.

J. M. S. through the Rev. Mr. Storck,	1	0
Sergeant Hamilton,	3	0
J. D. S.	1	0
J. A. S.	1	0

THROUGH THE REV. MR. MASCARENHAS FROM DUM-DUM.

A Friend,	16	0
Invalid Sergeant J. Smyth and family,	1	6
Mrs. Baldwin and family,	2	0
Through Rev. Mr. Rabascall,	6	0

NATIVE MISSION AT COWCOLLY.

Further collections at Chandernagore thro' the Rev. Father Boulogne,	10	0
J. M. S. through the Rev. Mr. Storck,	3	0

PROPAGATION OF THE FAITH.

J. Piaggio and Associates through His Grace the Archbishop,	5	0
Through Rev. Mr. Rabascall, Serampore,	30	0

Selections.

ON TRUE COMPUNCTION OF HEART

(*Concluded from page* 28.)

Well then may I mourn over the wretchedness, which I have endured in the exile, in which I was born, and thy loss which I must bear in a foreign land.

Mourn ye together, all ye children of men! and weep over yourselves, ye sons of Adam!

who eat ashes for bread, and have changed a heavenly for an earthly food. And, oh! ye blind and unhappy sons, what have ye lost?

But because ye know it not, therefore ye weep little; and therefore is your wretchedness the more, because you see it, nor into what a depth of misery ye have fallen.

Look upon my fall; see ye what delights I have lost, behold what evils gird me about on every side. I labour in this present life, and day and night I sigh after the eternal banquet, where no one hungers, but all drink the wine of joy,—that wine that maketh the heart glad, that purifieth and effecteth not the understanding of the saints; and there is none to give me one drop thereof.

But a little of the water of salvation, which overflows in the Kingdom of Heaven, is given to him that asketh it. Heaven is shut against me, and the earth yieldeth not her fruits; thorns and briars spring up before me, and you say: Why dost thou weep? and why dost thou not eat and drink?

Ye children of men, how long will you be heavy at heart? how long will ye relish such things? how long will you afflict my heart, by speaking foolishness unto me? Ye have no part in the word of the Lord, and ye seek to subvert the just by false promises, saying "peace, peace, where there is no peace." (Jer. vi. 14). And what part have you with peace? "There is no peace to the wicked, saith the Lord." (Isa. xlviii. 22.)

I do not weep because I am not rich, because I abound not in wine and bread, in corn and oil, as ye seek to abound; but because I am still in this world, and do not yet see HIM, who is true Peace and Sovereign Beatitude.

Behold my stripes, and feel ye my wounds; and if you will not weep with me, send me away, that I may mourn a little over my sorrow, before I go hence out of this life, and return no more.

Meanwhile, I will sit in grief, and walk in sorrow, and will not go abroad. I will die on my nest, and be buried in the grave which I have dug for myself.

I am overjoyed that I have found me a tomb, that I may sleep therein, and see not the evils that are committed on the earth.

My soul is weary of my life, and my sorrow is new every day!

Therefore, O LORD, my GOD, I beseech Thee to loose me from every bond of sin, yea, moreover, to snatch me from the earth; for it is better for me to die than to live.

And what more can I do here? Day after day passeth away, and year after year, and yet Thy servant makes but little progress! Prolong not the days of Thine unworthy servant, nor suffer him to wander any longer after the vanity of this life. "Turn away mine eyes, that they may not behold vanity." (Ps. cxviii. 37.) "I have gone astray like a sheep that is lost; seek Thy servant" (Id. 176), for "It is time, O Lord, to do" (Id. 126). Not my justice, O Lord, nor my goodness; but Thy mercy, and Thy loving kindness, which cannot be measured.

According to that mercy, deal with Thy servant, and visit me in Thy salvation; that so I may see Thee in the goodness of Thine elect, and rejoice in the gladness of Thy people; that Thou mayest be praised in Thine heritage which thou hast acquired by Thy blood. Who, with the FATHER and the HOLY GHOST, remaineth GOD, blessed for ever. AMEN.

CHAPTER OF DEATH

(Continued from page 25.)

It is related of Restaud, a dialectician of some celebrity, that being *in extremis*, and having summoned his wife and children to receive his parting benediction, he addressed them in these words:—"Mes chers enfans, je crois vous m'en vas, car l'académie n'a pas encore décidé!" which may be translated—"My dear children, I am going, or I am ganging; for the academy has not yet decided the point."

The reformer Melanethon, upon feeling conscious of the approaches of death, wrote down a list of considerations which appeared to him to render that event desirable; among which he enumerated, as one of the evils from which he was most anxious to escape—relief from theological controversy.

Locke expired in his arm-chair. Just before his death, he wrote a letter to his friend Collins, in which he declared that his only comfort was derivable from the recollection of the good he had been able to accomplish; and that two things alone could in this world yield any real satisfaction, the testimony of an approving conscience, and the hope of a future life.

Cardinal Richelieu died with as much seeming intrepidity as if he had felt his conscience utterly without reproach. Upon the holy viaticum being brought into his chamber, he exclaimed, "Voilà mon SEIGNEUR et mon DIEU, je proteste devant lui que dans tout ce que j'ai entrepris, je n'ai jamais eu en vue que le bien de la religion et de l'état."—"In the presence of my LORD and my GOD, I declare that in all my undertakings, I have never had any other object in view, but the welfare of religion and the state." Upon being asked whether he forgave his enemies, he replied, "Je n'ai d'ennemis que ceux de l'état."—"I have no enemies but those of the state."

The graceless Cardinal Dubois was attended on his death-bed by a Recollet Confessor. After some minutes' conversation, the latter proposed administering the sacrament of extreme unction, to which the other rejoined, "Doucement, doucement, on fait plus de façon avec un cardinal"—"Gently, gently, a little more ceremony with a

Addison, when on the point of death, summoned his profligate son-in-law, and said to him, "I wished you to be present at my last moments, that you might see with what calmness a Christian dies."

The last words of Pope, were, "Nothing is praiseworthy but virtue and friendship; and friendship, indeed, is only part of virtue."

The death-bed of Voltaire, the great apostle of infidelity, is described as having been truly fearful. "The perturbation of his last days was extreme;" so writes the French author whose words we quote: "Despair, insensibility, and hesitation alternately characterized the interviews which he held with the Curé of St. Sulpice and the Abbé Gautier. Their united administrations had been utterly ineffectual, when the latter observing the imminent danger of Voltaire, addressed one more stirring exhortation to the dying sinner. But the Curé of St. Sulpice, turning to his colleague, exclaimed in a tone of the deepest affliction, 'Alas, alas! he has lost all consciousness!' The infidel was no more.

Jean Jacques Rousseau, while pursuing his customary morning avocations, dropped down on the floor in a fit, fracturing his head in the fall, and never awakened.

Madame de Pompadour,—who expiated by becoming conduct in her latter days, the frailties and scandal of her former life,—said to the priest, who was now taking leave of her, just after administering to her the last rites of the Church, "Un moment, Monsieur le Curé, nous nous irons ensemble."—"Wait a moment, M. le Curé, and we will go together."

Danton said to the executioner, just before his death, "Show my head to the people, it is well worth looking at."

One of the first victims of the French revolutionary phrensy was the notorious Madame Dubarry, the tenour of whose maturer life had in some measure atoned for the scandal of her earlier days. She uttered on the scaffold the most piercing and heart-rending cries for mercy: was pursued and dragged to her fate by the executioner; and as the very moment the knife fell, was exclaiming, "M. le bourreau, encore un moment!" It was remarked, that of all the female victims of that epoch of terror, she had, when brought to the block, displayed the least amount of moral courage.

Robespierre, on finding himself deserted by all his former friends, and to avoid being taken alive, placed the muzzle of a pistol in his mouth, and blew out part of his jaw. In this mangled state he was carried to the hall of the committee of public safety, and stretched upon the very table at which he had signed so many death-warrants. The wound was imperfectly bandaged, and he passed a whole day in a state of excruciating torture, unable to express his wants, and exposed to the bitterest insults of his enemies. [illegible] attempting to stauch the blood that flowed in profusion from his face, a handkerchief, stained in blood, was scoffingly offered him. Putting it gently aside, "It is only blood," said he, "the thing in which you delight." He cast a thankful look at the speaker, and calmly [illegible] his face. Robespierre was conducted in a cart to execution, at 4 o'clock in the afternoon of the 28th July, 1794, amidst the acclamations of thousands. The gendarmes that lined the streets, tauntingly pointed, with their outstretched sabres, at his ghastly blood-stained visage, and when the "cortège" reached Robespierre's dwelling house, it halted, in conformity with the cruel refinement of that day, and women danced round the cart! Upon the scaffold, the executioner rudely tore off the bandage from the criminal's face. The latter uttered a fearful scream, his jaw bones parted asunder, torrents of blood spouted forth, and his head presented a spectacle hideous indeed to behold. He was made to witness the execution of eleven of his accomplices, before his own turn, dismissed, unrepentant, from this world, as foul a demon as had ever been incarnate in man.

M. de Malesherbes, the able and chivalrous defender of Lewis XVI, and who, in due course of time, followed his unfortunate client to the scaffold, stumbled, as he walked forth from his prison to execution, and, righting himself, gaily observed, "A Roman would have regarded this mishap as a bad omen, and turned back again!"

(To be continued)

THE ASSOCIATION FOR THE PROPAGATION OF THE FAITH.—The amount of the subscriptions for the past month, to Monday last, received by the Central Committee of the Association for the Propagation of the Faith in Dublin was 441*l.* This sum does not include the subscriptions of Cork, which generally are forwarded every second month. The next subscription, it is expected, will be upwards of six hundred pounds, as several other returns are expected in due time.—*Tablet.*

NEW SOUTH WALES.

Extract of a letter from Sydney, dated Sept. 4, 1843:—"The mission is in a flourishing state; the Catholics of the colony are most exemplary in the discharge of their religious duties, and I never knew a more edifying people than those of Sydney. The children seem to have received the Divine Spirit without measure. The Sisters of Charity and Christian Brothers are effecting wonders; and communion rails are crowded, and religion is loved and practised. We receive many converts every week; it is quite evident that the Almighty has great blessings in store for this country. The mission to the Aborigines is likely to succeed; the natives have a great affection for the Archbishop and the missionaries. The little girls in our school at Sydney have been busily employed in making calico chemises for the black children: you would have been charmed to see the emulation which existed amongst them in making dresses for their black heathen fellow-creatures."

MEXICO.—SISTERS OF CHARITY.—From a letter in the *Catolico* of 16th inst., it appears that the opening effected in Mexico for "Las Hermanas de la Caridad" is due to the Señora Donna Ana Gomez de la Cortina, Countess of Cortina, and a small committee of Ladies, at whose expense a gentleman with full powers has reached Spain, arranged with the rev. Director of the Sisters of Charity, and obtained the sanction of her Catholic Majesty's Government, and immediately the Sisters will, under his guidance, depart for America.—*Tablet.*

NEWMAN'S SERMONS.

Sermons bearing on subjects of the day. By John H. Newman, 1838.

(From the Dublin Review.)

We have hitherto abstained from bringing before the notice of our readers, the sermons of this or any other divine, however celebrated, of the Anglican Church. In fact, except as engaged in controversy with them, we have not felt that we could consistently draw attention to their religious writings. The sermons of any one separated from the Church can never be safely recommended for perusal to her children, who find in her, and in her alone, rich and abundant pastures of grace and truth, refreshing streams of devotional exercises, and security moreover from all that can be hurtful. Only to God's holy mount is promise made of exemption from all such danger. If we depart from our custom in the present instance, it may require a reason by way of explanation. It is not that we are going to examine these sermons critically, and to discuss any of their views, or, in other words, to treat them controversially. Neither is it that they could be useful to Catholics as spiritual instruction. For, notwithstanding their great scriptural learning, their striking and original views on many points, their simple but powerful diction, their peculiar and often fascinating eloquence, they are not calculated to add to the knowledge or to the devotion of a well-instructed Catholic. But this is, in fact, not their object. "The day," to which the subjects refer, is not *our* day—the day of the Church Catholic—but "the day" of Anglicanism,—its day of crisis, its day of judgment,—God grant it may be its final day!

The reason, therefore, for which we lay before our readers these sermons rather than others, is, that they save us the trouble of doing in our own words, what we have repeatedly done already—exposing the confusion, the inconsistency, the crumbling, sinking, failing condition of the English Church. Till now we have endeavoured to show this by argument; we may henceforth be content to do it by confessions. We have endeavoured to keep pace with the phases of modern religious opinions, so that this *Review* may be considered a true record of the steps whereby the extraordinary movement in religion in these our strange days has proceeded; and we should cease to be faithful chroniclers of its march, were we to pass by this interesting volume, itself at once a self-registering move upon the scale of its advancement. For whatever Mr. Newman writes is not only an evidence but a cause, not merely a record but an event. His words may serve to inform *us* and posterity of the present state of opinion in his Church, or at least that portion of it whose standard he bears; but they will carry a conviction to the minds of many, and bring them to think as they have not before on the subject. How many, for instance, will feel far more keenly than we can possibly,—feel, with increasing convictions, such a lamentable picture of the state of Anglicanism, as is presented to us in the following passage:—

"But further, if we are not altogether in a position to use the words of the Psalmist, if we are not happy and secure in the great abundance and the quiet harmony in which the [illegible] naturally, it is not possible that so far we really do lack a note of the Church? is there not a fear lest the world be friends with us, because we are friends with the world? This is no new or strange occurrence in the history of the Gospel. It is not peculiar to our age or country; it is the great disease of the Church in all ages. Whatever corruptions of doctrine there have been at particular times and places, no corruption has been so great as this particular corruption, which has existed in its measure in all times and places; the serving God for the sake of mammon! the loving religion from the love of the world. And as to ourselves, I fear, it is no declamatory statement to say, that there never was an age in which it existed more largely, never an age in which the Church contained so many untrue members; that is, so many persons who profess themselves her members, when they know little or nothing about the real meaning of membership, and remain within her pale for some reasons short of religious and right ones. For instance,—to put one question on the subject.—How many supporters of Christ's Holy Catholic Church do you think would be left among us, if her cause were found to be, not the cause of order, as it happens to be now, but the cause of disorder, as it was when Christ came and His Apostles preached? It was the cry of the Jews of Thessalonica against St. Paul and St. Silas, "These that have turned the world upside down, are come hither also."* It is not as plain as the day, that the mass of persons who support the Church in her legal privileges, do so, not so much because they care for the Kingdom of the Saints, as because they think that the downfall of our civil institutions is involved in her downfall. I do not say that they have *no* love for the Church, but they have a greater love for worldly prosperity. They have just so much more love for the world than the Church, as would lead them, were the peace of the world and the welfare of the Church at variance with each other, to side with the world against the Church. As it is, they see that the influence of the Gospel is on the side of good order; that it tends to make men contented and obedient subjects; that it keeps the lower orders from outbreaks; that it makes a firm stand against rebellion, sedition, conspiracy, riot, and fanaticism; that it is the best gurantee for the security of private property. It *does* all these benefits; they *are* benefits; and we may rightly be thankful for them. But numbers of professing Churchmen consider them the special benefits of Christ's Kingdom, caring little for the unseen and spiritual blessings which are its true and proper gifts. Look round upon our political parties, our literature, our science, our periodical publications; is it not too plain to need a word of proof, that religion is in the main honoured because it tends to make this life happier, and is expedient for the preservation of our persons, property, advantages, and position in the world? Can a greater stigma be placed upon any doctrine in the judgment of the community, than that it is anti-social, that it is irksome, gloomy, or inconvenient? [illegible] 306-308.

Again:—

"And now I shall add a solemn thought it is,

* Acts xvii. 6.

that numbers among ourselves, though we profess the gospel, are in that restless state, ever seeking, never finding! Look around you, my brethren, on every side; what, on the whole, is the religion of England? it is restlessness. Look round, I say, and answer, why it is that there is so much change, so much strife, so many parties and sects, so many creeds? because men are unsatisfied and restless; and why restless, with every one his psalm, his doctrine, his tongue, his revelation, his interpretation? they are restless because they have not found. Alas! so it is, in this country called Christian, vast numbers have gained little from religion, beyond a thirst after what they have not, a thirst for their true peace, and the fever and restlessness of thirst. It has not yet brought them into the presence of Christ, in which 'is fulness of joy' and 'pleasure for evermore.' Had they been fed with the bread of life, and tasted of the honey [illegible] their eyes, like Jonathan's, had been enlightened to acknowledge the Saviour of men; but [illegible] such real apprehension of things unseen [illegible] who seek, and are at the mercy of [illegible] without, which purports to bring [illegible] his and of the place of His abode. [illegible] down [illegible] on my bed I sought Him whom my soul loveth. I sought Him, but I [illegible] found Him not. I will rise [illegible] about the city in the streets, and in the broad ways I will seek Him, whom my soul loveth; I sought Him, but I found Him not.' 'I sought Him, but I could not find him; I called Him, but he gave me no answer. The watchmen that went about the city found me; they smote me, they wounded me; the keepers of the walls took away my veil from me*.' Mary wept because they had taken away her Lord, and she knew not where they had laid Him. She was in trouble because she sought Him yet in vain. Poor wanderers, hapless and ill-fated generation, who understand that Christ is on earth, yet do but seek Him in the desert, or in the secret chambers, —Lo here! and Lo, there! O sad and pitiable spectacle, when the people of Christ wander on the hills as 'sheep which have no shepherd;' and instead of seeking Him in His ancient haunts and His appointed home, busy themselves in human schemes, follow strange guides, are taken captive by new opinions, become the sport of chance, or of the humour of the hour, or the victims of self-will, are full of anxiety, and perplexity, and jealousy, and alarm, 'tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive;'—and all because they do not seek the 'one body' and the 'one spirit,' and the 'one hope of their calling,' the 'one Lord, one faith, one baptism, one God and Father of all,' and find rest for their souls! O how different from that Apostolic state, when 'all that believed were together and had all things common: and...continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people!' and whence this outward order, which we have lost? because of that inward Gift, which, being One, made them all one, according to our Saviour's prayer 'The glory which Thou gavest Me, I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one.*' "—pp. 357-359.

In still stronger terms does Mr. Newman eloquently describe the lamentable state of the Anglican system, its divisions, and other symptoms of decay:—

"Now it is plain how this doctrine applies to these times, and to us. Alas! I cannot deny that the outward notes of the Church are partly gone from us, and partly going; and a most fearful judgment it is. 'Behold.....the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.' 'I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation.' 'All the bright lights of heaven will I make dark over them, and set darkness upon thy land, saith the Lord God.'† This in good measure has fallen upon us. The Church of God is under eclipse among us. Where is our unity, for which Christ prayed? Where our charity, which he enjoined? where the faith once delivered, when each has his own doctrine? where our visibility, which was to be a light to the world? where that awful worship, which struck fear into every soul? And what is the consequence? 'We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as in the night; we are in desolate places as dead men.'‡ And as the Jews, shortly before their own rejection, had two dark tokens,—the one, a bitter contempt of the whole world; and the other, multiplied divisions and furious quarrels at home,—so we English, as if some abomination of desolation were coming on us also, scorn almost all Christianity but our own; and yet have, not one, but a hundred gospels among ourselves, and each of them with its own hot defenders, till our very note and symbol is discord, and we wrangle and denounce, and call it life; but peace we know not, nor faith, nor love. And this being so, what a temptation is it to those who read and understand the word of God, who perceive what it enjoins and promises, and also feel keenly what we are,—what a temptation is it to many such to be impatient under this visitation! Who indeed is there at all, who lets himself dwell upon the thought of it, but must at times be deeply troubled at it? and who can be startled, not I, if a person here or there, painfully sensitive of this fearful eclipse of the Sun of Truth, and hoping, if that be possible, to find something better elsewhere; and either not having cherished, or neglected to look for those truer tokens of Christ's Presence in the Church, which are personal to himself, leaves us for some other communion? Alas! and we, instead of being led to reflect on our own share in his act, instead of dwelling on our own sin, are eloquent about his; instead of confessing our own most unchristian divisions, can but cry out against his dividing from us; in-

* Cant. iii. 1-4; v. 6, 7.

* Eph. iv. 5, 6; Acts ii. 44, 47; John xvii. 22, 23.
† Is. xiii. 10; Amos viii. 9, 10; Ezek. xxxii. 8.
‡ Is. lix. 10.

stead of repenting of our own profaneness which has shocked him, protest against his superstition; instead of calling to mind the lying and slandering, the false witness, the rejoicing in evil, the ungenerousness and unfairness which abound among us, our low standard of duty and scanty measures of holiness, our love of the world, and our dislike of the cross; instead of acknowledging that our brother has left us because we have left God, that we have lost him because we have lost our claim to keep him; we, forsooth, think we 'do well to be angry,' and can but enlarge on his impatience, or obstinacy, or wilfulness, or infatuation. Or if we are alarmed, as well as indignant, we dream of foes and traitors among us, when the foe and the traitor is within us; and we look any where but there; and we wonder, to be sure, that we cannot find what it implies so much address to conceal; and we are restless till we have traced the guilt some whither, to any one but ourselves,—like the prophet beating his ass because she saw, what from him was hidden, the angel with a drawn sword. 'Thou hypocrite; first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye.' 'Ye blind guides, which strain at a gnat and swallow a camel!' 'Thou satest and spakest against thy brother, yea, and hast slandered thine own mother's son.' 'Thou which teachest another, teachest thou not thyself?.....thou that makest thy boast of the law, through breaking the law dishonorest thou God? for the Name of God is blasphemed among the Gentiles through you, as it is written.'*

"For me, with these convictions, never will I shrink, through God's help, at fitting times, and in my place, from warning my brethren of that so great sin of the day, their disregard of the grievous judgment under which we lie. If it was promised to the Church that she should be 'the pillar and ground of the truth,' that her 'teachers should not be removed into a corner any more,' but that her 'ears should hear a voice behind her, saying, This is the way, walk ye in it;' and if, to us in this country, she is not such as this, surely we have forfeited something, surely we are under a judgment; and if we are under a judgment, how inexpressibly it must offend Almighty God, that we do not 'humble ourselves under His mighty hand!' This being so, it is a very light thing indeed for one whose eyes are in this measure opened to see it, to find himself opposed for speaking plainly about it; and, even though opposed, it must be more difficult for him to keep silence than to speak."—pp. 378-382.

The following is perhaps still more interesting:—

"And, again, what can be more incongruous than for the run of Christians of this age to call themselves Catholics? yet their calling themselves so may be the first step to their becoming so. And how little fitted are we to discharge ecclesiastical censures, or to enforce ecclesiastical discipline, or to live by rule! yet, by attempting to do so, we may learn our wants, and seek the supply of them. And how unlike are the best among us to the Saints and Martyrs of old time; to St. Cyprian, or St. Basil, or St. Ambrose, or St. Leo! and what an utter mockery it is to couple their names with modern names, and to compare their words with our words, as is sometimes done! yet, if true love be the tie that binds us to them, since they most certainly cannot move towards us, we through God's mercy perchance may be drawn to them. And in like manner, poor and mean and unworthy as may be our attempts at a ceremonial on days such as this, yet we trust He will accept it, as He did her offering, who 'did what she could,' and will vouchsafe to bless it, and to make it a means of teaching us a deeper reverence and a more constraining love, and will draw us on into the very bosom of Catholic sanctity, and the very heart of Catholic affection, by observances and usages which in themselves are little worth, and excite the jeer or the criticism of the worldly or the profane. In a word, if we claim to *be* the Church, let us act *like* the Church, and we shall *become* the Church. Here, as in other matters, to doubt is to fail, to go forward is to succeed."—pp. 441-442.

These views will not appear surprising after reading the strong manner in which Mr. Newman speaks elsewhere of the importance, or rather the necessity, of unity, and communion with the Universal Church. Take, for instance, the following passage:—

"This is a point much to be kept in view in this day, as it will moderate our expectations, and sober us: we cannot hope for peace at home, while we are at war abroad. We cannot hope for the recovery of dissenting bodies, while we are ourselves alienated from the great body of Christendom. We cannot hope for unity of faith, if we at our own private will make a faith for ourselves in this our small corner of the earth. We cannot hope for the success among the heathen of St. Augustine or St. Boniface, unless like them we go forth with the apostolical benediction. That we are thus at disadvantage may not be our fault; it may be our misfortune; but at any rate it is not, what we too often consider it, our boast. Break unity in one point, and the fault runs through the whole body. There is a jar and a dissonance throughout; from the sole of the foot even unto the head there is no soundness. The flood of God's grace keeps it level, and if it is low in one place it is low in another. Surely we have abundant evidence on all sides of us, that the division of Churches is the corruption of hearts."—pp. 149-50.

(To be continued.)

* Matt. vii. 5; xxiii. 24; Ps. l. 20; Rom. ii. 21, 23, 24.

FRENCH CORRESPONDENCE.

Paris, April 1, 1844.

The important question which is now discussed in France has, of late, engrossed so much of our attention, that we have been obliged to leave in the shade many other topics no less weighty and worthy of observation. It is high time we should turn our eyes towards those objects, and amongst the most prominent we may certainly name the Jesuits. It is indeed a very singular as well as interesting feature of modern times, that hardly any serious debate can be carried forward, hardly one single social movement can be effected, without that celebrated order forcing itself

upon our view. Whether the disciples of Ignatius are considered as a mere political association, or as one of the most potent agents of Catholic reformation ever since the sixteenth century, no true statesmen, but more particularly no true philosophical historian, would ever think of refusing a few short moments to study their organisation, or reflect upon the powerful means by which they rose to such extraordinary eminence in the brief space of half a century. When an institution is so interwoven with the whole existence of any religious or political system—and we might well say both together—as to form one of its constituent parts, would it not be downright folly to cast but a superficial glance at that institution? Would it not be literally shutting one's eyes to light, or volunteering to grope in utter darkness as to the main causes of civilization itself? Protestantism, with all its prejudices, has been recently forced to retract many of its errors concerning the Jesuits, and to recall many a stigma inflicted in an unguarded hour of passion. Still much, and very much remains to be done on that head; and had we here to expatiate at large, many a delightful page might be written, delightful at least to the penman, or rather to the man who is fond of truth alone. Others, however, must and will undertake such a task, our duty is more humble; we shall confine ourselves to the simple line of a *Correspondent*. But even in that line, my dear Sir, some good may be done; and as you have been kind enough to find some interest in my hasty sketches of the Education question, I trust you will be equally indulgent upon perusing this letter concerning the famous Father de Ravignan.

It would be useless to refer to his first years. Every one is aware that he rose at a very early period of his life to the highest ranks of the French courts of judicature, and how, when almost every professional honour was within his grasp, he suddenly withdrew from the public gaze to become a *Jesuit*. On the very day he entered the noviciate he signed a formal renunciation of his patrimonial inheritance in favour of his relatives, and then exclaimed, "Thank God! now, indeed, I am free!" Such is the personage who, from that period, has almost constantly attracted thousands of auditors round his pulpit, who has declared obstinate warfare *(inexpiable bellum)* to infidelity. As one Lent passes after another, as years roll on, the mighty and impassionate orator continues his struggle, most frequently in the vast basilic of Notre Dame; at other times, passing through the provinces, like a prophet of old, to rescue the sons of Israel from the slavery of the arch-fiend, but never returning alone to the fold of the Good Shepherd. Ravignan's oratory may not please the tastes of all; but what is rhetoric in the long run? or, to speak more appropriately, does not true eloquence consist in touching our feelings, in carrying conviction to the understanding? If so, few can vie with the celebrated preacher I am speaking of.

But the Abbé de Ravignan has come forward before the public as a writer; the lately published pamphlet containing about 120 pages, well, the pamphlet has already gone through three editions in about two months. You may now [illegible] why the *Débats* have not uttered one single word about the *brochure*. Their paltry spirit has not dared to encounter the Abbé's sound reasoning and powerful discussion, no more than they dared to insert Dr. Wiseman's letter concerning the Duke of Bordeaux's visit to Oscott. I believe George Sand never said a truer sentence than when, addressing the Ministerial paper, he branded them with the following reproach:—"*Vous n'avez pas le courage de votre incrédulité.*"

It is now a long time since the Jesuits appeared before the public to defend the principles and conduct of their own order. But the despicable and even childish attacks of Michelet and Quinet last winter have prompted Father de Ravignan to expose the real organisation of the company. He has, therefore, entitled his very useful *brochure*, "*On the Existence and the Institute of the Jesuits.*" In his preface he examines the right of the Jesuits, under their reigning charter, to have establishments in France as well as other orders and religious associations. The second part exposes the spiritual exercises of St. Ignatius and the Constitutions. A most consummate jurisconsult and former Minister of Justice, M. de Vatimesnil, has added a third part, in which he enters into much legal reasoning in order to make out the case that the Jesuits are entitled to the same protection as their brethren. Such a truism seems almost folly to prove; not so in France. As many of your readers are necessarily unacquainted with M. de Ravignan's style, I hope to give them pleasure by translating the most leading passages of his preface. He begins thus:—

"Prudence has its laws, it has likewise its limits.

"In the lives of men there are circumstances when the most explicit statements become a solemn duty which ought to be fulfilled.

"I must indeed confess the fact, since the influence of false ideas seems once more to usurp amongst us that empire one might have now thought extinct; since old feelings of hatred and obsolete fables are again endeavouring to corrupt the plain meaning of words and vitiate the stream of justice; since then I experience an irresistible impulse to say, I AM A JESUIT.

"I owe this declaration to myself; I owe it to my ministry, to my brethren engaged in the same sacerdoce; I owe it to youth, to all the faithful who honour me with their confidence; I owe it, in fine, to the Church, I owe it to God.

"To the far greater number I shall say nothing new; I am merely following the dictates of my conscience, of my station, of my liberty.

"Besides, under the prevailing circumstances, there is, indeed, a too large share of ignominy and insult to be reaped by the bearer of that appellation not to claim publicly my portion of such an inheritance.

"Yes, that name is my name; I profess it in the singleness of my heart, and the reminiscences of the Gospel will enable many to understand why I proclaim the fact with joy.

"A Jesuit I have not always been; during a certain number of years I followed another track, in which I left most precious remembrances and faithful friends; such are my honours, such is my glory.

"Before I became a priest and a Jesuit, I was a man of my times, as I am even now; a Frenchman I was, a Frenchman I am still.

"When I became a Religious, I intended neither to abjure my country, nor to violate its laws, nor to renounce my rights and duties as a citizen.

"I had my prejudices against the Company of Jesus; Pascal and the parliamentary traditions had deceived me, like many others.

"I am even obliged to confess that it was in spite of myself that I discovered the truth concerning the Jesuits. It is not incumbent upon me to relate in this book through what ways Divine Providence was pleased to lead me; the public has nothing to do with my particular story, nor with the internal labour of the conscience of which God alone possesses the secret, but which is deeply impressed upon my soul, and by bringing light to it, gave rise to a thorough change in my whole existence.

"However, one thing I *may* say: my conviction was established, and my determination taken, in a situation utterly free from any kind of influence; my own individual temper is so disposed as to bend before none whatsoever.

"Another thing I feel also at liberty to affirm; the very things so disfigured and attacked in the Jesuits, were precisely these which determined me to become one of them. I mean to offer a few explanations of such things.

"I repeat it, the genius which animates the Society of Jesus, the very obedience professed by its disciples, the apostleship held by its members, the doctrines embraced by that identical society, had an immense influence over my life.

"I felt that God called me there. I entered.

"And, now-a-days, when public opinion is so strangely led astray; when certain words uttered with a contemptuous sneer hold an incredible and despotical sway over the most enlightened minds, even now I shall endeavour to raise the free voice of truth.

"The blindness of prejudice does not flinch from the most glaring folly. According to the language held in a very deliberate manner by some, every zealous priest is a Jesuit, every sincere Catholic a Jesuit!

"This is verily a fortunate name for hatred; by virtue of this name truth and justice may be dispensed with.....

"But, after all, it is evident that the whole clergy together with religion and the Church are all attacked under our name: thus, it becomes my duty to disengage the positions of all.

"To look upon the Church of France as curbed under the despotism of the Jesuits is in itself such an absurdity that it can come from no man pretending to be serious.

"There is, however, something still more inconceivable that the bare hypothesis, I mean the credulity with which the absurdity is believed.

"This imputation is by no means new. Fenelon denounced it to his own times." After quoting this author and comparing his age with ours, the Abbé de Lamennais concludes his preface in the following manner:—

"Has the charter granted us liberty of conscience, or has it not?

"Is evangelical perfection a right of the conscience, or is it not?

"Very well, then, a monastic life is nothing else but evangelical perfection: such is the solemn doctrine of the Church, just as much as liberty of conscience is a solemn promise held out by the Charter

"If I please, I, a Frenchman, to lead in France the life of a Benedictine, a Dominican, or a Jesuit, what right have you to prevent me?

"I do not ask you to acknowledge in me any public existence; I require not a single particle of the public monies; I only ask to breathe in freedom like yourselves the free air of my native country. I do pretend, in my own private life, in my own conscience, to make vows and to follow in company with my brethren, in one common peace and dwelling, such rules as are approved by the Catholic Church?

"And I beg of you to tell me in what my liberty encroaches on yours? Does it even inconvenience any liberty whatsoever?

"Why, in England, in Belgium, in the United States, where religious freedom is a downright, plain, matter-of-fact reality, the monks, Jesuits as well as others, hold public colleges and numerous establishments of all kinds: in those countries, would their banishment be deemed a just and lawful measure?

"On what grounds would that banishment be denounced against them in France, where we are certainly denied such an ample share of the common rights?.....

"What have we done, what have we said, we, who are priests belonging to the Society of Jesus? From whence emerge such tremendous storms? How have we once more become the object of so much hatred, the aim at which are levelled so many blows, the cause of so much apprehension?

"You who call down upon our heads, upon priests, upon Frenchmen, upon free and devoted citizens, the whole rigour of proscription, do *you* know us? Have you even seen us? Have you heard us?

"Tell me the word ever uttered by our mouth that brought public peace into jeopardy? And yet our two hundred voices have resounded in numbers of pulpits, from the most populous cities down to the modest hamlet.....

"We are supposed to be the enemies of the actual institutions and liberties of France: Who knows it? or why should we be such enemies?

"And when alone we are threatened, when alone we are excluded from the blessings of a liberal legislation, how is it possible to make oppressors of us?

"Here, in fact, all is of a piece; the preposterous goes hand in hand with iniquity.....

"But, then, if the sun shines on all, are good sense and justice to remain eclipsed only when *we* are spoken of? Yes, indeed, so it is for many people, and so it has gone on for years and years.

"In the present work I appeal to all reflecting men, in order that they may seriously solve in their own minds those questions which are constantly brought forward when our name is pronounced.

"These questions must be solved; we find it indispensable for ourselves, and for those young men who knock at our doors to obtain admittance

and share our lives. We ought to tell them, and they have a right to know, if our laws do really expel from their country those Frenchmen who embrace a religious life.

"You must now lay your hand on your heart, on the Charter; no more of your declamation, no more insult; let us at last have something serious, even were it to be a solemn piece of injustice; we shall then pity the country, though we shall not complain. We shall know again how to sally forth in exile, and perhaps seek for rights of citizens and religious freedom amongst American savages, or in Pagan India and China.

"There are already three hundred and fifteen French Jesuits out of France; we may soon be still more numerous. The earth itself belongs to the Lord whom we serve."

No reader will, I believe, complain of this long quotation, for it is but doing justice to the man to show the bold and uncompromising spirit in which he undertakes to defend the rights of his slandered brethren. The effect has been astonishing, and was little anticipated by the enemies of the Jesuits. M. de Ravignan then enters upon his subject, exposing successively the constitutions, the doctrines, and the practices of the Society in the same simple and masterly style. As I intend to send you the *brochure*, with two or three other productions on the same subject, I shall refrain from any other quotation, as you may hereafter make better use of the whole, according to your leisure. But I shall not close my letter without a few observations upon the Appendix to the work, which comes from M. de Vatimesnil, a very high authority in French law. Upon being consulted by the celebrated preacher, the learned gentleman has made out the legal case, referring to the existence of the Jesuits in France, and his concise, sound logic has also proved an unexpected blow to their adversaries. Thus the question assumes a new appearance and at the same time a very interesting one to an attentive observer.

On making a serious and important review of the old French legislation, it becomes evident that the Jesuits were as lawfully established in the country as any other religious order, a fact which has been controverted by their opposers. But even supposing the contrary to be true, the whole fabric of the old system fell to the ground at the period of the revolution, and, of course, the clauses which concerned the Jesuits with the rest. The following dilemma is the consequence of the above remark:—

"Either the laws that were enacted after 1789 for the suppression of religious associations, and more especially the decree of the twelfth year of the Republic (1802), continue to subsist, and then it becomes perfectly useless to conjure up old Parliamentary edicts about the Jesuits, because the Government would be fully empowered to dissolve their communities like any other similar to them;

"Or, those same laws were exploded by the [illegible] article of the penal code relative to illegal associations, and the fifth article of the present charter; and then it becomes necessary to explain how the old edicts have been revived against the Jesuits. Now, facts evidently prove that [illegible] of the kind has happened in both suppositions. The Jesuits, therefore, are merely considered by the existing law as individuals who live under the same roof, to follow what mode of occupations they please, just the same as any other Frenchmen. As a corporation, they are exactly as if they were *not*; they cannot possibly be expelled as long as they obey the laws of the country; as long, in particular, as no meeting of more than twenty persons living *out* of the Jesuit establishments takes place in their residence. Then alone would they be liable to police regulations. For you must know that no public meeting composed of more than the above number can be held without a police license.

M. de Vatimesnil then proceeds to prove his position by numerous instances taken from modern courts, and he substantiates the facts in such a way that he brings irresistible conviction to every honest mind.

It would be abusing your patience, my dear Sir, to dwell any further on the subject; but most certainly it is a very curious fact of the present struggle, that our antagonists are beaten with their own arms, they are driven back to their camp, and fired at with the very shot they intended to use against their foes. If any new measure—and I, for one, should not be astonished at it—if any new measure be adopted against the Jesuits, once more the stain of hard-hearted, profligate iniquity will be stamped upon the foreheads of those who will be its promoters; with their own hands they may write down, *Mentita est iniquitas sibi.* C. F. A.

—*Tablet.*

LOYAL NATIONAL REPEAL ASSOCIATION.

At the Conciliation Hall, on Monday, (April 15) J. PRIMROSE, ESQ., ex-J. P., presided.

THE ARCHBISHOP OF TUAM.

Mr. O'CONNELL.—I have the honour to hand in 115*l.*, received from the Most Rev. the Archbishop of Tuam. (Loud cheers.):—

St. Jarlath's, Tuam, April 11, 1844.

My dear Mr. O'Connell.—Each successive meeting of the Loyal National Repeal Association bears testimony that the clergy and people of Ireland are not unconcerned spectators of your position, or of the present crisis of their country. Of the continuous and increasing sympathy of the clergy of this diocese with you, and the just cause for which you are suffering, the present communication will, I trust, afford sufficient evidence. It conveys the sum of one hundred and fifteen pounds sterling—the pledges of the conviction of as many Catholic clergymen of the necessity of an Irish Parliament to do justice to Ireland, and of their resolves to labour peaceably, legally, and religiously for its resuscitation. Yes, it is the tribute of a body of men to their country's quiet, whom the laws, far from favouring, still mark out as objects of bigoted aversion. They deny us the secure transmission to our successors of the humblest residence which the piety of the faithful would bestow, and yet, objects of the cruel jealousy of its laws, the clergy do more for their country's peace by their moral influence than is done by so many stipendiary magistrates and military cohorts, on whom

a large portion of the public revenues is so profusely expended.

The clergy of the different deaneries of this diocese have on Easter Tuesday assembled, according to ancient usage, conspiring to guard the deposit of the true faith in their theological conferences, and to carry with them for the spiritual consolation of their suffering flocks the oil consecrated on Holy Thursday, emblematic of that restoring virtue which was first infused into a corrupt world by our holy religion. They were not, however, aliens in their own land, nor heedless of the strange things that have been recently transacted in it, and of which the record, has excited the attention of distant nations. I need but refer to that eloquent document, addressed to you by the ecclesiastics of Germany, who confess with filial gratitude, that it is to Ireland their country is indebted for the blessings of its religion. It was in the sunshine of its civil and religious freedom, and in the enjoyment of that repose which freedom alone confers, our country was enabled to gladden the neighbouring nations with its light. And it is only under the tutelage of laws enacted by a native Parliament, with our gracious monarch, that it can hope to run again the same lofty career of beneficent science which still commands the gratitude of Europe after the lapse of eleven centuries. What wonder, then, that those who contrast the social and religious evils inflicted by oppression, with the social and religious happiness of which good government and wise laws are the parents, should be solicitous for the restoration of the legislative independence of Ireland. Cheering, however, as are such disinterested attestations from strangers to the obligations they owe us, there are some of its own unnatural children to be found, who are alike indifferent to the future Prospects of Ireland and to the monuments of its ancient fame. To them, slaves to the indulgence of the present hour, the past and the future are equally phantoms; and as they are incapable of being animated by historical recollections, it is not from such that future ages can draw any inspiration to lofty deeds. To such mere animal creatures your devotion to your country, and your suffering in its cause, is unintelligible, or becomes a theme of mockery and unhallowed triumph. But such triumph is, thank God, as ephemeral as the creatures who indulge in it.

As the post goes out this evening earlier than usual, and as the names and subscriptions of a few more of the remoter clergy had not time to arrive, I must defer for a few days the list of those who have commissioned me to forward their names and money to the Association. I have only to add, that should you be cast into prison, "prayers will be offered without ceasing by the Church to God for you," that a light, and virtue from on high may gild the darkness and undo the bars of your prison house. Your brief captivity will in the meantime become the peaceful but powerful instrument of your country's permanent freedom, and you will, I trust, be long the happy witness of its prosperity springing from Ireland's legislative independence, of which you now stand forth the revered and admired confessor to the nations of the civilised world.

I have the honour to remain, my dear Mr. O'Connell, your ever devoted and faithful servant,

✠ JOHN, ARCHBISHOP OF TUAM.

Daniel O'Connel, Esq., M.P.

It is unnecessary to say that I am utterly unable to express the gratitude of the asssociation to this revered prelate for his timely and patriotic donation—for his admirable letter—for the subdued enthusiasm that pervades it—and, above all, for the example he has set, and the proof he has given that persecution or prosecution will never put a termination to the decided determination of the people of Ireland to obtain for their country legislative independence. (Cheers.) I have done everything for my country except suffer for her in my person, and I am glad our enemies have given me an opportunity of capping the climax, and as I have laboured upwards of forty years in her service, in the broad and open day, they will now lock me up in a prison that I may live to boast I am not only a confessor but a martyr in her cause. (Cheers.) We shall see whether our enemies or I better understand the people of Ireland. I trust that within one week after we are sent to prison not a man in Ireland who wishes well to Ireland that will not bear some mark about him that all the enemies of Repeal may know him. (Loud Cheers.) Let it be an [illegible]ement to them to continue the Repeal agitation. L it be a caution to them to continue that struggl legally and within the bounds of constitutional rights. Let England and the world know that Ireland cannot be safe from foreign disturbance or the English throne as secure as we wish and desire it to be, until the people of Ireland obtain their just rights in the appointment of persons to make laws for them. If the people consent, the Government will succeed in their attack on Repeal: but if the people do not consent but rally again for Repeal—if they are, if possible, more anxious, and more determined, not to violate the law, and yet to persevere—let that be the result of the prosecution, and the last trick of our enemies is played. (Cheers.) They have played their Court cards—(laughter)—they have played out their "knaves"—they have played their "clubs"—"diamonds" they have none. (Laughter.) But they cannot get the game except we give it up. (Hear.) The way to prove you have not given it up is, for every man to pay his subscription for '44. (Hear, hear.) When I sing out, a bird from my cage, he who does not attend to my whistle from that cage does not deserve to be called an Irishman. All I want is peace. I have been long the apostle of that doctrine that the greatest possible ameliorations in human institutions are to be obtained by peaceable means alone, and look about and you will see the effect I have already made on the mind, I will say, of the civilised world. (Cheers.) I respectfully submit to the Catholic clergy of Ireland, and to the Liberals of every persuasion in Ireland, that this is the moment emphatically to come forward: this is the time to have the public verdict pronounced —to have the public judgment emphatically declared. (Hear and Cheers.) This is the time to have the public sentiment of liberty pronounced to the nations of the earth, and poured forth

as a blessing upon our native land. (Cheers.) Yes, we have arrived at the period to try men's souls.

Mr. O'Connell moved and Mr. Smith O'Brien seconded, that the Archbishop's letter be inserted on the minutes with the unanimous thanks of the members.—*Tablet.*

MISCELLANEA.

Croydon.—I was delighted to see the way in which the services of Holy-Week were here performed, in a mission which has cost its pastor so much persecution. The decencies of the sacred building on Easter Sunday, the commodiousness and regularity of the sittings, the elegant arrangement of the altar, the venerable appearance of the priest coming from the sanctuary and preceded by four acolites, the younger branches of Catholic families resident in Croydon before the date of the mission, I will not dwell on. Three converts were admitted to the sacred place, and made their profession of faith and renunciation of error. The solemn Mass was sung by a choir of friends, all Catholics of London or Croydon, and many of the congregation took the Sacrament. In the evening, vespers were sung and a sermon preached by the venerable missioner, followed by the benediction of the most holy Sacrament. Every Sunday evening this service will be repeated, preceded, however, by the Litany of the Blessed Virgin, the holy patroness of the Croydon mission, of whom a beautifully carved image embellishes the altar. For a fare of 1s. 6d. the omnibus from the Regent-street entrance into Oxford-street will take up the intended worshipper who would go to Croydon and set him down at the chapel. It would be well if many made this little pilgrimage, especially of the class who could assist the venerable missioner with means to increase the utility of his labours. The Rev. Mr. Moore is the first pastor who said mass at Croydon since the "Reformation."—*Tablet.*

Hereford.—The Rev. Mr. Waterworth. The following extract is given by the *Christian Guardian*, for this month, from the *Record*, on the Hereford controversy. Such a character, extorted from that most bitter anti-Catholic paper, is praise indeed; and must be highly gratifying, not merely to the reverend disputant himself, but to every Catholic.—"Of the talent displayed by Mr. Waterworth it would be hard to speak too highly. Eloquent, versatile, and master of his subject, he stood before the meeting an accomplished gladiator; and though labouring under severe indisposition, he never [illegible]ed for a moment; always fluent, sometimes [illegible]native, and even lofty, and full of wisdom [illegible]arnestness, leaving the impression on the [illegible] of those who heard him that his deficiencies were those of his system—his energies and skill were all his own."—*Ibid.*

Portarlington.—Profession of Miss Ellen Lanigan.—Professed, on Sunday, 15th April, in the Presentation Convent of Portarlington, lately established by the Very Rev. Terence O'Connell, P.P., V.F., Miss Ellen Lanigan, of this city. The Right Rev. Dr. Haly, R.C., Bishop of Kildare and Leighlin, officiated on the occasion, assisted by the Very Rev. Theobald Mathew, and the Rev. W. Harte, P.P., of Freshford. The young lady was presented at the altar by Mrs. Teresa Smithwick, sister to the worthy mayor of this city, Superior of the House, and Mother Magdalen Breen. The Apostle of Temperance preached the Profession Sermon in his usual style of clear and simple eloquence. The fineness of the day, the novelty of the ceremony, and the charm of Father Mathew's name, attracted great crowds, whose conduct was marked by the strongest religious feeling, and the strictest propriety.—*Ibid.*

The Most Rev. Dr. Murray, the venerable Archbishop of Dublin, preached in the cathedral in Marlborough-street, on Sunday last. His Grace delivered a most admirable discourse on the gospel of the day, which came home to the hearts and minds of a most respectable congregation, who felt delighted at seeing the aged and amiable Metropolitan in such excellent health and spirits. The beautiful manner in which he spoke on the peace of serving God, on the peace of a good conscience and upon that peace which the world cannot give nor take away, created a great sensation.—*Ibid.*

New Roman Catholic Church and Monastery.—The foundation stones of a Roman Catholic Church and Monastery were last Thursday laid by Mr. V. Gandolfi, of the firm of Gandolfi and Co., Silkmerchants, Trockmorton-street, on the estate of Mr. T. Hornyold, Blackmoor-park, Worcestershire. There were present on the occasion —Dr. Wiseman, the Provincial of the Benedictines, with several other distinguished clergymen of the Roman Catholic creed; Messrs. Hornyold, F. Fitzherbert, Compton, Handford, H. Grant, &c.; Mrs. Hornyold, the Countess Boissiere, the Misses Hodges, &c.; all of whom joined in the procession. The buildings, which will be erected at the sole expense of Mr. V. Gandolfi, are expected to be completed in the course of three years, and 10,000*l.* will be expended upon them.—*Times.*

New Catholic Missionary College, Drumcondra, near Dublin.—It is truly astonishing to find what noble support has been given to this admirable seminary for the benefit of the foreign missions. Already nearly 4,000*l.* have been subscribed, the greater part of which has been freely and generously bestowed by the poor and persecuted people of Ireland. The college is one of the greatest monuments of Irish devotion and pure Catholicism that was ever perhaps raised to the honour of the Most High God. Now that the Irishmen have done their duty towards distant climes, it is hoped that all out of Ireland will come forward to crown the work of sanctity and love by joining the cause of charity. —*Tablet.*

The Strike.—A Methodist preacher, of the name of Mason, was dragged from his pulpit on Sunday last, and very roughly treated by the pitmen at Wingate Grange Colliery, on account of his opposition to the union. Fortunately, one of the rural policemen was near, and rescued the rev. gentleman from his unpleasant predicament.—*Newcastle Journal.*

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

No. 4.] CALCUTTA: SATURDAY, JULY 27, 1844. [VOL. VII.

ALL THE MINISTERS OF THE NEW AND PRETENDED CHURCH ARE, THROUGH DEFAULT OF MISSION, INEXCUSABLE, AS WELL AS THOSE WHO HAVE HEARD AND FOLLOWED THEM.

TRANSLATED FROM ST. FRANCIS OF SALES.

(Continued from our last.)

We must infer from what has been just advanced, that your ministers, not having had the conditions which could merit for them the rank which they wished to hold, and enable them to conduct the enterprise which they undertook, are inexcusable, as well as you who follow them, while you know, or ought to know, that you acted perfectly wrong in receiving them for what they pretended to be, on account of their default of Mission. The dignity which they assumed was that of Ambassadors of Jesus Christ our Lord; the enterprise which they projected was to declare a sworn divorce between the Spouse and the Ancient Church, his bride, to negotiate and contract, in words of the present tense, as legitimate proxies, a second and a new marriage with this young damsel stranger, more comely, as they said, and more suitable than the other. In effect, to erect one-self into a preacher of the word of God and a pastor of souls, is the same thing as to declare one-self the Ambassador and Legate of our Lord, according to these words of the apostle.*—*"For Christ, therefore, we are Ambassadors."* And what is this but to say, that Christianity has entirely failed, that the entire Church has erred, and that truth has disappeared from the earth? What is it but to say, that our Lord has abandoned his Church, has broken the sacred bond of marriage he had contracted with her, to introduce a new Church?† Is it not imposing upon the sacred and holy Spouse, to make him take a second wife? In strict truth, this is what the ministers of the pretended Church have undertaken to accomplish; this is their boast, this pretension has been ever the aim of their preaching, of their schemes, and their writings; but what injustice have you not been guilty of in believing them so lightly? How have you been caught so simply by their words? How have you been able to give them such prompt credence? That you might receive them as legates and Ambassadors, they should have been sent,—they should have credential letters from him whose Ambassadors they boasted to be: the affair was of the very highest importance, there was question of a general revolution of the whole Church, and the persons who undertook a project so extraordinary, were private individuals of low rank. The ordinary pastors who opposed these extraordinary pretended teachers and protested that they had neither commission nor command from their avowed master, were men of note and of long established, authentic reputation. Tell me, then, in God's name, why did you listen to them and believe them, without having any assurance of their commission or voucher from our Lord, whose nuncios and apostles they proclaimed themselves? In one word, you cannot but know, that to give credit to preachers who had no commission from the legitimate master to preach, and could not possibly have it from themselves nor from you, is to have basely abandoned the Ancient Church in which you had been baptized.

If Jesus Christ had sent them, their mission would be necessarily, either *mediate* or *immediate*. We understand a mission to be *mediate*, when persons are sent by him who possesses delegated power from God, agreeably to the order which he has established in his Church. Such was the mission of St. Denis to France by Pope Clement, and of Timothy, by St. Paul.* An *immediate* commission is

* 2 Cor. 5. 20. † Ephes. 5. 25.

* 2 Timothy 6.

given when God himself in person gives a command, and gives charge for its execution without regard to the ordinary authority which he has entrusted to the prelates and pastors of his Church; and in this manner, St. Peter was sent, and the apostles who received this command from the lips of our Lord himself. "Go ye into the whole world, and preach the Gospel to every creature."* Such also was the mission of Moses† respecting Pharaoh and the people of Israel; but your ministers had not their mission either in one or the other of these ways: thus, with what license have they ventured to preach, contrary to the words of the Apostle:‡ "*How shall they preach unless they be sent.*"?

(*To be continued.*)

THE CHRISTIAN ADVOCATE ON TRANSUBSTANTIATION.

We have received a pamphlet, consisting of extracts from the Calcutta *Christian Advocate*, every way worthy of the Editor of that disreputable Journal. Press of business prevented us from noticing it sooner, and we are not quite sure that it is entitled to any notice from us though we should have nothing else to do.

The subject of the pamphlet being Transubstantiation, and the writer being a Baptist, and a Sailor, whose zeal for Puritan Protestantism procured him the double office of Preacher and Editor, our readers may easily anticipate the style and manner in which the work has been executed.

The author professes to write for the ignorant,—for such of his readers as are not sufficiently acquainted with the doctrines of the Catholic Church, and so far he displays prudence and sound policy, for it is only in the minds of such persons he could hope to pass calumny for truth, declamation for reasoning, and puerile sophistry for good arguments.

The jolly *Tar* of the *Christian Advocate* being about to write down *Transubstantiation*, as contrary to Scripture and reason, thought he could not better begin his task than by opening fire, in a broad-side preface, on the Jesuits; not doubting that after he had told the ignorant readers for whom he professes to write, that the Jesuits never *hesitate to use any or every means to accomplish their ends*, he would easily convince them that *Transubstantiation* was unscriptural and everything bad. It might puzzle an enlightened candid Christian to discover what connection there is between the truth of the doctrine of Transubstantiation and the conduct of the Jesuits; but the Editor of the *Christian Advocate*, calculating on the ignorance and prejudices of his readers, knows no better argument to lead the van against Transubstantiation, than the stale repetition of the stale calumny, that the Jesuits *hesitate not to use any or every means to accomplish their ends.*

The order of Jesuits did not exist before the 16th century, while Transubstantiation was always, as now, the doctrine of the Catholic Church; and yet the pamphleteer reasons with his usual recklessness;—*The Jesuits teach Transubstantiation, therefore it is false doctrine.* If this be not the meaning of the preface to the pamphlet, we do not know its drift or meaning. It is a species of reasoning well worthy of the Editor of the *Christian Advocate*, but after all, not conclusive, even in his own principles; for if the Jesuits use *any*, or *every means*, good and bad, to accomplish their ends, preaching the doctrine of Transubstantiation may possibly be one of the good means which they employ to accomplish those ends. So far for the Jesuits. We propose, on a future occasion to review the pamphleteer's arguments from Scripture and the Fathers; and here we should close our observations for the present, did not a tempting, interesting curiosity present itself, prominently, on the first page of the first chapter.

Let the queen of Ethiopia come from the south and hear the wisdom of *this Solomon.* "*Transubstantiation,*" he says, "*is one of the bulwarks of the Papal System. It has no foundation either in Scripture or reason; it is supported only by the assumed infallibility of the Romish Church.*" "*The doctrine is so opposed to common sense, that were it not for the most indubitable evidence to the contrary, we should doubt that any man could believe it.*"

If this be not one of the Proverbs of Solomon, it certainly requires all the penetration of Solomon to explain it. Who ever heard of such a *bulwark* as that by which the Papal System is defended? There could not be a stronger illustration of the inconvenience of exalting persons of certain professions to the rank of preachers and Editors. If you translate a man who did not probably understand his first trade, from the quarter-deck to the pulpit, or to the chair of the Editor of a Religious Journal, you need not be surprised to hear him state, that a tenet of religious belief, which, has no foundation either in Scripture or reason, is the *bulwark* of the system to which it belongs. Oh! what a bulwark Protestantism has in the Editor of the *Christian Advocate!* We invite our Protestant friends to reflect well on

* Max. 16. 15. † Exod. 3. 10, 13, 15.
‡ Rom. 10. 15

this.—*The doctrine of Transubstiation is so opposed to common sense,* in the judgment of the Editor of the *Christian Advocate,* that, had he not the most indubitable evidence to the contrary, he should doubt that any man could believe it; and yet it is the *bulwark* of the Papal System,—a system not only well defended, but which is daily supplanting all other systems of belief in enlightened England, so remarkable for common sense, not only in the minds of the ignorant and uneducated, but with the learned professors of Protestant Universities, with the Members of the House of Commons and the Peers of the realm, as well as with the sincere inquirers after truth in every walk of life, in every nation in Christendom. But why should we expect consistency from the advocate of falsehood, and above all, why should we expect it from the Editor of the *Christian Advocate,* who does not probably understand the use or meaning of even a ship's *bulwarks.*

JOURNEY FROM CAIRO TO MALTA.

The following is an extract from a highly interesting letter from Rome, dated 30th April last, written in continuation of the journey which we published in our issue of the 3rd February last:

"We quitted Cairo in a pretty comfortable Nile boat, hired by us for our exclusive use. It took us four days to drop down the river and to pass the canal of Mahmoodeeah to Alexandria. We might have gone much quicker, but as our trip between the banks of this classic river was a very agreeable one, we cared not about how long it lasted. Shortly before our arrival in Egypt the sluices connecting the Mahmoodeeah with the Nile had been made available, so that we were spared the disagreeable loss of time and comfort attending the former transhipments at Atfé, not to mention the annoyances attending the engaging another boat. The passengers who go by the Egypt Transit Company, are conveyed in the short time of between 18 and 22 hours, but they must submit to the no small inconvenience of sleeping as best they can ensconced in some corner, or on their chair, or the table; and to be transhipped at Atfé, viz. the beginning of the canal, as the sluices are not broad enough to admit the passage of the river-steamers. I was very much pleased on seeing one of the canal-steamers shoot by us, as they are propelled by the Archimedes-screw. We landed in Alexandria at the time of a most dreadful shower of rain, and were conveyed by one of the six or seven coaches, of which the Pasha's dominions can boast, to the French hotel of this quondam mistress of the Mediterranean. Ibraham Pasha and the Christians have turned Alexandria almost into an European town. Some of its buildings are very pretty and extensive, and the town is daily still more improving, together with its commerce, which at present is pretty considerable. Mons. Perpetuo, the Apostolic delegate of Egypt, is now building a very pretty new Catholic Church, which will, at least for a time, fully answer the demand of so extensive a Christian population, as resides in Alexandria, but moreover become an ornament to the town. As you are aware, he has called over to his assistance the Lazarists, and the Sisters of Charity; the former for the education of youth, and the latter for the care of the sick. We trotted about the place on donkeys, as usual, seeing its interminable ruins, Pompey's Pillar, Cleopatra's Needles, the Ports, the Arsenal, the Pasha's Palace, &c. &c. We took our passage on board the French Steamer "*Scamander,*" and would have had to start on Sunday morning the 8th of January, but as it blew a hurricane, we had hard work getting on board towards evening, and were not under steam until next morning. Early the following day we made Candia, and on Wednesday evening, after having passed through the Grecian Archipelagos, we cast anchor in the harbour of "Syra." Candia was capped in dark, thick thunder-clouds, and looked very much as if it really had been the birth-place of "Jupiter Tonans." All the time we sailed through the kingdom of Greece, the weather was cloudy, chilly, drizzling, and stormy; in short so bleak and uninviting, that even our veneration for antiquity could hardly prevail upon us to expose ourselves upon deck, in order to get a peep at Naxos, Paros, Delos, or the like places, hallowed by ancient superstition, art, or history. In "Syra" we were shipped off to perform what is called "the quarantine." They say, that a leap from the Leucadian rock was a *probable* remedy for a certain disease of the heart; but I am sure that a fortnight's quarantine in "Syra" would be a *certain* cure to any mortal infected with the "Greeco-mania." Our classic "*Scamander*" was not sure whether she would go to Malta; thus in order to cleanse ourselves and our baggage, to fit us for the next steamer from Constantinople to Malta, we were just ready to undergo the so called "spoglio" (viz. being scrubbed in a warm bath, and having every article of our effects taken out and smoked for 24 hours) when a boat arrived to fetch us back on board the *Scamander,* which had been ordered to sail for Malta the next morning.

Early on Friday, 12th January, we were under weigh again, and came in sight of the eastern coast of Peloponessy on Saturday afternoon. The mountain tops of Argos were snow-capped, which was the first time —— and —— gazed upon such a phenomenon. We made Malta late the evening of the Sunday following, but as the weather was rather boisterous, we did not run in until Monday morning. We landed immediately, and were most comfortably lodged for 12 days (the day of arrival in and of departure from the establishment included) in the famous Malta "lazzaretto" I doubt not the best in the world. The sanatory regulations here are very reasonable, and very strictly enforced. Our stay in Malta (out of quarantine, which we were almost sorry to leave) extended no longer than 9 days, a time quite sufficient to inspect all that is worth seeing in this pretty little Island. Your compliments to the worthy Father Esmond were duly delivered to him. He made me once preach instead of himself; but the event shewed, he would have done better to leave me alone. Valetta, with its two exquisite harbours, its tidy straight streets, its magnificent churches, made my worthy travelling companions stare with wonderment. St. John's Cathedral struck them with a pleasing religious astonishment. This Church is magnificent, yet not unrivalled; but I assure you there is no church in the whole world with a more splendid and costly pavement, than this glorious temple of the Knights Hospitallers. Thanks to the liberality of the Government, it at present undergoes a thorough repair under the judicious and clever superintendence of the pious Mr. Hyzler, an artist of no ordinary merit. Of course we visited the Palace of the old Grand Masters, now the Government house, and were much pleased with its rich, interesting and well-arranged armory. The coats of mail, which once glittered upon the valiant Knights of St. John, are here preserved with praiseworthy, almost with religious care. Among them I could have almost kissed that which once belonged to the indomitable, the invincible La Valette, whose iron courage made 25,000 Turks bite the dust. A great number of little brass cannons, matchlocks, standards, &c. which the brave Knights carried off as trophies of their several victories, are no less instructing than curious. In short a visit to this beautiful armory, where ancient and modern weapons are mixed in such pleasing variety, does more than repay one's trouble. One day we spent in going to Civetta Vecchia (the old town, the capital of the Island before La Valette was built) and inspecting the old Cathedral and the Catacombs. If I mistake not, it is said, that the former was built upon the spot where the house of St. Publius stood, whom St. Paul cured during his stay in Malta. Not only in regard to architecture, but also to its numerous and beautiful frescoes, it is superior even to St. John's. Its wardrobe is very rich, and contains, amongst a great number of very beautiful things, an ivory crucifix presented to the chapter by Pope Pius VI. It was carved by the famous Ribeira, commonly called "Spagnoletto," and is a work of prodigious beauty and perfection. The view from the terrace of the chapter-house is most enchanting. The eye lingers with delight upon a scene of such multiplied beauties. The whole island of Malta with its hills, towns, casals (villages) bays, harbours, and little groves, bounded on every side by the heavenly blue Mediterranean, lies extended beneath one's feet. Towards the North-east direction the harbour in which St. Paul suffered shipwreck is conspicuous, near to which is the bay in which the Neapolitan auxiliaries landed, who raised the famous seige of Malta and drove the Turks from the island. With what fervorous feelings we contemplated such hallowed spots, you may easily imagine. Further off to the North the barren *Lumino* and the fertile *Gozo* are visible, and I was told that, on a clear day, even Mount Etna can be distinguished. Descending finally from our lofty position, we went to inspect the "grotto of St. Paul," which, as tradition has it, served the glorious Apostle of the Gentiles as his usual retreat for the performance of his devotional practices. A place so sacred and so dear to the Christian heart, has been enclosed by a very pretty little Church, the sacristan of which is the usual guide to the not far distant catacombs. These surprising subterranean passages and rooms, hollowed out of the soft Maltese rock, we entered with lighted tapers in our hands. That part of them which at present is shown to strangers is comparatively very small, as the greater part was walled up, in order to prevent any more loosenings of the road in such an interminable and dark labyrinth which now and then have happened, and proved fatal. What such gigantic works were *first* intended for it is difficult to conjecture, who executed them, is certainly beyond the reach of historical records. On our return to Valetta, we passed *casal Mosta*, to inspect the new Church which is in course of erection there. It is built upon the plan of Agrippa's famous Pantheon, and is almost finished. The zeal

and magnificence wherewith this splendid building is carried on, are indescribable, and it rejoiced my heart to see that a small Christian village was capable, not only of rivalling, but, according to my humble opinion, even of out-doing the most magnificent temple, which the most refined era of imperial Rome has left us. Well satisfied with that day's excursion, we returned to Valetta; the extraordinary kindness of some of whose most respectable inhabitants, afforded us much pleasure during our short stay. The Protestant Church there is almost terminated, and is to be styled "St. Paul's" of Valetta; it is somewhat in the Grecian style of architecture, its portico had already once tumbled down, (which cost the life of many a poor labourer) and swallowed up an immensity of money. Anxious to arrive in Naples yet sometime before Lent, we bid farewell to sweet Malta, embarking in the pretty Neapolitan steamer "*Herculanum*" (*Ercolano*), which steered out of the great harbour about 11 o'clock P. M. of the 4th February last. I kept on deck, enjoying the bright moonshine and the gradually disappearing light-house of Malta.

MAGNA CHARTA.—INCARCERATION OF O'CONNELL.

The Overland Mail must have informed our readers ere this, that O'Connell, the great Advocate of Civil and Religious liberty, has been both fined and incarcerated, in defiance of the *Magna Charta* of British Liberty and of the Principles of the British Constitution. Perhaps a more fatal blow was never aimed at the birth-right of every freeman, since the foundations of our free Constitution were laid in the mutual ratification of *Magna Charta* by the monarch and the representatives of the people on the plains of Runnymede, than has been inflicted on the liberties of every Briton by the injury done to the integrity of trial by Jury in the person of O'Connell.

If a party have it in their power to deny to a British subject in Ireland, a fair trial by a fairly constituted Jury, such as the law guarantees, the same thing may be done in England when it is found convenient; but, at all events, no one will deny that the precedent is as dangerous as it is unjust, and that the more tamely it is submitted to in one instance, the more likely it is to be repeated in another, and if these things may be done in the green wood, what will not be done in the dry? If illegal aggression, like this, on the liberty of the subject be tolerated in Great Britain, what is to become of the liberties of her Colonies and dependencies? The case comes home to the heart of every British subject: if O'Connell can be tried unfairly and condemned unjustly, what security is there for the liberty, the life, the property or the reputation of any other British subject?

We understand, and we rejoice at it, that the matter is understood in its proper light by the public in Calcutta, and that a heartfelt, wide-spread sympathy for the sufferer as the representative of liberty, is both felt and expressed. Trial by Jury, the *Palladium* of British liberty, is at stake; the right of every Briton has been violated in the person of O'Connell, and we need not be therefore surprised, that British Subjects of all creeds, religious and political, sympathise with the sufferer, in Calcutta as well as in Great Britain and Ireland, and are anxious to express their sentiments in the most significant and impressive manner in their power. *Lord John Russell*, the worthy representative of British freedom and legislative wisdom in England, has declared repeatedly, that O'Connell had not a fair trial, and that there should have been a different jury, a different verdict, and a different charge from the judge. *Sir T. Wilde*, one of the greatest law authorities in England, has proclaimed that the administration of the law was disgraced, and the purity of justice outraged by the constitution of the Jury and the partiality of the Judge, and one of the twelve judges who sat on the case in question, gave it as his opinion, that the traverser was entitled to another trial on account of the irregularity and injustice of the mode by which he was brought in guilty. A Protestant Gentleman in Calcutta, has requested the Most Revd. the Archbishop Vicar Apostolic of Bengal, to open a Subscription, to give the public an opportunity of testifying their sense of the outrage offered to liberty in the person of O'Connell, and put himself down for 50 Rs. We are glad to be informed that this suggestion has been adopted by his Grace, the Archbishop, who has also offered his own subscription of 50 Rs. and we have no longer any room to doubt, that as much public spirit, as marked a sense of public wrong, and as strong a love of liberty will be manifested on this occasion in Calcutta, as at any former period. Calcutta has been always foremost among the great cities of the Indian Presidencies, whenever a great and good cause demanded a strong manifestation of independence, generosity, and intelligence, and we cannot fear that it will lose its proud pre-eminence on this occasion, when the cause which claims our sympathy, our voices and our subscriptions, is the integrity of trial by Jury,—a question in which every one of us is equally interested, whatever may be his political or religious principles.

ST. JOHN'S COLLEGE, INTALLY.

A beautiful, splendid engraving of the *Sacred Heart of Jesus* has been presented to the Chapel attached to St. John's College, Intally, by *G. Casella, Esq.* Consul of Sardinia.

THE RIGHT REV. DR. OLLIFFE.

We are informed that His Grace the Archbishop has received a letter stating that Bishop Olliffe and party sailed from Portsmouth in the *Seringapatam* on the 21st May last.

THE RIGHT REV. DR. BORGHI.

Extract from a letter addressed by the Right Rev. Bishop Borghi to the Most Rev. The Archbishop Vicar Apostolic of Bengal.

"I am happy to inform your Grace that His Holiness was pleased to promote my unworthy person to the rank of Bishop Assistant to the Papal Throne, and to give me a present of a crucifix and a large medal, both of silver. He encouraged me also in the most affectionate manner to continue my poor exertions for the welfare of my mission. He imparted his blessing to the flock confided to my care, assuring me that he entertains a particular affection towards the Christians of India.

"When at Naples, I met a very good reception from His Majesty, who gave me the honorable commission to kiss His Holiness's hands in his name. My Sovereign, the Grand Duke of Tuscany, also has treated me in the most kind manner, placing me at table between the Grand Duchess and the hereditary Prince his son."

We extract the following from the *Tablet* of the 11th May:

THE CHURCH IN AGRA.—The Right Rev. J. Joseph A. Borghi, Bishop of Bethsaida, and V. A. of Agra, in the Vicariate of Thibet and Hindoostan, has announced his intention of visiting Ireland early in the ensuing summer. During his stay in the sister kingdom, his lordship (who is a member of the Capuchin Order) will sojourn with his *confrère* and former fellow-student, the Rev. J. L. O'Riordan, of Cork. Dr. Borghi's partiality for Irish missionaries has prompted this visit to Cork, whence some of the most zealous labourers in the arduous vicariate of Agra have been hitherto obtained. We have reason, too, for believing that one of his lordship's earliest and most interesting college recollections will be gratefully revived in his approaching and most welcome visit to Mr. O'Riordan, who is already empowered by the good bishop to treat with candidates, and upon the most encouraging terms, for his distant and truly laborious mission. We need scarcely add, that his lordship and all who sympathise with him have our best wishes for the edifying result of his expected visit to Cork.

CHURCHES AT ROME.

Extract from a letter just received from Rome.

"But Rome, eternal Rome, in spite of everything morbid and diseased in the traveller, wins him with an irresistible charm. Her Churches are indeed marvels, they show at a glance the omnipotent power of her Faith. No cost nor labor is deemed too great to be devoted to the worship of God. Paintings and Statues, Columns and Vases of precious marbles, mosaics and carvings are seen in the most amazing abundance. I do not speak of St. Peter's or the other great Basilicas and known Churches of Rome. *They* are indeed unapproachable in grandeur, richness and finish—but I allude to many of the smaller temples resplendent with gems in the several departments of painting, sculpture and mosaic—each of these would be a precious jewel in Calcutta, worthy of a pilgrimage from the remotest parts of India. But if the Churches of Rome are costly and beautiful, the people, generally speaking, are worthy to possess them. They are remarkably pious and devout; enter a Church when you will, you are sure to find some humble supplicant prostrate at the foot of the altar wholly absorbed in devotion and regardless of the people around and about him. The Confessionals are always thronged, and you see the fruit of this devotion in the absence of all violent disorder and confusion, in the general good conduct and polite behaviour of the inhabitants towards strangers, and I believe, in the contentment of all classes with their condition.

"The Countess and I, with Dr. B. had the honor of being admitted to the presence of his Holiness, who received us most graciously, enquired how we liked Rome, and how long we meant to live in it, expressed his surprise at not having seen me in St. Peter's on Palm Sunday, to receive the palm from his Holiness's hands. This omission on my part was owing to my disinclination to appear in *shorts*, without which no person is admitted. At parting the good Pontiff placed both his hands on my cheeks, expressed his pleasure at having seen us, and condescendingly signified a wish that we would repeat our visit."

CONVERSIONS.

To the Editor of the Catholic Herald.

DEAR SI ,—Some time ago the *Christian Advocate*, after having, as usual, poured out in a very characteristic article, his gall against the Catholics, entreated all Protestants, no matter of what denomination, to make the encroachment of Romanism on the Reformed Church, and on the Protestant Mission, a subject of special prayer, and to redouble their efforts in spreading the word of God, that sword of the spirit, before which neither the devil, nor his emissaries (!!!) can stand. But it is evident that their prayers are utterly unavailing, for the Catholic Religion is still making rapid strides. Protestants of every creed, as well as heathens, are daily and every where embracing the Catholic faith, in spite of the calumnies and misrepresentations, with which its enemies endeavor to villify and destroy it. I remember having read in a work of a Protestant traveller in North America, that in the course of twenty-five years the United States will be exclusively Catholic. What imperative motive for us to sing hymns of glory, and thanksgiving to our Lord! What despair for the well paid and fat Parsons! I would advise the *Christian Advocate* and his adherents, since the Almighty is not moved by their warm supplications, to try, at least in this urgent and important circumstance, the intercession of their "Holy" Reformers, Martyrs, and Confessors, of Martin Luther, and Cranmer, and to trust them with the support of their work.

Yesterday a very edifying scene was witnessed in the Parish Church of the *Sacred Heart* of Durrumtollah. Two Protestants, who had been duly instructed, abjured their errors, were conditionally baptized, and received into the pale of the Roman Catholic Church by the Rev. E Varallé.

I am told that the New Mission at Cowcolly and adjacent villages, blessed by God, promises a rich harvest. Several families (about one hundred and fifty souls) dispersed in four villages, have lately applied to the Rev. E. Varallé for instruction,—a Catechist has been appointed, and seventeen infants were regenerated by the holy waters of Baptism.

I cannot pass over a remarkable instance worthy to be here mentioned both for the edification of the Catholic world and for the regret of the *Christian Advocate*. In a village on the south of Calcutta there are, I am informed, many Anabaptist families, all of whom manifested the most earnest desire to be instructed in the Catholic faith, except their Anabaptist Catechist; but while the blindness of this poor Catechist is to be pitied, he, for the present, is yet no great loss to us, being one of those *good natured men*, who have two wives at once, and this, I suppose, by the special license of the *Christian Advocate*, such as that which the Landgrave of Hesse had from the Austin Monk.

ANGELUS.

23d July, 1844.

THE SUFFERING CATHOLICS AT GWALIOR.

TO THE MOST REV. P. J. CAREW,
Archbishop of Edessa,
Vicar Apostolic of Bengal,
Calcutta.

MY DEAR LORD,—I have now the pleasure to acknowledge the receipt of the two remittances you have made of Co.'s Rupees Three-hundred, (300,) to be distributed to the poor and destitute Christians of my Congregation, and with whose circumstances you have previously been made acquainted. Permit me, at their earnest request, to return you their grateful thanks for the warm advocacy you have taken on behalf of their embarrassed condition and for the timely support you have so humanely (through the aid of a kind and benevolent Public,) contributed towards their relief. They, with their devoted Families, will unceasingly and fervently pray for your Lordship's continued health and prosperity, and with unfeigned regard, believe me to remain,

My Lord,
Your Lordship's most obedt. servt.
FR. FELIX, OF TURIN,
Catholic Missionary, Capuchin.

Gwalior, Lushkur,
8th July, 1844.

☞ Further remittances to the extent of Co's Rs. 400, have since been made.—ED.

THROUGH THE REV. FATHER BOCCACI, BERHAMPORE.

Major General Raper,	100	0
Rev. C. Boccaci,	5	0
J. H Money,	5	0
A. Protestant,	10	0
W. Winchester,	10	0
Another Protestant,	10	0
L. Tiery,	10	0

THROUGH REV. P. BARBE, CHITTAGONG.

T. C. Scott, Esq.	16	0
R. Ince, Esq.	10	0
H. Ricketts, Esq.	16	0
J. Wheler, Esq.	10	0
A. Sconce, Esq.	10	0
S. Buller, Esq.	5	0
F. Elson, Esq.	5	0
Mrs. V. Bruce,	10	0
Mr. J. D. Freitas,	5	0
„ J. Pereira,	5	0

—— Stainforth, Esq.	10
Mrs. M. Jackson,	2
Mr. A. R. Freitas,	2
—— Elward,	2
J. D. Lalgado,	1
B. Vaz,	1
Mrs. Pereira,	1
Collection,	8
Rev. P. Barbe,	5

THROUGH MRS. CAPT. FITZSIMON, AT BISHNAUTH.

J. Davies, Esq. M. D. Tezpore,	16	0
Lt. L. P. Faddy, 29th N. I.	10	0
Capt. and Mrs. Fitz Simon,	20	0

BENGAL CATHOLIC ORPHANAGE.

Mrs. Foley, Dum-Dum, through Rev. Mr. Mascarenhas,	7	
Mrs. Mark D'Cruz, through Rev. Mr. Veralle	1	0
Mrs. C. Bryant through ditto,	2	0
A Layman,	16	0

THROUGH MR. N. O'BRIEN.

A Friend to the Orphans,	10	0
D. B.	1	0
W. D. S.	5	0
Another Person,		0
A Friend,		0
Ditto,		0
A. B.		0
A Friend,		0
P. S. L.		0
T. F.	2	0
O. S. S.	5	0
Manchester,	1	0
R. K. Bailie,	1	0
H. D. M.	2	0
Thomas Jewell,	5	0
J. Strick,	5	0
E. J. Carrick,	3	0
A. C.	2	0
F. J. M.	4	0
G. D.	2	0
G. Gale,	1	0
J. M. Mathieson,	1	0
A Friend to the Poor,	1	0

FESTIVALS.

Thursday, August 1,—St. Peter's chair d. gr. com. &c.

Friday, 2,—St. Alph. Liguori B. C. D. com, &c.

Saturday, 3,—Finding St. Steph. first M. sem,

Sunday, 4,—After Pent. 1st August St. Dominic C. D. com. sem.

Monday, 5,—St. Mary ad Nives, d. gr.

Tuesday, 6,—Transfiguration of the Saviour. gr. d. com. &c.

Wednesday, 7,—St. Catetan, C. D. com. &c.

Thursday, 8,—S. S. Cyriac and com. M. M. sem.

Friday, 9,—S. S. Nazar. and com. M. M. sem. (St. Julian) com. vig & H. M.

Saturday, 10,—St. Laurence, M. d. 2, cl.

[illegible] is already ch[illegible]

Selections.

THE CHRISTIAN BROTHERS IN DUBLIN.—It gave the lovers of real practical and religious education considerable pain to find that, owing to circumstances which came on them by surprise, the Christian Brothers, some days since, were constrained to close their schools in East Hanover-street, where, for upwards of thirty years, so many thousand children received the blessings of a most solid and valuable education. To remove misrepresentation, it may be well to state what led to this resolve. The house and adjoining grounds in Hanover-street were let by lease to trustees, his Grace the Archbishop, James C. Brown, Esq., P. Boylan, Esq., C. Toole, Esq., and J. Sweetman, Esq., from 1812, at the very high rate of 120*l* per annum. Whatever might have been their value then, from the wear and tear of the building, and from the depressed state of such value in that part of the city, they might be considered now worth not above the one-third of that sum. Fortunately for the Christian Brothers, although, perhaps, unfortunately for himself, the trustees had a portion of the concerns and grounds let to a Mr. Walsh for 80*l*. Irish, which he reluctantly paid, because too high, till last year, when he departed this life. With his death the 80*l* died, and as the Christian Brothers could not meet such an enormous sum as the whole 120*l*., they had no alternative but to leave the school, as they could not afford more than the 40*l*. per annum, which was not accepted.—*Tablet.*

WEST INDIES.

The last mail brings gratifying news from this part of the world. The *Trinidad Standard*, of the 22nd of January, thus speaks of the noble conduct of the Catholic clergy in reference to the all-important question of slavery in America:—"We have much pleasure in directing the attention of our readers to a long extract from the *New York Herald*, commenting upon the Catholic Church with reference to slavery in the southern States, and in observing the noble stand taken by the clergy of that Church in opposing it. The condemnation of the *New York Herald* is their highest commendation; and, to our mind, that slavery advocate, James Gordon Bennett, could not have pronounced a higher eulogium upon the Catholic Church than when he styled it an 'Abolition Society.' Such should, undoubtedly, be the designation of every Christian church; but we blush to own that there are some who have not merited the designation. May they be excited to emulate the splendid example now afforded them, and may the Catholic clergy be enabled to persevere in their career, and, under the Divine blessing, to advance the great cause of the abolition of slavery in the United States." This eulogy is the more valuable as it proceeds, so far as we can judge, from a journal conducted by Protestants. But Protestants, at last, are beginning to see who are the real benefactors of mankind, and the real advocates of freedom.—*Ibid.*

IRELAND.

(From the Calcutta Star.)

The following letter is from a Dublin Correspondent who begins it in the early part of May and ends with the close of the month:—

"Political matters remain in *statu quo*: the Repeal Rent for the first week of this month exhibited a remarkable falling off, only amounting to £200: but owing to a stirring appeal from Mr. O'Connell, it rose on the following week to £436. My last communication announced the postponement of the judgment in the case of O'Connell and the other Traversers; as will be seen below, the judgment has since been pronounced. On Thursday, the 9th instant, Mr. Hume brought forward his motion in the House of Commons for the abolition of the Office of Lord Lieutenant of Ireland: he was very efficiently seconded by Captain Bernal, and the whole tenour of the debate showed, that both parties are inclined to get rid of this anomalous office. It has caused much sensation in Dublin: the Repealers, true to their creed, are against the removal of the office, arguing that the absence of a Viceroy will give them less excuse for demanding a Parliament in College Green; but all moderate men of both parties are favourable to the abolition of the Lord Lieutenantcy, and the only question appears to be, when would be the proper time to get rid of the mock pageantry of Dublin Castle? The motion regarding the Chief Judge's conduct, when practising at the bar (with reference to his recommending the Corporation of Kilkenny to suppress some legal document, which might prejudice their case,) was brought forward by Mr. Butter, member for Kilkenny, but negatived without a division. Mr. O'Connell again made his appearance in Parliament, for the purpose of opposing Lord Elliott's Registration Bill; but owing to the postponement of that measure, he returned to Dublin three days after his departure: it is now certain, that the new Registration Bill will not again be brought forward this Sessions, it having met with equal opposition both from Conservatives and Repealers! Among the minor signs of the times we may mention, that the "Irish Metropolitan Conservative Association" has dissolved itself, and the premises in Dawson Street are now occupied by the New Irish Reform Club!

"The Registry in the city of Dublin has been progressing most favorably in the Liberal cause; universal apathy pervades the ranks of the Tories; they have either no men to bring forward to the registry, or those on whom they calculate, have no desire to be used as the tools of a faction.

"It is a curious fact, that whilst the Government are prosecuting the proprietors of the *Nation* newspaper, so great is the sale of this Repeal Journal, that the Post Office authorities have been compelled to provide an extra conveyance for the delivery of this very paper (the *Nation*) which now forms the subject of an indictment: thus the Government is placed in the position of disseminating the doctrines which it is prosecuting in the Court of Queen's Bench!

"The publication of the Quarter's Revenue shows the power of Father Matthew's exertions: compared with 1842, there appears a decrease in the Excise of £10,000; no contemptible proof of the spread of Tee-totallism!

"Term commenced on the 22d, and as an indication of the growing intelligence of the Roman Catholics of Ireland, out of *ten* gentlemen who were called to the bar, *seven* of the number were Roman Catholics. When it is remembered, that fifty-one years since an Irish Catholic was for the first time admissible by law to practise the legal professions in his own land, this recent admission of Roman Catholic barristers will be looked on as a "great fact" in the history of national progress.

"On Friday, the 24th instant, on the case of the Queen *v.* O'Connell being called: the Court proceeded to give judgment on the motion for a new trial. Judge Perrin gave as his opinion, that evidence was sent to the jury, which it was neither legal nor proper to have admitted for the purpose for which it was used.

"Judge Crampton gave judgment against the motion for a new trial as regards *all the* Traversers, except the Rev. Mr. Tierney. Judge Burton gave judgment against the motion for a new trial, as regards all the Traversers: and Chief Justice Pennefather, having given a similar judgment, the Court has decided against granting a new trial. Another motion has been made on the part of the Traversers, "in arrest of judgment;" but the Court having decided that they would only hear two Counsel on each side, the motion has likewise been negatived by the Court and the final sentence may be looked for before this letter is posted for the East. Considerable anxiety is manifested through all parts of Ireland to learn the issue.

"The parish priests are indefatigable in their exertions to maintain quiet among their congregations; indeed, nothing but the influence of the Roman Catholic Clergy has kept the people within bounds; the military authorities are on the alert, and the whole country resembles one that is controlled by an army of occupation.

"It is but doing justice to the Repeal Association, to notice the fact, that they returned a Bill of exchange for the sum of £178 to New Orleans, because it was accompanied by an imputation upon the loyalty of the Repealers. The letter, which was sent with the £178, recommended the Irish people, in a certain conjuncture, to abandon their allegiance, and rest their hopes upon an appeal to arms. The Repeal Association in consequence of this letter, decided on not receiving the contribution from New Orleans. This at least proves, that, whatever may be the merits of the Repeal question, its advocates only recognise the principles of peaceful means, and agitation. Speculations for Railroads are at present the order of the day even in Ireland. A new line has been planned between Dublin and Cashel; but it is feared that the political excitement which will arise on the incarceration of O'Connell, will have the effect of putting an end to all useful speculations for the present. In anticipation of a sentence of imprisonment, an address has been issued to the people of Ireland by Mr. O'Connell, conjuring them to preserve peace, order, quiet and tran

[illegible] he likewise declares his intention to appeal to the House of Lords, by a Writ of Error. There has been a large assemblage of people of all classes on the Quay before the Four Courts, but all remains quiet down to the present time.

"On the 30th, Mr Moore, Q. C., moved that the Court would postpone the carrying of sentence into execution, pending the proceedings on the Writ of Error; it was refused by the Court immediately. Judge Burton, who appeared to be deeply affected—why it is difficult to say—then delivered judgment on the Traversers, as follows: That Mr. O'Connell be imprisoned for the space of 12 calendar months, pay a fine of £2,000, and enter into security, himself in £5,000, and two securities in £2,500 each, to keep the peace for seven years! A *noli prosequi* was entered in the case of the Rev. W. Tierney.

"The other Traversers were sentenced to be imprisoned 9 calendar months, to pay a fine of £50 each, and enter into security in £1,000, with two securities in £500 each, to keep the peace for seven years.

"An application was then made to substitute Richmond Bridewell for Newgate, as the place of imprisonment, which has been agreed to, and the parties were immediately removed there, in custody of the Sheriff. On sentence being passed, Mr. O'Connell rose, and in an audible voice declared, that justice had not been done him in the trial. A tremendous burst of applause proceeded from all parts of the Court, which was repeated again, and again, in spite of the efforts to repress it. It is vain to describe the excitement which pervaded the hall and vicinities of the Court; the popular excitement is immense. On the Chief Justice leaving the Court, it was feared some rioting might occur, but no breach of the peace has been committed. As the Traversers were conveyed to the Richmond Bridewell, the wailings of the women resembled the wake at a funeral!

"Since the sentence has been pronounced, intelligence has been received from the more remote parts of Ireland; and we rejoice to say, no disposition to riot has shown itself. There can be no doubt this, in a great measure, is owing to the indefatigable exertions of the parish priests. As far as regards the Government of Ireland, it cannot be denied that Toryism has gained a triumph in the imprisonment of Mr. O'Connell, since it has achieved a victory over the popular feeling represented by him. It is useless to discuss the means by which that triumph has been obtained, in the lax morality of Tory politics; the end justified the means, and the end has been attained!

"A few words on the nature of the sentence may not be inappropriate. Had the trial been put on fair grounds, and the Jury properly constituted, the sentence of one year's imprisonment may not [illegible] considered an extraordinary punishment; the infliction of a fine of two thousand pounds, is, to say the least, ill-advised; inasmuch as it holds out an opportunity for the people to testify their admiration for Mr. O'Connell, by subscribing the amount of his fine. This, there can be no doubt, will be done; indeed, a subscription list has already been opened for the purpose. Again, the binding over Mr. O'Connell to keep the peace for seven years, is equivalent to gagging him for life; and the question naturally arises, what the Judges mean by keeping the peace, as no one has pronounced the Repeal meetings *per se*, to be breaches of the peace. On the whole, we consider Ireland, at this moment, to be infinitely more unsettled than it has been for the last twenty years.

"There may be no displays of popular feeling, but there is a deep-seated feeling of dislike to England, and English Institutions, growing up in the minds of the peasantry and middle classes, which only waits opportunity to take a tangible form."

THE INFLUENCE OF RELIGION ON IMAGINATIVE LITERATURE.

No. I.

In taking the most cursory view of the fields of literature, especially in its imaginative department, it would be impossible to compare the productions of Christian with those of Pagan genius, without being struck by the universal manifestation of the influence of Christianity over feeling and passion, over the yearnings of affections, the aspirations of hope, and the conflicts of emotion, as these have found expression in the poetic and romantic forms of composition. That which we owe to our holy religion in its morally regenerating operations, is of such immeasurable extent, that its more indirect and subtle influences,—the silent, though not less strong and concentrated action, by which its quickening spirit sends forth streams of healing and blessing over the domains of thought and feeling,—may be too often unperceived and comparatively forgotten. Didactic teaching may bring truth more forcibly and clearly before the mind, challenging the reason and conscience to bow down to its appeals; but what, we may ask, are the sources from which the intimate joys, the gleams and visitings, of the heart's sunshine, are drawn, for those whose habit it is to live among the "BEINGS OF THE MIND"?—are they not to be found in the eloquence of their voices, the heirs of genius and worshippers of truth and beauty, that come to us like gladdening breezes of spring-time?—are they not to be listened for in the tones that rise, like the song of a bird amidst the roaring of a tempest, in sweet distinctness above the surges of life, the turmoil of its sorrows and cares? Christianity has attuned those voices for us, adding strength as well as sweetness to their language; and the spirit of the Divine Regenerator has acted on the mind of man, with a brooding like that of the Almighty Dove over the waters of primeval chaos.

It is impossible that poetry should be irreligious, being the expression, if unconsciously, of a desire after the infinite; and whatever draws the affection to the infinite, must, sooner or later, find way in poetry. It has been said, "an irreligious poet is a monster;" and surely in the very nature of poetry there is an attribute which must give to its wildest dreams even, and vaguest fantasies,—to its wanderings seemingly without aim or beaten pathway, amid the "chambers of imagery," surrounded by self-created forms of

beauty, wildness, or grandeur,—a tendency towards that whose highest essence exists only in THE DIVINE. In the perception of this truth, we are easily led to the conviction which is its consequent,—that among all poets, from the first that struck the yet untutored lyre, to the gifted ones of our own age, a correspondence, a relationship of spirit has existed, asserting for these children of song the exercise of priesthood only next in sacredness to that of the altar of sacrifice. What is the office of a priesthood but the guardianship and strengthening of the tie by which man is linked with Deity?—and whether addressing itself to heaven or earth, in the functions of instruction or those of prayer and sacrifice, acting an intercessory part, to sustain the soul in fidelity to its high calling, by arousing its sense of that calling's dignity,—to bring down the fire from above to sanctify on the spiritual altar the offerings of the heart. And in this, is not the office of the poet of an identical, though less formally consecrated and separated nature? He also is the guardian of our admiration and worship of the pure and beautiful; the sustainer and quickener of our sympathies with all that raises us above selfish and sordid considerations; it is his to open our eyes to the presence of GOD in the universe,—of that which sanctifies, which gives life and radiance. There are minds *informed* with a passion for the Beautiful, which supplies the strongest and most constant motive of exertion to such, and becomes the source of all joy and energy: this, when favoured and developed by circumstance, and embodied in adequate action, asserts itself as the highest order of genius,—whether finding vent in the creations of the pen, the pencil, the chisel, or those of harmony: these, we may affirm, with all reverence, are the chosen of heaven, sent forth to carry out the gracious purposes of Providence; and amongst these we must rank all true poets, whether Pagan or Christian. DEITY has chosen many ways for manifesting itself on earth; but there is in the Beautiful, whether in the works of nature, in moral or intellectual forms, or abstractions, something that draws the affections, with tender but irresistible force, upwards to its throne; something that reminds us of a home, in which the thousand yearnings, the scarce definable bodings of the heart, shall be satisfied and stilled; a note that seems to call the exile back from his wandering to a haven of peace and love. This feeling it is our wish to attempt, however inadequately, to trace, as intimated in the poetry of Paganism, but obscurely and vaguely, as only fully developed and recognised in that of Christianity; endeavouring to show what the latter has done for imaginative literature, by fixing its attention on that centre of Infinite Beauty and Holiness, which formerly it struggled to reach, with almost unconscious aspirations after a goal too high to be reached, save on the wings of faith.

"The disproportion of human passions to their ordinary objects," says Coleridge, "is among the strongest internal evidences of our future destination; and the attempt to restore them to their rightful claimants, the most imperious duty and the noblest task of genius."

We cannot allow that this theory, as applied to poetry, was, or could be, carried out, before literature had received a hue from the reflection of heavenly truth; but may acknowledge that this was felt, though indistinctly, to be its highest office, as poetry rose in dignity, refinement, and influence; and that Christianity gave the happy consummation, the last perfecting touches, without which the whole fabric would have been imperfect, the harmony broken and incomplete. It has been like the centering in one focus the refractions of light, that otherwise would have sparkled only in fitful gleams, instead of uniting in a broad flood of radiance. The benefits we owe to Christianity, in this respect, are inestimable; we may trace to its influence in all *true* poetry an elevation and purity of feeling, which enlists our sympathies for the morally beautiful, the dignity of innocence, the sublimity of self-devotion, the heroism of affection, in a degree we may in vain look for from even the grandest and most faultless productions of heathen art. Poetry was given to keep alive our best sensibilities, our virtuous enthusiasm, our purest affections; to lead us to the Beautiful, as it is a manifestation of the Divine. A mind not become completely sordid shrinks from the degrading cares of common life, with the instinct that they are not its proper objects of regard; but in approaching the sphere of the beautiful, does not such a mind experience an elevation and buoyancy, bearing assurance that this is its true atmosphere, as if an electric chain were touched, calling into action dormant powers, high-wrought affections, and energies suppressed almost with pain, amid the stifling atmosphere of every-day life?

Among the ancients, religion, the religion which the affections work out for themselves, in the absence of higher sanctions of truth, must be sought for in the creations of art and poetry, rather than in the theories of the schools or the fables of mythology; as the idea of Beauty, of the highest justice and perfectness, more or less strongly, taking possession of every earnest and gifted mind. Religion and the Beautiful are so suited, that the whole class of emotions called forth by the latter belong to our religious nature. The contemplation of beauty and sublimity has the effect of lifting off from the mind what Mme. de Stael has characterized as "le poid qui se confond presque toujours avec le sentiment même de l'existence," and thus giving it a new elasticity and fervour. The perceptive power by which we receive such impressions from these objects, may be considered a link by which DEITY has allied humanity to itself, as a channel opened for access to at least the outskirts of its glory. The indications of this may be sought for not vainly in antique art and poetry, and the religion of the affections elicited by their investigation through the creations of imagination, the analogy of which with Christianity (a relationship like that between a nucleus in its first stage, and its subsequent development into fulness of life) may strengthen our conviction that it is in Christianity alone that every pure affection and noble impulse meets a field for its exercise, a recognition of its purpose, and a worthy object for its aims. Byron speaks of

> "The unquiet feeling which first woke
> Song in the world."

Now this may be true in one sense; for it was no doubt the feeling of a *want* by which man was first led to give his feelings expression in poetry. Shut in and around by a constant pressure from the world,—a bondage to circumstance and care,—if he thinks and feels deeply, if he can look into the mysteries of his own nature, he must become conscious of something within his breast, finding no response in the inanimate world around him (inanimate even in its life) and which speaks to him of a home he has been exiled from, a capacity of self-elevation, which wants occasion to assert itself, a depth and strength of emotion, (for we may speak of emotion as a faculty of the mind) which finds no adequate object to expend itself upon. It is the purpose of art to satisfy,—at least to soothe, the desires of our intellectual nature, and poetry, the first of the fine arts, has more especially this office to discharge. One might say, that metaphysics have preserved for man the *idea* of GOD, (we speak of course of ages anterior to Christianity;)—Art, the *sentiment* of Him. We may believe this charge, of training the mind to the apprehension of His perfections, by leading it over "the steps and links for intercourse with Him," if not actually to the vision of His glory —to have been expressly laid upon art, most of all on the poetic, unless it sinks altogether below its own essential character.

The quickening our powers of admiration and sensibility to that which is not only morally, but in any form, beautiful, ought to be the æsthetical characteristic of poetry, without which it may possess merits, but cannot be true to itself. Wordsworth says, finely and truly:

> "We live by admiration, hope and love;
> And even as these are well or wisely fixed,
> In dignity of being we ascend."

It is because these high faculties are suffered to be dormant, that so many sink into gloomy lassitude, and live on as if existence had nothing serious, nothing earnest, for the intellect and affections to expatiate on; submitting to a weary routine of days, months, and years, without anything but the little cares of the present and the near to absorb the attention. In such, the faculty of admiring has become extinct, till that of *loving* inevitably follows.

If the view of Paganism in its relation to Christianity offers so many points of interest, how much more interestingly may they be contrasted, when the latter is regarded in its only true and perfected developement, as Catholicity. We are aware that this has been often made the ground of attack against some of the tenets and practises of the Church, which have been impugned, because presenting a correspondence with certain features of classic Paganism. The charge seems to us to betray a superficial, as well as unscriptural view of human nature; to proceed from an [illegible] of its utter degradation, its absolute [illegible] of every element of goodness, by the [illegible] from original innocence. It does not follow that because opinions were false, as fostered by Heathen belief, that the feelings were also so, with which its dictates were obeyed, and its rites frequented. The objects worshipped may have [illegible], as Revelation declares, not divine, but [illegible]oniac; but the religious life in man's heart must have been in action then not less than it is now; he had the same desires, hopes, and impulses; the same sensibilities to the good and noble; his nature not only experienced those wants which Christianity satisfies, but bore impressed within those convictions which it justifies and answers. It is the characteristic of true religion; but we are not obliged, in embracing it, to reject, but to receive; not to cast away anything that can have become necessary to the happiness, or establish itself in the affections of a nature not utterly depraved; but to open the mind to the complement of what can only have been possessed imperfectly before. If we have attached ourselves to anything not absolutely unworthy, we shall be sure to recognize that object, in its perfection, completed and beautified, but still in the nucleus the same, when we have entered the domains of heavenly truth.

As one amongst those, the right *ideas* of Paganism, we may refer to that of propitiatory suffering, and the efficacies of sacrifice; this is most frequently perhaps among all religious convictions, expressed in the poetry of Greece and Rome. It was felt that sin had created a separation between the Divine and human intelligences; and that a sin-offering was requisite before reconciliation could fill the gulf that yawned between. A melancholy consciousness of this debt seems constantly to have haunted the heart, before Christianity taught how and by WHOM that debt had been paid. The existence of a state of purification, before the soul, after death, could be admitted to happiness, was another of those articles of Pagan faith, bearing such mysterious analogy with Catholic truth; as was also the belief in a connection between the living and the dead, by which the latter was accessible to the invocations of, and enabled to bear succour to, the former. We meet with prayers addressed to the dead in many passages of Greek tragedy, showing that the consolatory and touching persuasion of a tie continuing unbroken by death, was not, at least as regarded the earthly life of the survivors, unreceived by those who had no ground on which to build the hope of an immortal and heavenly reunion with the souls of their loved ones. It would be anticipating a work we hope at a future time, however inadequately, to undertake, to enter now on a more particular analysis of this subject, or call attention to the individual writers whose works may furnish our illustrations of the view expressed above. If able to pursue the subject further, we may show how Christianity has affected imaginative literature, in rendering it subservient to those high purposes which alone are worthy to dilate all our capacities for the infinite; and exalting it into an influence to lead us to the knowledge and love of GOD. What literature in this department was under Paganism, may be usefully considered as preliminary to this attempt.—*Catholic Mag.*

ROME.—The last accounts from Rome announce that the senior member of the Holy Conclave, Cardinal Pacca, had received the last sacraments, and was not expected to survive many days. The Cardinal was born on the 25th of December, 1756, and consecrated in 1801 by Pius VII.

NEWMAN'S SERMONS.

Sermons bearing on subjects of the day.
By John H. Newman, 1838.

(Concluded from our last, page 37.)

It is with reference to this point, that in a passage quoted already he speaks of the notes of the Church as being "going" further than they were already "gone" from the Anglican Establishment, inasmuch as the Jerusalem bishoprick, just set up when the sermon quoted was preached, tended further to remove the appearances of unity. On that senseless measure, he thus energetically pronounces his anathema:—

"May that measure utterly fail, and come to naught, and be as though it had never been!"—p. 379, note.

Alas! this is cursing, not merely the barren, but the withered fig-tree.

The superiority of St. Peter to the other Apostles is thus intimated:—

"So much is spoken in general; but next *who* are spoken of as the rulers in the kingdom, Christ's viceroys? the twelve Apostles, and first of all Peter. To him our Lord addressed these wonderful words; 'I say unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.'* By the 'Church' must be meant a community or polity of men, and you see that St. Peter had the keys of this Church or kingdom, or the power of admitting into it, and excluding from it; and besides that, an awful power of binding and loosing, about which it does not be within our present subject to inquire."—p. 249-50.

He rejects the idea, so often repeated by writers of his school, Dr. Pusey not excluded, that the Eastern Churches form "branches" or integral parts of the one Catholic Church:

"Nor can we doubt that the merciful hand of God has before now dealt with man in those far-spreading communions, though heretical, which have so long existed in the East; yet it is a duty to leave them for the One True Church."—pp. 407-8.

Having thus laid before our readers the passages that have struck us most, as representing the writer's views on the subject of the Church, it will not be, we trust, uninteresting to select a few extracts containing concessions or approximations on other subjects, for those who may not have opportunity or wish to peruse the entire volume. 1. That God, after remitting sin, reserves and exercises the power of punishing the sinner, is taught in the following passage:—

"Further, it must not be supposed, because sinners have sincerely repented, that therefore they have no punishment for their past sins; and this puts a vast difference between the state of the innocent and the penitent. In this sense they never can be on a level: the one, if God so wills, is open to punishment; and the other is not; for God does not so pardon, that He does not also punish. When his children go wrong, they are, in St. Paul's words, 'judged.' He does not abandon them, but He makes their sin 'find them out.' And, as we well know, it is His merciful pleasure that this punishment should at the same time act as a chastisement and correction, so that, 'when they are judged they are chastened of the Lord, that they should not be condemned with the world*.' But still their visitation is of the nature of a judgment; and no sinner knows what kind, what number of judgments, he has incurred at the hands of the righteous judge. I say that repentant sinners are in this respect different from innocent persons; that, it may be, God will bring punishment upon them for their past sins, as He very often does; and it may be God's will to make that punishment the means of their sanctification, as He did in St. Paul's case."—p. 23.

2. In a course of comparison between the marriage feast at Cana and the Last Supper, after many things to which we can give no assent, we have this conclusion with reference to the blessed Virgin. After quoting the promises to the Apostles that their prayers should always be heard—"Whatsoever you shall ask the Father in my name, He will give it you"—Mr. Newman adds, "In the gifts promised to the Apostles after the Resurrection, we may learn the present influence and power of the Mother of God."—p. 43.

3. Immediately after this, we have the following observations respecting the blessed Eucharist:—

"Such seems to be the connexion between the feast with which our Lord began, and that with which He ended His ministry. Nay, may we not add without violence, that in the former feast He had in mind and intended to foreshadow the latter? for what was that first miracle by which He manifested His glory in the former, but the strange and awful change of the element of water into wine? and what did He in the latter, but change the Paschal supper and the typical lamb into the sacrament of His atoning sacrifice, and the creatures of bread and wine into the verities of His most precious body and blood? He began His ministry with a miracle; He ended it with a greater."—p. 43.

And again, on the same solemn subject:—

"And the case is the same as regards the sacraments of the gospel. God does not make for us new and miraculous intruments wherewith to convey His benefits, but He takes, He adopts means already existing. He takes water, which already is the means of natural health and purity, and consecrates it to convey spiritual life. He changes the use of it. Again he selects bread and wine, the chief means and symbols of bodily nourishment,—He takes them, He blesses them. He does not dispense with them, but He uses them. He leaves them to appearance what they were; but He gifts them with a Divine presence which before they had not. As He filled the Jewish temple of wood and stone with glory, on its consecration; as He breathed the breath of life into the dust of the earth, and made it man so He comes down in power on His chosen sym-

* Matt. xvi. 18, 19.

* 1 Cor. xi. 32.

bols, weak though they be in themselves, and makes them what they were not."—pp. 116-17.

4. The following beautiful passage expresses the preacher's ideas respecting the practice of corporal austerities:—

"This is to feed ourselves *with* fear. Thus let us proceed in the use of all our privileges, and all will be benefits. Let us not keep festivals without keeping vigils; let us not keep Eastertide without observing Lent; let us not approach the Sunday feast without keeping the Friday abstinence; let us not adorn churches without studying personal simplicity and austereness; let us not cultivate the accomplishments of taste and literature without the corrective of personal discomfort; let us not attempt to advance the power of the Church, to enthrone her rulers, to rear her palaces, and to ennoble her name, without recollecting that she must be mortified within while she is in honour in the world, and wear the Baptist's hair shirt and leathern girdle under the purple ephod and the jewelled breast-plate."—pp. 138-39. * * * * *

These extracts will suffice to show, how little we now need argue in favour of many important points, once subjects of serious controversy. They may serve as landmarks, at the opening of 1844, to show us how we stand controversially with the movement party in the English Church. Where we shall be at its close, God only knows. May He, before it, we earnestly pray, give grace to the writer of the volume, to wish that four of its sermons were expunged from its pages. We allude to those four in which Mr. Newman takes on himself the fearful responsibility of keeping men back from Catholic unity, in the communion of the Apostolic See. We have foregone controversy in this article; and therefore enter not upon his arguments, if they can bear that name. For they are in clear contradiction with his own principles,—putting individual "experience" above the teaching of "faith," and making a certain inward sense (the seat of private judgment and of every religious delusion), a surer test of truth than the great evidences and notes of the Church. In his own words, "may they utterly fail and come to naught, and be as though they had never been!"

Or rather, though we have no portion in the appeal, we will willingly, heartily, and affectionately join in the request, that closes the volume, by a farewell address, on resigning the living of St. Mary's:—

"And oh, my brethren, O kind and affectionate hearts, O loving friends, should you know any one whose lot it has been, by writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings, and comforted you by the very reading: has made you feel that there was a higher life than this daily one, and a [illegible] than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; remember such a one in time to come, though you see him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfil it."—pp. 463-64.

What God's will is, we Catholics cannot doubt. Let us therefore pray that the writer may have light to see it, and strength to accomplish it!—*Dublin Review.*

MISCELLANEA.

NEW ZEALAND.—The last mail brings me interesting intelligence from this distant mission. Letters under date 28th November last, from Wellington, Port Nicholson, arrived here on the 13th inst per *Portsmouth*. They are full of wants for the Catholic mission there, under the zealous and intelligent Capuchin Father, the Very Rev. J. P. O'Reilly. He feels consoled under the great pressure of his cares and necessities with the conviction that a number of his tried friends in Ireland will co-operate with the very humble, but ardent, friend of the mission, Miss Eliza Dowd, in raising a sum of a few hundred pounds for the expenses of the Church, for vestments, beads, crosses, prayer-books, catechisms, an organ, sacred music, and other articles necessary for Divine worship, and for the promotion of practical piety and religion. "I hope," says this good father, "under the blessing of God and the charity of our beloved countrymen, that you will be enabled to realise the sum of about 500*l.* to keep this poor mission, and to give me means of having a catechist to assist me in my humble, but glorious, exertions for the faith of Christ. I recommend you to our venerable hierarchy and clergy. Nothing but sheer necessity compels me to set you thus begging, though that state has been illustrated by Him who became poor to enrich us." He then gives, in mournful detail, an account of all the articles they require in these distant lands for the holy service of religion, which he fondly expects will soon be procured by the zeal and energy of the faithful lovers of the Cross; concluding by saying, "I leave to your own recollection any other little matters which you may think may usefully embellish the house of God. You may perceive the gist of my commission will, I hope, tend to that effect.—*Tablet.*

CONVERSION.—On the 2d May, Mrs. Ferguson, lady of David Ferguson, Esq., of Nelson street, Tipperary, was received into the Catholic church, at her own house, by the Rev. Thomas M'Donnell, O.P., of the Dominican convent, in this city. Mrs. Ferguson is daughter of the late John Fitzgerald, of Limerick, Esq., solicitor, and sister-in-law of John Ferguson, of Gardiner-street, Dublin, Esq., solicitor; and also of the Rev. Charles Ferguson, O.S.J.—*Limerick Reporter.*

PALTRY BIGOTRY.—Count V. Hardenberg, Hanoverian Minister Plenipotentiary at Berlin has been recalled by order of the King of Hanover. The reason for this, as has been already stated, is owing to the Count having embraced the Catholic religion. Count V. Hardenberg, two years ago, was Hanoverian Minister at the Hague, and at that period was observed to frequent the Catholic places of worship there, a report of which was then forwarded to the Hanoverian government.—*Pilot.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

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THE HERETICS HAD NOT, AND COULD NOT HAVE MISSION FROM THE PEOPLE NOR FROM THE SECULAR PRINCE.

TRANSLATED FROM ST. FRANCIS OF SALES.

(Continued from our last.)

We contend that the pretended Church will never be able to show that her ministers have legitimate mission, either *mediate* or *immediate*, either in point of right or in point of fact, from the laity; for they have been sent either by the People and Secular Princes, or by the imposition of the hands of the Bishops who ordained them priests—a dignity to which they are at last forced to have recourse, although they avail themselves of every occasion to express their contempt for it. If they say, that they have been sent by Secular Magistrates and the laity, they will be under the necessity of establishing two proofs which are beyond their reach; viz. first, that Seculars have *de facto* sent them; and secondly, that they had the power to send them, for we deny both the fact and the right: *factum et jus faciendi.*

It is quite certain that Seculars had not the power nor the right to send them, for they will no where discover in the Scriptures, that the laity and Secular Princes have power to establish and constitute Pastors and Bishops in the Church; they will find indeed, we acknowledge, that the laity gave them their testimony and assisted at their ordinations; it will be found also that *a choice was conceded to them*, as in the case of the Deacons who, according to St. Luke,* were proposed for ordination by the whole body of the faithful; but it never can be proved, that the people or Secular Princes either possessed or assumed the authority of Missions, *in constituting, ordaining*, and authorising *Pastors:* and how, then, shall they allege a Mission from the people and from Princes, since there is no foundation for it in Scripture? On the other hand we can produce the express and general practice of the whole Church which has power at all times to ordain Pastors by imposition of the hands of other Pastors and Bishops; thus was *Timothy** ordained, and even the seven Deacons† who had been selected and proposed for this purpose by the Christian people, but were ordained by the imposition of the hands of the Apostles; thus these same Apostles have regulated in their constitutions‡ as well as the great Council of Nice§ which, it appears to me, no one will despise; the second of Carthage,‖ the third and fourth also,¶ held in the same city, and at which St. Augustine assisted

Suppose, then, that the reformers had been sent by the laity, they would not have been sent Apostolically nor legitimately, and their mission would be useless; and in effect, Seculars have not the right of mission, and how, then, could they bestow a religious authoritative mission. Could they communicate an authority which they did not possess themselves? It is on this account that St. Paul** speaking of the order of priesthood and of the pastoral office, has well said, —"Neither doth any man take the honor to himself, but he that is called by God, as Aaron was."

But Aaron†† was ordained and consecrated‡‡ by the hands of Moses, who was himself priest, according to the inspired words of David:§§ "Moses and Aaron are counted amongst his priests and Samuel amongst those who invoke his name." Thus too it is clearly expressed in Exodus.‖‖ "Take unto thee also Aaron thy brother with his sons from

* Acts, VI, 3, 4, 5 & 6.

* Timoth. 1. 6. † 1. Timoth. ‡ Acts 6, 3 & 4. &c.
§ Can. 1. ‖ Can. 6. ¶ Ibid.
** Heb 5. 4. †† Exod. 28, 6.
§§ Psal, xv. 8, 12. ‖‖ Exod 28, 1.

among the children of Israel, that they may minister to me in the priest's office."

In accordance with this, we have a whole multitude of the Ancient Fathers. He, therefore, who claims for himself legitimate mission, must not derive it from the people, nor from lay-princes; for Aaron was not called in this manner, nor the pastors of the primitive Church. "That which is less is blessed by the better,"* as St. Paul assures us, whence it follows that the people cannot give mission to pastors, for the pastors are greater than the sheep† and mission is never imparted without a benediction. St. John confirms the same truth in these words:‡ "*Amen, amen dico vobis, non est servus major domino suo, neque subditus major eo qui misit illum.*" "Amen, amen I say to you, the servant is not greater than his Lord; *neither is the Apostle greater than he that sent him.*" For after this magnificent mission, the people continue always sheep and the pastor always a pastor; otherwise there would be utter confusion. I pass by for the present, what I shall prove in the sequel, viz., that the Church is a sacred monarchy, and that it, therefore, belongs to the chief pastor, and not to the people, to institute missions. I pass by also the disorders which would result daily, if the people were to exercise that power, for it is clear they could not send, one the other, since they possess no authority, one over another. And since such a practice would open the door to all sorts of heresies, we must infer that the sheep are to receive a shepherd elsewhere than from themselves, and hence we must necessarily conclude, that the people had not the power to give a mission or legitimate commission to these new Ambassadors.

But I contend for the second point, viz., that though they should have the power claimed for them, they have not exercised it, because the people or the magistrate who called Calvin and Luther were Catholic or not. If it be said they were Catholic, how could they call them to preach what they (the people) did not believe. The people and the magistrate belonged to the true Church or they did not; if they did, why did Luther withdraw them from their faith; and was he called to be excluded from the pale of the Church? But if they did not belong to the true Church, how could they have the right of mission and of calling, since outside the precincts of the Church there is no legitimate authority? But if it be said, they were not Catholics, or not Roman Catholics, what were they, then? They were not Lutherans, certainly, for we know, that at the time when Luther began to preach in Allemagne, there were as yet no Lutherans, since he was the originator of the sect. But if they were not of the true Church, then, they had no vocation from that quarter, and how could they establish a mission for the preaching of the Gospel, unless by having recourse to the invisible mission of these aerial principalities,* to these powers of darkness of the world; in a word, to those malicious spirits, against which the faithful children of the Church have always maintained a constant warfare.—(*To be continued.*)

* Heb. 7, 7. † John 20, 21, & 22. ‡ John, 13, 16.

* Ephes. 6 12.

THE CHRISTIAN ADVOCATE ON TRANSUBSTANTIATION.

Agreeably to the promise which we made in our last, we now proceed to review the *Advocate's* arguments from Scripture against Transubstantiation. We adverted, on a former occasion, to the hopeless inconsistency and ignorance displayed by the Editor of the *Christian Advocate*, in calling Transubstantiation *one of the bulwarks* of the Papal system, while he maintained that doctrine to be so opposed to Scripture and common sense, that it is next to impossible for any man to believe it;—we shall soon see that refined dishonesty may be combined with gross ignorance. "So difficult," he says, "do Papists find the task of replying to the objections brought against this doctrine, that they are ever and anon complaining of their opponents for mis-stating the doctrine of their Church. *We ... anxious to do them all the justice we can, to attribute no sentiment to them which they do not maintain*, and, therefore, although it will occupy more of our space than we can well afford, *we shall state the doctrine in their own words.*" This is delightful honesty and candour, and (what is still more imposing) he actually gives a long quotation from the decrees of the Council of Trent in explanation of the true belief of Catholics on this dogma of our holy faith. But this is all dishonestly and ingeniously contrived to lull his readers into a sleepy confidence in his candour, and to persuade them, that after quoting the Council of Trent, he could not possibly be guilty of mis-representation. Was the *Advocate*, therefore, satisfied that his readers should learn our belief from the Council of Trent? Not at all. He promised to state the doctrine of Catholics in their own words, but he takes the liberty of mis-stating it also, in his own.

In page two of the pamphlet, he represents the Roman Catholic as believing, *that the body of Christ, by deglutition and digestion, becomes parts of his own body*; and then adds—such is the doctrine of the Church of Rome. This is a positive, *wilful* mis-repre-

sentation, for which we can see no excuse whatever; and if the Protestants of Calcutta have the smallest respect for the Rev. Mr. Boaz, they ought to call on him to retract what he has so injuriously mis-stated, or to produce the authority on which he rests the truth of the preceding statement of our doctrine. This he has not done in the pamphlet now before us; and no doubt, he did not produce it, because he could not.

The Catholic Church teaches that, the body of Christ in the Blessed Eucharist is liable to no substantial change, or alteration, or corruption, and that it remains under the consecrated *species* only while they are uncorrupted.*

Let us have another example of still more insidious dishonesty from the pages of the pamphlet. After long extracts from the Council of Trent, from a French Catechism published with the Pope's authority, and from Dr. Milner's *End of Controversy*, the state of the question is thus unfairly and falsely summed up by the pamphleteer.—"The question then between Papists and ourselves in regard to this matter, is simply this, are the bread and wine used in the Lord's supper so changed after consecration, that they cease to be what they appear to our senses, and become really and substantially the body, soul and divinity of Christ, so that the communicant receives into his mouth not bread, but human *flesh*, not wine, but *blood*." Here it is insidiously asserted that Catholics believe, that the sacramental elements of bread and wine become, or are changed into, the soul and divinity of Christ as well as into the substance of his precious body and blood, by the words of consecration; and this piece of dishonest trickery he is guilty of, immediately after citing from the decrees of the Council of Trent, the very words which teach most clearly what Catholics believe; viz. that the consecration effects a conversion of the whole substance of bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; that his soul exists likewise under both *species*, on account of the natural connection and concomitance through which the parts of our Lord, after his resurrection from the dead, are mutually joined together, and his divinity on account of its admirable hypostatic union with the body and the soul.

See how he labours also to infuse into the minds of his readers the gross ideas which proved a stumbling block to the Jews—by the words,—"*so that the communicant receives into his mouth not bread, but human flesh, not wine, but blood,*" as if the communicant believed it to be gross, palpable, and corruptible flesh, *like mere human flesh*, and not the spiritualised, glorified body of our Lord and Saviour. We should like to know if the Editor of the *Christian Advocate* believes that our Saviour's body is now glorified and impassible, capable of penetrating through a rock, without sustaining an injury or losing its nature; and if he do believe so, what an absurd or dishonest man he must be, to speak, after this fashion, of our Saviour's body. Let us now hear the reasoning by which he would dissuade us from believing that the words of our Lord and Saviour mean what they so clearly express (Matthew 26, 27 and 28) "*take, eat, this is my body.*" And again—"*this is my blood of the New Testament which is shed for many for the remission of sin.*"

"The Papist interpretation is irrational and contradictory," says *the Advocate*,—"if we suppose it to be *true*, then it inevitably follows, that our blessed Lord* held his own body in his own hands, break it and gave it to his disciples,"—"that his blood was shed *before it was shed*, that his body was broken before he suffered on the cross, &c." Here is a pretty jumble of truth and falsehood, of barefaced misrepresentation and distrust in the power of God. It is true that our *Lord held his body in his own hands and gave it to his disciples*; (this is what St. Augustine declared more than 1400 years ago*) but it is not true that he broke it, for according to the words of the Council of Trent, quoted by the *Advocate*, "*the entire Christ exists both under the species of bread and under each particle of that species*," and therefore, in the doctrine of the Catholic Church, when the species are broken, the body of our Lord is not broken.

There is no contradiction in saying that the blood of the Lord was shed in the sacrament of the blessed Eucharist before it was shed on the cross, since the *shedding* in one instance, was after a mysterious, sacramental manner; and in the other, after a tragical and visible manner. The *Advocate's* fine antithesis, therefore, is a flimsy delusion which may have amused the ignorant readers for whom he professes to write, but could deceive no one. Catholics believe that God is omnipotent, and that his love for man is equal to his power; and hence they believe he is able and willing to verify his words, when he says, "*this is my body*;—

* See, Bellarmine *De Sacramento Eucharistiæ*, and our Theologians *passim*.

* "Christ was held in his own hands when commending his body he said; this is my body. For he bore that body in his own hands." *St. Augustine in Psalm* 33.

this is my blood of the New Testament which is shed for many for the remission of sin," but the *Christian Advocate* proudly limits both the power and the love of God, when he says, it is a contradiction,—an impossibility to God himself to whom nothing is impossible, that the body of Christ should be in several places at the same time.

Hence, in order to bring everything to the level of his own finite, crazy understanding, he looks out for *figures* and metaphors to explain what our Saviour meant when he said; *"this is my body."* *"Figurative expressions,"* he assures us, *"are common to all languages; indeed,"* he continues, *"such is the paucity of words strictly commensurate with the ideas we intend to express, that we can give utterance but to a few thoughts without using words in a tropical or figurative sense."* What does the man mean? Is it possible that the Son of God could not as easily say—This bread is the figure of my body, if he intended to give us nothing but a figure, which words, in that case, would be plainly and clearly commensurate with the idea he intended to express; as, to say, *"this is my body,"* which words are not commensurate with the idea of Protestant belief, but are clearly and unequivocally commensurate to express the dogma of our faith?

But he will treat us to an example of figurative language *quite in point.* Let us have it. *"Suppose,"* he says, *"we were to point to the group of statues in the southern entrance of the Town Hall, and say, "This marble figure is a Hindu Pundit,—that figure is a Musalman Maulavi, would any man in his senses imagine that the words used meant, these statues were living, active, rational beings?"* To this our answer is, that no man in his senses would imagine so, and we are strongly disposed to think, that the Editor of the *Christian Advocate* was not in his senses, when he imagined this to be a parallel to our Saviour's words. Those statues in the Town Hall are visibly and clearly artificial representations of a Hindu Pundit and a Musalman Maulavi; they have head for head, hands for hands, and feet for feet; even the nose, the ears, the mouth or the eyes are not wanting; scarcely anything is wanting but life, and as there is no violence offered to language in calling a dead body by the name of the living man, so neither is there, in the case of the statues. But there is no likeness between a piece of bread and a human body, and our Lord did not say this bread is my body, but, *this is my body,* which words, used by a God-man, on an occasion so solemn as the last supper, and when he was about to be betrayed into the hands of his enemies, cannot be understood, without violence to the usages of language, to mean anything else than the fulfilment of the promise he had previously made, to give us his flesh to eat and his blood to drink. Our Saviour promised (St. John 6, 52,) *"the bread that I will give is my flesh for the life of the world,"* and again *"my flesh is meat indeed and my blood is drink indeed,"* (St. John 6, 56,) and at the last supper, about a year after these words were spoken, he said, in fulfilment of his promise,—*"This is my body."*

(To be continued.)

"THE ADVOCATE, CATHOLIC HERALD AND TRUTH"

Under this head is an angry, ungrammatical article in the *Christian Advocate* of the 27th ultimo, in which the writer endeavours to repel the charges brought against him by our correspondent, *Au Revoir* and ourselves, in relation to an article lately published in the *Christian Advocate,* and headed—*Specimen of Romish Religious Literature in Calcutta.*

The *Advocate* calls to his aid the *Free Churchman,* and in proof of his innocence, taking his own word, which is not worth much, for the truth of all he states, has ascertained, that the apocryphal letter said to be written by our Saviour's own hand and now in circulation in Calcutta, was printed, not in America, but in India, and the Editor of the *Free Churchman* procured a copy from a Roman Catholic; whence, in the Logic of the *Christian Advocate,* it is altogether a *Specimen of Romish Religious Literature.*

It is quite certain, however, and the *Advocate* knows perfectly well, that the Apocryphal letter came from America to India in 1841 in an American Ship, and that several copies were directed to Madras and Calcutta; it is quite certain also that we denounced the letter when it first made its appearance in Calcutta, *as an absurd composition, an evident forgery, which it was blasphemous to attribute to our Saviour*; and yet that shameless man who edits the *Advocate,* is bold enough to call it a *Specimen of Romish Religious literature* circulated by Papists in Calcutta. But he says it is "A FALSEHOOD" that an American Missionary was the author or the sender of it to Calcutta, and calls on us to give the Missionary's name and the Agents in Calcutta to whom the papers were forwarded. We never pretended to know the Missionary's name, nor did we say he was the author of the letter, nor

are we aware that the papers were forwarded to any particular agents in Calcutta for distribution, but we know that the papers came in an American ship to Calcutta, and it is, to say the least, very strange that now, when it is impossible to ascertain particulars, we are called on to produce them, whereas while the ship was in Calcutta, and when, several years ago, we denounced the forgery as coming from America, the *Advocate* and the rest observed a profound silence.

The *Advocate* calls our correspondent to an account for a mistake which he made in saying, that we attributed the authorship of the Apocryphal letter to an American Missionary, but as he, (the *Advocate*) does not find fault with our correspondent's allusion to the testimony borne by the *Englishman* to the lying character of the *Advocate*, we suppose it is all too true; and, therefore, we have the pleasure of transcribing it: "Nearly five years ago, the Editor of the *Englishman* declared, that for *impudence* and *falsehood*, no journal, not calling itself *Christian*, surpassed the *Calcutta Christian Advocate*."

LETTER NO. XIV.

From a Catholic Officer in India to his Protestant Friends in Europe.

My Dear Friends,—Let me hope that you have, since I last addressed you, so "*exercised*" and so "*swept your spirits*," that you begin to view the Church of Christ with the pure and the jealous eye of Faith; jealous as to her beauty, to her purity, and to her harmonious union as the spouse of Christ, "*one is my dove, my perfect one is but one, she is the only one of her mother*," was Solomon's song; "*fair as the moon, bright as the sun*," he again describes her, and you know that St. Paul calls her, "*the body of Christ.*" Will you not allow, then, that this Church must not only be "holy, without spot, or wrinkle," but a one united fabric; a Church which cannot be pulled down and re-built at man's will and pleasure; a Church that is not liable to the vicissitudes of earthly governments; a Church of which it is blasphemous to say "*the Church is in danger?*" Allow me to remark this is a human cry, for the safety of a human institution, and truly Protestant, the cry of terror; but the Catholic believes the Church rests upon "*the rock*," and is rivetted thereto by an omnipotent hand; that there she stands as "*the Pillar and ground of Truth*," and as man's everlasting *light-house* to the realms of bliss; will you tell me that such "a glorious Church" as this, the Church of all nations, is to be maintained or overthrown by the petty Courts of Sessions in Edinburgh, or is to be kept up by the law framed by the Parliament of England, or is to be shaken by the Conventicles of Dissent? Alas! what earthly shadows you fight and lose your precious time about; mere chaff that is blown about by every contrary wind. Look then to your own Kirk in Scotland, and her dissentients, and thinkest thou the Psalmist means her when he breaks forth into this eulogy, "*Glorious things are said of thee, O city of God!*" Were I to apply this to you just now in Scotland, you would feel it as ridicule, as bitter irony, for nothing is more galling than feeling conscious of being contrary to what is meant, when that purports any thing great, good, or beautiful; or how irreconcilably out of place would the prophesy of Isaias be, with respect to your state, when he tells us of the future spiritual kingdom of "*the Prince of peace*," in these remarkable words: "*his empire shall be multiplied, and there shall be no end of peace*," or, as you have it, "*of the increase of his government and peace there shall be no end.*" Can you carry *this home* with you, for if this related to the Kirk of Scotland in 1844, or to Protestantism in general, the prophesy should be recorded, "his empire shall be diminished, and there shall be an end of peace," for is it not an undeniable fact, an incontestible truth, that that fair handmaid of religion, *Peace*, is flying further from Protestantism every day, and that, from its own brittle nature, and other corresponding causes, such as the continual action of Catholic truth, it is perpetually breaking up to pieces, just as the *avalanche* of mingled snow and ice which rests for a time on the mountain side, yields, from its fragile and changing nature, to the warm rains of heaven, and to the powerful rays of the sun? Come, then, my dear friends in the North, leave Scotland, leave your ruinous Kirk, and, in the words of Jeremiah the prophet, "*Break up anew your fallow ground and sow not upon thorns*," and while you trace your way *South*, view with me, if you will, the mighty Church of England, in England: contemplate her peace! Behold her unity!! What startles you? Heard you that mighty shout, so loud and so stern that you might well hear it re-echoed from the wild crags of the north? It is the voice of thousands embodying that of millions—it is a deputation of the boldest, the staunchest, and the wealthiest sons of the Church of England: five Dukes, eleven Earls, about a hundred members of both Houses of Parliament, and hundreds of other influential characters make up the list, and at what portal do they beat and thunder for admittance and hearing?—at the portals of the Tower of the Church of England; at the Head

Seat of her Divinity, *Oxford University!* Yes, your newspapers announce to us the astounding fact. It may well startle you. Read the reply to this address from the Warden of this Tower, of the Chancellor of this University, his Grace the Duke of Wellington, and the Vice-Chancellor, Revd. Dr. Wynter, and you may learn from it that the Protestantism of the Church of England is gasping for life. The English *Record* says of it, "That the Chancellor, Vice-Chancellor, and the Heads of the University of Oxford should, in framing their reply, on an occasion so public and important, studiously avoid giving any opinion good or bad, of the Tractarian system"—this is a solemn, and even an astounding fact. Truly when it is found necessary to call those at the helm, and the navigators to an account, there must be great danger apprehended for the safety of the vessel. What! peace, when there is mutiny on board! What! unity, when Oxford is rent asunder! You know better than I can tell you, that whole congregations of you now a days get up and quit the Church; that the congregation of St. Paul's Chapel lately addressed a remonstrance to the Bishop of London; saying in it, "we see less occasion to harass your feelings, and to widen that *schism* which your Lordship need not be told bids fair to shake to its centre the Church of England; it is notorious that the Episcopal Bench is divided in opinion on the doctrines contained in the Tracts for the Times." In another account, I read that the Parishioners of East Farleigh having addressed the Archbishop of Canterbury to the same effect, got an equivocal reply from his Grace, and which brought upon him a spirited rejoinder. As to the point, it matters not to *us* whether you be Puseyites, High Church, Low Church, or No-Church, you are one and the same to a Catholic,—Protestants; you are only different branches of the same family of disunion; some lower, some higher, up the tree. *Puseyism* after all may be but the acme of Protestantism; the Puseyite may have gone through all its different phases; he may have dived deep into its turbulent and muddy waters; he may have strayed over its barren fields, until at last he meets with nothing but brambles, thorns, and briars, and then returns wearied and fatigued, like a strayed sheep; and in this condition lays himself down outside the threshold of the Catholic Fold. In this position I view the Puseyite; he may feel at present satisfied and somewhat secure in being *so near*, under the outward shelter of her everlasting walls, and from which he may derive some congenial warmth; but oh! let him "*Beware,*" the wolf prowls about outside; let him knock, and it will be opened; let him call and he will be heard; mercy and safety are *within*, peril and danger are *without*, the gentlest tap, a mere whisper, will open the Fold door,—so watchful, so merciful is that "*Good Shepherd*" that keeps ward at the Gate; for has he not said it, "*other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one Fold and one Shepherd.*" And if they will but "*hear his voice,*" hear his Church, his Pastors,—for does he not say, "*he that heareth you heareth me?*" If they will but come in, we shall soon behold a beautiful verification of that prophesy of Isaias: "*And the children of them that afflict thee shall come bowing down to thee, and all that slandered thee, shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel.*" Where is the Catholic heart, then, that does not feel the liveliest sympathy, the most boundless joy at seeing the mist raised by fanaticism gradually breaking up, and his wandering brethren approaching nearer and nearer to the Ark of Salvation, the Catholic Church? But I must not allow myself to stray away too far from my subject—Unity in the Church of England! The Rev. C. J. Yorke, in his printed address to the Bishop of London, with reference to his Lordship's Charge, and who is Rector in his Diocese, defines that, "High Church-men are those who consider the Church of England to be, as to its constitution, a divine thing, and Low Church-men those who consider it a human thing," and then he adds, "I would glory in the name of Low-Church-man, for the unwarrantable mixture of what is divine and what is human fills me with awe." Then he runs on with his commentary; "The second *notion* is that our episcopalian ministry is the sole channel of spiritual blessings; if it is sound, what an enormous load of guilt rests upon episcopacy; if it be sound all other Christian Associations and all other National Churches, are in a state of rebellion like that of Korah, Dalhan, and Abiram; and certainly instead of reasonably expecting any spiritual blessings thereby, they ought rather to expect punishment far greater than those of the Israelites. We, in order to discourage one party, affix a brand of reprobation upon all other denominations," He calls this "*a tremendous principle,*" certainly it is, and would carry "a tremendous" consequence, but not one iota more tremendous or more terrible than that which this text involves, "*If he will not hear the Church, let him be to thee as the heathen and the publican.*" Christ no where contradicts

himself, nor do I believe is St. Paul accused of falsehood, when he says, "that they who do such things—contentions, dissensions, sects, shall not obtain the kingdom of God." I leave it to you here to decide if St. Paul was a "*Low-Churchman.*" An Advocate of a similar stamp, Rev. Carus Wilson, Rector of Whittington, in his "Thoughts on the Times," remarks, "another prevailing mischief is the spirit of exclusiveness which says that salvation is, to say the least very doubtful out of the pale of the Church." I know the clergyman who partly emptied his Church by the constant enforcement of his authority on the ground of Apostolical succession, and the abandonment of all dissenters to the uncovenanted mercies of God: I defy any one to prove clearly an unbroken line from the Apostles to the clergy of our Church; there is a universal Church of Christ throughout the world, consisting of the faithful, to build up and perfect which all the enclosures of separate communion are respectively the instruments." Another divine in India, and a man of some note, writes,—"We must give it as our firm conviction that more confidence for the issue of the present struggle (Tractarianism) is to be placed under God's Holy Spirit, in the Presbyters and laity of the Church of England than in her Right Reverend Bench." Thus "the enclosures" on the walls of the Fold of Christ, would be made mere cobwebs, so that all preachers of contradictory doctrines might stalk in; this, however, but ill accords with the Psalmist, "*and he built his sanctuary as of unicorns, in the land which he founded for ever.*" The foregoing are the "*notions*" of one party, the following are the *opinions* of the opposite side. The Rev. Hugh M'Neile, of polemical celebrity, in his published letter of August, 1841, and addressed to the Manchester Convention of Ministers of all sects, remarks, "in it, the address, you say, 'for a while let us lay aside our sectarian and partisan differences, and to the hallowed ground of Christian charity assemble for the purpose of bettering the condition of famishing multitudes;' in what you call our sectarian differences are involved all the eternal truths of the Christian religion; truths from which alone can emanate anything deserving the name of Christian charity; you must excuse me when I say, that I anticipate no benefit to the world, to their country, or to themselves, from a conference of men who stipulate for the exclusion, during their conference, of all the essentials of scriptural truth, under the name of sectarian differences; this is not too strong, for your printed address is 'to the ministers of all religious denominations throughout the united kingdom,' and no arguments are required to prove that their sectarian differences involve all the essentials of scriptural truth, including the inspiration of scripture itself." Now bear in mind that this was applied to about 600 ministers of the Gospel assembled on that occasion, and that such are the sentiments of hundreds of your clergy, and of tens of thousands of your people; charity herself with wide and emaciated arms appeals in vain; such is the fruit of your principle, "*wherefore by their fruit you shall know them.*" The Rev. Leonard Howard, D. D. Author of the Royal Bible, (1761) makes the following observation: in one of his works he says, "how common is it at present for men to assume the title of saints to themselves and fix the character of reprobates upon others, to renounce the conversation, and brand them with such odious names as if they were not to be conversed with, and all this for no other reason but for not breaking the unity of the Christian Church, and joining with them in such fanatical notions as Christ never taught, and which, consequently, his Church can know nothing of. The covetousness of the Jews once turned the House of God into a den of thieves; but now the barbarity of some pretended sects of Christians has turned it into a den of Lions; if this is Christianity, how strangely it is altered since our Saviour's time; and how very surprising is it, that men should pretend to the kingdom of heaven, by those qualifications which are the very properties of hell." These Champions may be considered as the representatives of your contending parties, High Church and Low Church, &c. A talented Protestant writer in India in treating of this subject, in a recent article, makes this true observation, "Unfortunately it is not only dissenting sect against dissenting sect that dishonour the name of religion; the Church (of England) is never at peace with itself." And Dr. Hawkins, Provost of Oriel, tells you, in his printed Sermon, under the sanction and command of the Archbishop of Canterbury, of Episcopacy as being the, "living centres of Christian Unity, yet presiding over Churches distracted with every form of disunion; nay sometimes even amongst their own ecclesiastics, scarcely able so to moderate controversy, as not to hasten *schism.*"

Yours Faithfully,

C. A. C

THE CHRISTIAN ADVOCATE.

To the Editor of the Bengal Catholic Herald.

SIR,—*The Calcutta Christian Advocate* has attempted to reply to your article anent the letter said to have been written by our Saviour. He asserts that the Tract was actually printed and circulated by a person known to be a Catholic.

I have no means at present to ascertain the truth of this assertion,—but granting, for the sake of argument, that a person calling himself a Catholic, had really been so ignorant of the principles of the religion he professed, as to have taken the said letter to be genuine, and in his blind zeal, to have printed and circulated it;—was the *Christian Advocate* at all justified in making the circumstance public in the manner he did? The foolishness, or rather the ignorance, of one man he brings forward as that of the whole body of the Catholics; and this he does with a perfect knowledge of the letter having been already publicly condemned by you as an impious forgery. The *Christian Advocate's* object in this instance, as in all instances that enable him to give some false colour to a subject in order to prejudice the Catholics, is too apparent to escape even the understanding of his own sect, however subject they may be to obtusion by their leaders. *The Bengal Catholic Herald*, the organ of the Catholics here, brands a production said to be a letter written by our Saviour, as a forgery and an impious and blasphemous composition. *The Calcutta Christian Advocate*, biding his time and opportunity, and with a motive well worthy the enemy of Christianity, attempts, after a period when the condemnation of the production by the *Catholic Herald* is expected to have been forgotten, to palm it off as the production of the Catholics, - because, as he asserts, a person calling himself a Catholic does, in his ignorance of the Catholic religion, re-print and circulate the Tract!

I know of many Protestants,—Church of England-men and Presbyterians, who deny that the Bible is an inspired book,—who assert that there are passages in it unreasonable, incredible and absurd,—but I also know that these men so assert from ignorance and from want of a knowledge of the truth.—Shall I then be justified, on the principle of the *Calcutta Christian Advocate*, to make such declarations the basis of a general accusation against the Protestants as the abusers of the inspired word of God? Shall I be justified in designating the whole body of Protestants as vilifiers of that very book on which they found the various and tortuous ramifications of their Creed?

The *Christian Advocate* should imbibe and practice the first principles of Christianity, charity and truth, ere he attempt to call himself a CHRISTIAN *Advocate*.

W. G.

30th July, 1844.

THE CHRISTIAN ADVOCATE.

To the Editor of the Bengal Catholic Herald.

SIR,—I had expected that your *Christian* Cotemporary, the *Advocate*, would have come forward in a true Christian spirit to make some amends for publishing the impious letter blasphemously attributed to our Saviour as a *Specimen of Romish Literature*, but it appears that I gave the Editor credit for a greater share of the milk of human kindness than he merited.

The *Advocate*, with great simplicity, asserts that the object of my letter, "if it have any, is to disprove that the document in question has not been circulated by Papists in Calcutta." Poor little innocent! His simplicity could not discover any other object but the one which suited his purpose best! Shade of Whitaker! Well have you exclaimed! "Forgery, I blush for the honor of Protestantism while I write it, seems to have been the peculiar disease of the Reformed! *I look in vain for one of those accursed outrages of imposition among the disciples of Popery.*" If there were an eminent and liberal minded Protestant Divine, like Whitaker, in this city now, he would doubtless have told the *Advocate* to doff his pretended simplicity and to refute, if he can, the clear *exposé* of AU REVOIR, whose object was not to prove that the "impugned article" was not circulated by Papists in Calcutta, but to manifest to the readers of the *Christian Advocate* that the Editor was *deluding* them into the belief that the document in question was *a Specimen of Romish Literature, knowing* at the time that the organ of the Catholic Community, *The Bengal Catholic Herald*, had already denounced it to be not only an IMPIOUS FORGERY, but that it would be blasphemy to attribute to our Divine Master such an absurd composition.

Even now the *Advocate* has not the candour to do justice to you and the Catholics of Calcutta whom he has maligned, by admitting (what every journalist, much less a religious journalist, would have done under existing circumstances) that he was wrong in designating the composition to be *Romish Literature*, the *Catholic Herald* having many many months ago denounced it a forgery—but such, alas! is the PROTESTANTISM of the dissenters called INDEPENDENTS!

"Independents! Oh!—kind Heaven,
How apt the name—how justly given,
Of *virtue* and her *works* attendant,
Of truth and reason 'independent'
Of all the sects whose *faith's a riddle*,
Who wane and wander like the moon,
Who turn the Bible into a fiddle,
And set its texts to every tune,
None can such variations play,
None *more intolerant* than they."

Granting it to be true that a simple and ignorant Catholic, believing the letter in question to be genuine, had caused it to be *secretly* printed and *privately* circulated, for such the *Advocate* admits it to be in this case, is it just or reasonable that the entire body of Catholics should be charged with the folly of one of their brethren? Alas! Sectarianism has a different mode of thinking and acting, when Catholics are to be put down! Honesty and truth are lost sight of, when Catholics are to be maligned!

AU REVOIR.

30th July, 1844.

ANTIQUITY OF POPERY.

To the Editor of the Bengal Catholic Herald.

DEAR SIR,—Bishop Tillotson, serm. 49., page 588, writes thus:—"In the beginning of the Reformation, when Antichrist sat securely in the quiet possession of his kingdom, Luther arose: &c." These words, securely and in the quiet possession, must be owned very emphatical, though I cannot draw any positive consequence from them as to the number of years in which that secure and quiet possession had already lasted: but, since so learned a man as he was, could not be ignorant thereof, it is probable he foresaw the advantage we should make of it, had he been too particular, and, therefore, judged it not safe to speak out, but rather to leave his reader in the dark, than let him know more than was fitting.

Perkins, in his exposition upon the Creed, page 400, ventures to speak a little plainer. His words are these:—"We say that before the days of Luther, for the space of many hundred years, an universal apostacy overspread the whole face of the earth, and that our Church was not then visible in the world."

Here Popery, which the author is pleased to call an universal apostacy, is owned to have overspread the whole face of the earth for many hundred years before the days of Luther. However, he did not think proper to specify, as he might have done, how many hundred years this universal apostacy had already lasted. But every intelligent reader will be able to guess, that when a man says many hundred years, he does not mean a very small number.

But the Protestant Homily Book, the authority whereof cannot be called in question, in order to show, in the most pathetic manner, the danger of Popery, which the composer has the charity to call abominable idolatry, has ventured to explain some part of Perkins's many hundred years in the following words:—"Laity and Clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of the whole of Christendom had been at once drowned in abominable idolatry; and that for the space of eight hundred years and more." Hom. against Peril of Idolatry, part iii. page 251. Printed, London, anno. 1687.

Here, then, we have eight hundred years, with a 'more' tacked at the end of them, allowed to Popery before the Reformation. The word 'more,' may be made to signify just as much or as little as every one pleases; but it may modestly be extended so far, as to make the total number amount to about nine hundred years, which brings universal Popery up to St. Gregory's time, who transplanted it into England, where it flourished exactly nine hundred years before the Reformation.

Mr. Napier, who in his book upon the Revelations, prop. 37, p. 68., is so sincere as to acknowledge, that Popery, to which he cannot forbear giving an ugly name, reigned universally at the very beginning of the 4th century, under the first Christian Emperor; but, lest any one should through mistake suppose Mr. Napier to be an obscure or inconsiderable writer, Mr. Collier, in his Historical Dictionary, has taken care to publish his merit, for he styles him "a profound scholar, and of great worth."

This learned and worthy person then writes thus:—"From the year of Christ three hundred and sixteen, the Antichristian and Papistical reign has begun reigning universally, and without any debateable contradiction, one thousand, two hundred and sixty years." And again, c. 11. p. 145,—"The Pope and Clergy have possessed the outward visible Church even one thousand two hundred and three-score years." I presume he counts to the time the Reformation was established in Great Britain.

This, however, is precise and clear, though the other three gentlemen were the more or less upon the reserve. Tillotson has only favored us with a broad hint; Perkins, indeed allows Popery many hundred years, but is careful not to let us know how many; the Homilist gives it eight hundred years, or more, but his *more* is like a string, that may be let out or drawn in as every one may fancy. But the learned and worthy Napier who speaks boldly, may serve as a common

tator upon the other three; for he disperses the mist, and assures us that the Papistical reign commenced with the year of Christ three hundred and sixteen, that is precisely a year more than twelve hundred before Luther commenced his Reformation. What a pity, whilst his hand was in, he has not specified the very day of the month in which Popery began its universal reign, as he might have done the one with as much ease as the other; and then we Papists might have had the pleasure to keep the anniversary feast of its accession to the empire of the universal Christian world.

But though Mr. Napier has done Popery considerable service, by allowing it an universal reign even in the beginning of the fourth century, yet the fourth Protestant Annalists, commonly called the Magdeburgians, carry it still higher, and stick not to date the pretended decay of the Christian doctrine, and the straw and stubble of Papistical errors, as they call them even from the age immediately following Christ and his Apostles. It is thus that God has confounded the enemies of his Church, by making them become witnesses of the truth, and proclaim against their wills the antiquity of her faith, in those very writings they intended as the sharpest invectives against her.

Upon the whole, I cannot refrain from making this observation, viz., that if Popery had its beginning in any age since the time of the Apostles, it is morally impossible that so considerable an event should not have been transmitted to posterity, I will not say by one or two historians of note, but by hundreds, who would have marked out the precise time when it happened, with such unquestionable uncertainty as to render it impossible either to doubt or differ in opinion about it. Thus we know the very year when Arianism and Lutheranism began; the facts were never questioned by any man, and the certainty of them, leaves no room for any diversity of opinions about them.

If, then, there were any ancient records or authentic history that fixed precisely the time when Popery began, would not all Protestants have quoted them as the chronology of a fact which must have sunk the credit of the Church of Rome to all intents and purposes, and established the reformed Churches upon the most solid basis? Certainly they never would have looked over an advantage of such great importance; nay, every man of learning would have had it by rote at his finger's ends without a book, and the date of every branch of Popery would have been as well known as that of the Reformation, concerning which there never were two opinions, among the thousands who have written on that great event.

Since, therefore, instead of this unanimous agreement in fixing the time when Popery began, we find nothing but cutting and shuffling—précarious guesses, and diversity of opinions among the very best Protestant writers, is it not a demonstrative proof that they have no ancient or authentic record concerning any beginning of it since the time of the Apostles? Hence we may justly conclude, that as it reigned universally for many hundred years before the Reformation, according to Perkins,—for eight hundred years and more, according to the Book of Homilies,—for above twelve hundred years, according to Mr. Napier,—and is owned by the Magdeburgians to have had a being even in the second century;—may we not conclude, I say, that it never had any other beginning than that of Christianity itself, viz. from Christ himself and his Apostles.

I observe, secondly, that the old childish whim of introducing Popery in the monkish ages (as Protestants are pleased to style them) of pretended ignorance and darkness, is quite cast out of doors both by the Homilist and Mr. Napier, for at the beginning of the 4th century there were no monks whatever, as Protestants understand the word, and though there were several monasteries at the beginning of the 7th, yet, as what Protestants call monkish ages are of a much later date, the pretended ignorance and darkness of those ages, could not favor the introduction of Popery, which, according to the book of Homilies, was fully established long before.

But to return once more to the learned Mr. Napier, whose chronology relating to the grand epoch of Popery is very curious. He fixes it precisely in the year of Christ 316; that is nine years before the first general Council of Nice, anno 325, and tells us expressly, that even then it reigned universally, so that it may be truly said, in the language of Bishop Tillotson, that even then Antichrist sat securely in the quiet possession of his kingdom. Astonishing news, indeed! very strange! unless we had some information how he had obtained it, that a kingdom, of so vast an extent as the whole Christian world, should be got possession of in a manner like a purse by stealth.

Be this as it may, it evidently follows, from Mr. Napier's chronology, that the Fathers of the Nicene Council, though revered and respected by Protestants themselves, were nevertheless all staunch Papists, and, what is very remarkable, many of the Bishops of that council were eminent Saints, and carried

about them the glorious marks of their past sufferings for the faith of Christ.

I ask, then, whether the Bishops of the Nicene Council had been Papists from their infancy or not? If they were, then without dispute they had been brought up by Popish parents, and if so, Popery is still more ancient than Mr. Napier makes it; but if they had not been Papists from their infancy, then they were all infamous Apostates, without excepting St. Anastasius himself. Is it not therefore, very strange, that no individual among them should be touched with remorse, nor represent to the Council their fall from the ancient religion, nor exhort them to a reformation; especially when the supposed change from one religion to another was of so fresh a date, that there could not be a bishop in the Council but must have been concerned in it.

But it is still more amazing that the Arians, their mortal enemies, who were admitted to, and heard in the Council, should not reproach them with their apostacy, and put them to open shame; and yet the acts and histories of that Council mention no such thing: nay Eusebius himself, who was then present, and had written the history of the Church down to his time, knew nothing of such universal apostacy from the primitive faith of the Church, to Popery; for had he known it, it is incredible that he would have passed it over in silence. Therefore, since neither he, nor those that wrote immediately after him, have left us any history, record, or monument of a change in the faith of the universal visible Church introduced before their time, it is manifest there never was any such change, and, by consequence, the Popery which Mr. Napier owns to have reigned universally even nine years before the Council of Nice, was the very religion that had been handed down to them from the Apostles themselves.

But setting these testimonies of Protestant writers, which witness the antiquity of the Roman Catholic faith, aside, I shall, in my next, endeavor to take a more effectual way to prove it without being at the courtesy of any Protestant evidence to vouch for it.

R * * * * * *

O'CONNELL TESTIMONIAL FUND.

His Grace the Archbishop,	50	0
A Protestant,	50	0
Mrs. O'Brien,	100	0
E. and J. O'Brien,	100	0
Rev. W. Kennedy,	10	0
Rev. J. Kenny,	10	0
Mr. J. Morel,	10	0
Mr. N. Prendergast,	10	0
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BENGAL CATHOLIC ORPHANAGE.

THROUGH MR. N. O'BRIEN.

M. B.	4	0
C. B.	2	0

FESTIVALS.

Sunday, 11,—XI. After Pent. 2nd August of it. Sem com. oct. and S. S.
Monday, 12—S. Clare V. d. com. oct.
Tuesday, 13,—Of the octave sem. com. S. S. M.M.
Wednesday, 14,—do. com. vig. V. S. C.
Thursday, 15,—Assumption of B. V. d. I cl.
Friday, 16,—S. Hyacinth c. d. com. of the two oct. aves.
Saturday, 17,—Oct. S. Laurence d. com. oct. Assumption.
Sunday, 18,—XII. After Pent. 3rd August S. Joachim c. d. gr.
Monday, 19,—of the oct. sem. com. dom. and S. M.
Tuesday, 20,—S. Bernard E. C. D. d. com. oct.
Wednesday, 21,—S. Jane Frances de Chantal V. d. com. &c.
Thursday, 22,—Oct. of the Assumption d. com. S. S M. M.
Friday, 23,—S. Philip Benite c. d. com. vig.
Saturday, 24,—S. Bartholomew Ap. d. 2 cl.
Sunday, 25,—XIII. After Pent 4. Aug. SS. Heart of Mary d gr. com. dom.
Monday, 26,—S. Lewis C. sem. (Yesterday) com. S. M.
Tuesday, 27,—S. Joseph Colasanctius c. d.
Wednesday, 28,—S. Augustine E. C. D. d. com. S. M.
Thursday, 29,—Decollation of S. John Bap. d. gr. com. S. M.
Friday, 30,—S. Rose of Lima, virg. d. com. S. S. M. M.
Saturday, 31,—S. Raymund, c. d.

Selections.

THE PUSEYITES, ANGLICANS, &c.

OXFORD.—Mr. Macmullen appeared on Saturday, for the fourth time, for his degree, which was voted by the Vice-Chancellor. According to the statute, Mr. Macmullen cannot now appear again before the expiration of a twelvemonth. At the hebdomadal Board on Monday last it was unanimously agreed, that candidates for the degree of Bachelor in Divinity, shall, in future, be called on to perform the statutable *pro formâ* disputations—thus returning to the ancient practice of the University, in accordance with the statutes. This step, it is said, has been rendered necessary by the failure of the Board to carry through convocation a satisfactory statute regulating degrees in law and theology. It is, we believe, quite true, that a member of convocation, who was present at the delivery of Professor Garbett's sermon, on Sunday se'nnight, brought a charge against it, which was read before the Vice-Chancellor; but, unless the Vice-Chancellor should think there is, in the words of the statute, a *rationabilis causa* for so doing, there is no obligation on him to summon a board of heresy. —*Tablet.*

"THE UNBOUGHT LOYALTY OF THE IRISH CHURCH."

The Archbishop of ARMAGH is a *rich* specimen of the Apostolic holiness and orthodoxy of the Anglican Church in Ireland. His Grace is remarkable for more than that. He is the expositor of a new doctrine, and the inhabitant of one of the most magnificent mansions in London. He has discovered and propounded the doctrine that the Established Church of Ireland was always loyal to the British Throne, and he dignifies, by his person, an Apostolic palace in the classic region of St. James' Square. In this degenerate age, when "every year and month sends forth a hero," those twin glories of the Archiepiscopal Chief of Armagh should at least entitle him to a niche in some temple. It is only in the revolution of an age or so that a *Ureka* like that of the PRIMATE'S meets the eye. The Archbishop of ARMAGH, located in St. James' Square, London, and the loyalty of that Church, which he adorns, to the powers of England, are equally characteristic of the Church and the country, to which, as an individual, and a Bishop, he is married and ministers. But "lend us your ears." It appears that the Lord MAYOR of London, in accordance with that civic hospitality which brings all things into a circle, civil, criminal religious, diplomatic and political—a few days since gave a grand banquet. The immediate occasion of the display was in consequence of the annual Sermon preached in aid of the funds of the Society for propagating the Gospel in foreign parts.

This "Grand Banquet" is noticeable for many reasons. There was first the ecclesiastical mendicancy of dignitaries, the richest in the world, for teaching Christianity in foreign parts, when ignorance amounting to infidelity is spread through England—when a barbarism as gross as Egyptian darkness spreads its abominable pall over the land—next, for the gorgeous feasting of those same dignitaries, and drinking bumpers to the spread of Gospel truth, as if the diffusion of the pure beauty of Christianity was a thing for the sottishness of Heathenism—and, lastly, for the speeches of a couple of Archbishops—those of the dignitaries of CANTERBURY and ARMAGH. The Banquet is described as most magnificent. Gold and silver plate, with luxuries that would have resuscitated an exhausted Sybarite, were the inspirations of the Bishops. A toast was drunk, the terms of which we think most foully indecent, and scarcely creditable to print. But the Bishops drank it. Here it is—"Success to the Society for the Propagation of the Gospel in Foreign Parts;" and this was drunk with three times three and one cheer more. This is the modern English mode of converting the Heathen. Contracts for Bibles by the thousand, and drinking bumper toasts by Bishops—the one a mercantile speculation, the other a brutal profaneness. Shades of GREGORY, AUSTIN and PATRICK! did you imbibe your inspiration from the wine cup, and propagate Gospel truth like reeling Bacchanals? What affinity is there between Lord Mayor's feasts and the rigid gentleness and sober beauty of Christianity? Was it in the mellow moodiness of midnight festivals that the Apostle of Japan promulged the truths of religion? How did the Catholic Missionaries of the world make their way—penetrate the cities of China and the backwoods of Canada—enlighten the fastness of India in its ignorance, and make their way once more into the heart of England in its enlightenment? What has champagne to do with Catholic Christianity, or port with Protestantism? Are "hip Hurrahs" to be the *en avant* of Huguenots? Is the spirituality of Bishops and brandy to be confounded and mixed up, and Christianity and custards, Confirmation and cheese to be discussed at Lord Mayor's tables? Is there to be a Civic Pope in London, as well as a female head of the Church, and who is to pronounce upon Trinitarianism and truth—Missionaries and malt—with an *ex Cathedrâ* infallibility? Is it not a most curious perversion of taste and truth, to mix up eating and education—drinking and diplomacy, piety and potations in the same *olla podrida*?

But we are forgetting the Archbishop of ARMAGH. His Grace is reported to have said:—

"The Irish Church was, and ever had been since the Reformation most devoted in its loyalty to the British throne, and joined to the British people, not merely by an act of union, but by a much stronger cord—that of kindred sentiments of education and of habits; in short, *she was eminently English in her tastes and doctrines.* An institution such as she was surely deserving of the attention and fostering care of the British empire. *She was the stronghold of British security in Ireland.* Once destroy her in the blindness of party conflicts, and in the wantonness of legislative experiment, and what would be substituted for the unbought loyalty, the high-minded obedience, and the lofty attachments of such an institution? For the sake, then, of Christian truth—and chiefly for that—but also for the sake of the stability of this great empire—for the sake of those very persons who seek her dismemberment—he trusted in God, that in their day the period would never arrive when the Irish Church would be coldly regarded by the people of England, and that she should ever receive the credit which was her due for the principles she inculcated, and be recognised to be, as she really was, *an essential element of British greatness.*"

Bishops in primitive times have been called the "*Angels of the Church*," but his Grace of ARMAGH spoke like an *Arch*-angel. His words are partly historically true to the letter. Heaven forbid that we should gainsay a syllable uttered by such an oracle as an Archbishop; but we might be allowed respectfully to hazard an opinion that it is because of its being the devoted creature and ultra-loyal creation of English supremacy in Ireland, that the Church is neither loved nor followed by the Irish people, and that, in *natura rerum*, the same truth may hold good for the future as for the past. It is true, my Lord of ARMAGH, that she is "eminently English in her tastes and doctrines," but it is not true, most illustrious Archbishop, that "she was the stronghold of British security in Ireland." English security in Ireland never was, and never will be endangered, but by English acts and the

policy of our rulers. The power of an inflicted church, according as it increased in this country, stamped its impress on the Irish people more and more, and tended to wrest assunder "the strong hold of British security in Ireland." Her Christian teaching has been the exacting of tribute—tithe, not truth, was her object. Her piety had an absorbingness of the pence of the poor people, and her benevolence is recorded in blood. Eastern Idols have had their victims, and human sacrifice, in the aberration of man's erring reason, has offended Heaven and astounded earth—but even in our own times Irish victims have been sacrificed to this gorgeous god of a pet Establishment; yet the Archbishop of ARMAGH, who lives in St. James' Square, takes on himself to enlighten the Corporation of London on Catholic Ireland, and to persuade us we do not know our own interests, but should succumb to the English interest in Ireland!!! What next?

Old MONTAIGNE, who discourses to us the learning of the world with a simplicity as concise as the unpretendingness and philosophy of his mind were remarkable, tells us that all other signs are common to all religions—hope, trust, events, ceremonies, penance, and martyrs—the peculiar marks of *our* truth ought to be *our* virtue as it is the most Heavenly and difficult and the most worthy product of truth.

Sages of ARMAGH and CANTERBURY how do you reply?—*Cork Examiner, May.* 15

CATHOLIC FOREIGN MISSIONS.

(ON PROTESTANT REPORT.)

In reference to our Foreign Missions, the following interesting particulars are extracted from the (Protestant) "Missionary Register," for March 1844:—

HONG KONG.—Dr. Bridgman, of the American (Protestant) Board of Missions, writes—"At Hong Kong we think we may and ought to commence foundations broad and deep for the whole system of missionary operations. This the Papal missionaries have done, notwithstanding the numerous establishments they have all over the empire. . . . . Within a stone-throw of where I now write, they have erected a large three-storied house, and a large church adjoining it is nearly completed. On these two alone they will expend about 20,000 dollars. They shame us."—P. 126.

KOLONGSOO is an island near Amoy. Dr. Abeel, of the same board, complains—"Within a few days ago two Spanish priests have taken up their residence at Kolongsoo. They say that they are soon going into the interior. They have had a Chapel fitted up very near us, where they perform Mass for the Romanists of the European soldiers. Not understanding the language, they can have but little personal influence over the Chinese. At times we see native converts (!) with them, who probably understand this dialect."—P. 141.

BURMAH.—The Report of the American Baptist Mission says—"We are led to fear that the Burman Church at Rangoon is in a dilapidated state, and exposed to the inroads of the Romish emissaries."—P. 137.

AUSTRALASIA.—A missionary of the Wesleyan Society speaks thus of a "visit to Uvea, or Wallis' Island, which was a matter of some risk, from our conflicts with the Romanists and the Pagans. I had to encounter the Romanists in their own camp, as the priest had charged me with bewitching his children. We were compelled to leave this interesting island, where the united influence of Popery and Paganism forbad our leaving the native teachers."—P. 155.

NEW ZEALAND.—A minister of the Church Missionary Society writes from Otawao, under date March 28, 1843.—"About two months ago there appeared a great probability of disturbances [about fishing grounds] among the tribes, chiefly Roman Catholics, in this quarter. . . . . I proposed certain boundaries; to which, after looking, and thinking and talking for some time, both parties agreed."—P. 158. This docility of the Catholic New Zealanders is studiously passed over without a word of commendation. Mark, however, how a similar dispute between Protestant tribes is spoken of. Another missionary, from the same society, in a letter dated Kaitotehe, March 31, 1843, says—"Much of my time has been occupied since the formation of this station in endeavouring to put a stop to a dispute between Ngatipou and Ngatimahuta respecting an Eel Pa, or Fishery, at Wangape, or at the least to lessen the bitter feelings which had arisen between the contending parties." The story is this: Uira, Chief of Ngatipou and Kepa, Chief of Ngatimahuta, both Protestants, dispute about fishing grounds The Protestant missionary interposes and recommends arbitration, but in vain; and he "felt much depressed at the result of this meeting." Two days after he "endeavoured to persuade Uira and the Chiefs of Ngatipou to give up a part, at least, of the disputed spot, *for the sake of the Gospel. They objected*, saying. . . . 'We will die on the ground of our forefathers.'" Some weeks after, an equally unsuccessful attempt was made to compromise the affair, and the missionary "returned home much discouraged." About a month after, viz., at Christmas, the Protestant Bishop tried what he could do; but to no purpose. Between January and March, 1843, Ngatipou had mustered "about three hundred fighting men," and Ngatimahuta "about two hundred armed natives." "They had war dances, firing of muskets, &c." and "Evil! Evil; Evil! was the general cry." Finally, on the 10th March, "it was arranged (says the Missionary) that I should stand between the two parties, neither of which were to pass me. . . . . Each party had their war dance, and rushed towards the place where I was standing, both parties stopping short as they reached me. *After several angry speeches, each party saying that they would never give up their claim to the fishing grounds, they separated.* Thus the affair has ended for a time; but *it is possible it may be renewed at a future period.* . . . . *Gospel principles have prevailed.*"—Pp. 156, 157, 158. Right glad are we that the Catholic natives have not merited the encomium of such "angry," "war dance," "Gospel principles"!

There is one little incident that must be noticed before concluding. It is this; "King George, Queen Charlotte, and the great Chief to

whom the Executive Department [of Nina Fooa in the South Pacific] is entrusted, with his wife . . . . accompanied us, with their tribes to the bold shores; when, on leaving, they kissed our hands, &c." P. 155. So writes a Wesleyan Missionary. Surely we shall hear no more of the "*pride of the Pope of Rome,*" since their High Mightinesses of the Islands of the Pacific kiss the hands of a (perhaps ill-savoured) Methodist operative! We thank the "Missionary Register," for this information.

—*Tablet.* —— BUKANSIDA.

PUSEYISM IN NEWCASTLE.

From the Tablet.

The following comment upon a paragraph that recently appeared in this journal is taken from a leading article in the *Tyne Mercury* of Tuesday:—

["A gentleman of considerable literary reputation in this town has recently translated the Hymns of the Salisbury Breviary, for the use of the Puseyite body in Newcastle. He adds, 'as anciently used by the ANGLICAN CHURCH.' The latter designation no one knows better than the talented individual alluded to, cannot be read without a smile. For who ever heard of the ANCIENT ANGLICAN CHURCH AT SALISBURY? till our ingenious friends, who halt half-way between Geneva and Rome, made so wonderful a discovery. However, halt as they may on their good journey to Rome, their defences of our practices, and unbounded admiration for the principles of authority and Church government, are gradually breaking down the barriers which alone kept the multitude from coming within her borders, and beholding the beauty and true loveliness of the fair Spouse of Christ."—TABLET'S North Shields Correspondent.]

"We extract the above rather inconsiderate paragraph from the TABLET, a Roman Catholic organ of general ability and candour. We are something surprised, may we add a little sorry, to see a paragraph of this character from such a quarter. The TABLET surely considers the *ancient Church of Salisbury* a part of the Anglican branch of *the* Catholic Church? Now, the 'Puseyites' consider the Church of England, *as held by them,* to be a continuation of this branch; stripped, no doubt, of one or two doctrinal errors, of one or two questionable points of practice, and one or two questionable matters of discipline. The TABLET will say, 'they are *wrong.*' This the TABLET has a right to say, nor shall we attempt to decide such a controversy. What we would say is, that these (Puseyite) opinions have been held by many good and learned men, and so far the TABLET will, we think, go with us. But why then this sneering tone in a journal holding the opinions which the TABLET does? If there be, as unquestionably there is, a growing tendency in the sounder part of the serious mind of England to look back with regard and regret to mediœval institutions, and mediœval modes of faith, this ought to be a ground of heartfelt rejoicing for the TABLET; and in so far as that portion of the English church, which is led by Dr. Pusey, assists this tendency, ought it to be held in regard and respect by this *Catholic Journal.* We would counsel the TABLET and its conductors neither to attribute too much to "Puseyism" on the one hand, nor to slight it too hastily on the other. They (the Puseyites) are not AT THE BOTTOM of this movement, though they act as *pioneers* in the work of a return to better modes of thinking, both religious and political. The fact is, the hard-hearted, shallow-conceited, and cruel utilitarian philosophy of the time is now producing its RE-ACTION. The conceited jargon of Bentham, the half-cracked Malthusianism of Brougham, and the cruel and shallow sophisms of the Seniors, the Torrenses, and the Macullochs have now fairly sickened the healthy portion of English intellect. The consequence is, that men are driven, by the misery and inhumanity they see every-where around them, to recur back again to the happier era of their ancestors, and to see that the institutions of those ages were productive of a national felicity unknown in modern times, and worth, a hundred times told over, all the hollow, self-called "improvements of the age." In this re-action both politics and religion partake. Men now begin to venerate Edward the First and his Parliament for their repression of usury and banishment of the Jews from the then happy and really rich realm of England. Men begin to see that eternal spinning jennies and endless taxes lead to anything but national morality or national comfort; and that the Juggernaut of the steam engine and Stock Exchange is no improvement on the "political economy" of the Plantagenets. In religious feeling the same reaction is going on. A monastery is compared to a poor-law bastile, or a gigantic cotton-mill, much to the disadvantage of the latter; and we are beginning to discover that religion cannot be *bad* which was held by Edward the First and Third, by Gascoigne, by Fortescue, by St. Thomas à Becket, by the Black Prince, by Friar Bacon, by Bede, by Chaucer, by Bishop Fisher, and Sir Thomas More. The hymns which are the innocent cause of this long paragraph, will be found reviewed in another column, by no 'Puseyite' hand. We do not profess to know the translator; but we hope the TABLET may not object to their being sung in good English, as well as in Monkish Latin."

TIPPERARY.—CONVERSION.—On Thursday last, the 2nd instant the lady of David Ferguson, Esq., Nelson-street, Tipperary, was received into the Catholic Church at her own house, by the Rev. Thos. M'Donnell, O. P., of the Dominican Convent in this city. Mrs. Ferguson is daughter of the late John Fitzgerald Esq., of Limerick, solicitor; and, though seventeen years married, no suggestion was ever made, nor influence exercised by her husband, during that period with a view to induce her to change her religion. The greatest conjugal affection existed at all times between them. Her becoming a Catholic now has been quite a voluntary act of her own after long and mature consideration. The piety and religious ecstacy of this lady during her profession of faith and reception into the Church was edifying beyond expression. Mrs. F. is mother of nine children, and a most amiable lady, and her husband is brother of John Ferguson, solicitor, Gardner-street, Dublin; and also of Rev. Charles Ferguson, O. S. J.—*Limerick Reporter.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

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HE PRETENDED CHURCH HAS NO EPISCOPAL MISSION IN HER MINISTERS.

(Translated from St. Francis of Sales.)

Now, the descendants of the heresiarchs, nding themselves pressed by such powerful easons, adopt, in these our days, another ode of defence. They say, but they say ithout foundation, that the first masters and eformers of their Churches, Luther, Bucer nd Œcolampadius were sent by the bishops ho ordained them priests, and that these in rn, sent the others who followed them, and us they go on, linking their mission and ocation to that of the Apostles.

Truly this acknowledgment is very candid, as much as it at least concedes, that their wn mission could not be derived from their rst ministers, independently of the succesn and authority of our bishops, and of e imposition of their hands; and such, eyond all doubt, is the fact; for it would be o easy matter to make this their mission ump from the Apostles, so that it might all, without succession, into the hands of e preachers of these times, without havg been transmitted to us by our predeessors; there should have been a very long ibe in the mouth of the first founders of e Church to call Luther and the others, in is manner, without being heard or perceivd by all those who intervened and stood etween them; or otherwise, as Calvin said n another occasion, though improperly, ese gentlemen reformers must have had ery long ears. Our reformers, then, must rant that this mission has been preserved ntire, if they pretend to it themselves. We o not deny that they had a mission from our ishops, and particularly from their chief the ishop of Rome, but we do deny formally, at your ministers have had any delegation preach what they have preached, because ey have published many things against the Church in which they were chosen and ordained priests. Now one of these two things must be admitted; either your ministers erred, or the Church that sent them was in error, and as a necessary consequence, either their Church is false or that from which they derived their first mission was corrupted. Let us rather infer, that their mission is absolutely false, for from a false Church, such as they describe ours to be, no true mission can be derived; if their own Church be false, where then is their misson; since in a false Church no legitimate mission exists, and thus, in any possible supposition, they had no mission to preach what they have preached? On the other hand, if the Church in which they were instructed and ordained, was the true Church, they were inexcusably guilty of heresy in having left it and in having preached against its faith; if it was not the true Church, it had not the power to send them or ordain them. But let us grant that they did receive a mission in the Roman Church,—they did not, certainly, get a mission to go out from it, and withdraw themselves and their children from obedience to it; surely, the delegate should not exceed the bounds of his commission, or, if he does, he is disavowed.

Luther, Œcolampadius and Calvin were not bishops; answer then for them, how is it possible that they could communicate, on the part of the Roman Church, any mission to their successors, since that Church protests and maintains most firmly, that bishops alone have power to bestow mission, either *mediate* or *immediate*, and that this prerogative by no means belongs to simple priests. On this head St. Jerome has very well observed the difference there is between a sim-

ple priest and a bishop, in his epistle to *Evagrius*. St. Augustine and St. Epiphanius* have reckoned Aerius in the number of heretics, because, amongst other errors, he maintained the contrary. Legitimate mission should be both episcopal and canonical, not a protesting, threatening mission.

(To be continued.)

THE CHRISTIAN ADVOCATE ON TRANSUBSTANTATION.

When we last addressed our readers on this subject, we shewed the folly of the illustration which the Editor of the *Christian Advocate* derived from the Town-Hall statues, and we now propose to shew, how inapplicable to his purpose are the other examples cited by him. "*Thus*, he says, *God is called*, "*a rock, a sun, a shield, a strong tower*," &c. *Our Lord in like manner says*, "*I am the vine*," "*the door*," "*the way*," "*the life*," "*the resurrection*," &c. *His people are called* "*the branches*," "*his sheep*," "*the members of his body*," *but it is needless to multiply examples.*" We perfectly agree with our contemporary, that it is perfectly useless, worse than useless, to multiply examples of this kind which are nothing to the purpose, arguments a thousand times repeated, and a thousand times refuted, but repeated still, in the hope of deceiving such ignorant, inexperienced readers as those for whom the *Christian Advocate* professes to write. If these manifestly figurative expressions be a parallel to the words used by our Lord and Saviour in the institution of the blessed Eucharist, how does it happen that no one ever believed God to be literally, *a material rock*, literally *a material sun*, *a shield*, or *a tower*? How does it happen, that no Christian ever believed our Saviour to be literally, *an inanimate, vegetable* vine, or *an inanimate* door, or his people to be branches of that *same inanimate* vine, or *dumb, irrational* sheep? How does it happen that no Christian ever believed any such doctrine, while all Christians of every age and sex, of all nations, ranks and conditions, unanimously believed, on the authority of the words of promise and institution of the blessed Eucharist, the real, literal and substantial presence of Christ in that holy and adorable Sacrament? There must be some good, solid reason to decide the whole Christian world in favour of a literal interpretation in one case, and of a figurative interpretation in the other case, and yet according to the *Christian Advocate*, there is no reason whatever Who would believe him, an ignorant man who does not know the meaning of a *bulwark?*

Every one knows that our Saviour makes use of metaphors and figurative language in many parts of Scripture, but they are metaphors which are clearly known as such, either because they are explained, or because they require no explanation. Thus when our Saviour says, *I am the vine, you the branches; he that abideth in me, and I in him, beareth much fruit, for without me you can do nothing*;" (John 15. 5.) no one could imagine, and in fact, no one ever imagined, that the disciples were *literally vine-branches*, or that Christ was a mere *inanimate vine*, because the context and the circumstances make the speaker's meaning quite clear. But then, the *Christian Advocate* has got, he says, a figurative passage which is not explained by the speaker, nor by the context; and he is quite at a loss to know why we do not understand it literally. *We shall quote*, he says, *another passage in point under this head* In Mathew 8, 21 and 22, it is written, "Another of his disciples said unto him, Lord, suffer me to go first and bury my father. But Jesus said to him, follow me *and let the dead bury their dead.*" Does our Lord here mean to say that those who are *literally* dead should bury their dead? If not, on what principle do Papists take this and similar passages *figuratively*, except on the principle for which we contend, and which is universally applicable, for here assuredly our Lord does not "explain the metaphor?" O! the folly and absurdity of calling this passage a parallel to the words of institution, and still more, the shame of saying that it is not explained! Let us ask the Editor of the *Christian Advocate*, in order to bring him to his sober senses, did our Saviour assert, and solemnly re-assert, that the dead are capable of burying the dead, while his hearers doubted and denied the possibility? Did he promise solemnly, that this prodigy should be realised, and continue to repeat the promise while his disciples were leaving him, scandalised at his expressions? Did he command the dead to bury the dead to the end of time? Was the burying of the dead by those already dead, prefigured in the old law and commanded in the new, under penalties the most awful? Does not our Saviour, in the passage cited, intimate that those who follow him are not dead, while those who concern themselves only about carnal things, are indeed dead to him, though they live to themselves and the world? "*Follow me*, says our Saviour, *and let the dead bury their dead.*"

O! the folly and ignorance of the *Christian Advocate!* But notwithstanding all this folly, he is sure that he has now at least *an unanswerable* objection to the doctrine of

* Lib. De Hæresibus c. 53, et. 75.

Transubstantiation. After our Saviour had said (Math. 26, 27) *drink ye all of this*, in verse 29th, it is added; "*But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom*;" See also to the same purpose, (Mark 14, 25.) We do not recollect ever having read in the *Christian Advocate* any thing to induce us to believe the Editor sincere, and the extract now before us would go to prove directly the contrary. He takes the trouble to tell us, that the words of the 29th verse in Matthew, are spoken in reference to what our Saviour previously called his *body* and *blood*, and refers to *St. Mark* for a corroboration of this assertion, but makes not the smallest allusion to St. Luke, who places these words *before the consecration*, and not after it. The following is the order observed in the narration of St. Luke—"With desire, I have desired to eat this pasch with you, before I suffer. For I say to you, *that from this time I will not eat it, till it be fulfilled in the kingdom of God.* And having taken the chalice, he gave thanks, and said, Take and divide it among you. For I say to you, *that I will not drink of the fruit of the vine, till the kingdom of God come.* And taking bread, he gave thanks; and brake, and gave to them, saying, *this is my body which is given for you. Do this for a commemoration of me.* And in like manner the chalice also, after he had supped, saying; *this is the chalice, the New Testament in my blood which shall be shed for you.*"

It is therefore evident that there were two Chalices, one of which belonged to the paschal supper of the old law, and the other to the Eucharistic supper of the new, and that, according to St. Luke, *the fruit of the vine* refers to the former, not to the latter; and the same fact may be gathered *from* St. Matthew and St. Mark, though the order of narration with them is different; for our Saviour wished merely to tell the disciples, that the paschal supper which he had so often before eaten with them, he would eat no more, *till it be fulfilled in the kingdom of God*, where they were encouraged to hope for the banquet of immortality of which the Paschal supper was a type. But though the consecrated wine should be called the fruit of the vine, what would the *Advocate* gain by that? It was certainly the fruit of the vine before consecration, and as after consecration it retains the same appearance, the same name might be given to it after it had ceased to be substantially the fruit of the vine, as a dead body is called by the name of the living man, and as the pillar of salt mentioned in the old Testament, might be called, *the wife of Lot.* But on the other hand, whatever privilege there might be of calling wine metaphorically, blood, in a general sense, it would be quite harsh and repugnant for an individual man to call it his own blood, as our Saviour would have done, on an occasion so solemn as the last supper, if the *Christian Advocate* were to be believed. Hence all that our Protestant champion brings against us from St. Paul (1 Cor. XI. 23 to 28) goes for nothing; for even Catholics speak in the same manner of the sacramental elements after consecration. "*In this passage we find*, says the *Advocate, that the Apostle Paul expressly calls the elements after consecration* BREAD and WINE." But it is false; the Apostle does not call them *bread* and *wine* without qualification or limitation, as the *Advocate* represents; but, on the contrary, he distinguishes them from *ordinary* bread and wine, by the particles prefixed. "*This* bread," "*this* cup," "*that* bread," "*that* cup," are the expressions used by St. Paul, and taken in connection with the other words to which they refer, are exactly the same as those which our Catholic Theologians make use of in reference to this sacrament. *The Advocate* forgot to explain, for the benefit of his ignorant readers, some other expressions of the Apostle in this passage, which are very intelligent to a Catholic, but rather abstruse, in Protestant principles. "Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, *shall be guilty of the body and of the blood of the Lord. But let a man prove himself*; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, *eateth and drinketh judgment to himself, not discerning the body of the Lord.*" *How could a man be* guilty of *the body and blood of the Lord* by eating *mere bread* and drinking *mere wine*, or what is the necessity of examination before eating and drinking, or how could a man eat and drink judgment to himself, not discerning the Lord's body, while he was eating common bread and drinking mere wine, in which the body of the Lord not present, and could not therefore be discerned? Not a word of explanation from the *Advocate* on these points, or why St. Paul, instead of explaining the language employed by SS. Matthew, Mark and Luke, in favour of mere Protestant *signs* and *figures*, confirms Catholic belief by the most terrible denunciations against those who profane the *reality*. Let the *Advocate* take care how he speaks against it.

(*To be continued.*)

GWALIOR, LANDOUR, AND SIRDHANAH.

We have been allowed to make the following extracts from a private letter addressed to Archbishop Carew:—

"I will now narrate the success that has attended the endeavours regarding the poor at Gwalior. Captain Kirke has collected at Mussoorie Rs. 650—Meerut has yielded above Rs. 500, and Capt. Eyre writes me that Colonel Sleeman has given him the munificent amount of Rs. 400, and Dr. Hunter of Seepree, and Mr. Gubbins, of Futtyghur, each Rs. 100. These sums, though even with the generous offerings of your Grace's flock, inadequate to the extent of these poor people's necessities, are still an encouraging earnest of society's sympathy, and leads one to hope that when Captain Eyre has sufficiently matured his plans to appeal to the public more generally, a handsome subscription will be effected. Colonel Sleeman, in addition to his generous donation, is entering warmly into Capt. E.'s scheme of settling the Christians in a separate village, and is endeavoring to persuade the Gwalior Minister to yield them in perpetuity a grant of land for the purpose. Mr. Gubbins, too, has offered to employ any of the people who are recommended to him in the Revenue and Police Departments. All this your Lordship will be glad to hear, as I am to relate it.

"The Landour Chapel, of which a drawing appeared once in the *Catholic Herald*, has since undergone such additions and modifications, that it could hardly be recognized for the same building—and all this the good Father has contrived from his seventy rupees a month and an occasional assistance from individuals.

"Great improvements are making at the Sirdhanah College, comprising a colonaded front of more than two hundred feet, of which I hope some day to send a sketch to the *Herald*. If Dr. Borghi can only succeed in bringing out English Teachers, there is every reason to look forward to its becoming a first rate institution. Nearly six hundred rupees have been lately subscribed here by the Soldiers, to build a Chapel at Kussowlee. I cannot help wishing that our Gwalior Charity were proposed to them by the same authority, for those who so generously contribute to God's material temple would surely not be backward in such a cause. I have only lately found leisure to write to Dr. Carli as I said I should, and have not yet received a reply, but I hope His Lordship will evince his approval of my conduct by enjoining his clergy to propose the cause to their congregation, so that the Meerut Troops may have an opportunity of adding their assistance.

"My revered friend Fr. Devereux at the Cape, who knew your Grace in Ireland, informs me with deep regret that the Margist Mission is not to be sent out yet. But the cause he has yet to learn."

OVERLAND NEWS.—Letters from England, received by the last Overland Mail mention the following facts:—

The Rev. Mr. Sibthorpe is now publicly known to be deranged. On Sunday he hears mass in the morning and joins Protestant service in the evening.

The number of Oxford Converts to Catholicity is rapidly increasing, but that for the future the publication of their names, &c will be discontinued.

The late Mr. Beckford, the author of a work on Italy, when asked in his last illness by his physician what clergyman he would have, answered—"I don't know, but if I believe in any religion it is in the Roman Catholic."—He died without calling in any clergyman.

THE REV. MR. FREYCENON.

We have been favored with the following extracts of a letter from the Rev. Mr. Freycenon, dated Bandoorah 21st ultimo, to the address of His Grace, the Archbishop:

"Fifteen days ago, I visited twenty-five Christian families at Soolypoor, two days journey from this place—several of whom had never seen a European, and, consequently, eagerly gazed on me. The sight of my boat attracted a multitude to the river, and on landing the "Padre Sahib" was questioned from all sides. My answers so gratified them that they fell on their knees, reciting or singing the prayer, which they used to say after mass, giving thanks to God. After prayer, there was a profound silence, which was occasionally interrupted by the exclamations of the words "Christoo" and "Padre Sahib."—. On the following day several of the Christians came to me and conducted me to their habitations. The whole day passed very profitably in giving them doctrinal instruction. I regretted much that circumstances would not permit my staying longer at this place, but I promised to visit them again soon, especially as they were all anxious to make their Confession. Twenty of their children are not yet baptized.

"Last month I visited the Christians of Mooshery-Kollah, who, as a mark of their gratitude, presented me with a very curious work of antiquity—an old sword, furred

with cane and said to have been made in the 16th or 17th century. Several other places dispersed in different directions remain to be visited.

"Several Christians of Bandoorah have fallen back into schism, for we have neither Church nor burial ground in the place,—consequently they are in a manner compelled to go where they can bury their dead. Let means be sent and we shall soon have a new and beautiful Church."

BOMBAY MISSION.

Our Bombay correspondent of the 15th ultimo, mentions that the Right Rev. Dr. Wheelan, the Coadjutor to the Bishop, has left that Presidency for Poonah, where his lordship is expected to remain about a month or two. Rev. Messrs. Joao Cirjoytomo Mauchetti, Mamizio Luciano, and Ireneo Plezzadoro, Italian Missionaries, arrived at Bombay, on the Steamer *Sesostris*, from Suez. They are of the Order of the Carmelites and left Rome on the 22nd May last, having had the honor of being presented to the Sovereign Pontiff who was at the time of their departure in the enjoyment of good health. These clergymen are attached to the Bombay Mission.

LETTER NO. XV.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—Believe me, it is as disagreeable to me, as it must be painful to you, my having thus to continue the list of facts as to the disunity in Protestantism as a Christian society; but as it is necessary to expose and probe the wound before we can hope for a cure, so I must, in one or two more letters, lay before you further practical illustrations of your theory. It is acknowledged by some of your own writers that you cannot conceal your spirit of division and contention even in heathen and uncivilized lands. In Bengal I find that some of the Missionaries of the Society for the Propagation of the Gospel, and Baptist Missionaries have attacked each other in the presence of the heathen, and in the neighbourhood of Calcutta. We read that they first circulated a Tract against the Baptists, and wherein it is said, "they (Baptist ministers) are ignorant people, and do not well understand the original languages. The opposers of infant baptism and other schismatics, are not from the Apostles; wherefore they, the ministers of the schismatics, are not from God, but from man; it is most evident they are not of Christ's true Church, &c." The Baptists instantly strike off a counter Tract and distribute it amongst the villagers against infant baptism, and in condemnation of the invasion of their missions. A Protestant Journal says of this, "we think they (such doings) must be regarded as the inevitable consequences of such intrusions and close approximations of different teachers." In the wilds of Canada, I remark the same sort of spirit at work. In one of the *instructive* Tracts, issued by the Society for the Propagation of the Gospel, there is an article thus headed, "Practical evils of dissent in the Colonies." It says, "The village of Huntingdon is one among many examples of the deplorable effects of *schism* in a new country; there, in a spot scarcely reclaimed from the woods, is a little collection of houses, a good mill, &c., one good spacious Church might contain all the worshippers; but here are *four* Protestant places of worship, *altar against altar*; all ill appointed, all ill supported, and while discordant preaching is going on, or unholy leagues are made of two or three irregular sects against the Church, and violent excitements are resorted to, &c." This corresponds with a scene which I saw once in a town in one of the colonies, that of two rival Churches built within twenty yards of each other, and a stately edifice of the Establishment was then building opposite, and at the distance of thirty yards from the others, and in which of course contradictory doctrines would be preached, "altar against altar," or rather pulpit against pulpit; and in order to perfect the scene an itinerant preacher must come, and take up his stand upon one of the massive blocks of stone intended for the High Church, preached evening after evening to mobs in the open air, until at last he was taken up by the magistrates and placed in the watch-house. Of late years, Plymouth-brethren have been transplanted from England into India: Officers chiefly of the army have come out converts to this *new-light*. I am assured that these *modern saints* meet in their own private houses, and that one of the party, by common consent, is metamorphosed for the time being, without changing the outward habiliment of the man, into a preacher and a man of prayer: they conscientiously avoid going to Church. There is a bewitching charm in all this; it is a most savoury unction to these latent feelings in man—pride and vain-glory; they are thus separated from the crowd; they are viewed, as they view themselves, *as saints*; they mix not among the throng of sinners, and thus others are caught in the snare. At the station from which I write, a society of this sort was lately formed, but of the "body of Methodists" they separated themselves from the multitude, would not attend Church or meeting houses,

upon the ground that they would have to come in contact with sinners; they took as their text, "come out of her my children," but it proved an abortion; they quarrelled among themselves—this I had from an intelligent Protestant and a friend of some of the parties. That Plymouth-brethren are making inroads abroad, may account for the remarks made by the Right Rev. Dr. Wilson, of Calcutta, in one of his late charges; he denounces them thus, "I cannot conceal my judgment that they manifest the most deplorable ignorance, conceit and presumption; they overturn at once all order, all Churches, all Sacraments, all means of grace, the very perpetuity of the moral law itself; under the name of the spirit they deify self; claiming the Bible as their only rule, they substitute their ignorant perversions of its meaning; pretending to forsake the spirit of the world, they neglect the obvious means apppointed by the mercy of God for the salvation of mankind; affecting an equality of rank, they prepare for the enormous evils of social anarchy; calling themselves brethren, they condemn and depreciate the holiest characters if not following with them." The *Oxford Herald*, in referring to this part of the Bishop's charge, observes that, "In some parts of the west of England this sect has long been progressing, and making many converts among the ignorant and unstable;" calls it, "pernicious tenets—this heresy." One of its advocates in India thus writes of the Bishop's sweeping denunciation: "To denounce as ignorant a Church which numbers amongst its body, some of the ablest and most eloquent men of the community; to impugn the principles of men, who are a living example of the virtues which were set before us by the author of Christianity himself; if the practice of self-denial, self-devotion, and love for the brethren, in its spiritual and more extended sense, form any part of Christianity, "the Plymouth-brethren partake largely of it," and he concludes by telling the Bishop that, "the days of mystery, and priestcraft he (the Bishop) sees are at an end." There is indeed hardly a newspaper or a book which treats of religious matters but bears the most damnable testimony to your disunity; not written by Catholics, but by legitimate Protestants; to whatever place or to whatever period of time we refer, we shall find the same demonstrative proof, and attested by yourselves, that your contending denominations are comprised in this text of Jude, as *"These are they, who separate themselves; sensual men having not the spirit."* The *Scottish Christian Herald* of April, 1836, thus scribes your scepticism, "And here to our surprise, we find scarce one among twenty that freely and frankly recognizes his own Christianity, without reserves and hesitations, that indicate a mind unsatisfied and unassured as to its own belief;" they are "tossed to and fro by every wind of doctrine." If I take up the life of Wesley, by Dr. Coke and Mr. More, I find that new Reformer of Reformers setting the spirit of Protestantism forth in his own sanctimonious and self-glorified way, he tells us that, "Instead of this (the established Clergy receiving him and his ministers with open arms) the greater part spoke of those ministers (Methodists) as if *the devil*, not God, had sent them; some repelled them from the Lord's table; others stirred up the people against them, representing them even in their public discourses as fellows not fit to live, papists, heretics, traitors, conspirators against their King and country, how did they (the established clergy) watch over the sinners lately reformed? Even as a leopard watcheth over his prey; they drove some of them from the Lord's table, they preached all manner of evil concerning them, openly cursing them in the name of the Lord, they turned many out of their work; persuaded others to do so, too, and harassed them in all manner of way. The Society in that city (London) had recently, and deeply, experienced the mischievous effects of that instruction (given by the Clergy of the Establishment) which is not according to the Oracles of God," p. 1856. But what are these, as St. Paul tells Timothy, but the *"conflicts of men corrupted in mind, and who are destitute of the truth; from which arise envies, contentions, blasphemies, evil suspicions."* Wesley and all the men of his time are gone to their account, but do you not recognize that the same contentious spirit which existed then in the bosom of Protestantism, exists now in Scotland, now in England, and all over the Protestant world? Only by the last Mail I remark that some ministers of the Church of England have denounced that great religious Sectarian Beggarman, Dr. Chalmers, and his Scottish brethren as, *"in heart, soul*, and *spirit, haters, even to blood*, of the Church of England." Saith Jeremias, the Prophet, *"Peace, peace, when there is no peace."* Is not this literally your case?—you have no peace, but disunions, enmities, contentions, dissensions, and quarrels, and yet, as the prophet says, you are *"not confounded with confusion, and know not how to blush."* Will not the inspired words of Jeremias awaken you to reflection? —*"Wherefore they shall fall among them that fall; in the time of their visitation they shall fall down, saith the Lord."* Doth he not with

the Spirit of God point out to you the Church of Christ and of all ages?—"*Stand ye on the ways, and see, and ask for the old paths, which is the good way; and walk ye in it; and you shall find refreshment for your souls.*" Ah! my friends, will you say, "We will not walk" in the "old paths," but will tread in the opposite tracks newly traced out for us by the teachers of the day, this way, that way, wandering in all directions. Hear the Prophet again, "*And I appointed watchmen over you, saying; Hearken ye to the sound of the trumpet; And they said; we will not hearken.*" How pointedly does this mark you out. Christ says "*hear the Church*" "*he who heareth you* (the Pastors of his Church) *heareth me.*" "Hearken to the sound of the trumpet." Hear the voice of the Church—"the Church of the living God" through whom Christ speaks to us, and you say, "we will not hearken." We will not hear her trumpet voice! We will not hearken to these "*Watchmen,*" but to the dictates of our own private judgment! Oh! *it is awfully clear! fearfully striking!! terribly prophetic!!!* And the man of God further says, "*Behold, I will bring evils upon this people, the fruits of their own thoughts; because they have not heard my words, and they have cast away my law.*" "The fruits of their own thoughts," the fruits of your own opinions and private interpretation of Scripture. Behold, these "*evils*" are now threatening the people of Great Britain. Does not one of your own great men say, that, "We are between the two seas of heresy and infidelity," *such are* "*the fruits of your own thoughts.*" St. Peter again in his Second Epistle writes, "*there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction.*" Have not the Unitarians, Socinians, &c. actually done this, "*deny the Lord who bought them,*" and do you not refuse to "hear his words" when you refuse to hear his Church, and the injunctions enjoined thereby? In a printed Sermon preached at Sydney, New South Wales, in 1837, and before the Lord Bishop, and the Diocesan Committee for the Propagation of the Gospel, there is the following avowal made in it, it says—"The Church of England is distinct from the Protestant community at large, and is a species of itself; she holds principles opposite to those of the Church of Rome, and also some contrary to the great body of Protestants. Look for a moment at the Church of Geneva. It is notorious that in the present day, she has become a mere shadow of Christianity; Socinianism on the Continent, among the German Neologians. Is this declension from the Catholic and primitive faith to be seen? In England, also, the increase of Socinianism, among Independent communities is no longer an opinion, but a fact." Again, he says, "Luther speaks of consubstantiation in reference to the symbol of the Holy Sacrament; Zuinglius, calls it a commemorative rite only. Again on the Sacrament of Baptism, three different opinions are propounded; Calvin's Baptism is regeneration by the death of Christ, sealed by Baptism; Zuinglius regards Baptism as a mere outward sign; Melancthon says, we believe the child is free from original sin," and he might add the modern belief of Methodists; their Baptism is a regeneration different from all these: the Baptists, Ana-Baptists, Quakers &c. have their own particular "*notions,*" and this writer asks, "In this and other contrarieties what course is a Church to pursue that *Unity* of doctrine and faith may be consequently held and maintained." Will you answer the question, my friends,—'*What course*?' Do you adhere to *the Rule* which produces such heterogenous sects and contradictory creeds, or have you some new device to pursue? But perhaps you may remark that whatever dissensions now disgrace Protestantism, the glorious Reformers of old, Luther, Zuinglius, &c. worked together in harmonious unity. Be the judge; but these *worthies* are worthy to have a letter entirely devoted to themselves.

Yours Faithfully
—— C. A. C.

The following lines are from a Catholic lady in the Madras presidency of most respectable family.

THE MISSIONARIES.

The advent of Dr. Oliffe and his companions will be an epoch in the religious history of India. We can only hail its dawn, blessed will those be who record its triumphs. The regret that mourned their departure from Ireland, may be imagined by all:—the joy that will greet their arrival, animates every heart.

FARWELL.

The sound long echoes o'er the deep
From Erin's verdant isle,
And if some mortals there may weep,
The angels brightly smile,—
As hovering round the sacred bark,
Intrusted to their care,
They view, as in a second ark,
God's choicest mercy there.
These pilgrims yearn to chase away
The darkness that o'erwhelms
The gorgeous East, and light convey
To India's hundred realms.—

This light will cheer the holy band
Across the billow's foam,
And promise in that distant land
* A sanctuary and home!—

WELCOME!

'Tis borne upon the spicy gale,
From Asia's far famed shore,
All Christian hearts the pilgrims hail,
Like friends long known before.

And though the future be concealed,
Yet still we may descry
Those blessings to the mind revealed,
By faith's prophetic eye.—

New altars on the Indian sod,
Where kneels each white-robed Priest,
Offering his converts unto God,
Now Christians of the East.

And Nuns whose heav'nly accents teach
The dark-eye'd babes to pray,
While their pure lives most clearly preach
The Gospel's sacred way.

BENGAL CATHOLIC ORPHANAGE.

Mrs. Waller, through His Grace the Archbishop, ... Rs 20 0
Two Friends, thro' the Rev. Mr. Storck, . 8 0

THROUGH MR. N. O'BRIEN

Captain Cunningham, ... 1 0
Ramkisnoo, ... 2 0
Bellie Thomson, ... 8 0
Captain Chester, ... 5 0
A Friend, ... 1 0
J. L. 1 0
J. P. A Friend, ... 1 0
J. Morrell, ... 3 0

☞ An anonymous charitable friend has presented ten pieces of American Drill to the Orphanage and the various religious establishments in the Bengal Vicariate, with a request for the prayers of the Orphans.

BENGAL MISSION.

Through the Rev. Dr. Kennedy, ... 30 0

O'CONNELL TESTIMONIAL.

C. R. Lackersteen, ... 50 0
W. R. Lackersteen, ... 50 0
Rev. J. Storck, ... 10 0

Selections.

The Rev. Peter Powell has been appointed by the venerable Archbishop of Dublin as curate to the Rev. Mr. Fagan, P. P. of Kilquade and Newtown, Mount Kennedy, in the country of Wicklow. We trust that, with renewed health, these two earnest disciples of Father Mathew will be enabled to do all the good of which they are so desirous.—*Tablet.*

* Though I have scattered them afar off, among the heathen yet will I be to them as a sanctuary in the countries where they shall come.—Ezekiel xi. 16.

MONTH OF MARY.—The usual devotions in honour of the ever Blessed Virgin Mary, commenced in the Church of St. Audeon, on Wednesday last, with a solemn High Mass, ending with the devotions and benedictions of the Most Holy Sacrament. The Rev. J. Farrel preached a clear, solid, and pathetic sermon, on the nature, grounds, and importance of these devotions to the Mother of God. These pious exercises continue every evening during the month, at seven o'clock, and are attended by thousands. They commenced on the 1st instant, in the Church of St. Francis of Assisium, Merchant's-quay, with a solemn High Mass, Prayers, and Benediction. These devotions are also practised in Cork, Waterford, Wexford, and in many other parts of Ireland, with great spiritual profit. On the first and last days, and on each Sunday of the month, a great number of Catholics approach the holy communion and invoke the Holy Virgin to pray her Divine son to have mercy on them in all their temporal and spiritual necessities. The first Friday of the month is observed with marked piety in all the churches consecrated to the august devotion in honour of the Sacred Heart of our Lord Jesus Christ. Mass, Benediction, and solemn act of Reparation at eight o'clock in the morning. The solemn exposition of the most Holy Sacrament commenced at six in the morning, and terminated at six in the evening, in the Church of St. Francis of Assisium, Merchant's-quay, Dublin,—*Tablet.*

THE CONFRATERNITY OF THE IMMACULATE HEART OF MARY.—Notwithstanding the permission lately given by the Protestant Archbishop of Canterbury, to write against the veneration which "Roman" Catholics pay to the ever Blessed Virgin—these "Romanists" appear daily more and more anxious to extend this most salutary devotion far and wide. Already confraternities, in connection with that of Paris, have been established throughout the country. On the first instant, with the permission of the venerable bishop and the rev. pastor, a confraternity was founded in the Church of Birr, or Parsonstown, and the usual letter of aggregation duly signed and received, to the joy of the parishioners.—*Ibid.*

The Catholic College of All Hallows, at Drumcondra, for the benefit of the foreign missions, is abundantly progressing in the great work for which it was founded. The subscriptions and donations are daily augmenting; the number of professors has been increased; nearly fifty ecclesiastical students are being educated for the foreign missions, and arrangements are being made to place the establishment upon a still more profitable and permanent basis.—*Ibid.*

GOWRAN.—CONVERSION.—A Gowran correspondent informs us that on Sunday last, the 28th instant, at the chapel of Gowran, at twelve o'clock mass, Robert Harwood, shoemaker, aged forty years, who had been all his previous life a Protestant, was received into the Catholic Church, by the Rev. Mr. Walsh, C. C., and read aloud before the congregation, his profession of faith, and his recantation of the errors of Protestantism.—*Kilkenny Journal.*

THE SACRO MONTE DI VARALLO.

A truly remarkable spot, very little known to ordinary travellers; yet, for natural beauty of situation, it may compete with many a more celebrated site, and for the accessory attractions held forth to curiosity and devotion, the sanctuary of the Sacro Monte may challenge comparison with the most noted scenes of religious pilgrimage in the world.

The Val Sesia is an exquisitely picturesque valley, within easy distance from the shores of the Lago Maggiore. The little town of Varallo stands within its romantic defiles, and, seen from a lofty bridge, crossing the rocky mountain stream of the Sesia, presents to the eye just such a landscape as limners and poets love. The "Sacro Monte" rises immediately behind it, and is ascended by a paved path, winding round the side of the hill, offering at every turn prospects of the most enchanting variety. This curious mount has fifty oratories upon it, besides the principal church, fountains, and other religious adornments. Each oratory has an architectural facade, and is occasionally decorated with a dome and portico, beneath which the spectator gazes through apertures resembling the peep-holes of a cosmorama, and beholds within them sculptured and habited figures as large as life, so grouped as to represent all the leading events in the history of our Saviour. The eye is at once fascinated and absorbed by the immense diversity of subjects all bearing upon the one great theme of human redemption, and thus to see

> "The life as lively mock'd, as ever
> Still sleep mock'd death:"

produces upon the imagination a dreamy and most bewildering effect. A perfectly labyrinthine arrangement prevails among the truly curious oratories of the Sacro Monte, impressing the stranger with a notion that they occupy a considerable expanse of ground, whereas they are, in fact, crowded within narrow compass. The models are painted, and many of them clothed in real draperies, and adorned with human hair: so artistically, however, is every subject grouped, that no incongruity of costume or appearance is observable. Fresco paintings, many of them by eminent Italian masters, blending with the subjects of the sculptured figures, greatly assists and heightens the effect of the various representations. All of these are extremely ingenious, some of them marvellously fine. In the group representing the Fall of Man, Adam and Eve are beheld surrounded by animals of every kind, from an elephant to a mouse The representation of the Massacre of the holy Innocents contains sixty figures and the subject of the Transfiguration is represented upon an immense scale. The figure of the demoniac boy is in the foreground. On the summit of a large artificial mountain are the three disciples, gazing in holy transport on their beatified Master, who, with Moses and Elias, are seen soaring above them, while the host of heaven are delineated within the vaulted dome, the height of which, in reality a hundred and sixty feet, by the magical arrangement of light and shade, appears far greater. The "raising of Lazarus from the dead," is another subject which deeply absorbs contemplation, and each stage in the progress of our Saviour's passion, is delineated with fidelity and truth that rivet attention and devotional sympathy. The representation of "Christ lying in the Sepulchre," is imposing in the highest degree. The spectator passes from daylight into a gloomy vault, and is at first unable clearly to distinguish any object. As, however, his vision becomes accustomed to the darkened medium, there breaks on his sight the lifeless body of Christ, in all the stillness and majesty of sepulchral repose. It is a scene of holy delusion that might convert at once a sinner into a saint!

The church of Sacro Monte is a handsome edifice, and the resident clergy have adjoining habitations of surpassingly beautiful situation. The place was originally founded in 1486, by Bernerdino Caimo, a noble Milanese, who established there four chapels, which the picty and munificence of princes and rich devotees successively increased to their present number. The great St. Carlo Borromeo twice visited the Monte Sacro di Varallo, and the pallet bedstead on which he died, is there preserved as a relic. Other objects of devotion are exhibited to the many pilgrims that resort to the holy mount of Varallo, such as an exact model of the Scala Santa at Rome, with relics and memorials of saints. It is a spot which, of course, offers many a salient point to the sneers of infidelity, and the sarcasms of heresy; but to the Catholic, who knows how to appreciate the spirit of piety which lends a charm and a grace to such graven commemorations of the mighty events of old, a visit to the Sacro Monte di Varallo, will be fraught with interest and edification.—*Catholic Magazine.*

THE GREAT ST. BERNARD.

The very utterniost malevolence of anti-monastic spirit has never found aught to assail or condemn in the constitution and character of those admirable sons of the mountain and the mist, who, at the daily peril and certain shortening of their lives, devote themselves, amid the cold and cheerless wildernesses of the Alps, to the exercise of that most glorious of all virtues, charity to their fellow-creatures, in its loftiest sense and most disinterested form. For upwards of eight centuries, the lonely monastery of the pass of St. Bernard has been the refuge and the salvation of the bewildered and exhausted traveller. During that long period, of what heroic self-denial, of what superhuman virtue, has that desolate convent been the scene!

If, in the sight of Heaven, the good actions of men ascend like the fragrance of incense, from what spot on the whole earth has a more unceasing stream of sweet savours flowed heavenwards than from those frozen and pathless wilds?

With descriptions of the Alpine region, where, more than eight thousand feet above the level of the sea, the famous hospice of St. Bernard offers to mankind the welcome refuge of its sanctuary, —and with accounts of the piety, the intrepidity, the social attainments, and the exalted virtues of its hardy inmates, the world has been long too rife, for any additional particulars of our own to throw further light upon an institution so universally known and appreciated. We but point with a feeling of indescribable pride to the hos-

piece of St. Bernard, as to one of those wonderful foundations which could have flourished but in the bosom of the Catholic Church, and the very existence of which is an unfailing argument in favour of the truth of that religion of which those holy and generous monks are at once the humblest votaries and brightest ornaments.—*Ibid.*

ERECTION OF A NEW CATHOLIC CHURCH IN LIVERPOOL.

The ceremony of laying the foundation-stone of the new Catholic Church in Edmund-street, for the district of St. Mary, took place at half-past twelve o'clock, in the presence of upwards of two thousand spectators. The new erection will at once be a magnificent ornament to the neighbourhood, and a most convenient building for the administration of the ordinances of the Church to the spiritual necessities of the people. Its situation is on the south side of the street, upon the site of the old chapel, which has recently been removed in consequence of its utter inadequacy to accommodate the rapidly-increasing Catholic population of the district. Plans and designs for the building have been furnished by A. Welby Pugin, Esq., architect, of London; and the execution of the stone-work has been entrusted to Mr. Myers, who, no doubt, will creditably acquit himself." The body will be of the elaborately decorative style of the time of the eighth Henry; and above it will rise a splendid tower and spire to the very conspicuous height of 270 feet. The interior is calculated to furnish ample seat room for 1,500 persons.

The proceedings of the day commenced by the solemn celebration of High Mass in the temporary chapel in Rag-street; after which a procession was formed which proceeded to the ground in Edmund-street. We there observed amongst the clergy and gentry present, the Right Rev. James Sharples, D.D., Coadjutor Vicar Apostolic of Lancashire; the Right Rev. Dr. Brown, Vicar Apostolic of Wales; the Very Rev. H. Brewer, of Brownedge; the Rev. Dr. Appleton; the Rev. Wm. Parker; the Rev. Richard Gillow; the Rev. T. Fisher; the Rev. T. Bonney; the Rev. J. Wilkinson; the Rev. A. Abraham, of Netherton; the Rev. R. Tyrer; the Rev. R. Hoole; the Rev. S. Phillips, of Woolton; the Rev. P. Greenough, of Ince; the Rev. C. Shann, of Little Crosby; the Rev. G. A. Caldwell, of Ormskirk; the Rev. L. Cooper, of Wrightington; the Rev. J. Carr, of Aigburth; John Rosson, Esq.; the members of the committee, and a large body of their friends.

Prayers, in the first instance, were offered in a temporary building erected for the purpose; after which the Right Rev. Coadjutor Bishop proceeded, in full vestments, to the bank immediately upon the side of the stone. Here he was presented, by Mr. Myers, and the gentlemen of the committee, with a handsome silver trowel, the handle to which was of elaborately carved ivory, to be used on the occasion. The plate of the trowel bore the following inscription, very neatly engraved: "Hic erit in signum pietat. et benev.: fundat. Ecce, B. V. M. In Jacovum Epum. Samar. et Vic. Ap. Dist. Lan. Coadj. an. Sal., 1844." A variety of documents, on which were inscribed the names of the various officers and dignitaries of the church, the pontificate of his Holiness Pope Gregory XVI., the Queen, the incumbent of the Church, as well as the current coins of the period, being placed in a bottle, hermetically sealed, were all deposited in a niche in the stone, which was immediately afterwards lowered to its place, there to remain, we devoutly pray, for ages upon ages, a monument of the public spirit, religious feeling, and liberal hearts of the Catholics of the present day. The ceremony closed with further prayers and a most affectionate benediction upon the people, by the venerable and esteemed Coadjutor Vicar Apostolic.

At the close of the religious ceremony Mr. Rosson addressed the assembly. Referring to the desireableness of a perfect co-operation between the English and the Irish Catholics, the learned and eloquent gentleman said that if there were two classes in any part of the world which ought to embrace each other, they were the persecuted Saxons of Lancashire and the persecuted Catholics in Ireland. Both, no doubt, were descended from martyrs for the same holy and sacred cause; let them, therefore, join heart and hand in furthering such proceedings as that which had been seen to-day, under the auspices of the beneficent and distinguised prelate who had officiated with so much grace and dignity, and who would make no distinction among the laity over whom Almighty God had been graciously pleased to place him. Nearly a century ago, in 1748, when the stand was made for the Stuarts, and the Catholics of Liverpool, his own family included, were persecuted and ruined, a chapel standing on the spot where the stone had just been deposited was burned down, as well as the house of the priest, who calmly read from his ritual the "preparation for death," and then, dressed in his vestments, and with the steadiness of faith passed through the mob, who, astonished, gave way on all sides, and a Presbyterian gave him shelter till all danger had passed away. It was thus God had protected them through peril, and now they might worship in safety and with the respect of their neighbours.

In the building which had been removed for a capacious erection, he (Mr. Rosson) had the great blessing of being received into the Church of Christ; and at the same time he felt the deepest gratitude in his heart for the worthy members of the illustrious order of St. Benedict and St. Ignatius, under whom he had received the further blessing of education. He would then deposit his humble offering to God, and entreat all present to do their utmost in like manner. Among the contributions laid on the stone, were—5*l.* from Mr. Fynnay, 1*l.* from Mr. Rosson, &c.

In the evening the members and friends of St. Mary's Society, about one hundred in number, sat down to a sumptuous dinner, provided by the care of Mrs. Shepherd, the hostess of the Grecian Hotel, Dale-street. The Very Rev. Henry Brewer, D. D., presided, supported by the Right Rev. Dr. Sharples. Sir Arnold Knight, M.D., the Right Rev. Dr. Brown, John Rosson, Esq., Morgan O'Connell, Esq. (Merchant of Liverpool,) Richard Shiel, Esq., Gerard Lynch, Esq., Hugh

Bullen, Esq., and many other equally respectable Catholic gentlemen. Several eloquent and interesting speeches were made in the course of the evening, in proposing and responding to the toasts. The proceedings were enlivened by some excellent catches, glees and madrigals, performed by four professional singers, and the company separated at half-past ten o'clock.—*Tablet.*

THE ANTI-CATHOLIC PENAL CODE.

Mr. Anstey has the merit of being the first to draw the attention of the Catholic public* to the fact that the old penal code is still in force, except with regard to those persons who may have given requisite security for their good behaviour by taking the oaths set forth in the various Emancipation acts. The old penal code is not dead, but sleepeth; and so sleeps that it may easily be revived again. At this moment there is no doubt that sundry priests, country gentlemen, gamekeepers, school-masters—to say nothing of Jesuits and Monks—are as much obnoxious to these forgotten penalties as they ever were.

That huge two-handed engine at the door,
Stands ready to smite once and smite no more.

As to the "smite no more," we are not quite so sure; but the "ready to smite once" is an undeniable truth.

When this statement was first made public, we believe many of our alert and energetic co-religionists were rather annoyed at finding that any reckless individual had dared to waken them out of their slumber of security, and attract attention to the fact that danger still surrounded them. Some even ventured to doubt the unpleasant news, though the private judgment of the writer we have mentioned was borne out by the official assurances of the Criminal Law Commissioners. This affected or ignorant scepticism was very well for a time. But, now, what will it say for itself?

We have before us a bill that has just been laid upon the table of the House of Lords by Lord Brougham. It is a tolerably bulky affair, extending to more than two hundred pages of closely wedged matter, from which almost all traces of verbiage have been expunged. It is entitled "An Act to amend and consolidate the Criminal Law of England, so far as relates to the definition of indictable offences and the punishment thereof." We turn over a few leaves with our minds directed for the most part to sheep-stealing, willforging, wife-killing, and such like offences—when lo! at page 48, we are induced to stop by observing a particularly short clause. It is numbered "Art 189." Well, what is it? Hey-day! As we live!

"ART. 189.

"Whosover shall say or sing Mass shall incur the penalties of the class."

And then follows—

"ART. 190.

"Whosoever shall willingly hear Mass, shall incur the penalties of the class."

This wakes us up a bit; and on looking a little more closely into these *Articles*, we find about fifteen pages taken up with a compressed and scientific re-enactment of the whole penal code. The only consolation we can discover under this threatened infliction, is contained in "*Art.* 207," which declares that the aforesaid penal articles shall not "be deemed to affect any person professing the Roman Catholic religion, who shall take and subscribe, according to law, the oath mentioned in Art. 156." That is to say, every priest who says Mass, and every layman who goes to chapel on Sunday morning, is liable to indictment and to the old penalties unless he takes the oath! This, be it repeated, is no new enactment; it is the existing law. By the laws of this most wise country you, Jack the cobbler, and you, Paddy the labourer, commit a misdemeanour every time you attend chapel, unless you have taken the oath! And what, think you, is the punishment of your offence? "Forfeiture of 100 marks (66*l.* 13s. 4d.) and imprisoment for one year." Nothing less.

The case of the person saying Mass without taking the oath, is even worse. His punishment is "forfeiture of 200 marks (133*l.* 6s. 8d.) and imprisoment for one year, and thenceforth till payment of the 200 marks." But this is not all. The priest is not free from this fine and imprisonment even if he has taken the oath. He is still liable to the penalty after the oath, unless he is registered at the quarter sessions; unless his chapel is registered; if he officiates at any chapel "with a steeple and bell;" or, at any funeral in any church or churchyard; or if he "shall exercise any of the rites or ceremonies of his religion, or wear the habits of his order, save within some place of congregation or assembly for religious worship permitted by the beforementioned Act, or in a private house where there shall not be more than five persons assembled besides those of the household." That is, we take it, if the priest sits in the Confessional at his own house, with his *stole* on, while half-a-dozen penitents wait in his private chapel, or sitting-room, to go to their duty!

Of course, neither Lord Brougham nor the Commissioners are to blame for these things. The latter have only done their duty; which was to make an accurate digest of existing law and lay it before Parliament for its consideration. The unpleasant thing is, that these things form part of the existing law.

It so happens that on Friday last a question was put to Sir James Graham on this very subject. We have been supplied with a fuller notice of what was said than has been published in any of the other papers, and we here subjoin it.

In the House of Commons, on Friday, Mr. WATSON had a question to propose to the right hon. bart. the member for Dorchester. The Criminal Law Commissioners, in their report, suggested that the penal laws relating to religion particularly, as affecting Roman Catholics, should be revised. They had not, indeed expressly recommended it, as it involved questions of a political nature—many of those laws are obsolete, although still in force. Several petitions from Roman Catholics to this effect were presented by him during the last session of Parliament. The question he asked was, is it the intention of her Majesty's Government to bring in any bill during the present session, or to take means to carry out that suggestion.

Sir JAMES GRAHAM was much obliged to the honourable and learned gentleman for calling his attention to

* "Guide to the Laws affecting Roman Catholics." By T. C. Anstey, Esq. London, Stevens and Norton. 1842.

this subject. He (Mr. Watson) had mentioned it to him some weeks ago, and he was happy to say that he was now able to give him a full, and, he hoped, a satisfactory answer. It was very true, as stated by the honourable and learned gentleman, that many of the statutes concerning offence against religion were fallen into desuetude, particularly those of Elizabeth and James I., passed against Popery, the policy of which was long since effaced. *He had given the subject the gravest consideration, and the result was that he had now consulted with the law officers of the Crown, and hoped, with their help, to be able to carry out the views of the Criminal Law Commissioners.*

On the other hand, we understand that besides the bill for amending the laws touching "Roman Catholic charitable donations," of which we printed one of the principal clauses last week, Lord Beaumont has another bill on the table of the House of Lords for repealing the entire body of the penal code. How much good may come of these efforts we cannot tell, but while rendering due thanks to Lord Beaumont and Mr. Watson for their more public and notorious labours, it is due to Mr. Anstey to state—what we believe to be the fact—that but for his suggestions it is very probable that neither the Peer nor the Commoner would have stirred hand or foot in the business. Mr. Anstey drew up and had engrossed the petitions which Mr. Watson presented last session. Mr. Anstey, we believe, first drew Mr. Watson's attention to the subject upon which he has now procured so satisfactory an answer from Sir James Graham. And, though we do not know the fact, we are very much mistaken if it was not Mr. Anstey who prompted Lord Beaumont, and perhaps drew up the two bills which he has now laid before the House. We say this to do justice to a name not before the public in regard to these important matters. But as to Sir James Graham, we devoutly hope that he may not (as heretofore) play us a slippery trick in this business. He holds out hopes that he will give effect to the recommendations of the Criminal Law Commissioners. But what are these recommendations? Why, merely that the penal code should be revised; but what part of it is to be retained, and what expunged, neither Sir James nor the Commissioners have yet told us. It will be well to remember that whatever remnants of the code are now retained, are retained with double meaning, and with a deliberate intention to carry them into effect. But any how, and whatever the result, it is policy to have these things discussed, and to throw the light of day upon them.—*Tablet.*

PROGRESS OF TEMPERANCE.

A most gratifying Temperance demonstration was held on Sunday evening in Newmarket-on-the-Combe, once the scene of peace, plenty, and nployment—now the abode of poverty and etchedness. Long before the hour appointed , streets leading to the place of rendezvous crowded with persons of every age, each grade, and of all creeds—religious and political—to welcome to the "Liberty" Father Spratt, who arrived at five o'clock, and was hailed with the warmest manifestations of delight by the vast assemblage, which, at the lowest calculation, amounted to ten thousand persons.—The revered and venerable President was accompanied by the ads of the Irish and Saint Joseph's Societies, and by almost all the eloquent advocates in the city and its vicinity. The police of the district, under the management of Superintendent Walsh, assisted in making room for the several batches of postulants during the evening—*(twelve hundred took the pledge).* How rejoiced must not the thinking citizen be to behold Doctor Spratt, on the evening of the Lord's Day, making men sober, and pledging them against intoxicating drinks. Indeed, it could be said of him that he was then "verily the Shepherd of the fold of Christ." The Rev. Gentleman took the chair at five o'clock. He opened the meeting with a most instructive and eloquent discourse on the blessings of the doctrine which he came to promulgate, and called on the people to take advantage of the present opportunity. He entreated of them not to enrich a few by impoverishing the many, and to diminish crime by shutting up the flood-gate of all vice. He conjured and exhorted them to join the peaceful standard of Father Mathew, who was the best friend of the human race.

Mr. Flinn next spoke to the people, and gave them a most practical lecture on the evils of intemperance.

Mr. Martin A. Brennan was then introduced to the meeting, and spoke at great length.

Mr. Tommins next delivered an animated speech, and, as he was concluding, the City Marshal, Thomas Reynolds, Esq., made his appearance, and was hailed with loud acclamation.

Messrs. Hayes, of Kingstown, Battersby, Coyne, and others, subsequently addressed the meeting.

At intervals the bands played several lively airs. Doctor Spratt, at the close of the meeting, went to Stafford Street, and French-street, to administer the pledge.—*Evening Post.*

MISCELLANEA,

HANLEY.—CONVERSIONS.—On Sunday last four very intelligent and respectable families, making in all *fifteen* persons, were received into the bosom of the Holy Catholic Church, at Hanley, and made a public profession of faith, under the direction of the Rev. T. O'Keeffe, the pastor of that mission.—*Tablet.*

CANADA.—M. Moreau was at Montreal on the 3d May, preparing for his mission to Themiskaning, in which a Reverend Father of the Oblats, Father Laverbochere, would accompany him; two other priests of that community were going out; M. Boruassa, to St. Maurice with M. Payement, and the other, M. Pierre Fisette, to the Saugean Indians, with M. Boucher. The three young priests were ordained at Acadia by the Bishop of Kingston, Mgr. Gaulier, on the 5th of May.

On the 18th April Miss Nesbitt and Miss Cadoret made their religious profession at Quebec; Miss Lemorin, Miss Pelletier, and the Misses Paré and Guigras, took the white veil; and on the 22d Fournier de St. Thomas made her profession.

Four hundred and seven children of the parish of Notre Dame de Quebec, half speaking French and the other half English, made their first communion on the 2d of May.—*Ibid.*

NEW YORK.—CONFIRMATIONS.—On Sunday last, in St. Peter's Church, the Rt. Rev. Bishop

of New York confirmed nearly 200 persons, of whom several were adults and converts. For three days previous there had been a spiritual Retreat under the direction of the Sisters of Charity, with instructions by Rev. Dr. Pise. Most of those confirmed also received their first communion, before which a hymn was chanted by all the children, producing a very touching effect, and the "Act of Atonement" was read beautifully, with marked propriety of accent and emphasis, by one of the smaller girls. The Rt. Rev. Prelate preached at half-past ten o'clock. The same day, at St. Joseph's Church, the Rt. Rev. Coadjutor Bishop of New York confirmed upwards of 350 persons, of whom, in like manner, many were adults and converts. As to St. Peter's, a spiritual Retreat preceded, and most of the newly confirmed received first communion. The Rt. Rev. Prelate preached at half-past ten o'clock.—*Freeman's Journal.*

CHARLESTON.—"POPISH PRACTICES."—Extensive arrangements having been made in Charleston to celebrate the visit of Mr. Clay to that city (expected to be on Thursday in Holy week) by a grand ball the same night, the Protestant Episcopal Bishop promptly issued a circular letter to the members of his communion, warning them against desecrating the holy season by participating in the intended festivities. He tells them that nothing would afflict him more "than the knowledge that any one of them would consent to countenance in the least either a public or private entertainment in the week before Easter, and especially on Friday—the day of the death of our blessed Lord, or on Thursday, the day on which He went into the garden of his agony," &c. The rector of the Protestant Episcopal Church of St. Michael, urging the letter of the bishop upon the attention of his congregation, goes still further, and threatens to refuse "the Easter Communion" to all who disregard the admonition. His address is most earnest. This is all well enough. It is a return to good principles, and is insomuch a cause for rejoicing. "Tendimus in Latium" is still the word. But, what a clamour there would be about "Priestly interference," "Popish arrogance," and all that, if a Catholic bishop and priest attempted such a warning under such circumstances!—*Telegraph.*

ROME.—A few days back Dr. Baggs presented to his Holiness Drs. Grant and English, as respectively Pro-Rector and Vice-Rector of the English College, and they were graciously received by him and confirmed in their office.

Having thus seen the affairs of the College over which he had long presided satisfactorily settled, the Bishop of the Western District has left Rome, carrying along with him the affections and fervent prayers of many a heart that will pour forth a pious "God speed him" upon the head of one so justly dear to all.

Even as he was just departing, the English in Rome, both Catholic and Protestant, wished to present him with some token of their affection and gratitude: but as he would not delay his journey, this will be eventually sent to him in England. Yesterday the Rev. John Murphy left the Eternal City for the Lancashire District, and he will speedily be followed by the other clergymen recently ordained for the English missions. "How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things!"—

I remain, my dear Sir,
Yours most obediently,
H. D.

Rome, April 19, 1844. *Tablet.*

Extract from a letter from Rome of the 20th April:—"The Protestant noblemen here, and at their head Lord A. Fitzclarence, are going to present Dr. Baggs with a testimonial of their esteem and respect. Dr. Collier leaves in a few days. Dr. Baggs will be in England before Whitsuntide. His lordship passes by Loretto, Venice, Tyrol, Munich, and the Rhine. The English have been behaving most scandalously here this year—at least, some of them."—*Ibid.*

A correspondent at Rome of the Dublin *Evening Mail* communicates the following gratifying intelligence, dated Rome, April 3, 1844:—"An English lady of rank is to confirm this week, and many more, I here, are in preparation for the same ceremony. The male converts have generally received the rudiments of their education at Oxford. The females appear to have been well imbued with Tractarian views previously to their joining the church of Rome. On Candlemas day a number of officers, wearing the Queen's uniform and their different decorations of honour, appeared at St. Peter's, and each of them, on his knees, received from the Pope's own hands, *a blessed candle*, and then walked in the procession, holding the same lighted in their hands."—Quoted by the *Freeman.*

His Eminence the most Venerable the Cardinal Pacca, senior member of the Sacred College, died at Rome on the 19th ult., in the 88th year of his age. We have not details of the Court as yet.—*Tablet.*

FRANCE.—Three hundred Catholics, of Paris, assembled on the 25th ultimo, in the place Saint Thomas d'Aquin, and thence proceeded to the residence of the Comte de Montalembert, to whom they presented the following address:—

"MONSIEUR LE COMTE,—We approach you, as Catholics, to explain to you the profound impression which the eloquent speech you delivered in the Chamber of Peers, in support of Christian liberty, has left upon our hearts. Your words, Monsieur le Comte, will mark a new epoch in our history. For nearly three centuries, indeed, Catholicism has been progressively disappearing from our institutions, from our manners, from our sciences, from our arts, from our literature; and now the existence of a spiritual society appears almost an anomaly in the midst of the philosophical society of our day. You have shown to our modern sages, by invoking fifteen centuries of glory, that the French are a most Christian people, the eldest daughter of the Church, and in right of that title only does she move at the head of the nations. In vain our legists, misled by superannuated traditions, attempted to abolish liberty of conscience, and pretending that the modern Cæsar—that is to say the law, is, at the same time, pontiff, sovereign, and supreme arbiter of our faith: you have branded this most Pagan despotism, by opposing to it the traditions of Catholic France. No;

our fathers did not break down the despotism of monarchy merely to bequeath to us the despotism of the philosophers. France has heard you, Monsieur le Comte; she, in her good sense, has felt that she was not herself. Others have admired the sincerity of your faith and the masculine freedom of your eloquence. As to us, not content with *admiring*, we have *adopted* your manifesto without reserve. 'I believe,' said a great man, 'that it never was more necessary to surround with all the rays of evidence a truth of the first order; and I believe, further, that truth has need of France.' It is the illustrious Count de Maistre, who testifies by our mouth that he has nobly served both France and truth. In the name of our faith and our patriotism, in union with the Catholic nations who, sighing, turn their eyes towards France, receive this public testimony of adhesion and gratitude. And ever, Monsieur le Comte, when you shall defend the independence of the Church, the liberty of conscience, the liberty of education, the liberty of the religious orders, the benediction of all Catholics will respond to your words."

The Count de Montalembert replied:—"If I receive with emotion and gratitude the step that you have been good enough to make towards me, if I rejoice to see the Catholics beginning on this occasion to count their numbers and to show their strength, it is certainly not that I desire to see in it any personal compliment to myself, but rather as homage paid to those principles of liberty and Catholicism which I have had the honour to defend, and that you all bear as much as I do in your hearts. The encouragement you afford me will fortify my resolution. I have need of it, gentlemen; we have all need of it for the struggle in which we are engaged will be as laborious as prolonged. We also have our Catholic emancipation to conquer. The acts emanating from diverse persons, which have passed over France, and by which our liberty is shackled, are certainly not quite so cruel and vexatious as the penal code which so long governed Catholics of a neighbouring country; but they are not less dangerous to the independence of the Church, and they are entirely incompatible with the principles of our constitution. To reconcile our laws, so contradictory and often so oppressive, with the character, so liberal and so just, is a task to which every one of us, each in his own sphere, ought to devote our lives. While the clergy fulfils its holy mission in disciplining our souls, it is for us laymen to pay them the debt, in restoring to them and to ourselves that liberty which is always the prime necessity of the Church. To succeed we can never have too much courage, patience and confidence in God. Our adversaries are numerous, exasperated, and redoubtable; but our duty is not to conquer, our duty is to fight. For the rest, gentlemen, if any one of our laws is oppressive, if the country itself is often unjust towards us, we never will be so to her. Blessed be the good God who gave for our birth-place a country which has conquered its political liberty, through which we may aspire to religious liberty. Let us bless Him that he has not placed us in one of those lands where despotism smothers all complaint, that of the Church as well as that of the people. Let us profit by this to invoke unceasingly publicity, the liberty of the press, and freedom of speech. Let us assume these new arms, these inappreciable arms, in the service of this old cause, which will never perish."—*Tablet.*

BELGIUM.

The cheerfulness of Catholic times is best preserved in this Catholic country. On the eve of May several societies of song serenaded the evening and madrigalled the morn at the Windows of the King, and those of the Ministers of State. The serenade and madrigal are not heard in the open air in England, much less as an expression of loyalty, or in honour of St. Phillip. —*Ibid.*

Again:—The month of Mary was commenced in many churches of this city by the interesting ceremony of the flower-offering. I went to see it in the church of St. Stephen of the Minims, where it was first introduced, and where it is kept up with most solemnity. I soon learned that the offering was postponed to the following Sunday; but in compensation we had a sermon full of flowers brighter than earthly ones, and more lasting, by Father Lafleur, who took the month of Mary for his subject. It was the first time at Brussels, although at Lille he had acquired great celebrity. He is of the same school and order with Father P. Deschampt. Every Tuesday and Wednesday morning, at half-past seven, throughout the month of Mary, the eloquent Father preaches in this Church.—Correspondent of the *Journal de Bruxelles, of May* 2.

GERMANY.

ALLEGED CONVERSION OF A PRUSSIAN MINISTER. The *Cologne Gazette* has the following from Hanover, 24th ult.:—"There is a report that the Count d'Hardemberg, Chamberlain of the King of Prussia, and his Ambasador at our Court, has become a Roman Catholic, and this is assigned as the motive of his recall. M. Schulto, the present Minister of Finance, will, it is said, be his successor."—*Tablet.*

LIBERTY OF CONSCIENCE AMONG CONVICTS. —Some months since, the chaplain of the Massachusetts State prison gave public notice that he had excluded from the school of the prison, and put out of the reach of prisoners, all books that were favourable to Unitarians or the Roman Catholic religion. On Friday, the following bill passed the Lower House in the Legislature of that State. Be it enacted, &c., as follows:—Section 1. The chaplain of the State prison shall permit, and supply the convicts, at proper hours, with the perusal of publications on all religious subjects of every denomination, offered for distribution. Section 2. No person who shall apply to be admitted as a Sabbath school teacher at the said prison, shall be refused admission, if any vacancy as a teacher exist, if he profess the Christian religion, and is of a good moral character. We take the above paragraph from the Baltimore *Sun*. We have frequently charged the Legislature of that State with bigotry towards Catholics—at least in the Convent case. We are happy to record an instance of liberality, though we fear had not the chaplain treated the Unitarians as scurvily as he did the Catholics, the Legislature would have postponed indefinitely any redress of the evil.—*Ibid.*

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

No. 7.] CALCUTTA: SATURDAY, AUGUST 17, 1844. [VOL. VII.

THE PRETENDED CHURCH HAS NOT, IN ITS MINISTERS, AN EXTRAORDINARY AND IMMEDIATE MISSION FROM GOD.

TRANSLATED FROM ST. FRANCIS OF SALES.

(Continued from our last.)

The foregoing reasons are so strong, that the boldest among you having abandoned the plea of *ordinary* mission, endeavour to persuade us, that their Reformers were sent *extraordinarily* by God, because the ordinary mission had been corrupted and at last abandoned with the true Church, under the tyranny of Anti-Christ. Behold their last retreat and strongest redoubt, and because it is common to all the heretical sects, it requires to be assailed by powerful arguments, and to be altogether destroyed from its foundations; let us put our arguments in order, and see if we can force this last barricado.

1st. I maintain that no one should claim *extraordinary* mission who cannot prove it by miracles; for I appeal to yourselves to say, in what predicament we should find ourselves, if this pretext of extraordinary mission were to be admitted, without good proof. Would it not be, most certainly, a cloak for all manner of libertines? What could prevent *Arius, Marcion, Montanus, and Messalius* from being received with honor into the rank of reformers, if they paid us with this coin, and gave us the same assurance of extraordinary mission.

2ndly. I maintain for certain, that no person was ever sent by God *extraordinarily*, who did not bring with him the credential letters of Divine Majesty. Moses* was sent immediately by God himself to govern the people of Israel; but before he went, he wished to know the name of him who sent him, and when he had learned the admirable name of God, he demanded the marks† and letters patent of his mission, a request which God himself deemed so just, that he bestowed on him the grace of working three sorts of prodigies and wonders which might serve as three public attestations, in three different tongues, of the commission which he gave him, in order that he who would not understand one, might comprehend another. If, then, our pretended Apostles claim extraordinary mission, let them show us some prodigy above the range of nature; otherwise, we are not bound to believe them. Truly, Moses well shows by his conduct the justice and necessity of this proof; for he to whom God speaks extraordinarily, must receive his authority in a miraculous manner: thus this great man, though he begged of God the gift of eloquence,* did not, however, ask it until he had received the power of performing miracles, thus indicating that it is more necessary to have authority to speak, than the gift of speaking with facility. Was not the mission of St. John the Baptist,† though not altogether extraordinary, authenticated by his conception and nativity,‡ and even by his miraculous life to which our Lord bore such honorable testimony? As to the Apostles,—who does not know the miracles wrought by them?§ and yet who could enumerate them? Their handkerchiefs and their shadows‖ cured the infirm and chased devils from the bodies of those possessed; the imposition of their hands¶ produced a multitude of signs and wonders among the people in confirmation of the doctrine which they preached. This is what St. Mark expressly declares, in the last words of his Gospel, as well as St. Paul in his Epistle to the Hebrews. Are those, therefore, who, in our age, pretend to an extraordinary mission, able to

Exod. 32, 10 and 13. Exod. 4, 1, 3, 4, 6, 7, 8, et. 9.

* Exod. 4, 11. † Luke. 1, 18 &c
‡ Luke 1, 63, &c. § Mathew 11, 7, 8, &c.
‖ Act 19, 11, and 12. ¶ Ibid 5, 15.

justify and recommend it by this proof? What privilege have they above the Apostles and Moses? Why should I say more? If our sovereign Master, consubstantial to the Father, whose mission was so authentic that it supposes in him the communication of the same essence,—if he, I repeat, who is the Living Source of all ecclesiastical mission, did not wish to be exempt from this proof of miracles, on what grounds can these new ministers be believed, on their bare word alone? Jesus Christ often alleges his mission in order to add weight to his teaching,*; "*As the Father hath sent me, I also send you.*"† "*My doctrine is not mine but his that sent me;*" "*you both know me and you know whence I am, and I ask not come of myself.*" But also, in order to give authority to the effect of his mission, he displays his miracles, and declares, that if he had not done among the Jews the works which no other man had done, they would not have sinned in not believing him‡. And again he says to them; "*believe you not that I am in the Father and the Father in me? Otherwise, believe for the very works' sake.*"§ After this, who will be so bold as to boast of an extraordinary mission without, at the same time, producing his miracles? Certainly, such a person should be regarded as an impostor. Now since not one of your ministers, from the first to the last, ever performed a single miracle, it follows that they had no extraordinary mission. I have one point more to advance, and it is a point on which there can be no doubt,—that no extraordinary mission ought to be admitted unless for the best reasons, if it be disowned, or even suspected by the ordinary authority which resides in the Church of our Lord; for we are bound to obey our ordinary pastors‖ under the penalty of being declared publicans and heathens, and how then could we, without fear or suspicion, subject ourselves to any other discipline than theirs, if they should reject that which is extraordinary. In that case, we would be bound to hear the Church, and not receive these new comers, if they be disowned by the ordinary pastors.

God is not the author of dissension,¶ but of union and concord, and particularly among his disciples and ecclesiastical ministers. Our Lord shows this clearly, in the holy prayer which he addressed to his heavenly father at the close of his mortal life**; and could his goodness contradict itself? Could he authorise, in opposition to each other, two sorts of pastors and two societies, the one *extraordinary* and the other *ordinary*. As to the ordinary pastors, it is certain that they have been authorised, and, for the sake of argument, let us suppose that these extraordinary pastors have been also authorised. Thus, there would be two Churches, which is contrary to the word of our Lord,—that he has *but one spouse, that, his dove, his perfect one, is but one,** and how could a flock be well and faithfully guarded, under the guidance of two different shepherds, quite unknown to each other, who would lead the sheep into different pastures, who would guide them by different signs, and who would claim, each for himself, the entire flock; thus, the Church would be parcelled out here and there in different ways, under the government of different pastors, ordinary and extraordinary. Is our Lord divided, either in himself or in his body which is the Church†? No, truly it is not so; on the contrary, there is but one Lord‡ who has built and formed his mystical body, with an elegant variety of members, well adjusted, collected and compact, bound together by all the joints of subordinate and mutual ministration, and, therefore, to bring the Church into this division of ordinary and extraordinary flocks, would be to ruin and destroy it. It remains for us, then, to return to what we stated above,—that an extraordinary vocation is never legitimate, if it be disavowed by the ordinary authority.

(To be continued.)

* John 20, 21. † John 7, 16 and 28.
‡ Ibid 2, 24. § Ibid, 14, 11, and 12.
‖ Mathew, 18, 17. ¶ 1 Cor. 44. 33.
** John 17, 11, and 12.

* Cant. 6, 8.
+ Cor. 1, 13. ‡ Ephes. 4, 5 to 16.

THE CHRISTIAN ADVOCATE ON TRANSUBSTANTIATION.

We come to consider next, the *Christian Advocate's* objection to Transubstantiation from St. John c. 6, v. 64, which passage, he says, explains, in a Protestant sense, all that our Saviour had said in the thirteen preceding verses. Let us therefore see how this one verse supports the Protestant view of the blessed Eucharist, and how it can be made by Protestant ingenuity to outweigh the value of the 13 immediately preceding verses which are as clear and strong as words can be in favour of the Catholic doctrine.

Is it not more probable that our Saviour's real meaning in this one verse, should be discovered by an attentive consideration of the preceding and subsequent verses, than all that goes before or follows should be explained by this solitary passage? Surely,

it used to be, and is probably still, a maxim —that the surest way to obtain the meaning of a single expression or allusion, is to examine it in relation to what precedes and follows. But let us hear the champion of Protestantism in the *Christian Advocate.*

"*It is evident,*" he says, "*that his own disciples, as well as the other Jews, did understand him literally, and therefore they murmured and said;* "this is a hard saying, who can bear it." *But our Lord immediately corrects their mistake, and tells them in explanation of his meaning;* "It is the spirit that quickeneth; the flesh profiteth nothing! the words that I speak unto you they are spirit and they are life." *So that this passage, so far from proving the point the Papists wish to establish, is, we apprehend, directly against them.*" We have, therefore, the *Christian Advocate's* acknowledgement, that the Jews and his own disciples understood our Saviour to speak literally, and not metaphorically, and therefore it is clear, that our Saviour's words, taken in their most probable, most obvious and most natural signification, promise us his *real body*, and not a mere *figurative* body, or *a mere sign* of his body. Did the Redeemer, in order to undeceive the Jews and his own disciples, tell them, in explanation, that by his flesh and blood which he had promised them as *meat* and *drink*, he meant only the figure or sign of his flesh and blood? No such thing. Did he give any explanation incompatible with Catholic belief? No such thing. Did he give any explanation inconsistent with Protestant doctrine? Certainly, he did, "*it is the spirit that quickeneth*, says the Redeemer, *the flesh profiteth nothing; the words that I have spoken to you are spirit and life.*" The Jews and carnal disciples imagined, that our Saviour promised them as meat, the dead flesh of a dead body, and as drink, the blood which once had flowed in the veins of that body; and being scandalized, they said; "*how can this man give us his flesh to eat?*"—"*It is a hard saying and who can bear it?*" Our Saviour, therefore, corrects their interpretation, not because it is literal, but because it is *gross* and *carnal;* he does not deny, that he intended to promise and give his real flesh, but he denies that he intended giving or promising, *dead, inanimate, gross* flesh, separated from the spirit; for such flesh would profit nothing unto life everlasting. Catholics believe and teach, that our Lord promised and bequeathed to the faithful in the blessed Eucharist, *a living*, not a dead, *body; a spiritualised and glorified body*, not a gross, corruptible body; a body not separated from the spirit, but united to it for ever in glory; the Catholic interpretation, therefore, is literal, but not gross or carnal, and accords admirably with the Saviour's explanation which confounds the carnal Jews and carnal Christians.

Let us ask the *Christian Advocate*, and in his person, we seriously ask every Protestant, *this fair, simple, question.* If, as the Redeemer says, flesh profiteth nothing, what will mere *wheaten bread* profit? Surely, *mere wheaten bread* is no better than mere flesh from the shambles, and if the flesh profiteth nothing, what profit can be derived from mere bread? We defy any Protestant in Calcutta or elsewhere, to give a satisfactory answer to this question, on Christian principles. •Protestants hold that they have nothing but bread and wine in the Lord's Supper, and if any advantage can be derived from them by constituting them the signs or emblems of our Saviour's body and blood, the same advantage could be derived from mere animal flesh and blood used for the same purpose, as was the case in the old law; and hence the question for ever and for ever recurs,—if the flesh profiteth nothing, what can bread profit a man unto life everlasting? We entreat our Protestant readers to reflect well on this, and to consider how far our Saviour elevates his gift to man in the blessed Eucharist, above all *mere signs, or emblems or figures*, however excellent these might be in their own nature. "*This is the bread,*" he says, "*that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live for ever.*" By this allusion, the Redeemer indicates, that the *manna* which fell from heaven on the Israelites in the desert to be their support till they should reach the land of promise, was a type and figure of what he promised on this occasion, to bequeath to Christians, to be the food of their souls, during their journey through the desert of this life, towards heaven, the true land of promise. We should like to know, then, what advantage the Lord's Supper, according to Protestant notions, has over the *manna* which fed the Israelites in the desert? *Bread and wine* are corporal food, so was the *manna*, and if the former are called the *figures* of Christ's body and blood *by Protestants*, the latter was so called by the *Redeemer himself*, in the passages just cited; *bread* and *wine* are the fruit of the earth, the *manna* came down miraculously from heaven; the former have the same taste for all persons, the latter had the particular taste which the consumer wished; *bread* and *wine* are produced by human culture and human labour, the *manna* was called the bread of angels, because manufac-

tured by the hands of angels, as well as because it was the type of the true bread of angels, promised and bestowed by Christ our Lord, on his followers. Let us, therefore, ask the candid Protestant, were not the *manna* and the *Paschal lamb* more excellent in their own nature, and more lively representations or figures of the body and blood of Christ, than bread and wine? and, if so, in what does the Lord's Supper in the New Law excel the typical and figurative supper in the Mosaic Law, in Protestant principles and belief?

Does not the order of Providence and the nature of things require that, as the Jews had the *figure*, Christians should have the *reality*? and that, as the Jews were commanded to eat the Paschal lamb really, truly and substantially, in commemoration of their deliverance from the tyranny of Pharao, so we are commanded to eat really, truly and substantially, the Lamb of God who taketh away the sins of the world, in commemoration of our deliverance by his blood, from the tyranny of the infernal Pharao?

We cannot enter more fully at present into the scriptural arguments, by which this dogma of our holy faith may be established; but we recommend our Protestant friends to consider attentively what we have advanced, and to have recourse for more satisfaction, if necessary, to some of our approved writers who have treated the subject in detail.

In conclusion, we beg leave to remind the Editor of the *Christian Advocate*, that it will not profit him to be a hearer of the word of God, or to profess himself a disciple of Christ, if he should say, like the Jews, *How can this man give us his flesh to eat?* Or, like the incredulous disciples, say;—*it is a hard saying and who can bear it.* We remind him also, that this is the doctrine which distinguishes the proud disciples, from those that were humble and faithful; and that the explanation which our Saviour gave of the gift of his body and blood, left his doctrine still full of mystery, since it was after that explanation, that many of his disciples went back and walked no more with him, whereas there is no mystery nor difficulty of belief in the *Protestant idea*, if proposed by our Saviour. Whoever, therefore, will believe the doctrine of Christ and *remain with him to the end*, must captivate his understanding to the obedience of Faith, and say with Simon Peter, on this critical occasion: "*Lord to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that thou art the Son of God.*"

LETTER NO. XVI.

From a Catholic Officer in India to his Protestant Friends in Europe.

My Dear Friends,—I was going to remark, at the conclusion of my last letter, that you may deem that the present contentions and dissensions in Protestantism arise more from some fortuitous and transitory causes, than that you consider them as based upon such principles as must necessarily involve a continuation of such dissensions and strife as cannot belong to the Church of Christ, and that you may likewise be impressed with the notion that the early *Reformers* were actuated by a very different spirit, that they carried on *their work* in perfect harmony and unanimity; so you may endeavour to calm your fears with the insidious reflection, that the present unseemly excitement proceeds from an over zeal, and that affairs will return to the original spiritual peace, and brotherly co-operation which subsisted between your *glorious Reformers*. Well, I will allow them to speak for themselves, as you will find their acts recorded by one of your own celebrated writers, Bishop Milner, in his "*Church History.*" Let Luther, as first in order and importance, speak; hear what he says, "It did not become him to be silent, while Zuinglius and Eccalampadius, by their successive pamphlets, raised such disturbances, unless indeed he was to give up his ministry, and the cure of souls; it was not to be borne that they should continue to talk, cause confusion among his people, and weaken his authority, and that notwithstanding he must give way and hold his peace; they traduced him and his friends in their books under the denomination of *flesh-eaters*, worshippers of a God that could be eaten, and turned into bread, deniers of the redemption of the cross; thus were himself and his friends slandered, whereas his opponents could not bear to be told that they *erred* in *their interpretation of Scripture.*"—Zuinglius answers him thus: "In this way the doctrine of Christ must be subjected, not to one tyrannical pontiff, but to myriads of little tyrants; Brentius, (the Scuabian Divine) has picked out of the streets a number of petty bishops, and formed a synod of them; surely, my Luther, this is setting an imprudent and a most mischievous example, your commending them; every crazy brain will be producing a tumult in the church, and exclaiming, *this is error, this is heresy.*" In another place Zuinglius says; "To these 14 persons, he could oppose 200, their performance contained very little, except the slanderous accusation, that those who differed from them were deluded by Satan, a manifest proof of

their own diabolical spirit." p. 403. "The people were already sufficiently alarmed with the *novel ideas* concerning the sacrament, and such a mode of treating it, seemed as if calculated on purpose to increase their aversion. Corulastadt had not rightly explained the matter." p. 397. But we read; "Luther was so much pleased with the little Treatise of the fourteen Scuabian divines (and with their diabolical spirit) that he procured a translation of it in German, and also wrote a preface to it, by which he gave great offence to the Swiss divines; he calls them, (Zuinglian's) novel dreamers, and ridicules them for having given *six different expositions* of the *sacrament* in the *space of only one year.*" Zuinglius remarks in another part; "That either many persons not only sadly mistake the matter, the Eucharist, or else that he himself makes a greater mistake than they all; and further that unless common sense and piety itself deceive him, divines had all missed their aim for a long time." Melancthon, another of your Reformers, writes to Luther, "Zuinglius has sent hither in print his Confession of Faith, you would say neither more nor less that he is not in his senses; on original sin and the use of the sacraments, he clearly revives his old errors; on the nature of the ceremonies he talks like a Swiss, that is, most barbarous; at one stroke he would abolish all ceremonies, and he would have no Bishops, then he passes on vehemently to obtain his favourite errors on the Lord's Supper." Zuinglius thus retorts; "You say that in arguing this I do but dream; be it so, for those who see nothing in my arguments must be completely asleep," (p. 398.) until at last poor Luther was nearly overcome, and writes despondingly to one of his disciple Reformers, Spalatimus—"I am extremely tempted to embrace the errors of my adversaries, the Sacramentarians," and while he was thus "tossed to and fro by every wind of doctrine" he makes this appeal; "We entreat the Brethren heartily, through Jesus Christ, that if anything better be revealed to them, they would exhibit, that the public benefit may be conducted by Public Council." He says of Zuinglius and Eccalampadius; "Indeed in words they do exhort men to peace and harmony, but their practice proves they delight in sowing discord incessantly; devoid of every Christian grace, they pretend to the sanctity of martyrs, and further they allow no man to be a Christian, who does *not agree* with them in the same sentiments; such a man, they say, has no knowledge of the Scriptures, neither does he possess anything of the spirit." And again he asks, "Upon what grounds their boasting of the experiences and of the witness of the spirit was to be allowed, if he is to be denied the *privilege* of asserting, in his turn, with equal confidence what *he knew to be true.*" Luther thus deals with the Reformers, Thomas Munzer and the celestial prophets (Protestants of course) "They say they are moved by the Spirit, but I must observe that it is a mark of a very bad spirit, when it exerts itself only in pulling down temples, and monasteries, and in breaking images; the greatest villains can do such things as these." Such "villains" were, Henry the 8th, the Duke of Somerset, Queen Elizabeth, Knox, &c. in England and Scotland, for who destroyed more Temples, Monasteries, and Images, than they? "These insane wretches," as he writes again of these Protestant prophets, "as yet have performed *no miracles* in attestation of their commission," (Query, did he himself perform any miracles?) "except that of calling mobs, despising the magistrates ordained by divine authority, throwing down statues, and requiring an implicit belief that they were the people of God." And yet did not this same man require an implicit belief that he was "the chosen man of God," and until Calvin was provoked to say, "I acknowledge that we owe much to him, nor would I refuse him a high degree of authority, if he would only govern himself,"—talks of the divine authority of magistrates, yet this same man, Luther, writes to the Princes of Germany, thus, "Compel me not, I beseech you, to pray against you, for I doubt not but God will hear my prayers; such is the state of things, that men neither can, *nor will*, nor indeed should they bear your government any longer," and you may gather from the history of the times that he helped to raise by his inflamatory harangues, the Rustic War, or, "the war of the Peasants." If, my dear friends, you have never met with these recorded facts before, you must indeed be "*confounded with confusion*" unless you "*know not how to blush.*" But hear Bishop Milner's opinion of the matter; he says in his work, "We may lament his (Luther's) obstinacy, his violence, and his want of candour, of which the proofs are too numerous in the course of his opposition to his antagonists; further we may also admit that the turbulence, the precipitation, and the vanity of Corulastadt was in a great measure the occasion of bringing forth, and of exasperating those unchristian dispositions in Luther; those who would profit by the instruction which history furnishes, will not forget the lamentable instances of heat, error, and obstinacy in Martin Luther, and his obstinacy in disputing the sacramen-

tal tenet produced a permanent rent among the Protestants." Yet the Bishop tells us that this same turbulent, precipitous, and vain man, Corulastadt, "was the first to broach the true doctrine" of what your Mant, in his Common Prayer Book, calls, "the highest mystery in our religion," the Lord's Supper. The Rev. Mr. Scott, in his "*Continuation*" of Milner's Church History, says, "The only question, Luther lost his temper, betrayed his cause, injured the progress of the Reformation, grieved the spirit of grace, and split the infant Church, was that (the Sacrament) in which he was most *clearly wrong*." Hear again Luther himself upon this as he calls it, "*pestilential, this sacrilegious heresy*." "I am challenged by Eccalampadius, and I meditate an answer, but a most unaccountable lassitude, if not Satan himself, possesses me, so that I am able to do very little. Our ingratitude, or some other sin, is the cause of the divine displeasure; certainly our notorious contempt of the word of God will account for the present penal delusion or even a greater. I was too true a prophet when I predicted something of this kind would happen; these false prophets, and this rebellion of the common people, are proofs of the divine displeasure." Again he says; "Our ingratitude and contempt of the divine word, is the cause why God has permitted Satan to rage in this manner. I have often foretold that our ingratitude would be punished with wars and divisions among ourselves." Nor will you be inclined to give him much credit for any extraordinary prophetic spirit, when you read that, "The transactions at Wittemberg were most surprising; *new sects* arose there every day, and it was hard to say which were gaining or which were losing ground." I cannot but think these same reformers must have been very *simple* men; to have considered these "*transactions*" as "*most surprising*," in effects naturally following causes; yet in the face of all this, Protestant writers and preachers have hitherto found it so easy to gloss over these most damning proofs of your eternal dissensions with the most shameless sophistry, that the Rev. Mr. Scott in his work just alluded to, has the effrontery to call upon you thus: "To *admire* the wonderful works of God in raising such mighty instruments of his grace, to co-operate without mutual communication, and the *consistency* and *uniformity* of his spirit, in leading them to teach the doctrine of Christ in *perfect harmony*." *!!!* If in the common transactions of life such a proposition as this was propounded to you; if, for instance, it was shown to you that in a certain family there was continual dissension and strife among the members thereof, so that they at last separated, and wrote and published tracts against each other, and would not meet even to pray under the same roof, or break bread together, and that you had the fact acknowledged by themselves, yet that at the same time you were called upon, by some of the dissentient parties themselves, "to *admire* the *consistency* and *uniformity*, the *perfect harmony*," which subsisted between them; would you not consider being asked to make such an admission as the grossest insult that could be offered to your reason and common sense? Unquestionably you would; but when it comes to affect your Protestantism, you will allow yourselves to be immediately blind-folded; on one side of the sheet you will read such an exchange of terms as the following between the parties;—"a proof of their own diabolical spirit—deluded by Satan—delight in sowing discord incessantly—devoid of every Christian grace —novel dreamers," one exclaiming, "this is error, this is heresy," another, "they have erred in their interpretation of scriptures," a third "is guilty of heat, error, and obstinacy," a fourth of, "turbulence, precipitation and vanity." &c. &c. Yet on the other side, you are told all this is, *consistency, uniformity*, and *perfect harmony*, "in teaching the doctrines of Christ," Prejudice blinds you; deep hatred of "*Popery*" makes you callous as to your state; you cannot bear to contrast the beautiful unity and harmony of the Catholic Church with your own wretched condition; this is a secret hidden in the darkest recesses of your own hearts, so that your writers and preachers find it easy to beguile your understandings; your lacerated minds are open to receive any adulterated balm, so that it is mixed up with bitter abuse of *Popery*. Harmony and uniformity, then, in teaching the doctrines of Christ among the Reformers! Can anything be farther removed from the truth than this? Bishop Millner relates that Zuinglius of Zurich, wrote to Francis the I. "That if he governs his kingdom as David, he will see in Heaven all the virtuous men and women that have ever lived; and among these, the two Adams, Abel, the Virgin Mary, David, likewise Hercules, Thesius, Socrates, the Catos, and the Scipios, &c. while in the mean time the dreaming Anabaptists may sleep in Hell, that sleep which they deserve, and from which sleep may never more awake." The Bishop says of this, "the pen drops from one's hand in writing such a sentence as this," but in what does it differ from the following sentence; the present rector of Whellington, Rev. Carus Wilson (see letter

No. 14) tells us, "I know another young clergyman, who told a gentleman that his servant had better throw herself into the mouth of *hell* than enter a Methodist Meeting House." Thus you continually consign each other to hell; does not this show that the same spirit which lighted the flambeau of the Reformation, keeps it burning as fiercely now as it did at the beginning? Does not this prove that the "*waters of contradiction*" run on as turbulently now as when they first broke forth out of that fearful chasm produced by that terrible convulsion, the misnamed, Reformation, only that, like a rushing cataract, they gain tumultuous impetuousness as they proceed in their course, varying in form, but increasing in violence, until they rise, in the words of the inspired penman. like "*clouds tossed with whirlwinds, to whom the mist of darkness is reserved.*" How truly do your seats verify the celebrated saying of the great Tertullian, who wrote about 200 years after Christ, that, "Heretics vary in their rules; namely in their confessions of Faith; every one among them thinks he has a right to change, and model what he has received, according to his own fancy; heresy always retains its proper nature, in never ceasing to innovate, and the progress of the thing is like its beginning; every thing is on the change in heresies, and when thoroughly looked into, in process of time, they are found quite different in many points from what they were at first." In truth, my friends, if such testimonies, both ancient and modern, make no impression upon you, you must be, as the Pslamist says, "*like the deaf asp, that stoppeth her ears,*" or like those people who, "*shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted.*" In conclusion "*out of thy own mouth I condemn thee;*" this is what the present Bishop of Salisbury says of your *divisions* in his printed Sermon; "two facts must, I conceive, on all hands be admitted, one the unprecedented multiplication of *schisms* among those who profess and call themselves Christians; the other, absence of any extensive success in missionary labours. *The Church is not united under its divine head; and the world does not believe in the Mission of the Son of God.*"!! Silence on my part, and meditation on yours, is the best sequel to this. Yours Faithfully,

C. A. C.

THE CHRISTIAN ADVOCATE AND THE FREE CHURCH-MAN.

To the Editor of the Catholic Herald.

Sir,—In the last issue of the Independent Churchman, erroneously yclept the *Christian Advocate*, the *Responsible Editor of the* Free Churchman has come forward very heroically to help his fellow labourer out of the mire, and to endeavour to prove that he, of *the Christian Advocate* "is more sinned against than sinning."

In reading the letter of the *Free Church* Editor, it forcibly reminded me of *Don Quixote*, whose extraordinary feats are nearly akin to that of the Editor. He has come forward with four formidable assertions, "*simple truths*," "in opposition to the gratuitous denials of the *Herald*."

First assertion. The tract was circulated "amongst Roman Catholics and by a Roman Catholic."

Who denied this? But is the Editor sure that the circulator of the tract *is* a Catholic, one in communion with the Holy See, *i. e.* acknowledging the Vicar Apostolic as the head of the Catholic Church in Bengal.

Second assertion. The tract was printed through the agency of another party, who is also a Roman Catholic.

Who denied this? But is the Editor sure that the printer *is* a Catholic and not a schismatic like his "fellow labourer"?

Third assertion. All this the Editor asserts on the authority of the party who had the tract printed and who circulated it.

Who denied this? But is this *Roman Catholic testimony* or the testimony of one *not* in communion with the Church of Rome?

Fourth assertion. The Editor of the Free Church asserts what he knows "to be true" and the Editor of the Catholic Herald "denies what he cannot know to be false"

What a climax! I wish the *Independent Church* Editor much joy of his friend the *Free Church Editor!*

But to be serious. Will the Editor of the *Free Church-man* candidly avow that at the time he penned the introductory lines to the impugned article, headed "*a specimen of Romish literature in Calcutta*," *in* which it was asserted that the tract was circulated in the neighbourhood of a "Mass House" during the last Lent, did he not endeavour to have it impressed on the minds of his readers that the tract had the sanction of the legitimate authority of the Church? Further,—Will the Editor assert that he was *not aware* that the particular "Mass House," to which he referred, was interdicted to all Catholics,—that the parties, he who printed and he who circulated the tract, frequented that place of worship and were, consequently, looked on as schismatics and not Catholics?

Au Revoir.

P. S. The *Free Church-man* calls the *Christian Advocate* "fellow labourer." If

they be labourers in the same vineyard and both profess to teach *genuine* Christianity, how comes it that the Editor of the *Free Church-man* instead of teaching his *free* doctrines in a certain school-room in Park-street, does not promulgate them from the *Union* Chapel Pulpit, from which the Editor of the *Advocate* so grandiloquently teaches *Independentism*. Surely there must be some *unity* between FREE CHURCHISM and INDEPENDENTISM, since both are striving to obtain the mastery over the Church by Law Established?

What think you, Sir, of the following

VISION OF HERESIES.

Doubtless!—all the piles that stand
Severed along that base of sand—
Whose dogmas differ—changed each hour,
As Whigs change principles in power,—
Are all, though varying in their hue,
The one, the holy, and the true!
Behold them—each a godly work!
The Church of Law and Tithe—the Kirk—
The Church of Bess, the Church of Knox—
The Church of Wolf, the Church of Fox—
Of Luther, Calvin, Wickliffe, Huss—
The Dane, the Swede, the Greek, the Russ—
The Wesleyan—the Muggletonian—
The Huegonot—the "Humbuggonian"—
The Manichœan, Albigenses,
The Irvings parting with their senses,
The ducking Baptists—unducked Quakers—
Ranters, Jumpers, Seekers, Shakers,
The Plymouth brethren—Free Churchism—
The Mormonites—Independentism—
Socinians, Arians, Unitarians,
ALL PROTESTANTS!—AND ALL AT VARIANCE!*

THE SUFFERING CATHOLICS AT GWALIOR.

To the Editor of the Catholic Herald.

SIR,—It affords me much pleasure to forward to you, for publication in the columns of your valuable Journal, the accompanying list of subscriptions raised at this station for the relief of the destitute Christians at Gwalior.

The first name in the list is that of the venerated Vicar Apostolic of Bengal, whose philanthropic exertion on this occasion claims one's admiration and gratitude. The benevolent Catholics of Calcutta have set us a noble example of disinterested charity. The numerous calls made upon them for aid towards charitable institutions of their own does not deter them from extending their charity to their brethren in other parts of the world.

Almost every gentleman of the Civil Service stationed at Agra have generously come forward with liberal donations on this occasion, foremost in the list is the name of the Honorable the Lieutenant Governor, whose liberal example has given life and energy to this charitable undertaking. I entertain the most sanguine hopes that when the subscription book is circulated in the military cantonments it will be attended with a similar success.

This noble and generous example is worthy of the imitation of the gentry and public of Calcutta; were they to come forward on this occasion and lend a helping hand, doubtless some permanent provision could be made for the poor Christians at Gwalior. As matters now stand the utmost extent of our aid will only suffice to relieve their immediate wants.

We are anxious to know the result of the Advocacy of your worthy brother of the *Star*. Perhaps he may consider this letter worthy of notice in his journal as setting before the public of Calcutta the generous example of the gentry of Agra.

The sums collected by our esteemed Bishop, the Right Rev. Dr. Carli, have been forwarded to the Rev. T. Felix at Gwalior, with a request that he will associate with himself some British Officers at that place and, in communication with them, adopt the best means for appropriating the contributions of the public.

His Grace the Arch-Bishop, Vicar Apostolic of Bengal, being the contributions in the Bengal Vicariate, ...	700 0
Honorable J. Thomason, Esq. Lieut. Governor, ...	500 0
Major General J. Alexander, Commng. at Agra, ...	25 0
J. Thornton, Esq. Secretary to Govt.	50 0
J. Davidson, Esq. Judge.	100 0
R. W. C. Hamilton, Esq. Resident at Indore.	50 0
Capt. W. J. Grant, Aid-de-camp to the Lieut. Governor.	16 0
Capt. F. C. Minchin, Private Secretary to the Lieut. Governor.	16 0
A. Shakespear, Esq. Secretary.	16 0
R. H. Dunlop, Esq. Civil Service.	16 0
G. F. Edmonstone, Esq. Registrar Sudder Dewannee.	16 0
H. M. Elliott, Esq. Secretary Sudder Board.	50 0
T. J. Turner, Esq. Member Sudder Board	16 0
C. C. Jackson, Esq. Magistrate and Collector.	16 0
A. W. C. Plowden, Esq. Civil Auditor. ..	16 0
B. Taylor, Esq. Judge.	20 0
J. Craigie, Esq. Magistrate.	50 0
E. Lodge, Esq. Principal Agra College...	16 0
Rev. J. Moore, Oordoo Translator.	16 0
W. Bramley, Esq. Civil Service.	16 0
W. Greenway, Esq. Agra Assay Master..	16 0
J. Ede, ...	10 0
E. Teyen, ...	4 0
J. Hyland, ...	5 0
W. Rebello, ...	1 0
James Rebello, ...	10 0

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instance, ieve we have seen these lines before. ED.

tain fav

James St. Leger Rebello,		1 0
Alice Rebello,		1 0
Walter Atkins Rebello,		1 0
F. F. D'Cruz,		2 0
R. B. McAuliffe,		4 0
B. Christie,		4 0
S. M. Leslie,		1 0
J. P. Racks,		2 0
A. Porter,		1 0
C. Adels,		2 0
E. F. Bouvais,		5 0
J. Jones,		1 0
J. H. G.,		2 0
Soob Rao,		5 0
Rajbullub Bonerjee,		2 0
Kunheya Lall,		1 0
F. Lawrence,		1 0
Rev. Mr. Caffarel,		5 0
Rev. Father Lorence,		5 0
J. C. Cuddy,		1 0
Rev. Father Anasthasius,		5 0
R. Pereira,		0 8
C. Murphy,		10 0
L. E Philips,		3 0
H. Crawford,		2 0
J. Teyen,		4 0
C. H. Lindsay,		4 0
C. Berry,		5 0
W. J. Chambers,		2 0
Jno. Jacobs,		2 0
T. Copping,		1 0
L P. Preyre,		5 0
J. P. Adels,		10 0
J. Flood,		3 0
A Friend,		1 0
J. H. S.,		2 0
W. C. Phillips,		1 0
J Anthoney,		2 0
G. Stowell,		3 0
J. H. P.,		2 0
A. D'Costa,		2 0
J. Hammerdinger,		3 0
E. W.,		1 0
E. A. H.,		3 0
J. H.,		1 0
B. M. G.,		1 0
R. Mispillar,		1 0
H. T. Gamgre,		2 0
R. G.,		5 0
J. Canter,		5 0
B. Griff,		3 0
M. J.,		2 0
J. R. C.,		1 0
W. Purvis,		5 0
Right Rev. Father T. C. Carli, Catholic Bishop,		15 0

Agra Civil Lines, Your Obedient Servant,

27th July, 1844. J.

Note.—In addition to the 700 Rs. already acknowledged, Messrs. Lackersteen Brothers have lately sent 300 Rs. more, making in all 1,000 Rs.

PROPAGATION OF THE FAITH.

Sergt. Murray through His Grace the Archbishop,	10	0 0
P. J. M.,	1	0 0
Soldiers of Dum-Dum, through the Rev. Mr. Storck,	11	14 6
Collections through Rev. Mr. Johnson Rector of St. Xavier's College for July last,	17	4 0
Ditto, through the Rev. Mr. Rabascal, Serampore,	30	0 0

BENGAL CATHOLIC ORPHANAGE.

Colr Sergt Cohen's subscription from August 1844, to July, 1845,	3	0 0
Qr. Mr. Sergt. Kelleys Do. Do	3	0 0

CHANDERNAGORE ORPHANAGE.

P. J. M., through His Grace the Archbishop, ... Rs. 50

THROUGH MR. N. O'BRIEN.

R. O. D.,	Rs.	8
C. H. Cameron,	„	20
W. D.,	„	3
James Cleghorn,	„	2

ERRATUM IN OUR LAST.

For ten pieces of drill from an Anonymous charitable Friend, read, *forty pieces.*

FOR THE SUFFERING CATHOLICS AT GWALIOR.

THROUGH THE REV. MR. ZUBIBURN AT NOWGOLLY.

Mr. Barber,	Rs.	10
Rev. Mr. Zubiburn,	„	5

O'CONNELL TESTIMONIAL.

Rev. Mr. D'Mello, ... Rs. 10

ST. THOMAS' CHURCH.

P. J. M., through His Grace the Archbishop, ... Rs. 50

Selections.

The first evening sitting of the Clerical association took place on Monday last, at 5, Essex-bridge, Dublin. A considerable number of members assembled, and enjoyed the rich treat of intellectual and theological conversation. Many subjects of deep concern, and of great practical utility, were discussed with all the force of scholars and the piety of ecclesiastics.—*Tablet.*

ROME.

TO THE EDITOR OF THE TABLET.

SIR,—You will hear, I believe, from another quarter, that his lordship the Right Rev. Dr. Baggs set out to-day to take possession of his bereaved district. He is accompanied to Prior Park by two new priests—Dr. Fergusson, lately of the Propaganda, and the Rev. Joseph Prendergast, from the English College in this city. About six weeks since his Holiness was pleased to appoint Dr. Baggs, as likewise Dr. Collier, V. A. of the Mauritius, Bishops Assistant at the Throne; and this kindness was doubly enhanced by the very flattering expressions of his Holiness's esteem and regard, with which it was accompanied. Dr. Baggs was further honoured by celebrating High Mass before the Pope, in the Sistine Chapel, on Passion Sunday.—*Ibid.*

CATHOLIC LITERATURE.

To the Editor of the Englishman.

Sir,—In your Saturday's issue (the 29th ultimo,) I noticed a letter signed "FAIR PLAY," complaining of you for having published a statement, calculated to wound the feelings, and misrepresent the principles of the Roman Catholics.

Your remarks in reply to "FAIR PLAY'S" complaint were not, I think, characterised by your usual manly, and straightforward spirit of impartiality.

There are some Protestant religious periodicals in Calcutta, which appear to make it their chief occupation to tack together all the stories they can obtain, which may serve to damage the reputation, moral, religious, and literary, of their Roman Catholic neighbours.

When these stories, (some of them as silly and absurd as they are false,) are confined to the pages of such periodicals as the *Calcutta Free Church Magazine*, or *Christian Advocate*, they are, comparatively speaking, harmless. But when they are extracted in the columns of journals so widely circulated as your's, the case is altered.

You copied from some one of the above pious journals, a statement about the Catholics in Calcutta having circulated a letter, said to be written by our Saviour, and the obvious design, purpose, or tendency of which statement is to represent the Catholics as the patrons of the most gross superstition and folly, if not blasphemy. FAIR PLAY complains of your conduct in this, and asks you to acknowledge that you had published what was unfounded and calumnious. Oh! you reply it was not *we* who were to blame. We were not the *authors* of the calumny. We merely gave circulation to it, so far as we could. If that was not your exact words, it was the purport of what you said. You say you merely copied the paragraph from another paper. But pardon me, Sir, unless I greatly mistake, you did much more than merely copy the paragraph. You commented on it, as true. You said you thought it would excite your readers' *"surprise and disgust" (the italics are mine)* this conduct of the Roman Catholics, or the contents of the letter, which it was alleged they had circulated. In either sense, you wished and did your best to excite public disgust at the Catholics. The man who thus gives circulation and currency to a false and calumnious statement, is little better than he who originates it, many will think.

You have indeed in some measure made reparation for the injury you did the Catholics in this instance, because you have extracted from the Catholic Journal, the passage calculated to show that the *Free Church Magazine* were misled, either by their credulity, misguided zeal, or some less creditable motive, when they alleged that the Catholics held this impious, absurd letter (said to have been written by Christ) as true. Regret for having circulated the calumny, you *expressed* none. Yet I will give you credit for having *felt* it.

Sir, as a Christian, I cannot help regretting that the *Free Church Magazine*, and *Christian Advocate*, should ever attempt to support and advance their own cause, by circulating absurd and silly stories, calculated to prove their Roman Catholic neighbours either fools, or dishonest men. Such conduct, Sir, to say the least of it, indicates a most reprehensive want of good manners. You, as an honest independent "Englishman," and impartial champion of FAIR PLAY, should be the last to countenance such conduct. Besides, I thought it had been the boast of the defenders of the Protestant faith, that they disdained to use such unworthy and carnal weapons as misrepresentation, calumny, detraction, abuse, and invective, or odious personalities in their spiritual warfare. As a friend and well-wisher of the pious journal which gave origin here to the absurd and unfounded statement in question, you should advise its editor to confine himself in future to fair and temperate arguments, and well-authenticated edifying facts, and to lay aside the use of such weapons as detraction, calumny, and abuse, in the prosecution of his godly work of evangelizing the world. I am sure he must, as a reasonable man, take your advice in good part.

The editors of the *Calcutta Free Churchman* and *Christian Advocate* know well, that the Catholic body, both in the East and Europe, contains men of extensive and varied learning, and whose honesty and piety, and benevolent exertions in the cause of education, will not suffer by a comparison with their neighbours. To attempt, by means such as those I am now reprobating, and which the pious Journals in question have so inconsistently employed to hold up the Catholic body as the patrons of the most humiliating superstition and credulity, is a line of conduct which the Protestant press, at least the honest portion of it, ought by every means in their power to put down. Can the cause of Christianity in the East possibly gain by any attempts to malign and traduce the Roman Catholics? Are the conduct and labours of these men in this country, not worthy of the highest respect and honor—take them as a body.

Protestant gentlemen of the first-rate reputation for talents and experience in the East, have borne willing and disinterested testimonies to the pure and blameless lives, and to the zeal of Roman Catholic Missionaries in India, China, and Ceylon. And not only to their excellent moral character, talents and zeal, but to the great success which they have met, in bringing the heathen to a knowledge of their God and Saviour. The sacrifices which a Roman Catholic Missionary makes, when he quits his country and connections, to devote his life to the instructions of the heathen in the East, are much more trying to flesh and blood, than our Protestant missionaries are willing to undergo. Compare the pecuniary remuneration of the two; compare the comforts and luxuries of the majority of Protestant Clergy and Missionaries in his country, with the humble and narrow means of the Catholic; and say then, who shows the most *disinterested* zeal in their common master's cause? Do the editors of the Protestant Journals in Calcutta, consider, Sir, that poverty and its attendant evils, are not quite enough for the Roman Catholic Missionaries to contend against but that they must also be subjected to railing and unfounded accusations?

Yours, &c.

3rd August. A PROTESTANT.

P. S.—The Editor of the *Free Church Magazine* is, I have every reason to think, a man of sterling honor and integrity, as well as sincere piety.

He has been led to "bear false witness" against his Catholic neighbour in this instance, when he gave the public here to understand, that the Catholics held the wretched and impious letter in question, to be genuine, and circulated it as such. I trust he will *now* see, that honor, reason, and religion, call upon him to express, in the strongest and most public manner, his regret for having been the means of circulating so false and injurious a statement.

If he refuse to do this, the public will know how to estimate his honor, integrity, and religion. I trust this letter contains nothing at which candor or liberality may take offence, and that your sense of justice will induce you to insert it.

☞ We wish to avoid theological *controversy*, and would recommend its being confined to religious publications, each sect taking care of its own creed We may occasionally extract an item for, or against some of the hundred sects that exist, and may at times give our opinions on religious questions; because a paper like this, of general information, should not leave any subject wholly and always untouched; but we cannot open our pages to sectarian controversy.—Ed. *Englishman*.

THE URSULINE AND PRESENTATION ORDERS.

(FROM THE PITTSBURGH CATHOLIC.)

As correct information, on the subject of Religious Orders, their duties and objects, is so difficult of attainment to all classes of our community, and as they are not unfrequently made the subject of calumnious misrepresentation, invective and vituperation, by the opponents of our institutions; though, commonly, in lamentable ignorance of the real character of the objects of their attacks, we deem it proper to place before our readers an excellent article from the last No. of the "Dublin Review," which is calculated to throw considerable light on this subject. We, at first, intended to copy only a few select extracts from it, but, on reflection, have come to the conclusion of presenting it entire to them, doubting not, that its perusal will impart much useful information on the subject of "Religious Orders" in general. Originally, persons in embracing the "*Religious*" life, had no other object in view, than their own sanctification. They intended to serve God more perfectly than could be done by them, whilst living in society, and impeded by worldly cares and solicitudes,—by retirement, meditation, prayer, mortification, the reception of the sacraments, and the practice of the other ascetic virtues. Such, even at the present day, is the *religious* life, in Oriental countries. But since the calamities that befell Europe, following first in the train of the religious revolution of the sixteenth century, called the Reformation, and subsequently the "French Revolution," different societies were formed of either sex, devoted exclusively, or principally to the discharge of the corporal or spiritual works of mercy to their neighbour. Such are the orders of "Sisters of Charity" and "Sisters of Mercy," who, although not negligent of their own sanctification, or unmindful of the necessity of cherishing the virtues of the ascetics, yet devote the greater proportion of their time and labor to their neighbor's good—the poor, and the sick at hospitals, or at their own houses,—the reclaiming of sinners—the instruction of the ignorant—the support and education of orphans—charity or free schools—as well as the practice of all the other words of mercy, corporal and spiritual, are the exalted objects of those faithful followers of their Divine Master. These orders, as better adapted to meet the wants of society at the present day, receive a more rapid extension, and a more favorable regard, than the purely ascetic communities. But we must here break off our remarks—which however, we may continue in a distinct article in some future number,—and introduce our readers to the article itself. It is headed. "*The Ursuline and Presentation Orders*;" *Miss NanoNagle.*

THE LIFE OF MISS NANO NAGLE.

Foundress of the Presentation Order.

We have here a work many years after its time, but still welcome; incomplete in its execution, but yet an effort in the right direction. We hail with pleasure any tribute of gratitude and respect, however small, to the benefactress of our religion and country. We have tributes in abundance, on painted canvass and printed page, in the breathing marble and living bronze, to those whose claims upon our remembrance are far inferior to her's; and monuments on many a bentling column, and along many a dime cathedral aisle, to those whose title to that honor is written only on the embattled field, which war's murderous breath has strewn with carnage, or on the ocean's waters, which have closed over many a gallant heart, that sunk into its "yeast of waves, unknelled, unconfined, and unknown." But for the meek retiring benefactress of her race, whose career of usefulness has been among the hovels of the poor, whose path was along the garret stair, or dingy cottage floor, for the hallowed minister of peace and charity, the world, of which she was not worthy, has no "storied urn or monumental bust;" and her reward must be sought elsewhere than in the fame or gratitude of earth.

The work mentioned at the head of this article is from the pen of the late Right Rev. Dr. Coppinger, Bishop of Cloyne and Ross, and is the substance of a sermon delivered by him while yet a priest, before a charitable society in Cork, and on the solemn commemoration of her demise. It was an appeal to their charity in behalf of the Presentation schools; and it was thought no appeal could be more successful than a recital of the virtues of her to whom they owed their origin. It is the only account of Miss Nagle that has ever been published. Until this re-publication, the copies were scarce, and consequently difficult to be procured. From the nature of the occasion on which it was delivered, we cannot expect a minute biographical detail, nor any other language than that of eulogy. We had first intended to supply this deficiency, and gratify the curiosity of our readers, from the letters and documents which have been placed at our disposal, but find that we must, however reluctantly, confine ourselves to a mere outline of

her life, and a condensed review of the two orders which claim her as their foundress.

Miss Nagle was born in 1728, at Ballygriffin, the family seat of her ancestors, on the picturesque banks of the Blackwater. Her father was Garrett Nagle, Esq., of that place, the representative of a family still highly respectable, and still in possession of much of their original inheritance. In the maternal line she claims kindred with the Matthews of Thomastown, and, through them, with the Rev. Theobald Matthew. It is no common glory for one house, to have given two such benefactors to its country. After receiving the scanty measure of knowledge which the domestic tuition of the times afforded (and the penal laws prevented more,) she was sent, as was usual with persons of her class, to Paris, then as well as now the centre of the fashionable world. The Irish government of that day, very calamitously for themselves, drove many of the best families of the land into exile. For if ever an Irish sword was to win its way to wealth or fame, it was to be in other lands than its own; and the military chronicles of France, and Spain, and Austria, are marked by few names more glorious than those which the bigoted and barborous policy of England expelled from their native shores. The birth and connexions of Miss Nagle secured her ready admission into much of the society which then adorned the metropolis of France; and the attractions, ever varying and ever new, which the life of a great city affords to one hitherto accustomed to the quiet monotony of a simple rural life, made her present residence fascinating in no ordinary degree.

She remained in Paris for some years, when an event occurred which exercised an important influence on her life. She had spent the night at a fashionable party, and was returning home at an early hour in the morning, when, on turning a corner, she saw some poor people standing round a church door, waiting to have it opened for mass. Their simple and self-denying piety was a censure upon her careless, if not criminal, course of life; and, in the compunction of the moment, she made a resolution of retiring from the world, and devoting herself to the instruction of the poor. She returned to Ireland after a short interval, and carried her resolution into effect, by instructing and catechising the poor children in the neighborhood of her father's residence. At this period, which was about the year 1750, the people were ignorant beyond anything she could have conjectured. The penal laws had been in operation for more than half a century, which made instruction a felony, and the Catholic was shut out from any source of knowledge, unless he consented to imbibe the poison of heresy at the same time. The few lessons which could be given by a Catholic teacher or pastor, were given by stealth, as if they were committing some bad and wicked thing, and at distant intervals, such was the fearful insecurity of the times. They, therefore, became as seed sown among brambles, which is choked before it can produce any lasting fruit. The difficulty presented by these laws was felt fully and intensely by Miss Nagle. Any attempt to ct the people, without being successful, would have drawn down upon her the rigor of the laws, and endangered the security of herself and all belonging to her. Moreover, her own position was a dependent one; she had not, of her own right, the means which would enable her to accomplish her purpose. Unwilling, therefore, to be a spectator of the misery which she could not relieve, she determined on seeking in the seclusion of some religious house on the continent, that peace which her own country could not afford her. In a religious community she could at least weep over the desolation of her people. But that peace and religious retreat which she sought, she was not to find. She took leave of her friends, as she thought, for ever, and made every preparation for immediately entering a religious community. We know not whether her wishes were directed to any particular form of the religious life in preference to others; but it is probable that, as far as depended upon herself, she would have selected the one which was more immediately concerned for the poor. But her heart was still in Ireland; her affections were with its poor persecuted children. Their spiritual destitution was the subject of her thoughts by day, and she never retired to rest at night, without a prayer of regret at their supposed desertion.

The anguish and trouble of her mind, induced her to consult some enlightened members of the Society of Jesus, then in the French capital, and their opinion was, that her vocation was to the poor of Ireland; and, in consequence of that decision, she returned once more to her native country.

Her father, who loved her tenderly, was no more; and the penal laws were, in consequence of the comparatively mild administration of the Earl of Chesterfield, somewhat less rigidly enforced, and a fearful accident, which occured in Dublin, led to the opening of the chapels, and the unmolested celebration of public worship. In the year 1763, we find her living with her mother and sister, in that city, but a spitting of blood, which seized her soon after her arrival, threatened to defeat her hopes, and frustrate her good intentions. She began her mission by opening a school for fifty children, and was encouraged by the advice and assistance of her sister and mother, who seem to have been animated by a kindred feeling to her own. She hired a private room, and engaged a competent and trustworthy person to pay them that minute attention, which she could not afford to pay them. She now became aware of the necessity of her labors; and often in after years, used to say that she was absolutely horrified at the wickedness of those who were assembled in her little school in Dublin. She was not long engaged in her useful and meritorious labors, when she had to sustain the double loss of a mother and a sister. The ties that bound her to the world were thus severed one by one, and this bereavement, however afflicting, but left her the more love for God. After performing towards them the last rites of affection, she dissolved her school, and removed to Cork, where her brothers resided, and where a new career of sancity and usefulness lay open before her.

She was not long in this city when her zeal

was called into activity. She established a school for some poor girls, in the strictest secresy, however, and without the knowledge of her own family. The opening of this school, and the singular manner in which it became known to her friends, we shall give in her own words. It is an extract from a letter, dated the 17th July, 1769, and addressed to one of the first members of the Ursuline Community, to encourage her in the work in which she was engaged:—

"Dear Miss Fitzsimons,—I am sorry Miss Coppinger cannot see the schools, as I think no one can have an idea of their use, unless an eye witness. As you wish to have a particular account of them, I shall tell you how I began. I think I mentioned to you before, that it was an undertaking I thought I never should have the happiness of accomplishing. Nothing would have made me come here, but the decision of the Clergyman that I should run a great risk of salvation if I did not follow the inspiration. This made me accept a very kind invitation of my sister-in-law to visit her. When I arrived, I kept my desire a profound secret, as I knew if it were spoken of, I should meet with opposition on every side, particularly from my own immediate family, as, to all appearance, they would suffer from it. My confessor was the only person I told of it; and, as I could not appear in the affair, I sent my maid to get a good mistress, and to take in thirty poor girls. When this little school was settled, I used to steal there in the morning: my brother thought I was at the chapel. This passed on very well, until one day a poor man came to him, to beg of him to speak to me to take his child to my school; on which he came in to his wife and me, laughing at the conceit of a man who was mad, and thought I was in the situation of a schoolmistress Then I owned I had set up a school, on which he fell into a violent passion, and said a vast deal on the bad consequences that may follow. His wife is very zealous, and so is he; but worldly interest blinded him at first. He was not the person I dreaded would be brought into trouble about it; it was my uncle Nagle, who is, I think, the most disliked by the Protestants of any Catholic in the kingdom. I expected a great deal from him. The best part of the fortune I have, I received from him. When he heard of it, he was not at all angry at it; and in a little time they were so good as to contribute largely to support it. I took in children by degrees, not to a make a noise about it in the beginning. In about nine months I had two hundred children. When the Catholics saw what success it had, they begged that, for the convenience of the children, I would set up schools at the other end of the town from where I was, to be under my care and direction; and they promised to contribute to the support of them. With this request I readily complied, and a number of children, equal to those I already had, were taken in, and at the death of my uncle, I supported them all at my own expense. I did not intend to take boys; but my sister-in-law made it a point, and said she would not allow any of my friends to contribute to them unless I did so; on which I got a master, and took in only forty boys. They are in a house by themselves, and have no communication with the others. At present, however, I have two schools for boys, and five for girls. The former learn to read; and, when they learn the Douay catechism by heart, they learn to write and cipher. There are three schools where the girls learn to read; and, when they have their catechism by heart, they learn to work. They all hear mass every day; say their morning and night prayers; say the catechism in each school, by question and answer, all together. Every Saturday they all say their beads; the grown girls say them every evening. They go to confession every month, and to communion when their confessors think proper. The schools are open at eight; at twelve the children go to dinner; at five they leave school. The workers do not begin their night-prayers until six, after their beads. I prepare a set for first communion twice a year, and, I may truly say, it is the only thing that gives me any trouble. In the first place, I think myself very incapable; and, at the beginning, my being obliged to speak for upwards of four hours, and my chest not being so strong as it had been, I spat blood, which I took care to conceal, for fear of being prevented from instructing the poor. It has not the least bad effect now. When I have done preparing them at each end of the town, I feel myself like an idler that has nothing to do, though I speak almost as much as when I prepare them for their first communion. I find not the least difficulty in it. I explain the catechism as well as I can, in one school or the other, every day; and if every one thought as little of labor as I do, they would have little merit for it. I often think my schools will never bring me to heaven, as I only take delight and pleasure in them. You see it has pleased the Almighty to make me succeed, when I had everything, as I may say, to fight against. I assure you I did not expect a farthing from any mortal towards the support of my schools, and I thought I should not have more than fifty or sixty girls until I got a fortune; nor did I think I should have a school in Cork. I began in a poor humble manner; and though it pleased the Divine will to give me severe trials in this foundation, yet it is to shew that it is His work, and has not been effected by human means. I can assure you my schools are beginning to be of service to many parts of the world, this is a place of such trade. They are heard of, and my views are not for one object alone: if I could be of service in saving souls in any part of the globe, I should do all in my power."

(*To be continued.*)

THE TIMES—*OH, TEMPORA!*

To the Editor of the Tablet.

Dear Mr. Editor,—After three centuries of fierce, unkind, uncharitable, and continued controversy against the Church of Christ, and his divine faith, now we find that the enemies of this Holy Mother have been working in vain: that from the champion of the Reformation, Luther, down to the famous Dr. Philpotts, their bitter writings and sounding words have been no more than a waste of time, which ought to have been

employed in a better cause; that the incessant endeavours of the corrupted press of the United Kingdom have been fruitless; and that the *Weekly Dispatch*, as well as other vehicles of public intelligence, have troubled themselves, only to witness their foolery and opprobrium. After the same period of persecution, murders, oppressions, and vexations, we come at last to know that all this has been unjust and undeserved, and that our Mother, the Catholic Church, has been persecuted *gratis, et sine causa*. The Reformation, the glorious Reformation itself, is recognised now as being nothing but humbug, and a scheme for getting money and for accumulating sacrilegious wealth. And why so? Why, because the *Times*, the leading newspaper of England, the national paper, the prince of the public scribes, and, I think, the organ of the rulers of Great Britain, *says so*. Let us hear its editor, in a long article of Friday, the 10th inst., in regard to the state of affairs in Spain, to which I refer my readers, and from which, it being too long for your columns, I extract the following remarkable and consolatory lines. Speaking of the Church of Spain as she at present appears to the civilised and religious world, he says, "The persecution she has undergone has been as fierce as the trials of ancient martyrdom: but, like the persecutions of old, these trials must reach their termination, and the Church *still stands*, where *it stood* since the days of the Apostles, victorious in defeat, triumphant in its extremest need." Such is the truth slipped from the pen of the *Times* in the nineteenth century. Certainly, Mr. Editor, how many rightful reflections, how many natural consequences, spring from these few lines. The Church of Spain has been, is, and I hope she will be until the end of ages, the Catholic Church in close connection with Rome, the Church of Christendom spread all over the known world. Therefore, if her persecution is fierce as the trials of ancient martyrdom, what ought we to think of the persecutions undergone by this very Catholic Church in the space of three centuries in England, France, &c.? They must have been fierce as the trials of ancient martyrdom, and she then has been persecuted unjustly, as she was unjustly persecuted by Nero, Caligula, Dioclesian. and other Pagan tyrants. Aye, and I say that the persecutions of the last three centuries have been more unjust; yes, because the Pagan tyrants knew not her merit, and her modern persecutors acknowledge it. If the Church of Spain *still stands* where *it stood* since the days of the Apostles, *ergo*, it cannot be the Harlot of the Apocalypse; it cannot be an idolator; it cannot be superstitious; it cannot be spurious; it cannot be a sect; it cannot be a tyrant; it cannot be the enemy of learning and civilisation; it cannot be the corrupter, but the faithful preserver and depositary of the Holy Scriptures; it cannot be. . . . . But where am I going? According to this unexpected and plain confession of the *Times*, the Catholic Church is nothing more or less than the Immaculate Dove, the Spouse of the Immaculate Lamb of God, the column and firmament of the Truth, built a rock, unconquerable through the wonder- riod of nineteen centuries, and which is *always victorious in defeat and triumphant in its extremest need*. So it was in the days of the Apostles; it was spotless; it had none of the faults and wrinkles which its enemies fancy to see in it. No, no; if the Catholic Church *still stands* in the nineteenth century, where *it stood* since the days of the Apostles, it must be the same; and it being *still* cherished, and *victoriously and triumphantly* defended by its Founder, who is omnipotent, and who with a breath of his divine will can reduce to impotence the most potent powers of darkness, it cannot be otherwise, for it would be impossible that the hand of God should then protect it. God be blessed, my dear Sir, for his great mercy in making the instrument of his divine will, and the organ of his divine truth, the most inveterate enemies of his Immaculate Spouse, showing to the world in such a wonderful manner and plainly, that the doors of hell will never prevail against her. Let us go on; the true Babylon is falling; if we push a little, it will be ruined for ever.

I remain, Sir, yours,
MARIANO GIL DE TEJADA.

3, *Portland-place, North End, Fulham, May* 13, 1844. [*Tablet.*

INCORPORATION OF ROMAN CATHOLIC SOCIETIES AT BOSTON.—The Legislature of this State within the last two or three years, not having the fear of God and the *New England Puritan* before its eyes, hath very erroneously and with evil complacency according to the oracle just named, suffered five acts of incorporation, for as many Roman Catholic societies, to have met their approbation. Of these, three were Mutual Relief Associations, one a Temperance Society, and the other—St. Vincent's Orphan Asylum. The *Puritan* further deposeth:—"that no sect of late years appears before our Legislature with so much favour as the Roman Catholics. We are free to declare that a political party so managing, shall never receive our vote, however coincident their views may be with ours in other respects." The writers know as well as we do that their first assertion is not well founded. That every session since the word Catholic was first uttered in the Massachusetts Legislature, the most unfriendly epithets have been piled on our faith and practice. Not by any one party, but by the ignorant and fanatical of both; we can also proudly point to proofs of individual liberality amongst Whigs and Democrats, and have only to regret that they are so limited. The *Puritan* would not wish to encourage charity, or foster temperance, or promote benevolent associations amongst Catholics. The orphan and the inebriate may be abandoned, and the sick man pine away unvisited and unassisted because of his religious belief. It is not bad enough for ruffian mobs to destroy our seminaries, but *reverend editors* must likewise attack our humble asylums for those who have no parents and no protection but what public charity provides them with. Alas! for the miserable bitterness of sectarian hatred, which cannot suffer the fatherless to be fed in peace!—*Boston Pilot, April 27.*

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THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

No. 8.] CALCUTTA: SATURDAY, AUGUST 24, 1844. [VOL. VII.

THE PRETENDED CHURCH HAS NOT IN ITS MINISTERS, EXTRAORDINARY AND IMMEDIATE MISSION FROM GOD.

TRANSLATED FROM ST FRANCIS OF SALES.

(Concluded from our last.)

And in point of fact, who will point out to me a single legitimate extraordinary vocation which was not admitted by the ordinary authority? St. Paul,* beyond doubt, was called extraordinarily, but did he not obtain the approbation of Ananias and of the Apostles once or twice?† In this sense a mission sanctioned by the ordinary authority is termed the vocation of the Holy Ghost. The mission of the Precursor,‡ strictly speaking, cannot be called extraordinary, because he taught nothing in opposition to the Mosaic Church, and because John was moreover of the Sacerdotal race; nevertheless, the singularity of his life and doctrine was recognised by the ordinary authority of the Jewish Church in that solemn embassy to him of the priests and levites, the object of which presupposes that he was held by them in great esteem and repute; the Pharisees themselves,§ who sat on the chair of Moses, came publicly and without scruple, to participate in his baptism. This was, surely, to recognise his mission and take it in good part.

Did not our Lord himself,‖ though he was the superior, wish to be acknowledged and received by Simeon, who was a priest, since he blessed the son, the mother, and St. Joseph? By Zacharias also,¶ who was another priest, by St. John,** and even at the time of his passion which was the fulfilment of the chief end of his mission, did he not wish to have moreover the prophetic testimony of the high priest for that year? And this is what St. Paul says and teaches, when he desires that no person who is not called by God as Aaron was, should assume the pastoral honor††; for the vocation of Aaron was by the order of Moses, since God did not immediately of himself put his holy word into the mouth of Aaron, but Moses,* to whom God gave this command; *" Speak to him and put my words in his mouth, and I will be in thy mouth and in his mouth."* If we consider more attentively what St. Paul says, we shall learn that the vocation of ecclesiastical pastors and magistrates, should be made visibly† and not as if by enthusiasm, under the influence of a hidden and interior impulse; behold the two examples which he proposes,—that of Aaron‡ who was anointed and called visibly, and that of our Lord and Master,§ who, being the sovereign pastor and pontiff of all ages, did not glorify himself, that is to say, did not assume the honor of holy priesthood, as St. Paul had said before, but was manifested by him who said to him; *" Thou art my son, to-day I have begotten thee, thou art a priest for ever according to the order of Melchisidech."*

Has he intruded and forced himself into this honor? No, but he was called‖. Who called him? His eternal Father. And how did he call him? He called him at once, both *mediately* and *immediately*; immediately, at his baptism¶ and transfiguration, in these words,** *" This is my beloved son in whom I am well pleased, hear ye him;" mediately*, through the prophets, and through David in particular, in these passages of his psalms cited by St. Paul††; " Thou art my son, to-day I have begotten thee,"‡‡—" according to the order of Melchisidech." Thus his vocation was every way visible; the word in the cloud *was heard*, and

Acts. 9, 6 and 17.
‡ Luke, 48,
‖ Matthew 4, 3, 5, 17.
** Luke 4, 3, 5, and 7,
† Ibid. 32, 3 and 4,
§ John 1, 19, &c.
¶ Luke 2, 28 and 34.
†† John, 1, 29.

* Heb. 5, 4,
‡ Levit. 8, 12.
‖ Heb. 5, 5 and 26.
** Matthew. 3, 17.
‡‡ Psal, 2, 7.
† Exod. 4, 15.
§ Exod. 28. 1.
¶ Heb. 5, 20, 5.
†† Matthew, 17, 5.

in the writing of David,* *was heard and read.* But St. Paul wishing to show, still more forcibly, the vocation of our Lord, alleges these passages of David in which it is said, that Jesus Christ had been glorified by his Father; being thus content to produce perceptible and external testimony, and he produces it from the ordinary scriptures, and from the prophets received and recognised as such.

To all these reasons I shall add,—that the authority of an extraordinary mission has never destroyed that of the ordinary, and is never intended to overturn it; witness all the prophets who never raised up altar against altar, and who never contradicted the priesthood of Aaron, nor abolished the constitutions of the Synagogue; witness our Saviour himself† who assures us, *that every kingdom divided against itself shall be laid desolate, and house shall fall upon house.* Hence the great respect which he manifested for the chair of Moses! whose doctrine he so much venerated and always commanded to be observed. In truth, if an extraordinary authority were to abolish that which is ordinary, how should we be able to know when, in what, and after what manner, we should be obedient to it? No, no, the ordinary authority is constant, and shall always exist while the Church exists here below; the pastors and doctors whom God has once given to the Church, must have a perpetual succession‡, "*for the perfecting of the saints until we all meet in the unity of faith and of the knowledge of God, unto a perfect man, unto the measure of the age of the fulness of Christ, that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive.*" Behold how well St. Paul discourses, to show, that if the ordinary doctors and pastors were not to have a perpetual succession, or if they were liable to be supplanted by others *extraordinary*, we should have nothing but disorder, interruption and variation both in faith and discipline; we should be liable to be seduced by lying men, ever ready to boast of an extraordinary vocation; like the gentiles, we should be doomed to walk in the vanity of our own thoughts, each one consoling himself in the persuasion that he felt within him an extraordinary motion of the Holy Ghost; a delusion of which this age furnishes so many examples, that a stronger argument could not be advanced to our present purpose: for if an fession ordinary mission is to remove the ordi- ing more or mystical administration, to whom spouse of the our charge? Is it to Calvin, olumn and firmam C. montanus, or to Blan- a rock, unconquerable thro riod of nineteen centuries or to the Queen of England? Alas! each one, in turn, will adopt the convenient pretext of extraordinary mission, to recommend himself. In truth, the word of God delivers us from all these difficulties; he says, *that he has built his Church on so good a foundation*, and with proportions so skilfully planned, that *the gates of hell shall never prevail against it;* but if the gates of hell have not prevailed, and never will prevail against the Church, an extraordinary vocation cannot be necessary to abolish it, for God hates nothing which he has made, and how then shall he abolish that holy Church, his ordinary spouse, to make room for another of extraordinary creation, since it was he himself who built the former, upon himself, and cemented it with his own blood?

RIGHT REV. DOCTOR OLLIFFE.

The Catholics of Bengal will rejoice to learn that Bishop Olliffe, together with the numerous party which accompanies his Lordship arrived safely and in good health in the Madras Roads, on the 10th instant, after a most prosperous passage of eighty days. Our letters commend in the highest terms, the Ship *Seringapatam* and also the Commander, Captain E. Voss. The arrangements on board are of a very superior description for the accommodation of Passengers, and throughout the voyage the Captain was unceasing in his kind attention to the wants and comforts of those entrusted to his care. We remember with pleasure the splendid testimonial of gratitude, which, on the first arrival of the Loretto Nuns, the Catholic Ladies of Calcutta and their friends presented to Captain Campbell, in return for that gentleman's kindness to the religious Sisters, who came to India in the *Scotia*. In the present instance, as the party, now on their way to us from Madras in the *Seringapatam*, are far more numerous than that which came in the *Scotia*, and must have required greater exertions on the Captain's part to render the passage so very agreeable as we are assured that it was, we hope that a suitable tribute will be paid also in recognition of Captain Voss's services.

In effect it is the interest,—we speak of the matter in a religious point of view,—of the Catholic Community here to show that they appreciate duly such kindness. The parents and friends of the Apostolic party in the *Seringapatam* will hear with joy and heartfelt emotion of the parental solicitude paid to their relations, and of the handsome manner in which that benevolence was rewarded. The good tidings will pass from one family to another in Ireland, and the dread that now exists of allowing the pious youth of both sexes to devote themselves to the Indian Mission will be thus gradually dispelled. So admirable

Ephes. 4, 11, 12, 13 & 14.

were the arrangements on board the *Seringapatam*, that both the Ecclesiastics and the Nuns were enabled to attend during the voyage to their respective religious offices, and they had also the happiness to assist every Sunday and festival at the Holy Sacrifice of the Altar. One of the religious ladies writes, with great delight and gratitude to God, that on each of the four days preceding their arrival in Madras, she and her pious sisters were enabled to approach daily to the Holy Communion. In the wonderful ways of Divine Providence, we may confidently hope, that the holy and edifying example thus given to all on board, will greatly contribute to remove religious prejudices from the minds of many, and lead, not in a few instances, to the conversion of our separated brethren. We may add here, that by the last mail, we received intelligence that, besides the Nuns now coming to Bengal, the Parent House of the Loretto Institute has just sent three other Sisters under the care of a Chaplain to Buenos Ayres—all the expences of this new Mission and of the erection and endowment of the new Convent and Schools are to be fully paid, we believe, by the Government of that Colony. By the late mail, we also learn that Sir Thomas Esmonde, Bart. has begun to erect a spacious range of School Rooms, to be annexed to the Loretto Convent lately established at Gorey, county Wexford, and, that another house of the same Institute was to be founded on the Northern side of Dublin, near the sea, in order to afford the Pupils the advantage of sea bathing.

NOTICE.

To the Catholics of Calcutta and its vicinity.

In order to afford the Catholic Community an opportunity of receiving in a suitable manner their future Chief Pastor, Bishop Ollife and the numerous party of Ecclesiastics and Religious Ladies, who by his Lordship's exertions have been induced to devote themselves to the service of Religion in the Bengal Mission, it is arranged, that, as soon as the Semaphore announces the arrival of the *Seringapatam*, printed notices of the announcement shall be distributed as widely as circumstances will allow among the Catholic families of Calcutta, and that the Joy Bells of the Cathedral as well as of the Church of the Sacred Heart shall also be rung in honor of the same happy occurrence. If the weather permit, the Clergy and Laity will receive his Lordship and party at the Chaundpaul Ghaut at 5 o'clock P. M. on the day on which the *Seringapatam* reaches Calcutta, and proceed from thence in the order before observed, on a similar occasion, to the Cathedral. Should the weather be unfavorable, the Bishop and party will on arriving proceed at once to the Cathedral and, after returning thanks to God for their safe passage, the Ecclesiastics will proceed to St. John's College and the Religious Ladies to their Convent. On the Sunday after his arrival, the Papal Briefs, in virtue of which Bishop Olliffe was promoted to the Episcopacy and appointed co-adjutor Vicar Apostolic of Bengal, will be read at the solemn Pontifical High Mass to be celebrated by his Lordship, in the Cathedral.

DANIEL O'CONNELL.

The papers received by the last Overland mail mention that the Writ of Error in the case of the Queen *versus* O'Connell and others came on for argument, in the House of Lords on the 4th July. The Council for the Plaintiffs in Error are Sir T. Wilde, Mr. Hill, Mr. F. Kelley, Mr. Seymour Murphy, Mr. C. Crompton, Mr O'Leary, Mr. J. W. Smith, Mr. Close, Mr. Peacock, and C. M. O'Hoyler. The case was opened at great length and could not possibly terminate for many days. The London correspondent of the *Calcutta Star* says that "it is the opinion of some eminent Lawyers that there is "error in the Record," and that Mr. O'Connell will, in consequence, be liberated."

The following extract of a letter from an Irish Officer in Her Majesty's service, an ardent lover of Ireland and O'Connell, will, we are confident, be found to contain expressions of feelings and sentiments much in accordance with those of a vast majority of our readers:—

"I feel much pleasure in forwarding herewith a draft for Fifty (50) Rupees, which I will feel much obliged by your handing to the Treasurer of the *O'Connell Testimonial*. You are not a stranger to the feelings of devoted admiration and unbounded affection which I entertain towards the illustrious Liberator of our beloved country and our Creed. As a Catholic who, though yet young, well remembers the days of bondage, ere the vile Orange faction had yet received its death blow in the extorted boon of emancipation; as one of the millions whom he has disenslaved and elevated to the privileges and rights of a free subject, I have always deemed O'Connell my greatest political benefactor, towards whom my heart throbs with sentiments of the deepest gratitude and veneration. The feelings of personal devotion which I have ever cherished towards him, have, if possible, increased in intensity, since the late monstrous and unjustifiable prosecutions (I had almost written persecutions, and here they are tantamount.) To complete the full measure of O'Connell's illustrious name it was only necessary that he should *suffer* for his country, and to the numberless other traits

of patriotism which shed a halo of glory around his distinguished career, must now be added, the brilliant one of having endured Martyrdom in the cause of Ireland The topic of the late trial is one on which I almost fear to express myself, as I feel the theme is a thrilling one, to an Irish Catholic painfully so. The gross and palpable perversion of justice (in this instance unredeemed even by the technicalities of the *Law*) the spirit of venomous personal hostility, and the utter absence of that dignified impartiality which should ever reign sovereign in a court purporting to administer the laws of a free country, which characterized the late proceedings, are such as to arouse the indignation of every man not thoroughly blinded by prejudice, and have enlisted the sympathies of all except those whose animosity towards O'Connell and hatred of Catholic Ireland reign paramont over every other consideration.

"I have not met with a *single individual* who could defend or even palliate the monstrous mockery of justice evinced in the *accidental* (*!!!*) omission of the names of the Catholic Jurymen, although they do not disguise their exultation in the circumstance and gloat over the sentence (a necessary result of such omission) with feelings which, to say the least, reflect little credit upon human nature.

"I hail, with very sincere gratification, the demonstration of manly sympathy which the metropolis of British India is about to testify towards the greatest man of modern times; I feel convinced it will be received by its illustrious object with feelings of pleasurable pride as emanating from an enlightened community such as that of Calcutta eminently is. This Testimonial will convince the Liberator, that his brilliant exertions in behalf of his lovely but ill-fated country, his splendid talents, which confer additional lustre upon the most devoted patriotism, and his fearless advocacy of oppressed humanity of every creed and country are appreciated in the *East*, as well as in the land of the West,—that the lustrous brilliancy of his deathless fame is here, as in every other part of the civilized world, confessed and acknowledged, and that, denizens as we are of this sultry distant clime, we have not forgotten the ties of attachment and affection which link us to O'Connell and our Fatherland. Although Catholics are particularly and in a more especial manner called on by a strong sense of obligation to evince their gratitude to the man who delivered them from religious degradation, and to whose almost superhuman exertions and the living struggles, sustained throughout a long the column are, in our charge? of servitude on a rock, unconquerable thromonti, still I hope period of nineteen centuries or to will deem

———— doctrine, a

Ephes, 4

tribute of esteem and respect to him who has advocated the cause of men of *all* persuasions. If the Catholics of Ireland feel that he is, *par excellence, their* Liberator, let it not be forgotten that Dissenters of every description have reaped the benefit of his talents, and that his voice has been raised in behalf of the Presbyterian of the North as well as the Catholic of the South; that he has been the advocate of the Jew and the Gentile, the degraded sons of Africa as well as the unhappy children of Poland, and that his entire life has been one continuous struggle for liberty of conscience, and the moral and political freedom of mankind, without respect to country, creed, or complexion. Every Englishman who values the proud privileges of his country, who regards trial by Jury as the palladium of British Liberty, and who appreciates the inestimable blessings of a free constitution, is personally interested in the sentence of O Connell, and every man, whatever be his country or place of birth, is bound to sympathise with the champion of Freedom who has been ever found in the foremost ranks in denouncing oppression and despotism whether in the person of the miscreant Autocrat of Russia, or the merciless calculating slave owner of America. "Si monumentum quæris, circumspice." His intense love of Ireland and fearless expressions of his opinion have consigned him to a prison, "*it's treason to love her and death to defend,*" and even the bitterest enemies of O'Connell are forced to concede that he "loved her, not wisely, but too well."

"May I be permitted to offer a suggestion which needs little apology, as my motives are the furtherance of this great object you have in view—would it not be advisable to advertise a brief notice of this testimonial in the principal Calcutta and Provincial newspapers? I conceive the publicity thus afforded to this intended demonstration, would tend much to promote contributions, as I feel assured many persons who would be willing to subscribe, have otherwise no opportunity of learning that any testimonial to O'Connell (in Calcutta) is contemplated. I myself became acquainted with the fact by the merest accident, and I am indebted to a chance information that I have now an opportunity of adding my mite to this most seasonable and well-merited testimonial to Mr O'Connell. Of course any recommendation of the object is not to be expected from any journal in this country, but I think an advertisement such as I have alluded to would be attended with good result."

"There will be a subscription in our Chapel next Sunday morning for the Gwalior Christians. It has been warmly recommended from the Altar by my most excellent and revered friend the Rev. ———— whose exertions in

this as in every other good work, untiring and unwearied attention to the eternal interests of our poor Catholic Soldiers, and amiable deportment, are beyond all praise. Prayers are offered up every Sunday after Mass for the health and happiness, temporal and eternal, of O'Connell, that the Almighty may comfort him during his term of imprisonment, and restore him unimpaired and unsubdued by that confinement which many hope will prove his death, to continue that brilliant destiny which he has been called on to fulfil. The Rev. Gentleman's remarks on the subject while they necessarily steered clear of political allusions (his congregation being almost exclusively military) were feeling and pathetic, merely mentioning the fact that O'Connell, their countrymen and benefactor, was sentenced to a dungeon.

"I remain, &c. &c.

A LOVER OF O'CONNELL, AND OF IRELAND."

THE CHRISTIAN ADVOCATE, TRANSUBSTANTIATION, AND THE ANCIENT FATHERS.

Such is the blind zeal of the *Christian Advocate* in his opposition to *Transubstantiation*, that having failed miserably in his scriptural objections, he has recourse to the supplementary aid of the Ancient Fathers of the Church, whom almost all Protestants regard as the teachers of Popery. In these circumstances, it is easy to imagine how embarrassing was the task of the *Christian Advocate*, when he had to *Anabaptise* the Ancient Fathers, and at the same time, secure the genuine Anabaptists of these latter days, from the leaven of Popery which, he feared, the *newly* Anabaptised *Ancient* Fathers might still retain. Accordingly, he tells us, (and a wonderful announcement it is) that, although he goes back 1600 or 1700 years to disprove *Transubstantiation* from the musty records of the Ancient Fathers, he might much more profitably employ himself about the writings of modern Anabaptists, since *the "learned and pious theologians of the present day are in a more advantageous position for expounding and illustrating the word of God than were the so called Fathers."* What follows is perhaps still more wonderful. *The Fathers are to be admired*, he says, *for their piety, and respected for their steadfastness amidst persecution*, but, although they teach the doctrine of the Anabaptists, *"we ought to have but little confidence either in the correctness of their judgement, or in the extent of their knowledge."* What a strange theologian, the *Naval* Editor of the *Christian Advocate* must be, to make such a declaration as this; and yet, some how or other, this man seems to be admitted, by a kind of common consent, to be the great champion and redoubted defender of Protestantism in Calcutta. On what ground the Rev. Mr. Boaz could be admitted to a preeminence so enviable, we cannot conjecture, except it be the principle of analogy, that as the varied political interests of England are best defended by the wooden walls of her fleet, so the various, conflicting Protestant sects which divide the land, are safest under the protecting quill of a *Marine* Editor. At all events, we shall soon see that he discharges this duty in Sailor style.

What does the rough, honest, but untutored *Tar* know about the spirituality of religion, accustomed as he is to the buffets of the storm, *the painful infliction of the rope's end*, and all the sturdy matter of fact details of sea-faring life? The arts of Navigation and ship building have been improving since the days of Noah to the present hour; and as we have now better navigators and ship-wrights than at any previous period of the Christian era, why should not the interpreters of scripture also, in these palmy days of Bible reading, excel in all manner of qualifications, the so called Ancient Fathers, however pious they may have been, or steadfast under persecutions?! It may be said, that this is the reasoning of a Sailor, not only ignorant but irreligious; be it so, it is the reasoning of the Editor of the *Christian Advocate*, as we hope to be able to convince our readers presently. *"It is admitted,"* he says, *"that all the sciences cultivated in the present day* (navigation and rope-making included) *are more generally known, and better understood, than they were among the ancients. But why a principle which is almost self-evident when applied to secular knowledge, should not hold good in regard to theology, is difficult to determine."* On this truly Protestant principle, then, *the religion of Jesus Christ is to go on improving to the end of the world*, and *the last* Reformation will alone deserve the name of *a true reformation*, so that if this frail world have many more days to endure, we are to have an improved reproduction of the Church of God, which will eclipse even the present Anabaptist conventicle!!! O, the religion of Protestants! for ever undergoing reformations of reformations, and never arriving at fixity of doctrinal belief; or, as the scripture expresses it, *for ever learning and never arriving at a knowledge of the truth.*

Religion with some is a mere worldly speculation, and in the minds of such persons, it is subjected to the laws of all things temporal, and made liable to the vicissitudes of secular science. St. Peter was a fisherman, and although he may not have understood the management of a boat or ship, as well as the Editor of the *Christian Advocate*, we are disposed to think him a much better theologian than his rival in Calcutta; and i St. Peter

and his Co-apostles, although less scientific tradesmen than the modern Bible interpreters, were far superior to them in the science of theology, the Disciples of the Apostles, and the Disciples of their Disciples, will have a fair chance of carrying off the palm also; and thus the higher we go up to the apostolic source the less exceptionable the teaching of the Fathers should be supposed. What then becomes of the down-hill career of improvement to the end of the world? Did not the Apostles teach *the entire true* system of Christian belief, and above all, did they not teach it to their own disciples and successors? and if so, what improvement and discoveries, unknown to them, can modern interpreters dig out of the Bible, unless they choose to call the vagaries of their own private diseased imaginations, improvements on the teaching of the Apostles?

The Disciples and successors of the Apostles learned, preached, and practised whatever the Bible teaches or enjoins, before they had read it; and hence they could interpret whatever they read, by the light of previous apostolic teaching, as well as by the aid of existing apostolic usages and institutions.

Who ever heard of such folly as would make the work of God improveable by human power and wisdom? We should not be surprised to hear the Editor of the *Christian Advocate* next proposing a voyage to the moon, with the intent of improving its shape and developing its capabilities. But after all, bad and worthless as the Ancient Fathers are, in the judgement of the *Christian Advocate*, he says, that they had the good fortune to know nothing of *transubstantition*, or in other words, that they were all Anabaptists. When we come to examine the extracts which he makes from the writings of the Fathers to prove this assertion, it will be time enough to expose himself and his infamous tricks to the scorn and confusion which they deserve; for the present, we shall be content to place him in juxtaposition with *Luther* and some learned Protestants of more modern date, regarding the testimony of the Primitive Fathers of Christianity. These venerable witnesses of antiquity, who, according to the *Advocate*, preached Protestantism, were, according to the learned Protestant, *Causabon*, all on the Catholic side; and the equally learned Protestant, *Obrecht*, testifies that in reading their works, "he was frequenty provoked to throw them on the ground, finding them so full of Popery." The Rev. Conyers Middleton heaps every kind of obloquy upon them, and even goes so far as to say, that if one miracle, said to be performed after the time of the Apostles, were to be admitted as genuine, Protestantism would be undone, in as much as such a miracle would have been wrought in confirmation of Catholic doctrine.

Let us now hear *Luther*, the father of the Reformation, in opposition to the Protestant Champion of Calcutta, regarding the doctrine of the Lord's supper. "*I have hitherto taught*, says Luther, *and I still teach, that it is of little consequence, and a question of no great moment, whether a person believes that the bread remains in the Eucharist, or that it does not remain, and is transubstantiated.*"*

Let us now hear this same Protestant Patriarch proving the *real and corporeal* presence of our Lord Jesus Christ in the Blessed Eucharist, from the writings of the Ancient Fathers.—"That not one among the Fathers, says Luther, numerous as they are, should have spoken of the Eucharist, as these men (the Calvinists and Anabaptists) do, is truly astonishing. —Not one of them speaks thus:—*there is only bread and wine*, or, *the body and blood of Christ are not present*. And when we reflect how often the subject is treated and repeated by them, it ceases to be credible—it is not even possible—that not so much as once, such words as these should not have dropped from some of them.—Surely it was of moment that men should not be drawn into error—still they all speak with such precision, evincing that they entertained no doubt of the presence of the body and blood. Had not this been their conviction, can it be imagined that, among so many, the negative opinion should not have been uttered on a single occasion? On other points this was not the case,—but our sacramentarians, on the other hand, can proclaim only the negative or contrary opinion. These men, then, to say all in one word, have drawn their notions, neither from the scriptures nor the fathers."†

We fear it will be very hard to reconcile *Luther* to the Editor of the *Christian Advocate*, but while the enemies of truth disagree, the cause of truth is advanced. If there were no other arguments to establish the truth of the Catholic religion, it could be collected from the conflicting testimonies of its adversaries.

THE IMPIOUS FORGERY.

To the Editor of the Catholic Herald.

Dear Sir,—In perusing the *Englishman* of Saturday last, I observed a letter signed "A. P." The *pious* writer, anxious to vilify the Catholic Religion, does his best to convince the public that the so called Letter of *Our Lord, &c.* is a Catholic work. It is not enough to say that the Letter has been writ-

* Hactenus docui, et adhuc doceo, parum referre, nec magni momenti questionem esse, sive quis panem in Eucharistia manere, sive non manere et transubstantiari credat.—Luther. *De Cœna Domnii.*

† Defensio verborum Cœnæ. T. 7. p. 391, Edit. Wittembergæ 1557.

len by a Catholic hand, but it should be proved that it has been sanctioned by the Catholic Church. I have no time to undertake a serious investigation of the matter, but it is an undeniable fact that that Letter has always been condemned by the Holy Catholic Church as an impudent forgery, and that she has always forbidden her faithful children from reading, distributing, and keeping such a Letter. Now, *dato non concesso*, that it has been sold by Catholic booksellers, printed and distributed by some Catholic or rather *schismatic*, it only proves, that there are some superstitious and ignorant people in the Catholic Church. Has not the Protestant Church to deplore the gross superstition and the vast ignorance of the greatest part of her members?

Eusebius, the historian, quoted by A. P. died in the year 338—that is, in that happy epoch wherein, according to all Protestant denominations, the Catholic Church, now the *Temple of Idolatry, the Church of Antichrist, the abode of the Lady of Babylon*, was still pure in her dogmas and free from false worship, superstition and heresy. Now had the Letter in question been mentioned by Eusebius to be a Catholic production, why do not A. P. and all Protestants, who boast to profess the pure religion of the early ages, venerate it? or, why do they reject as spurious a letter, in which the love of Christ for the human being is so well characterised, a document authenticated by the veneration of the first ages of Christianity. We, who are said to belong to the *Prostituted Lady*, to be the followers of *Antichrist*,—we, who are said to have shamefully abandoned the purity of the early ages, consider *the Letter of Our Lord, &c.* notwithstanding its supposed antiquity, no more than an impious forgery. The Pope has disavowed, and still disavows the genuineness of the emblems and *insignia papalia* affixed to the Letter. We Catholics maintain with the Pope that the *insignia* and emblems are not less forged than the letter itself.

Yours truly,
SAL TERRÆ.

21*st August*, 1844.

LETTER NO. XVII.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—I have in some of my former numbers given you the most irrefragable testimony—the acknowledgment of your own divines and writers—that dissensions, contentions, enmities and contradictory doctrines do exist in Protestantism, and that such being the innate germ of its principles, you consequently have not and *cannot* have that great and vital mark of Christianity, *Unity*, and by which sign, the Son of God tells us, the world is to know, by the unity in his body, the Church, that God the Father had sent him, as he sent his Apostles and their successors. I would therefore consider it a gross insult to your reason to press this fact any longer upon your attention; deny it, and you close your eyes and do violence to your understanding; confess it, and it behoves you to consider whether your want of unity unqualifies you to be ranked as the Church of Christ, a consequence that would be fatal to your eternal salvation. Upon this point, I find a very apropos observation made by the Lord Bishop of Australia at one of the Anniversary Meetings of the Auxiliary Church Mission Society, whereat a gentleman remarked that, with respect to the divisions among Protestants which the Lord Bishop had lamented, the nature of Protestantism is, that there *shall be divisions*, and therefore thought that all parties should go hand in hand as far as possible—to this honest speech his Lordship replied, "he must express his decided dissent from part of his friend's remarks, for if division is necessary to the existence of Protestantism, he would almost think that it cannot be the Church of Christ, for in that Church there must not be division but unity." If this concession is in conformity to the maxims of scripture, as it certainly is, then it is no less certain that Protestantism "*cannot be the Church of Christ*," for while its principle is allowed to work, divisions must necessarily be its fruit. There was a time when people believed, as Catholics do still, in the Holy Catholic Church, as implying one Fold, one Faith, or one uniform doctrine; without schism in the body, or contradictory doctrines, and which we may readily suppose was the belief of the Apostles when they drew out *The Apostles' Creed*. We read in the Acts that, "*the multitude of believers had but one heart and soul!*" one uniform doctrine; or as it said in the Corinthians, "*For we, being many, are one bread, one body, all partake of one bread—labouring together*," and being thus united, were entitled, "the Holy Catholic Church." If this was not the constitution of the Church of Christ, why such injunctions as these? "*Now I beseech you, brethren to mark them who make dissensions, and offences contrary to the doctrine you have learnt, and to avoid them*"—"*be careful to keep the unity of the Spirit in the bond of peace.*"—We must, therefore, grant that the Churches of the Apostles were thus framed, and called collectively, the "*Catholic Church*," or admit, without any equivocation, that the Christians

of those days were divided as the Protestants of these times, that is, would not agree in points of doctrines—would not join each other in prayer—would not worship together, or partake of the "*one bread*;" a conclusion which I think *even you* will shrink from coming to, and this ought to demonstrate to you that the term and signification of "Catholic Church" are totally inapplicable and incompatible to Protestantism. It is true, that there were schisms, heresies, wolves in sheep's clothing, false teachers, &c. in the time of the Apostles, but you surely will not allow that consequently they belonged to the confraternity of the Catholic Church, as your modern theologians will have all separate sects to form the Universal Church of Christ? In truth your Reformers in framing your various "*confessions of faith*," did not forget that this essential attribute—of unity, ought to belong to Christ's Church, they therefore kept before your view the bare shell, and which the slightest collision could break to pieces; *their* "*Catholic Church*" was a mere nominal and puffed up thing without substance. Here are two or three of your articles; one is thus worded; "Whosoever wishes to be saved, *above all things*, it *is necessary*, that he hold *the Catholic Faith*, which faith, except every one *do keep whole*, and undefiled, without doubt *he shall perish everlastingly*."—The Catechism of Geneva, teaches "thus therefore there would *be nothing* but *damnation* and *death* for him *who is out of the Church*." Yes, without doubt all who separate from the communion of the faithful, to form a *separate sect, must never expect salvation as long as they remain in that state of separation*." The Bohemian Confession (Art. 8,) says, "We have been taught that all ought to keep the unity of the Church—that no one should introduce sects or excite sedition, but that every one should prove himself a true member of the Church in the bond of peace and in an unanimity of sentiment." I could give you half a dozen more at least as stringent; but what are they after all? mere professions—bubbles of the Reformation; your practices soon proved of what a soapy nature they were made of; as light as they are, porous and fragile; thus we see your professions and principles are in direct opposition to each other; those "*separate sects*" which, as you read above, "*must never expect salvation as long as they remain in that state of separation*," are now in a manner legalized by your divines to enter heaven, and are told they can "*agree to disagree*," can *consistently* and *conscientiously differ* on points of *doctrine* and *discipline weighty* and *important* as they may be, and thus, as the Rev. Carus Wilson, [see my letter No. 14] says of the Church of Christ, "to build up and perfect which all the enclosures of *separate communions* are *respectively the instruments*," such is the *modern Catholic Church of Protestantism*. The Rev. gentleman calls such maxims as are implied in the preceding articles, "*the very essence of Popery*." Yet it is gratifying to us Catholics to find, as it is an augury of better things, and as if some rays of light were breaking through the mist, showing to you how you are wandering in doubt to and fro, that you are daily becoming more alive to the absolute necessity of unity, and more sensible to the evils of your own monstrous divisions and dissensions. By some of the English papers, I observe, a meeting was held in June, 1843, in Exeter Hall of different denominations; ministers of the Church of England, Independents, Presbyterians, Baptists, Methodists, &c. It is headed, "*Christian Union*;" it sets forth—"That this meeting is *convinced* of the duty and practicability of rendering visible *the union* of all who hold the head, Jesus Christ, the Lord; that this meeting deem it an imperative duty, for the defence of the truth—for the strength of the Church—for the spread of the gospel, to *seek Christian Union, not in ritual uniformity—not in exact agreement of Creed—not in a universal incorporation of Churches, &c. &c.*" You have only to conceive St. Paul as presiding at the meeting, or to call to mind his many injunctions, as, "*being of one accord, agreeing in sentiment—labouring together—speak the same thing—continue in the same rule, &c.*" to comprehend fully how incongruous was the spirit of this meeting with that of St. Paul. They profess indeed that they "deem it an imperative duty to seek Christian union," but they adopt a principle diametrically opposed to it; and contrary to what St. Paul and the rest of the Evangelists prescribe. It is like a patient, feeling the necessity of taking a certain medicine, but using that which would have quite a contrary effect; certainly Protestantism has seldom been guilty of greater fanaticism than what this meeting presents to us; were they asked to adjourn to the next Church, and "partake of the one bread," or worship alike and together in "Christian union," would they do it? A simpleton might well laugh at it, from its extreme folly. "*Christian union*" between Protestant sects who "*agree to disagree*"!!—who can "*conscientiously differ on weighty points of doctrine*."!! No wonder that the heathens of India turn Protestantism into

ridicule, and as they are beginning to do; this is the return they will make to dissenting Missionaries for the instruction which they have bestowed upon them. This contention among yourselves, between a certain longing for unity on one side, and a desire for latitudinarianism on the other, is forcibly represented by Mosheim, D. D. Chancellor of the University of Gottinger, in one of his works he observes—"for the Church, considered in its collective and general character, allows *now* to all its members the full liberty of entertaining the sentiments they think most reasonable in relation to those points of doctrine that formerly excluded the Lutherans and Arminians from its communion, and looks upon the essence of Christianity and its fundamental truths as in no wise affected by these points, however variously they may be explained by the contending parties; but this moderation, instead of facilitating the execution of the plans that have been proposed by some for the re-union of the Lutheran and reformed Churches, contributes rather to prevent this re-union, or at least to render it much more difficult, for those among the Lutherans, who are zealous for the maintenance of the truth, complain that the reformed Churches have rendered too wide the way of salvation, and opened the arms of fraternal love and communion not only to us, Lutherans, but also to Christians of all sects and all denominations. This pacific project was so warmly opposed by the greatest part of the Lutherans, that it came to nothing in a short time." So, my friends, will all your attempts to obtain union "*come to nothing*" while the spirit of Protestantism influences you. In a letter which I lately had from an intelligent Protestant Officer, he says, that he believes that "members of the Church of Geneva, of England, of Scotland, of Rome, Lutherans, and other bodies from the Church of Christ." *Such a Latitudinarianism* is but a sort of blind, a cloak for men's understandings, a potent balm for tender consciences, which lulls them into a fatal delusion, a twig to hold by, a spell that throws a deceptive security around it, a fatal sophistry which is taken for gospel, and acts as a soporific to the troubled soul and fickle mind of man; it passes current with the Protestant world; it goes down with the crowd, being pliant to every wind of doctrine; all sects are self-interested in it; it is in fact *the carte-blanche of Protestantism*, and which may be applied at pleasure to every fresh wound inflicted upon unity and truth; you cannot bear to admit such an inference as this. "If it be sound (episcopal ministry) then all other Christian associations, and all other national Churches, are in a state of rebellion like that of Korah, Dothan, and Abiram."—*Rev. J. Yorke's address to the Bishop of London.* The consequences conveyed in this are too terrible, therefore you try to shelter yourselves under a screen of your own making; *the liberalism of the day.* Ah! my dear friends, will it preserve you from the thunderbolts of heaven? Will it save you from the denunciation, "*If he will not hear the Church, let him be to thee as the heathen and the publican.*" But you challenge me "*to the law and to the testimony,*" well, let this, my friends, be *the test:* I will bring your collective body of creeds, as a Church, to the standard of scripture, and if it stands, if it corresponds with this touchstone of truth, then indeed all my words will go *for chaff*, and you will stand confessed as the Church of Christ, of St. Peter and St. Paul, and I will join you forthwith, but if, on the other hand, I bring the proof home to your minds, and succeed in showing to you clearly, and scripturally, that your collective sects or denominations, *do not agree* in spirit and constitution with the sentiments and figures in Scripture, as defining the Church of Christ, then, my dear friends, in the name of God lose no time in seeking for the true Church, that "*pillar of truth.*" I shall first, however, give you the opinion of the ancient fathers, upon unity. St. Ignatius, the disciple of St. Peter and St. John, and second Bishop of Antioch, in his Epistle to the Christians of Smyrna, counsels them thus:—"Avoid schisms and discords, which are the source of all evils; follow your Bishops, as Jesus Christ his Father, and the College of Priests as the Apostles; let no one presume to undertake anything in the Church, without the Bishop." Again he says, in writing to Polycarp, "watch most carefully for the preservation of union, as children of light avoid the divisions of unity, &c." St. Irenæus declares that, "those who separate and divide the unity of the Church, shall be visited by the chastisements of Jeroboam." St. Cyprian wrote a whole book on unity; have you never read his celebrated saying, that, "*He cannot have God for his Father, who does not acknowledge the Church for his Mother?*" He asks, "Do the schismatics then imagine that Jesus Christ will be with them in their assemblies, whereas they assemble out of the Church; the stain of schism they never would efface by their blood, because the crime of discord is beyond all expiation." But I must pass over St. Chrysostom, Augustine, Tertullian, and numerous other fathers, and who write in awful language of schism and heresy, and

again, in glowing terms of unity, that I may give you the opinion of two of *your own "Fathers,"* Samuel Parker, bishop of Oxford, wrote, "I will challenge all the world to show me any one thing more earnestly enjoined and frequently recommended than the preservation of unity among Christians, and thus our Saviour, having instituted the society of the Church, where he enjoins them (the governors of it) to be careful to preserve unity." The great Doctor Welsh, of the Free Church of Scotland desires you to "look at the Saviour's prayer, in the 17th Chapter of St. John, where the success of Christianity in the world is made to hinge not merely upon a real and vital, but upon an ostensible union among Christians, such a union as that the world in virtue of seeing it, would be turned into the fold of the Gospel, and therefore, I say, that there should be no barrier in the way of an ostensible union of co-operation, although it may be the work of years before that union can be complete as to come to incorporation." This was said *just* as he was breaking union along with five hundred of his clerical brethren, with the *old* Church of one thousand six hundred and odd!! Worthy the disciple of John Knox, worthy the spirit of the Reformation, its inconsistency and changeling system!!!

Yours faithfully,
C. A. C.

ST. THOMAS' CHURCH.

Sergt. Murray, through His Grace the Archbishop,	40	0
Sergt. Cooney, do. do.	50	0
Aga Curbullye Mahomed, do. do.	25	0

BENGAL CATHOLIC ORPHANAGE.

Rev. E. Veralli,	5	0
Anonymous, through the Rev. Mr. D'Mello,	2	0
P. J. M., through His Grace the Archbishop,	4	0
J. G. for July, through do.	2	0
Mrs. Creighton, through do.	50	0
THROUGH MR. N. O'BRIEN.		
Thomas Kenny,	16	0
Captain Fisher,	2	0
James Harrison,	2	0

FOR THE SUFFERING CATHOLICS AT GWALIOR.

X. Y. Z., through Mr. P. S. D'Rozario,	15	0
Mrs. E. P. d'Beaufort, though the Rev. E. Veralli,	2	0
A Lady, through do.	4	0

O'CONNELL TESTIMONIAL.

Assistant in [illegible] of *doctrine* and O'Connell,	5	0
	50	0

To His Grace the Right Rev. Dr. Carew, Archbishop of Edessa, Vicar Apostolic of Bengal.

MY LORD,—I send you by the bearer the sum of Fifty (50) Rupees from the Troops of H. M.'s Regiment in the Fort. It is as follows:—

PROPAGATION OF THE FAITH.
From H. M's 10th Regt. Fort William.

No. 7 Company,	16	15	0
No. 6 Company,	9	12	6
	26	11	6

BENGAL CATHOLIC ORPHANAGE.

From H. M's 10th Regt. Fort Wm.	23	4	6
Total amount,	50	0	0

I received this money only an hour or so ago, and I trouble your Grace at this late hour, with the account, for the satisfaction of our dear Soldiers, who wish to see it published (if possible) in the *Herald* of next Saturday. If it is convenient for your Grace, could you oblige them, by handing over this money to Mr. W. Lackersteen to-morrow, and desiring him at the same time, to see that the requisite notice is put in the *Herald*.

With the most sincere prayers for your Grace's health and the welfare of all our establishments, I remain, with the most profound respect,

Your Grace's most humble & devoted servt.
St. Xavier's College. R. COOPER.
Augt. 22, 1844, 8 *o'clock* P. M.

FESTIVALS,—SEPTEMBER, 30 DAYS.

Sunday, 1st,—XIV. after Pent. 1st Sept. of it, sem. com. S. Aegidius and S. S. M. M.
Monday, 2nd,—S. Stephen, C. sem.
Tuesday, 3rd,—S. Aiden, B. C. d. (E. S. 31 ult.)
Wednesday, 4,—Of it sem.
Thursday, 5,—S. Lawrence Justinian, B. C. sem.
Friday, 6,—Of it sem.
Saturday, 7,—Office of the Immaculate Conception, sem.
Sunday, 8,—XV. after Pent. 2nd Sept. Nativity of B. V. d. 2nd cl. com. of Sunday and S. with an Octave.
Monday, 9,—Of the Octave sem. com. S. M.
Tuesday, 10,—S. Nicholas, of Tolentino C. d. com. oct.
Wednesday, 11,—Of the Octave, sem.
Thursday, 12,—do. do.
Friday, 13,—do. do.
Saturday, 14,—Exaltation of the Holy Cross, d. gr. com. oct.
Sunday, 15,—XVI. After Pent. 3 Sept. Octave of Nativity of B. V, com. Sunday and S. M.
Monday, 16,—S. S. Cornelius and Cyprian M. M. sem. com. S. S.
Tuesday, 17,—Impression of the Stigmata on the body of St. Francis C. d.
Wednesday, 18,—S. Joseph of Cupertino, C. d.
Thursday, 19,—S. S. Januarius and companions, M. M. d.
Friday, 20,—Eustatius and companions, M. M. d.
Saturday, 21,—S. Matthew, Apost. and Evang. d. 2nd cl.
Sunday, 22,—XVII. After Pent. 4th Sept. 7 Dolois, of B. V. d. gr. com. Sunday and S. S.
Monday, 23,—S. Linus P. M. sem.

Tuesday, 24,—B. V. Mary of Mercy d. gr.
Wednesday, 25,—S. Thomas of Villanova, B. C. d. (22nd. inst.)
Thursday, 26,—S. S. Cyprian and Justian M. M. simple.
Friday, 27.—S. Cosmas and Damion, M. M. d.
Saturday, 28,—S. Wencelas M. sem.
Sunday, 29,—XVIII. After Pent. 1st Oct. S. Michael, d. 2 cl. com. Sunday.
Monday, 30,—S. Jerom, C. D. d.

Selections.

IRELAND.

Earl De Grey has resigned the Viceroyship of Ireland to the great regret of the Conservative party. He is succeeded by Lord Heytesbury.

Mr. O'Connell has declined the appointment of Lord Mayor of Dublin for the year 1845.

The greatest anxiety is displayed by persons of all classes to evince their attachment to the "Repeal martyrs." Presents of various kinds are daily received by them from the inhabitants of the rural districts, as well as from the metropolis. From Lord Cloncurry, several presents of salmon have been received. A loaf of sugar was transmitted by a lady. Large quantities of strawberries have been forwarded. Several presents of trout have been sent from various parts of the Kingdom. A car-owner drove down to Bray, and, having procured several fine fish, which were taken out of the water in his presence, brought them to the prison. The presents include champaigne. But the "monster" present consisted of a large cake, measuring nine feet six inches in circumference, presented by Mr G. Hawkin, an English Repealer.—Twenty-four boys have been expelled from the National Schools in Dublin, because they insisted upon wearing the Repeal button during school hours. The prohibition was confined to those hours merely, but the boys would not doff the national emblem even during that short period.—A garrison order has been issued by the Commander of the Forces, that no civilian wearing political or party badges be allowed to enter the barracks upon any pretence whatever.

On the 10th of June, a deputation of the Corporation of Dublin proceeded in thirteen carriages to the Penitentiary, with a view of presenting Mr O'Connell with a public address; but were refused admission, On the same day, a deputation for several of the corporations proceeded to the prison, for a similar purpose. The members composing it assembled at the residence of Mr. O'Connell, in Merrion-square, and proceeded from thence to Richmond Bridewell. The Governor of the prison met them at the gate when the Mayor of Cork, on behalf of the great body of the municipal representatives present, explained their object. Mr. Purdon then said:—"I am sorry to inform you that I cannot, in the discharge of my orders, permit any deputation to enter the prison for the purpose of presenting an address to any person confined in it. I am, however, most happy to inform you that Mr. O'Connell and his friends are in the enjoy- of good health." The deputations quietly withdrew, and held a meeting in Mr O'Connell's house, where the several addresses were delivered to his son.

On the 19th of June, the Right Hon H. O'Brien, Lord Mayor of Dublin, accompanied by his chaplain and various aldermen and town councillors, and a deputation of the corporation of Dublin, presented an address to the Queen, at Buckingham Palace. It says:—"We feel that the law has been strained far beyond its legitimate bounds, and as interpreted by your judges, has entrenched on the rights of your Majesty's subjects to free and fair dicussion of political matters, and if permitted to become current law, will tend to enslave your Majesty's heretofore free people." The Queen was attended by the Duke of Wellington, Sir R. Peel, and the principal Secretaries of State. She returned the following answer:—"I thank you for your renewed assurances of loyalty to my person and crown. I have announced to you my fixed determination to uphold the law, and to respect the decisions of my courts, to which the administration of justice is confided. If errors have occurred in the proceedings of the court, they are open to review, and will be rectified by the supreme tribunal of appeal. The faithful execution of the law is regarded by me as the surest safeguard of the rights and liberties of my people."—At four o'clock, the deputation proceeded to the House of Commons, in the same form as to the Palace and, being ushered to the bar of the House, the Lord Mayor presented a petition.—*London Mail.*

THE LIFE OF MISS NANO NAGLE.

Foundress of the Presentation Order.

(CONTINUED FROM PAGE 97.)

We need scarcely draw attention to the noble Christian spirit that breathes through every sentence of this fine letter. When it was written, she had been five years engaged in the labors which she there describes. Neither wet, nor cold, nor fatigue, could prevent her from visiting her schools, or deter her from her mission of charity. She spent her day teaching the young their catechisms, and the old their prayers,—even those prayers which should be ordinary household words in the mouth of every Christian. Her visits were often prolonged to a late hour, after the schools were dismissed, in her anxiety to impress the truths of religion on some hapless child of poverty and misfortune. We have often heard aged persons say, that in their youth they had seen her wending her way homeward after her long protracted labors: and even at the time and season when the twilight, darkened rapidly into night, is wont to make the footpath dangerous to the benighted pedestrian. At her usual hour she was sure to be seen, in the dark and cold evenings of winter, picking her steps by the light of a small lantern which she bore with one hand before her, while the other held her cloak, to protect her from the wind and rain. Her health, so far from suffering, seemed to have improved by her labors; the attack, which at one time threatened the most serious consequences, passed away without any bad result. He who tempers the wind to the shorn lamb, gave her strength to perform her toilsome duties

with perseverance, regularity, and efficiency. She lived for some time with her family; but she gradually withdrew herself from all those claims which mere worldly ceremony required to be discharged. She never visited but where the good of her neighbor was to be promoted. She divided her time between the care of her poor children, and her own religious duties: and allowed herself no relaxation, save what she felt, as she herself tells us, in speaking to the poor of God, or the yet greater pleasure of pouring out the affections of her heart to Him in the privacy of her chamber, or in the presence of the altar.

The good she had hitherto effected, was, at best, but temporary. The system adopted by her was eminently useful, but she herself was its sustaining principle; and if she were taken away, the entire would fall to the ground. In a few years that event would inevitably take place, —she had no security that it may not happen in a day. It was, therefore, a subject of the most vital and urgent importance, to consider whether some stability may not be given to it beyond what it obtained from the uncertain life of one individual. This could only be effected by means of religious community; but at such a time, and in such a country, the establishment of a religious community was a bold and perilous undertaking indeed. She communicated her wishes to those who, in every difficulty, had been hitherto her guides. One was the Rev. Mr. Doran, a member of the Society of Jesus; the other was his nephew, then the Abbé Moylan, but subsequently Bishop of Cork. To these zealous and enlightened guides, she laid open the hopes, the wishes, the fears and anxieties of her heart. After a mature consideration of the objects sought to be attained, and difficulties to be encountered, the Rev. Mr. Doran suggested, that no institution would be more likely to ensure their purpose than a community of Ursuline nuns, and in accordance with this suggestion, the Abbé Moylan repaired to Paris, to make arrangements with the convent of St. Jacques, the principal house of that order in France.*

Many and serious difficulties obstructed the purpose of the good Abbé, and prevented him from accomplishing the object he had in view. The first that presented itself to the minds of those to whom his proposal was made arose from the unsettled state of Ireland, and the precarious tenure by which the Catholics held their freedom from persecution. At any moment the penal laws might be rigidly enforced against them. Another arose from the difficulty of procuring subjects. If we may judge by some letters of Miss Nagle, now before us, but which want of space will not permit us to present to our readers, some of the professed religious of St. Jacques were willing, but, probably from prudential reasons, were not permitted to come. It was at length arranged that a few novices should be received and trained in the discipline of a religious life, and in the manner of conducting schools. When this training was completed, it was hoped that one of the greatest difficulties would be removed. Those who presented themselves for that purpose, and were selected, were four, viz.—Sister Angela Fitzsimons, Sister Augustine Coppinger, Sister Joseph Nagle, a relative of the foundress, and Sister Ursula Kavanagh. They were all nearly connected with the first families in the kingdom, and Miss Kavanagh was nearly allied to the illustrious house of Ormond. Miss Fitzsimons was in Paris for the express purpose of entering the order of the Visitation, when Providence directed her attention to the wants of her own country. They all commenced their noviciate at St. Jacques, on the 5th of September, 1766. We have several letters of Miss Nagle to Miss Fitzsimons, written during the noviciate; we shall only quote a part of one dated Bath, July 20th, 1771, from which it is evident, that the intention of establishing a convent was concealed even from the members of her own family. She thus expresses herself:—

"Dear Miss Fitzsimons,—Though I did myself the pleasure of writing to you lately, yet, I do so now again, as a letter I received from our worthy friend makes me acquainted with the sudden death of his sister-in-law; she was a most amiable person, and I am most sincerely sorry for her. You thought I came here for my health. As you are so good as to interest yourself in my regard, and I was afraid it might make you uneasy, I beg to assure you that, thank God, I never was better. It was not to take the waters I came here, nor have I tasted them: I came to see my brothers, and be assured it was with much ado, I could prevail on myself to pay this visit. I did not acquaint you with this tour, as I wavered so much with myself, that I may say, till I was in the ship, I was not sure of coming. It was so much against my inclination to leave my children: and only to serve the foundation I never should have prevailed on myself. Our friend, I have reason to think, spoke with a prophetic spirit, by what has happened, for my own family would never have the opinion they have at present, nor ever interest themselves as they do for its success. You must have been surprised when you heard that they knew nothing of it. You hear what was true. The young lady that told you was the first, my sister Nagle says, that told herself, and though she did so, she could hardly believe her. You don't forget what I wrote to you, that when I began my schools, my own immediate family knew nothing of it, so the same method I was resolved to take now, as I was sure they would be the first to oppose me. I never said one word to them till I saw things had such a prospect of succeeding: which I was sure I never could have persuaded them of, if they did not see it. It gives them all great pleasure that I should be

* The Ursulines were instituted by Angela Merici better known as St Angela of Brescian from a town of that name in the doicese of Verona, who died in 1540. They were approved by Paul III. They were especially patronized by St Charles Borromeo, who gave system and regularity to their educational labors, and who is considered the patron of their schools. The convent of St. Jacques, at Paris, was the first house of the Ursulines in which enclosure was inviolably observed, and was founded in the beginning of the seventeeth century, by the Mesdames Acarie and Sainte Beuve; one the foundress of the reformed Carmelites, in France, the other the intimate friend both of Catherine of Medici and Anne of Austria.

the means of promoting such a good work, and my sisters-in-law are as eager to get good subjects for it as we could be. I hope you will approve my manner of acting, as the less noise is made about affairs of this kind, in this country, the better. Mr. K—g got a letter from Dr. Butler,* on which he came to speak to me about his sister, and says, as we must be of such vast service to the kingdom, if we had the Protestant's consent for this establishment, he would be the better pleased she was amongst us, as she could do more good there than any where else; on which I told them before my brother and sister, that, had I consulted my own family, I should not have had a school in Cork; which they said was true."

In the beginniug of 1771, the Abbé Moylan visited Paris, for the purpose of transplanting the germ of his future community. The difficulties alluded to by Miss Nagle in her letters, again presented themselves. A professed religious was necessary for the foundation of a religious house, and not one of the convent of St. Jacques would volunteer for the purpose, or, if willing, would be permitted to come. It would be rash and uncharitable to criticise the motives which presented them. It may be that they shrunk with the timidity natural to secluded females, from their long and dangerous journey, or were unwilling again to brave the perils of that world which they had renounced for ever, or that they cleaved with a holy fondness to those cloisters where they had spent so many happy years in the quiet exercises of religion, and in the security of a more favored land. Whatever their motive may have been, there was no one to accompany the young colony to Ireland, and the object of the good abbe's mission seemed utterly and irretrievably hopeless. In this critical conjuncture, and when he was on the eve of abandoning it altogether, he was informed that in the Ursuline Convent, at Dieppe, there was one who would consent to establish the foundation he had in view; she was Miss Margaret Kelly, a lady of Irish birth, but who had been long resident in France, and was a professed religious of the convent of that place. Having been thus far successful, and all things being arranged for their departure, they left Paris for Rouen, where it was arranged that their future mother superior should meet them.† Their resting place, after the first day's journey, was the convent of the Carmelite nuns, at St. Denis which, at that time, numbered among its inmates no less a person than Madame Louisa, the saintly aunt of Louis XVI. The young novices were much consoled by the zeal and piety for this lady. She even declared to them, in the fulness of her heart, and with feelings of the warmest emotion, that if the circumstances of her condition permitted her, she would at once accompany them on their mission to the poor Irish. Sister Angela Fitzsimons had a voice of expressive sweetness, and it was long remembered by the religious of St. Denis, how beautiful she sang the anthem of the Virgin, in the still evening time, within their walls. They reached Rouen on the feast of St. Mark the Evangelist, and were joined there by Mrs. Kelly, from Dieppe. In a few days they sailed from Havre; and after a voyage, which may be considered quick in those days of imperfect communication, they arrived in the Cove of Cork, on the morning of the ninth of May, which, that year, was Ascension Thursday. The building intended for their reception not being completed, they were reduced to the temporary accommodation of a house in the neighborhood, when they were joined by two ladies, Miss Moylan, and, we believe, Miss Lawless, who had been awaiting their arrival. On the 18th of September, 1771, the house being completed, they entered on possession, and commenced the foundation of the Ursuline order in Ireland.

Their position in Ireland was not to be one of ease or rest. They took under their care the schools, already described by Miss Nagle, but they were not unmindful of the peculiar objects of their institute, and soon after opened schools for the education of the more opulent classes of society. Their first consisted of twelve pupils, one of whom, we have heard, is still living. With the exception of Mrs Kelly, none of the religious were yet professed. To facilitate this important object, a bull was procured, from Clement XIV., dated January 13th, 1773, permitting the first twelve novices to be professed after one year's probation, thus dispensing, in their regard, with one-half of the usual and prescribed term of noviciate. Availing themselves of this permission, the sisters Angela Joseph, and Ursula, were professed on the 15th of the following February; Sister Louisa Moylan* on the 26th of April, 1774; and Sister Augustine Coppinger on the 31st of January 1775. The latter had been one of the Paris novices, but was compelled by bad health to leave the convent for a time. On the very day of her profession, the first election, according to their constitutions, took place, and she was elected mother-superior of the community. There being now four professed religious, and the new institute having thus acquired some degree of stability, Mrs. Kelly deemed her mission in Ireland fulfilled. Though she was Irish by birth, we have heard that Ireland was not the land of her affections. Since her childhood she had resided in France, and the ties were stronger that bound her to "la belle France" than to the green hills of her native country. The quiet tenour of the little convent at Dieppe, and the security of her silent cell, contrasted strongly

* Subsequently Lord Dunboyne, but at the time Bishop of Cork

† Hence it is that while the Irish Ursulines consider themselves a filiation of St. Jacques, they are by the French writers and religious reckoned a filiation of Dieppe.

* This lady was a sister of the Abbe Moylan. She was, as may be seen, the first who joined the community on its arrival in Cork. She lived within the convent walls for the unusual period of seventy-two years; and after sharing in all its struggles and difficulties lived to see the present prosperous condition of her beloved sisterhood, over which she presided for many years with honour and efficiency. She died full of years and virtues, lately as the year 1842, in the ninetieth year of her age; and was for many years the connecting link between the present community and those saintly women who bore the weight of the day, and the heat, in evil and perilous times.

with the many duties of her new position, of the danger to which they were continually exposed by the bigotry of the times; and in the Easter of 1775, she returned to France happy in the consciousness of having contributed to so great and enduring a good.

They had not been long in Ireland when they were exposed to some annoyance, if not danger, by the No Popery corporation of that day. The establishment of a Popish nunnery in their city was an offence that required prompt and effectual punishment. Some violent measure was in contemplation, and would have been adopted but for the prudence and humanity of one influential gentleman, of the name of Carleton, who restrained their intolerance by appealing to their own interests, and showing the policy of permitting so much money to be spent in the city rather than abroad, good-humouredly adding that the Protestant succession was not likely to be endangered by a few ladies meeting to drink tea and say their beads together. The appeal was successful; but such was the insecurity of their position, that for years they dared not assume the religious habit, except on solemn festivals, and in the veriest privacy of the convent. It was not until the 11th November, 1779, and even in opposition to the well meant, but certainly timid, remonstrances both of Dr. Moylan and their foundress, that they laid aside the secular dress for good, and assumed the habit of their order. The issue proved that the apprehensions of their friends were excessive. Other times came on; they shared in the increasing rights and liberties of their people, and the daughters of St. Ursula have never since been molested.

In tracing consecutively the establishment of the Ursulines, we have for a moment lost sight of their foundress. The object dearest to her heart was the education of the poor. She thought that object was attained when the new religious arrived; but her wishes in this respect were not fully realized. The Ursulines are for the education of the rich. If the poor come under their care, it is only in a subordinate degree, and their claims are but secondary to those of the others. She, who believed her mission to be to the poor, was not likely to witness with satisfaction an arrangement so unfavourable to them. When her wishes were not complied with (and probably the rules of the order did not admit of their being complied with,) she retired from the convent in which she had for some time taken up her abode. That her dissatisfaction extended only to the preference given to the children of the rich, and not to the institute itself, is evident from the fact that she ever remained on terms of the most friendly intercourse with the sisterhood, and, while she lived, was accustomed to visit their schools for an hour on Sundays, to give instruction in the catechism to the children. It is to be regretted that there should have been any misunderstanding on a subject of such importance, but we think we can trace in it another instance in our regard of that special Providence which ordereth all things sweetly, and for the best and wisest ends. It is another proof that, in the fluctuating tide of human events, there are movements directed by God, which pass the comprehension and escape the notice of us who live and move upon the surface. The establishment of some such institute, must precede that of one for the education of the poor. The germ of knowledge must be brought to maturity in one mind before it can be communicated to another. There was no educated middle class in Ireland, as in France, that would have furnished subjects for an order like the Presentation, having for its object the education of the poor. They had to be created in the country. The springs of knowledge had been dried up for years, and therefore some domestic institute was necessary not only for the education of the rich, but to provide for the education of the poor; and such an institute was the Ursuline. Even to this day, a great majority of the members of the Presentation Order are indebted to it for their education, — perhaps their vocation to a religious life; however it may have been inadequate to the wishes of its foundress, we are convinced that it has been a powerful, if not a necessary, instrument in the furtherance of her views.

Though disappointed in the object for which she had yearned through many a long year, and the hope of which had sustained her through many a day of toil, she yet did not abandon that object in despair. She determined on making another effort to attain it; she took up her abode in a house adjoining the convent, and associated with her a few generous individuals, animated with a kindred spirit to her own. Her pecuniary resources had not been exhausted, and she was therefore able to make a provision for their support. In this establishment, we have the germ of the Presentation Order. It did not acquire the consistency of a religious order until some years after her death. She neither contemplated nor desired such an honour for her companions: she would have them bound only by annual vows, and constitute but a simple religious congregation. Their duty was, like her's, to seek out the poor girls of the city, —to gather them around her,—to teach them the rudiments of knowledge,—to instil into their minds the principles of religion,—to relieve their physical wants, and, if possible, to provide them with some means of subsistence for the future. They were to be bound by no law of enclosure, for the comprehensive charity of their foundress would have them visit the poor man's hovel, and the sick man's bed. It was said of her, that she left not a garret in Cork unvisited. Her footsteps were everywhere to be traced,—in the filthiest lane, and in the most obscure cottage. Like HIM whom she loved so well and ardently, she went about everywhere doing good. These duties she would impose on her associates of the Presentation; and these duties did they fulfil, not only during her life-time but for years after her death. (*To be continued.*)

RELIGIOUS PROFESSION.—Miss Victorine Strachey, second daughter of Captain Strachey, Royal Navy, received the veil, the 22nd of April, at the convent of the Visitation, St. Mary at Amiens-sur-Somme.

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THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

CALCUTTA: SATURDAY, AUGUST 31, 1844. [VOL. VII.

GENTLEMAN EDITOR OF THE CHRISTIAN ADVOCATE AND THE ANCIENT FATHERS.

We were greatly amused by an article in ıe last number of the *Christian Advocate*, ıimadverting on our stricture of the pam-ılet on transubstantiation. The summary of ır contemporary's reply is, that—he is *a ıntleman*, neither *a Baptist*, nor *a Sailor*, nor ven *an Editor!!!* that the *Catholic Herald* ıdulges in abusive language and cannot be nswered by him,—that it is unsafe for Pro-stants to read it. Surely our contemporary ıuld scarcely acknowledge in plainer terms ıat our arguments are unanswerable, and rotestants cannot be at a loss, any more ıan Catholics, how to unde- sand such obser-ations. The *Christian Advocate* has pointed ıt the language in our journal, which he eems objectionable,—why not also point ut the arguments which he deems weak or ıulty, if he could do so? Is not the *Chris-ian Advocate* the last journal in the world, ıat should complain of unbecoming lan-uage?—a journal of which the *Englishman*, self a Protestant Journal, has said, that or *impudence* and *falsehood* no journal not alling itself Christian, surpassed the *Cal-utta Christian Advocate*. We appeal to he better and more educated class of Pro-estants to say whether it is gentlemanly aste, or Christian charity, or the low spirit f sectarian antipathy, that induces the Edi-or of the *Christian Advocate* to designate is invariably by the name of *Papists, Ro-manists*, &c. even when he pretends to write or our instruction. In the very pamphlet vhich we have been dissecting in some of our previous numbers, he sets out by telling his readers, that *the Jesuits never hesitate to use any or every means to accomplish their ends;* and yet he complains of a few hard words in our Journal in reply to that pamphlet. But no one, for a moment, can mistake the real meaning of the *Advocate's* complaints. We leave it to any candid man, Catholic or Protestant, to say, whether we ever gave expression to anything so injuriously personal or abusive, as the following extracts from the last number of the *Christian Advocate* in allusion to our Journal. "*A man in a frenzy*, be it from bodily pain or mental anguish, is not to be reasoned with, he is more an object of pity than of reason," "*the tiger spirit of the man of sin is not changed, he is as fierce as ever.*" "*What is the difference between the spirit which actuated such abuse, and that which lighted up the fires of Smithfield!*" Such is the language of the *Christian Advocate* while he affects to act the *gentleman*, and complains of our language towards him! and this too, while he assures us, that he never addresses himself to the passions of his readers, but always to their reason! Can it be, that, as he mistook *a bulwark*, once before, for something very unlike it, he now mistakes, in his new character of gentleman, passion for reason? If we have any reason to regret the language which we employed, at any time, towards the Editor of the *Christian Advocate*, we are glad at all events that we succeeded in drawing from him, the public avowal,—*that he is a gentleman* who does not write for the *atmospheres* of certain places, but for *gentlemen*. It is not the part of a gentleman, certainly, to mis-represent injuriously the creed of a fellow Christian and refuse to retract the calumny; and all this the *Christian Advocate* has been convicted in our previous numbers of having done. It is not the part of a gentleman, whether *a Sailor*, or *Baptist*, or *an Independent*, *to* FORGE evi-

dence against any point of Christian doctrine from the writings of the Fathers by collecting scraps from several distinct works and producing them, in joint array, as the consecutive reasoning of the Fathers in whose writings they are found; and this, without any notice of *the trick*. This is the heavy crime of which it behoves the gentleman Editor of the *Christian Advocate* to clear his reputation. We call it *a heavy crime*, for so we think it, if it be deliberate and voluntary, and we shall not say that the writer in the *Advocate* is positively guilty, until he refuses to declare himself sorry for the *forgeries*, voluntary or involuntary, which lately appeared in that journal. If a controversialist were permitted to produce testimonies from the writings of an author, in the way described above, what blasphemies could not be demonstrated from the writings inspired by the Holy Ghost, to be sacred Christian duties!!! "*And casting down the pieces of silver in the temple, he* (Judas) *departed; and went and hanged himself with a halter.*" (Matthew 27, 5.) "*And he* (*Jesus,*) *said to him; thou hast answered right; this do, and thou shalt live.*" (Luke 10, 28.)

What would be thought of *an infidel* who would take away these references, and join the two sentences together, as the testimony of sacred Scripture in favor of suicide? Would you not declare him a monster of iniquity, if he did that knowingly, and refused to retract the forgery when reminded of it? Certainly you would, and very justly; therefore, we say to all, no matter what may be their creed, excuse if you can, the following *forgeries* which we extract from the pages of the *Christian Advocate*.

FORGERY THE FIRST.

"God in your Gospel," says Tertullian, who flourished at the latter end of the second, and at the beginning of the third Century, "has so revealed the matter, calling the bread his own body, that you may hence understand how he gave bread to be the figure of his own body: which body, conversely, the prophet has figuratively called bread, the Lord himself being afterwards about to interpret this sacrament. For we must not call our senses in question, lest we should doubt respecting their fidelity even in the case of Christ himself. Because if we question the fidelity of our senses, we might peradventure be led to say, that Christ delusively beheld Satan precipitated from heaven or delusively heard the voice of his Father testifying of him, or was deceived when he touched Peter's mother in law, or smelt a different odour of the ointment which he received for his sepulture, or tasted a different flavour of the wine which he consecrated in memory of his own blood. Christ reprobated neither the water of the Creator with which he washes his people, nor the oil with which he anoints them, nor the fellowship of honey and milk with which he feeds them as infants, nor the bread by which he represents his own body; for even in his own sacraments he needs the beggarly elements of the Creator."

FORGERY THE SECOND.

"The Lord," says the great Augustine in the fourth century, "when he gave the sign of his body, did not doubt to say this is my body. In the history of the New Testament, so great and so marvellous was the patience of our Lord, that bearing with Judas, though not ignorant of his purpose, he admitted him to the banquet, in which he commended and delivered to his disciples the figure of his own body and blood. Christ instructed his disciples, and said unto them, It is the spirit that quickeneth; the flesh profiteth nothing. The words which I speak unto you are spirit and life. As if he had said: *understand spiritually* what I have spoken. You are *not* about to eat this identical body, which you see; and you are *not* about to drink this identical blood, which they who crucify me will pour out. On the contraly, I have commended a certain sacrament unto you, which will vivify you *if spiritually understood*. Though it must be celebrated visibly, yet it must be understood invisibly."

We call upon the Editor of the Christian Advocate to point out the work of Tertullian, in which the passage cited by him from that Father, is read consecutively as he (the Advocate) has cited it, and to authenticate in the same way, at least by reference, the passage from St. Augustine. If this cannot be done what are we to think of the *gentleman* Editor of the *Christian Advocate*, and what becomes of the cause of Protestantism in the hands of its greatest modern champion! He does not make a single reference himself to the works of any of the fathers, except Athanasius, but merely hands us over to *Faber*, for whose honesty he has made himself personally responsible, in these words—"*we quote the translation of a writer of unimpeachable integrity and honesty.*" Either the Editor of the *Christian Advocate*, therefore is an exceedingly dishonest *gentleman* or Mr. *Faber* for whom he goes bail, is very dishonest, and has sadly imposed upon the *Advocate*, as well as upon thousands of others. Why does the *Advocate* refer, in one case, to the work of the author (Athanasius) from whom he quotes, and in all other cases to *Faber?* We very

much fear the *no* Sailor, *no* Baptist, *gentleman* Editor, who does not write for certain *atmospheres*, but for *gentlemen*, will get out of the *forgeries*, very awkwardly.

THE WOMAN CONDEMNED TO DEATH IN THE ISLAND OF MADEIRA.

We quote the following from the *Christian Advocate* of the 3rd instant, to show the *animus* with which the writer endeavours to introduce the subject.

"*Popery unchanged and persecuting—a woman, the mother of seven children, condemned to death for renouncing Popery.*—We have now over a space of some years endeavored to impress upon our readers the real spirit and tendency of Popery, rampant Popery, unchecked or influenced by

...rs of an enlightened community, or of ...umane laws. We have more especially ...teach our fellow-men that it is un... its persecuting character—that "she ...an drunken, drunken with the blood of ...s and with the blood of the martyrs of ... and only needs the opportunity to exhi... natural disposition. We had anticipated ... spirit of persecution might, after a while, ... forth, but we were scarcely prepared to ... e that we should have to place on record such a heart-rending and shameless case as the following; *a mother of seven children condemned to death in the Island of Madeira, by a British Magistrate, for renouncing the errors of Popery, and that on the strength of an old statute.* Is Popery changed—are its so-called cruel enactments obsolete—do they belong to a dark age? Let this martyr'd woman and her seven children reply. We cannot suffer ourselves to write as we feel on this subject. All Britain has rung with the infamy of America, in sente...ing J. C. Brown to death for aiding the rescue of a female slave. We trust its voice will not be less potent in this case, nor less successful, for Brown, thanks to the humanity of Britain, lives, and is again a free man."

Here is a paper edited by one who dares to call himself a Christian, giving vent to the grossest abuse against Catholicism, with a malice and hatred well worthy only of the *Independence* of all Christianity,—because, forsooth, a woman was *nominally* sentenced to death for embracing heresy. The Editor would not wait to hear, either of a contradiction of the report or of any circumstance tending to make the condemnation of no moment. Oh! no—but with that eager zeal which sets at naught all Christian charity and truth, he pounces upon and gluts over any matter savouring of anti-Catholicism and anti-Christianism. We give below the letter of Lord Howard de Walden, the English Ambassador at Lisbon, addressed to the Lord Provost of Edinburgh, which shows that the bigots and the infatuated of this country in particular have, after all, found a mare's nest.

But we are inclined to ask whether the penal laws of England against the Cath... not some annulled and some to this mon...ave extant, are less "heart-rending and sham...less," less wanting in that "spirit of persecution," which the *Christian Advocate* so charitably anticipated would soon break forth among the Catholics? Will he then with equal zeal cry down these penal laws that mark the "spirit of persecution" in the Protestants against the Catholics? Oh no—his Christianity, if he have any, does not extend so far—his religion is contained in a nut-shell, —abuse the Catholics, and you are a pious, good, *independent* Christian!—We would ask the readers of the *Christian Advocate*, the thinking portion of them,—those who can judge and decide for themselves, whether they will any longer sanction and support the advocacy of a system consisting of abuse, uncharitableness and untruth. We would ask them for their own sakes to eschew it, lest they themselves in time, imbibe the pernicious principle: and further we would advise the Editor of the Christian Advocate, in order to avoid any more breaches of consistency on his part, to change the title of his paper to *Anti-Christian Advocate.*

To the Lord Provost of Edinburgh.

My Lord—I had the honor to receive by the last packet a letter from your lordship forwarding to me for my use a copy of a memorial transmitted by the magistrates and town council of Edinburgh to the Earl of Aberdeen, on the subject of the recent sentence of death passed on a Portuguese woman at Madeira for the sole offence of having embraced the Protestant faith.

The Portuguese Government has, as yet, no knowlege whatever of this circumstance. The subject, however, on my bringing it forward unofficially, met with immediate attention; and I have received from the Minister of Foreign Affairs not only an explanation of the laws telling upon the case (from which it would appear that practically such a sentence is a mere matter of form,) but also the positive and direct assurance, for my better satisfaction, that no member of the Government could contemplate for an instant recommending the Queen to confirm such a sentence.

According to the law of Portugal, the penalty for apostacy is death; but under an Alvará of 1801, the Tribunal of the Second Instance appears to have been invested with the power to modify sentences of lower tribunals in *such* cases. However, no capital punishment can be carried into execution, except under the sign manual of the sovereign, which, in itself, under the reigning Queen of Portugal, would be a certain guarantee against any such horrors.

I cannot better exemplify the tolerance of the Portuguese Government in such matters than by recurring to a recent case of extreme notoriety in Lisbon, in which a Portuguese Roman Catholic priest, having abjured the Roman Catholic religion has not only returned to this city, but

frown to have been attempting to make proselytes to the Protestant faith, without incurring any penalty of the law.

Your lordship may be satisfied that the case of the woman, Maria Joaquina, has met with attention from their Majesties and the Government, and that there is no question whatever either of the extreme penalty of the law or any extraordinary severity being put into force against her; but under total ignorance of any of the circumstances attending the case, of course nothing more can be said.

I have the honour to be &c.

Lisbon, June 3, 1844. HOWARD DE WALDEN.

ANTIQUITY OF POPERY.

To the Editor of the Catholic Herald.

DEAR SIR,—No Christian Church, teaching a doctrine opposite to Popery ever appeared in the world before it.

It is morally impossible that any considerable revolution should happen, either in Church or State, without being taken notice of by some historian, writing at or about the time when it happened, nay, the thing is not only contrary to experience, but the very immediate end of history, which is to instruct posterity in the knowledge of what has happened in former ages: and though transactions of the greatest moment may be mangled and disguised by authors as they are differently affected, yet they can never be wholly overlooked or omitted by them.

This is particularly true with respect to any considerable change in religion, because such changes being the constant source of extraordinary events, by causing disturbances, and frequently entire revolutions in the State, can never escape the notice of an historian: and a person may as soon make me believe the greatest contradiction in nature, as that such changes may actually happen without being mentioned in any history of that State or Kingdom, in which they happened.

Now the whole question is, whether the doctrine called Popery, has a fairer title to antiquity. If Protestantism be the true Christian doctrine which was taught by the Apostles, it must have had a being in the world pre-existent to that of Popery: and then there must have happened a total change from Protestantism to Popery, in some age or other since the time of the Apostles, for without this change, Popery could not have got possession of the universal visible Church, as it certainly had at the beginning of the Reformation, when Martin Luther stood alone against the whole Christian world.

It shall, therefore, be my task to demonstrate, that there never happened any such change or which amounts to the same, that a Church teaching a doctrine opposite to the pretended errors of the Church of Rome ever appeared in the world before it, which, if it can be made evident, the consequence will be that the doctrine called Popery, is as ancient as Christianity, having been handed down to us from Christ and his Apostles.

But it is very necessary that the reader should here observe, that Popery in general may be divided into two parts; viz. the discipline and the faith of the Church of Rome. The proper objects of faith, viz. all revealed truths, are the same in all ages, nor can any authority upon earth pretend to make the least change in them. But the discipline of the Church being not of Divine revelation, but human institution, is doubtless changeable, because the same legislative power, whether in Church or State, that can make laws and regulations for the public good, may likewise, for the same just reason, alter, suspend, or repeal the laws or regulations it made.

Thus, the ancient penitential canons, though they were in force for some ages, have not been binding for several hundred years past. Thus likewise the Council of Trent regulated the prohibited degrees of consanguinity and affinity otherwise than they were before, nay, even the apostolical constitution of the Council of Jerusalem, which forbids blood, and things strangled, Acts xv. 29. remained not long in force, but as the motives ceased, the objection of course became void. For let laws be ever so good in themselves, they are not good at all times, nor in all places.

Now then when I endeavour to prove, that the doctrine of Popery is as ancient as Christianity, I do not mean the discipline, but the faith of the Church of Rome: for it is absurd to maintain that regulations of discipline, which came gradually into the Church, and have been subject to variations, are as ancient as the Church itself.

What historian has ever written the life of the *Virgin Queen Bess* without making the change in religion, and the establishment of the Reformation in England, the principal subject of his history? The same may be said of those who wrote the lives of the first Christian Emperors, whose histories are all filled with ample relations of the heresies that started up in their times, and the disturbances they occasioned both in Church and State;—the opposition they met with,—the Princes that favoured them,—the Fathers that wrote against them,—and the councils wherein they were condemned, nay, I dare challenge any Protestant to name one considerable heresy, I mean what both Papists and Protestants own to be a heresy, whereof there is not a particular account in some history of note; such as who was its first author,—where and when it was first broached

—what progress it made,—what influence it had upon the affairs of Christendom,—what Bishops opposed it,—what books were written against it,—what councils were called to condemn it,—and such other particulars as are a full evidence of the truth of the main fact.

Hence I infer, first, that an universal silence of historians in relation to any considerable change in matters of religion, is a proof amounting to a moral demonstration, that there never happened any such change: and secondly; That to accuse any Church of gross errors, whereof no particular author or beginning is to be found in any authentic record is a mere groundless charge, that cannot be maintained with any color of justice or reason. It is upon these two principles I shall ground my arguments, to prove that the doctrine called Popery, is as ancient as Christianity, and I will endeavour to set the whole matter in as clear a light as possible, in the following manner.

If the doctrine called Popery be not as ancient as Christianity, then Protestantism, as far as it is directly opposite to it, must be the religion which Christ and his Apostles established in the world. I presume all Protestants will readily grant this; nay, if I am not under a very great mistake, it is what they principally contend for, because the most plausible thing they can say for themselves, is, that the whole business of the Reformation was to recover religion from the corruptions introduced into it, and bring it back to its ancient purity.

It follows hence, that there must have been two great changes in the state of the Christian religion, since its first establishment by Christ and his Apostles. The first from Protestantism to Popery had full possession of the whole visible Church for many hundred years before the Reformation; and the second from Popery to Protestantism, which was effected by that Reformation. These two changes therefore must be clearly made out from the incontestible evidence of authentic histories and records; for, if it cannot be thus evidently proved, that the first change from Protestantism to Popery happened as really and truly as the second, from Popery to Protestantism, then it follows that Protestantism never had a being pre-existent of Popery, the consequence whereof will be, that Popery had its beginning from the very time of the Apostles.

Now these two changes, if they both really happened, may be called at least equally great, nay, the first, viz., from Protestantism to Popery, appears evidently far more difficult than the second, on account of some doctrines in the Church of Rome, which if not taught by the Apostles, could never have been introduced without the greatest difficulty imaginable. I shall instance a few.

First.—It being a principle of Protestantism, as well as Popery, that Christ alone has the power of instituting sacraments; because he alone can appoint proper instruments to convey his grace to our souls: if Protestantism, which allows but of two sacraments, was the religion taught by the Apostles and established in the infancy of the Church, I leave any man of common sense to judge, whether five new ones, never heard of in the time of the Apostles, could have been afterwards imposed upon the Church; and rendered an article of her faith without the greatest difficulty and most vigorous opposition, at least for some time. Would not every *good* Protestant Bishop have immediately stood in the gap, and cried out against such a barefaced innovation? Would they not have written against it, and alleged that Christ had instituted but two sacraments, that the Apostles had never preached but two, that the precise number of two, and no more, had been handed down to them by the immediate successors of the Apostles, and that, therefore, no human power could make any addition to that number, without impiety and sacrilege: finally, would they not have stigmatised the first authors of such an innovation, and cut them from the communion of the Church. It is certainly most rational to judge, that Bishops and Pastors then in being, were they of the religion which Protestants now possess, would have exerted their utmost zeal and authority in a case of such importance, unless we suppose they were all laid asleep with opium, or doated, and knew nothing of the matter; for no one has hitherto ever heard or read one word of any opposition or resistance made to the coining of any of the five sacraments, which are now denied by Protestants, or of any disturbance that has happened in the Church about it. Very strange! that such a change should happen without noise or trouble, or, if there were disturbances, that no historian should give us any information of the matter.

Secondly.—I should be glad to know by what secret charm the Mass got admittance in the universal Church, if it was neither instituted by Christ, nor introduced by the practice of the Apostles themselves; for if the Popish doctrine relating thereto, viz., that it is a true sacrifice, or external oblation of the real body and blood of Christ, under the forms of bread and wine, ordained by Christ himself, at his last supper, be false, we cannot doubt but that the Apostles and

their immediate successors were utter strangers to it, and of consequence, that none of the primitive Bishops or Priests ever said Mass, being all true Protestants in this, as well as other articles of faith.

Here then, rests the main stress of the difficulty, viz., how all the Bishops and Priests in the world, who had been brought up, as we must suppose, in the principles of the Protestant religion, and, of consequence, in a total ignorance both of the doctrine and use of the Mass, should afterwards not only unanimously agree to embrace this new scheme of religious worship, but even to regard it as the most sacred and solemn part of the public devotion of the Church. What, could all this be done without contradiction, noise or trouble: or had there been contentions, schisms, and disputes about it, as it is morally impossible but there must have been, unless the whole thing be a fiction, could events of such importance escape the notice of all historians?

Thirdly.—Sacramental confession has its peculiar difficulties, for it is not a mere speculative point, but of all practical duties the most repugnant to human nature; and I dare say no man would ever have submitted to it, who was not first convinced that he could not be saved without it. But what increases the difficulty of introducing it into practice, is, that no dignity, either in Church or State, ever exempted any member of the Church of Rome from the obligation of Confession. All Bishops, Kings and Princes, nay, Emperors and Popes themselves, bear an equal share in the burthen with the very meanest of the laity. They must all fall prostrate at the feet of their confessors, discover their most hidden sins, submit them to their censure, and perform the penance enjoined them.

Now if this was not the doctrine of the Apostles; if all the Popes and Bishops of the primitive Church were brought up in the principles of the Reformation; finally, if the obligation of auricular confession be a Popish error, and of consequence unknown to antiquity, then I cannot forbear putting this question: which of the two is the most surprising, the extravagance of those who first took a fancy to impose this heavy yoke both on themselves and others, or the weakness of those who submitted to it? for, that it was effectually submitted to, is a plain matter of fact. But since the very attempt of introducing a novelty (if it really was one) so burthensome and odious, was no better than a mad extravagant undertaking, can any one imagine that it met not with such great opposition at the beginning, as to put the whole Church into disorder and confusion? Is it not natural to suppose, that both the laity and clergy rose up in defence of the Christian liberty their forefathers had enjoyed, and alleged that since all Christians before them had been saved without stooping to the yoke of confession, they saw no reason why they might not be saved upon the same easy terms? Would not all these particulars (had they really happened) have been recorded in some history of note? Doubtless they would; and whoever believes the contrary, is capable of swallowing any improbability whatever.

It is, therefore, an incontestible truth, that a change from Protestantism to Popery, in the particulars I have specified, could never be effected without violent opposition, nor, of consequence, without occasioning troubles and schisms in the Church, in further proof whereof, let us suppose that a set of men should at present attempt to introduce the number of seven Sacraments, the Mass, Auricular confession, or any noted article of Popery, into the Church of England, and I appeal to all sensible men whether those religious zealots would not meet with a very warm opposition from all the Bishops and the whole body of English Clergy.

We have an instance upon record of their episcopal zeal for the Protestant religion, in the reign of King James II. who only endeavoured to compel them to order his proclamation for liberty of conscience to be read in all the Churches.

But the world knows what success he met with, and the history of the golden candlesticks will never be forgotten. Their zeal threw the whole nation into a flame, and Whitehall became shortly after too warm for that unfortunate Prince. If, therefore, Protestantism was the religion established by Christ and his Apostles, and professed in the infancy of the Church, can we imagine that the good primitive Bishops, who were so ready to lay down their lives for the Church, were not as zealous against Popery, as those of the Church of England? or that they were not ready to stand in the gap, and oppose the torrent with their utmost strength, when they saw it flowing in upon the Church?

But such an imagination being wholly groundless, it follows that what I have undertaken to prove is an undeniable truth, viz. that the first supposed change from Protestantism to Popery could not be effected with less difficulty than the second, from Popery to Protestantism. Nay, to speak naturally, the difficulty to effect, and of consequence the opposition made to it must have been much greater, for the reasons I have assigned.

Now no man of any reading can be so ignorant, as not to know with what difficulty and opposition, the second change, called the Reformation, was begun, carried on, and at last effected. Innumerable histories are filled with ample relations of the obstinate and bloody wars it occasioned in Germany, France, the Low Countries, and other Kingdoms and States. They tell us with what rigour it was opposed by Leo X. and the subsequent Popes; by the Emperor Charles V. by Francis I. of France, and his successors, and even by Henry VIII. under whom great numbers suffered for that cause. Finally, the history of the Council of Trent, in which it was condemned, is known by all men of learning; so that no man can doubt of the truth of a fact so particularized, and circumstantiated in all histories written upon that subject.

Here, then, I may justly demand of Protestants the same satisfactory accounts of the first-supposed change from Protestantism to Popery: for since they were always equally productive of the same effects, no rational man will ever be made to believe, that a change from Popery to Protestantism, in a few Kingdoms only, should occasion so great a number of remarkable events,—cause so many bloody wars,—such disturbance in the Church, and revolutions in the states; and that an entire change from Protestantism to Popery should not be attended with any of the like effects.

I desire, therefore, some tolerable account of the particular circumstances of this change, as who were the principal actors therein? In what age has it happened? Did it come in by degrees or all at once? If all at once, then we must either suppose that the whole Christian world went to bed Protestants and rose Papists the next morning by unanimous consent; or that a formidable body of Papists, like Cadmus' armed men, rose out of the ground, and in a trice cut the throats of all true Protestants in the world; or finally, that Popery dropped from the clouds, and got full possession of the Universal Church without being percieved by any body, till the *clear-sighted* Martin Luther made the happy discovery: for truly, I can think of no other way to render it possible that it should get admittance all at once, or without opposition, noise or trouble.

This however being somewhat out of the way, and proper only for machinery exploits upon the theatre, I must rather suppose Protestants will say it came in by degrees. Be it so: but then it is reasonable they should give me a satisfactory answer to a few questions, and prove the truth of the facts from unquestionable records. If Popery came in by degrees, it got footing first in one place, then in another, as the Reformation did in Germany, Switzerland, and Geneva, before it crossed the seas to visit England; for we must suppose there were Protestant and Papist States and Kingdoms for some time in former ages, as there have been ever since the Reformation. I ask, then, where it was that Popery made its first appearance? Was it in the East or West, the South or North? What Kingdom, State or Nation abjured the Protestant religion first? Who was the first Popish Bishop of Rome, Emperor, or King? What Protestant and Popish Kings were contemporaries? What wars happened in their several reigns about religion? What books were written for and against Popery? What Protestant Councils were called to condemn it? And lastly, by what name were those, who adhered to the ancient Protestant religion, distinguished from the others who embraced Popery? For I am sensible that Protestants and Papists are names invented since the Reformation. Now, since it is highly improbable that two such different communions, or religions as those of the Reformation and the Church of Rome, should be at any time in the world without names to distinguish them, because even the most inconsiderable sect never wanted a name, I should be glad to know what their names were in former ages, viz. from the time that Popery first got footing in some particular State or Kingdom, till its full establishment in the Universal Church.

I doubt not, however, but that by the art of invention some ingenious hypothesis may be made, an imaginary scheme may be formed, to show the metaphysical possibility of things that have never happened, nor ever will happen. But this way will not do. I demand not the invention of a fruitful brain, but plain facts, and good history to prove them. Nothing less will satisfy me, nor indeed any man who is not fond of being deceived. I desire to know the true history of Popery: I mean not that Popery which was established every where upon the ruins of Paganism, but of that Popery which we suppose to be *younger sister* of Protestantism. I desire to know when and where this unfortunate baby, so hated and persecuted by the best natured people in Europe, was born,—where she was nursed,—who were her parents and masters, —what memorable adventures befel her,—when she made her first appearance,—by what trick or slight did she steal away the inheritance from Protestantism her supposed *eldest sister*, nay, and maintain the full possession of it *"for many hundred years!"*

In a word how came she to be mistress of the whole Christian world? These are the most material points for which I demand authentic history; and till it can be produced, I shall continue, with a very safe and easy conscience, in my belief that the religion now called Popery is as ancient as Christianity, and that it had no other beginning than what Christ and his Apostles gave it.

R * * * * * *

SERAMPORE CATHOLIC SCHOOL.

To the Editor of the Catholic Herald.

SIR,—I had the gratification this morning of witnessing the First Annual Examination of the boys of the Serampore Catholic School, which took place at the parsonage, before a concourse of respectable gentlemen and Baboos as large as the small town would admit. We were extremely sorry our venerated Archbishop, Dr. Carew, could not preside on the occasion, because Bishop Olliffe and his suite being hourly expected, and his Lordship intending to meet them on their arrival, could not make it convenient to come up. In his absence, however, the Very Rev. Dr. Kennedy, Principal of St. John's College, took the chair.

The Senior classes were examined in Latin, French, Mathematics, Algebra, Geography, English History, and other ordinary branches of education, and the preparatory or Junior classes underwent examination in the lower branches of education. The readiness and accuracy with which the answers were given to the several questions put to them were highly gratifying and satisfactory; on the whole, they acquitted themselves in a style which reflected great credit on this institution, particularly on our zealous and indefatigable pastor, the Very Rev. Mr. Rabascall, to whom we are greatly indebted for this excellent institution. After the examination was concluded the prizes, consisting of appropriate books, were distributed by the founder of this institution to the successful students.

I feel extremely sorry that pressure of business does not admit of my writing so full an account of the examination, as may more clearly demonstrate the efficiency of the institution, and the progress made by its scholars. I trust to God that this and the Female Institution (attached to the Loretto Convent of Serampore) will thrive well, as they are the standing memorials of our endeared pastor, the Rev. B. Rabascall, who is, to our deep regret, about to depart from us shortly to his mission at Aden.

F.

Serampore, Aug. 28. 1844.

O'CONNELL TESTIMONIAL.

To MESSRS. J. LACKERSTEEN & BROTHERS.

GENTLEMEN,—I have the pleasure of sending you a ten Rupee note (all I can afford) towards the "*O'Connell Testimonial,*" to which you are so kind as to act as Treasurers; and respectfully trust that my fellow-countrymen thoughout India will come forward on this occasion, and testify to the world their admiration of the virtues, talents, and devotion to his country, of the illustrious man who made them free subjects of the British Crown, by forwarding to you whatever their means may admit, and thereby manifest that Irishmen although 15,000 miles distant from *Old Erin*, are not unmindful of the great injustice done to their native land, by placing in a dungeon at his time of life, without a fair and impartial trial, the leader of the great majority of their countrymen, whose confidence, veneration, and affection, he possesses to an extent unprecedented in the annals of the world—for the *offence* of honestly, zealously, and indefatigably advocating the civil, religious, and political rights of his countrymen, and demanding that Irishmen should be placed on a perfect equality with their English fellow-subjects.

I am, Gentlemen,

Your most obedient servant,

Calcutta, AN IRISHMAN OF VERY
27*th August,* 1844. LIMITED MEANS.

O'CONNELL TESTIMONIAL.

A. B.	25 0
An Irishman of very limited means,	10 0
A Friend, through Mrs. O'Brien,	50 0

BENGAL CATHOLIC ORPHANAGE.

A. G. W. through His Grace the Archbishop,	20 0
Soldiers of Dum-Dum, Monthly Subscribers, through the Rev. Mr. Storck,	3 2
A Catholic Friend, through His Grace the Archbishop,	20 0
A Friend, through the Rev. Mr. Storck,	20 0

PROPAGATION OF THE FAITH.

A. G. W. through His Grace the Archbishop,	10 0

COWCOLLY MISSION.

A. G. W. through His Grace the Archbishop,	10 0

SUFFERING CHRISTIANS OF GWALIOR.

A. G. W. through His Grace the Archbishop,	10 0
F. S., through Mr. P. S. D'Rozario,	20 0
A Catholic,	2 0
A Poor Man's Mite,	1 0

ST. THOMAS' CHURCH.

A G. W. through His Grace the Archbishop,	50 0
Mrs. Capt. FitzSimons through do. do.	50 0

LORD BEAUMONT'S PENAL CODE REPEAL BILL.

We can at present only refer our readers to the following report of a conversation which occurred on Friday last, in the House of Lords, on this most important subject. We are surprised to find that not one of the daily newspapers contains any report of the proceedings in question, nor any notice of them, further than by stating that *some* conversation took place! Very possibly there may be some connection between their silence and Lord Brougham's concluding hint, which we have printed in italics!

Lord BEAUMONT, after presenting several petitions on other subjects, said that, with a view to what he was assured to be the convenience of the noble and learned lord on the woolsack, he was quite prepared to postpone the second reading of the above bill, which stood for this evening. He begged, however, to state, that having regard to the importance of the measure, and the interests affected by it, he could not brook a long delay. The noble and learned lord's (Lord Brougham's) code, which re-enacted the monstrous statutes he proposed to repeal, had put every one in possession of the law on these subjects, and had armed informers with most potent weapons of annoyance. Above all there was the character of the country to redeem in the eyes of all nations from the stigma of being under such a code. He therefore wished to know whether the Government meant to bring in any bill of the same character with his own, and if so, whether it would be done speedily. If he had a satisfactory answer on these points he would willingly consent to the postponement of the second reading to-night. If not, he must press it.

The LORD CHANCELLOR assured the noble lord that the Government had such a measure in preparation, and that it would be laid upon the table in a few days. It did not go quite so far as the noble lord's bill; but, when it was printed, their lordships would be able to compare the two in their opposition to each other, and judge for themselves.

Lord BROUGHAM complained that he had been unfairly treated by the noble lord. He was most desirous—as desirous as the noble lord himself could be—to obtain the repeal of the very statutes which the noble lord had charged him with being desirous to re-enact. But, so long as they were suffered to exist, he had no alternative but to incorporate them with the remainder of the Criminal Code.

Lord BEAUMONT hoped that the word "opposition" had been inadvertently used, and that the noble and learned lord on the woolsack would explain it.

The LORD CHANCELLOR said, that nothing was further from his mind than any opposition to the noble lord's bill. All he meant to say was, that among the twenty-nine Acts of Parliament contained in that bill, there were probably a few which it might be found advisable to retain at present. But to the principle of the bill he was cordially favourable. Moreover, he assured the noble lord, that the Government measure should be referred to him before it was laid on the table of that House, as it was of great importance that they should act in concert, and not in opposition. With respect to his noble and learned friend's observations, he certainly agreed with him that it was unfair to represent his proposed code, as an endeavour to re-enact those penal statutes, of which all parties were agreed in desiring the abrogation.

The Bishop of EXETER was favourable to one part of the bill, but to the principle of the remainder he never could agree. He had always looked upon the Catholic Emancipation Act as a final measure.

The Duke of WELLINGTON here rose, but upon a cry of "Order" being raised, resumed his seat.

The Bishop of EXETER could not consent to the removal of any of the securities belonging to the Established Church.

Lord BEAUMONT was the last man in their lordship's House to do any thing to weaken the establishment. (Cheers.) If the right rev. prelate could prove that any one of the enactments which his bill tended to repeal was in any respect a security to that establishment, he (Lord Beaumont) undertook to have it expunged. (Cheers.) But that was not the case. The bill had been most carefully prepared by a very judicious hand, and for no other purpose than that of taking away a multitude of absurd, monstrous, and even bloody enactments, which no one would think of putting in force, and which only existed for the disgrace of the Statute Book and the empire. He would particularly specify those of the 13th and 23rd Elizabeth, by which the profession of Popery was still punishable as high treason. How could those, who approved of the recent conduct of our ambassador at Constantinople, in obtaining the repeal of similar laws there—(only not near so abominable)—in favour of Turkish converts to Christianity, defend those statutes for example, or resist their Repeal, under pretence of securing the Establishment? ("Hear, hear," from Lord Aberdeen.) The noble lord was proceeding to make further observations on this point, when

Lord BROUGHAM, in rather an excited manner, rose to order. The discussion was entirely irregular. The gravest subjects had been touched upon by the noble lord—matters of domestic policy—of municipal, constitutional law—and even of religion itself—the character enjoyed by this nation among foreign nations had been brought into question—and an invidious comparison made between her code and that of a foreign State. These and the like delicate topics had been handled by the noble lord when there was, in fact, no fitting opportunity to consider them, or to reply to his statements. There was no question before the House. The noble lord had risen to postpone the discussion of his measure; but, in point of fact, had done his best to promote it. *He trusted that not one word of so irregular a discussion would go forth to the public.*

Lord BEAUMONT was far from being desirous of any such discussion. But the right rev. prelate having offered an unexpected objection, he had thought it incumbent upon him to give it an immediate reply. (Hear.) He begged to express his entire satisfaction and gratification with the

assurances he had that night heard from the noble and learned lord on the woolsack, and would gladly consent to a short postponement of his bill for the present. Here the conversation dropped.—*Tablet.*

THE LIFE OF MISS NANO NAGLE,

Foundress of the Presentation Order.

(CONTINUED FROM PAGE 112.)

We have now before us the Apostolical brief of the sixth Pius, dated at Rome, in September 1791, which recognized their existence and approved their objects. It is addressed to the late Right Rev. Francis Moylan, and was issued in the beginning of that storm which was about to burst on the Holy See, and on society at large. Its first murmurings were already heard. The struggle had begun in France; the religious orders were already being swept away. The Jesuits, powerful as they were, had been abandoned to the clamours of the press, and the intrigues of wicked men, and if the doom of others was delayed, it seemed certainly and speedily at hand. It was at this eventful period that the petition on behalf of the ladies of the Presentation was laid before his Holiness; and it came upon his careworn and afflicted heart as the harbinger of happier times. It told him that the religious spirit was not dead in Christendom. The cauldron was seething with the ingredients of discord and disaster, and the bitter waters seemed likely to inundate the altar and the throne: but there was one spot on God's earth where the spirit of religion survived, which was yet green with the dew of heaven, and where his grace was producing fruits akin to those it produced of old.

"More grateful or more seasonable intelligence (we use the Pontiff's words,—the page on which he wrote them was wet with his tears of joy) we could not receive, especially at the present time, when the designs and schemes of wicked men tend to nothing else (if that were possible) than the ruin and destruction of the Church of Christ. We feel and acknowledge it an effort of the boundless providence of Almighty God that while elsewhere the institutions and convents of both sexes are sacrilegiously plundered and destroyed, houses are, by the increase of piety, erected and endowed in your diocese, for the reception of pious virgins, whereby the Christian education of young girls is happily secured. Having therefore, first of all offered due thanks to the Divine Mercy, and next, highly approving in the Lord of the aforesaid Nano Nagle's intention, sincerely also and earnestly inclined in favour of your petition, we give you power to erect and to form not only in the city of Cork, in other towns, houses for the reception of pious virgins, whose duty it shall be to instruct little girls in the rudiments of faith and morals, to teach them different works peculiar to their sex, to visit sick females in the public infirmaries, and help them in their necessities."

The latter part of this injunction they continued to fulfil for some years. They discharged all the various functions of Charity, which are divided between the Sisters of Charity and those of the Presentation Order. Their usefulness was so evident, and services so much required, that in the year 1805, large and efficient communities were established in Dublin, Waterford, Kilkenny, and Killarney. In that year, their institute was raised to the dignity of a religious order, and its members permitted to make a solemn religious profession by a brief of Pope Pius VII, dated the 9th of April, 1805. A constitution was drawn up and approved of, founded principally on the rule of St. Augustin, as observed by the Ursuline nuns. In addition to the ordinary and usual vows of poverty, chastity, and obedience, a fourth was added for the gratuitous instruction of poor females. By a special clause, they were dispensed from attendance on the sick, and required to observe strict and inviolable enclosure for the future.

This deviation from the original purpose, and even from the express intention of their foundress, was certainly the result of mature deliberation. There were many who disapproved of it at the time, and even now its utility is more than questionable. It is certain that it has, in many instances, prevented the extension of the order to many country towns. We admit that even in spiritual concerns, the same subdivision of employment may be beneficially introduced, which has contributed in so eminent a degree to improve the processes of human industry; and that if a religious order be entrusted with the management of a school alone, it is likely to attain its object with more effect, than if required to visit the sick or attend an hospital besides. We admit that such a subdivision of the offices of charity is in the abstract, desirable, and in large cities may be practicable; but in small towns, where the population is small, and the means limited, and where one religious house only can be established, such, a subdivision becomes impossible; and where any convent is established in such a locality, it is not unreasonable to require that all their wants should be attended to,—that the poor should be instructed,—the sick visited—the children of shopkeepers educated, than whom we know no class more neglected. For while the poor have the Presentation nuns, and the rich the Ursuline, or some similar establishment, they are generally reduced to such imperfect education as a half-instructed teacher in a country town is capable of communicating. We think that the limiting of the objects of the Presentation Order was rendering it less useful to the public; and that instead of the thirty houses of that observance which are now in Ireland, they would, but for that alteration, be at the present time nearly four times that number.

But the subject of our notice was not to witness such a deviation from her original intention. Her wish was to make her charity as extensive as the infirmities that claimed its exercise, and to form her infant congregation to habits of the most generous and comprehensive benevolence. She was the first to bind herself to that object by a vow. The opening of her new house, which took place on Christmas-day, was marked by a singular proof of her affection for the indigent children of her Redeemer: fifty poor persons were seated at a table and ministered unto by her own hands, and she continued to repeat that charity on each recurrence of the solemnity

while she lived. It was in strict accordance with the tenor of her life. For thirty years she was engaged in her charitable duties, breaking the bread of life to the ignorant, and the meat which perisheth to the hungry. Her solicitude extended even to the youth of the other sex: in the very beginning she provided a school for their instruction though this duty has long been discontinued by the Presentation Order. She provided an almshouse for the aged and decrepid, of which some remnant is still in existence. The last work of charity in which she was engaged, was an asylum for the poor penitent females. She would shelter, were it necessary, in her bosom, those wretched outcasts, at whom the world, which has made them what they are, points the finger of scorn and abhorrence. They found in Miss Nagle one who felt this misery, and was anxious to relieve it; and that merciful design she would also have carried into effect, if her destined career of usefulness was not already at an end, and the measure of her good works filled up, and pressed down, and already running over.

But the sanctity of God's chosen servants is not attained by works of eternal charity alone: there is an internal world in the heart which must be purified. Though "from the fulness of the heart the mouth speaketh," yet there are hidden trials reserved for the people of God, which the world can never know. It is only He who called them, and sustained them, and "made with the temptation issue," that knows the secret and rugged path by which the soul is led onward in perfection. Miss Nagle had her interior trials. What servant of God has been exempted from them? Besides her daily solicitude, like the apostle, for her numerous children, she was doomed to encounter disappointment and contradiction; and what is yet more hard to bear, insult and calumny. In the public streets she was sometimes called an impostor. Reckless extravagance and Pharsaical ostentation were often alleged against her. Imputations of a yet fouler kind were devised by the corrupt malignity of her enemies But like Him, who when reviled, did not revile; and who, though led like a sheep to the slaughter, opened not His mouth,—her only defence was meekness and uncomplaining submission. The barbed and poisoned arrow pierced her bosom, but few were aware of the wound inflicted; nor would any have ever known it, if solicitude for her spiritual daughters had not induced her to put them upon their guard against the tempter, and fortify their inexperienced minds against the suggestions of calumny. She was wont to spend four hours each morning in the duty and in the attitude of prayer. Each year she made a spiritual retreat of eight days, great part of which she spent in Church on bended knees: and the night of Holy Thursday was ever with her, one of sacred and unintermitted watching before the adorable sacrament of the altar: yet it was only in performing, after her death, the last rites of friendship to her remains, that her bones were discovered to be excoriated and ulcerated, and to have been so for years,—yet the acute pain which kneeling must have caused her, she bore with silent and enduring fortitude. She never whispered to her nearest and dearest associates, a hint of her secret and long-continued suffering: it was known but to herself and God. The soles of her feet were, at the same time, found covered with tumors, such as would have prevented any other person from walking, yet for the last three years of her life she walked over a great part of the city, begging from door to door for the support of those charitable institutions, which would otherwise have fallen to the ground.

To such works was the life of Miss Nagle devoted. In the year 1784, she reached the fifty-sixth year of her age. In the spring of that year, the symptoms of a premature old age began to develop themselves in her exhausted frame. She was weak and feeble, less from years than labors. She began to complain of weakness, oppression, loss of rest and appetite; and a troublesome cough increased not a little the sufferings of the last moments of her life. On the 26th of April, it was evident to all around her that her last hour was come. She had previously received the last rites of religion, and was fully sensible of her approaching end. She called her little community around her, and giving them her last lesson—a lesson so like the tenor of her life, and so honorable to them—"Love one another as you have hitherto done," she took her last farewell, and passed gently from this world to a better. Her remains lie in the quiet and beautiful little cemetry, formed originally for the Ursuline, but now belonging to the Presentation nuns, where many of those she loved so well are buried by her side, and where no step intrudes to brush the dew drops from her grave, but some casual visitor, attracted to the spot by the memory of her virtues and her name.

Thus passed away from earth one of the greatest women of these our times. She was great, not in the estimation of the world—for when was it ever found to do justice to worth like hers?—but she was great before God. Her excellence did not consist in word, but in action. Her power did not consist in writing novels or poetry, or in ministering to the taste or the curiosity of the public; but it was exercised in benefitting the poor, by exalting their character, and enlightening their minds. She was specially called to fulfil a great object; and she did fulfil it. If we needed any other proof of its divine origin, to attach us to our faith the more, we should find it in that power which it possesses of manifesting, as it has done in this instance, life and strength in even the most unfavorable circumstances. The principle of life and productiveness which was given to it in its origin, by Him who was "the way, the truth, and the life;" which is exemplified by the vine and the grain of mustard seed; which has been manifested by the martyr and the apostle; which has produced so rich a harvest of sanctity and usefulness, in the religious orders and charitable institution of every age and clime; which is still in active operation in the all-pervading spirit of modern Catholicism, is that which presents itself to us in the life and character of Miss Nagle. That divine power you may modify, or check, or suppress for a time, by violence or injustice; but you can never utterly destroy. It is immortal

and indestructible like Him who gave it. But if the branch be severed from the parent stem, from which it derives its life, it will immediately wither and decay. Gold may give it a false and hollow lustre, or it may brighten in the sunshine of royal and legislative favor, but it is dead and leafless still, and will never bloom or bud forth again. Neither Missionary societies, however numerous, nor newspaper paragraphs, however flattering, nor royal endowments, however munificent, can supply that life, which is to be given by the Spirit of God alone. The subject of our notice had none of these to sustain or stimulate her zeal; but she had what is far better,—the power and favor of God. She was a living branch of the true vine, whose roots are fixed deep in the everlasting hills, and which has been moistened with many a martyr's blood. The portion of the vineyard in which it was, seemed abandoned by the Son of the vineyard. The wild beasts of the forest were permitted to ravage and lay it waste for a season; and stormy troubled days they were in which it started into existence: but it put forth its leaves, and blossomed, and bore fruit an hundred-fold, because it was one which the right hand of the Son had planted. Has Protestantism ever borne such fruit, albeit it has had "kings for its nursing fathers, and queens for its nursing mothers?" Has a voice ever gone forth from its collegiate walls or lordly palaces, from deanery or vicarage, calling to the poor in the power of one Christian brotherhood, and leading them by word and example to their Father in heaven? Have the streets of London, Birmingham, Sheffield, Manchester, Leeds, or any other town, ever heard the voice of wisdom crying aloud in the streets, or calling the children from lane and factory to taste the sweets of knowledge? If we may know the mother by her instinctive love, which is the mother of the poor? How much of royal and legislative favor was bestowed upon the charter schools of Ireland, at the very time that the foundress of the Presentation was engaged in her work of usefulness; yet how different has been the issue of both! In a few years, and despite the fostering care of Church and state, the charter schools become such an abomination in the land, that those who promoted their erection are obliged to remove them as public nuisances from among the people. The Presentation, on the other hand, goes on increasing in utility and public favor, winning for itself and its works golden opinions from all men, and from all parties. Has England had anything like it to exhibit for the last three hundred years? with all its wealth at its command, has it achieved anything like what has been achieved by this one lady, in one of the poorest and most misgoverned countries of the earth, and with so many social, legal, and political difficulties to encounter? It was not so in Catholic England, in times of old, and when she was united to the centre of unity, from which alone the principle of life can emanate. How rich and abundant was the fruit which then she bore! Its remains are still to be seen throughout the land,—mere husk and rind, from which the substance is gone, but which mark the rich luxuriance of that branch of God's Church to which they belonged. But since that branch has been severed from the parent stem,—since it has been corrupted by heresy and schism—the principle of life has been dried up within it, it bears the curse of sterility; and until it is engrafted on the true vine, which is Christ Jesus, it will never bloom nor bud forth again. To use the words of our own beautiful melodies,

"Like a dead leafless branch in the summer's bright ray,
The beams of the warm sun play round it in vain,
It may smile in his light, but it blooms not again."

To estimate the good effected by Miss Nagle let us examine it somewhat more in detail than we have hitherto done. There are in Ireland alone, 30 convents of the Presentation Order. In these convents there are at least 13,000 children instructed. They are taught the elements of human knowledge as well as the principles of their Christian duties. They are prepared for the fitting reception of the sacraments, and made acquainted with those branches of household industry which may be useful to them hereafter. Nor is the zeal of the teachers stimulated by any selfish or mercenary motive. The principle of their efficiency is charity. What they do, they do for God. In each of the little up-turned faces that looks to them for instruction, they see an immortal spirit entrusted to their care, and for whose salvation they will be held accountable, and by its side there is an angel to demand hereafter an account of the beings entrusted to their guardianship. The tie which binds the religious to her pupil, is one of no common order. It possesses more the affection of the parent than the formality of the mistress. She becomes the repository of their little wants and cares, and domestic trials. Her influence endures after the school has been exchanged for the cares and troubles of the world. In prosperity it cheers with the consciousness of her approval. In adversity it consoles with the hope of her sympathy. Should the bright promise of youth be blasted by the seductions of the temper, and the injured woman be thrown upon the world, the hard and despairing heart is often softened into shame and compunction, by an interview with her who spoke kindly to her in her young days; who taught her her duty to God, and was wont to advise her what to do when she would have to encounter the dangers of the world, however ill that advice was followed. And the consciousness that, thus depraved and shameless as she has been, she is not yet forgotten in her wanderings by her ever kind and indulgent mistress, we know to have brought back many an erring female from vice and misery.—*To be continued.*

MISCELLANEA.

INTERESTING TO ROMAN CATHOLICS.—Our Roman Catholic readers will be somewhat staggered to learn that every one of them who heard Mass on Sunday last, without having taken the oath prescribed by law (which we fancy will be the case with at least nine hundred and ninety-nine out of every thousand of them,) thereby subjected himself or herself to a fine of 66*l.* 13s. 4d. and twelve month's imprisoment! Yet such is the fact. Many of the penal statutes, though supposed to be obsolete and practically repealed,

by non-usure, still disgrace the statute book, and may be enforced to-morrow, just as a dormant law, of whose existence nobody dreamt, was revived and enforced against the Dorchester labourers. (The *Mercury*, of Liverpool, from which this passage is taken, then quotes a leading article of the TABLET on the subject.)—*Tablet*

WATERFORD.—Mr. Stephen Spain was received into the Catholic Church on the 7th instant, by the Rev. Patrick Cantwell, Curate of St. Patrick's. —*Waterford Paper.*

REMOVAL OF THE GREAT BELL OF ST. MARY'S FROM SHERIDAN'S FOUNDRY TO THE METROPOLITAN CHURCH.—This interesting specimen of Irish manufacture and enterprise, the largest and the first of its size ever cast in Ireland, excited much curiosity as it passed along the quays, and through Sackville-street, to its destination yesterday. The accompanying crowds increased to such extent when it arrived at the church, that with some difficulty the police were enabled to keep free passage through the street. The bell was drawn up an inclined plane, on the carriage constructed for its conveyance, and rolled along a tramway of planks into the church. It was subsequently elevated, near the altar (with much mechanical skill, considering the enormous weight of nearly three tons,) on a hollow square platform, nearly four feet from the ground, and remains thus placed for the convenience of the ceremony of its pontifical blessing to be solemnised on to-morrow. The dimensions of the bell are five feet four inches in diameter, four feet in height, four inches in thickness and five thousand and fifty-four pounds weight—the clapper alone weighs nearly one hundred weight. The cost of the bell, mountings, and belfry, amounts to 350 guineas,—the free and generous offering of the excellent ladies of the parish, which, when added to the completion of their intended design of furnishing three statues for the pediment of the portico, will arrive very nearly to a similar amount of 1,000 guineas, previously collected by these pious ladies of the parish, for the chaste and magnificent pure white statuary marble altar that already decorates this truly splendid edifice. The inscription round the lower edge of the bell is as follows:—" This bell (the first public *Angelus* bell tolled here for the last three centuries) was cast in Dublin, A.D. 1844, by order of his Grace the Most Revered Doctor Daniel Murray for his Church of St. Mary's of the Conception, Marlbro'-street, Dublin." On one side, between the wreath of shamrocks at the rim and top, is represented the Archbishop's arms, with shield, pallium, cross, mitre, &c., and on the reverse, the maker's name, J. Sheridan, Dublin. In Catholic countries, the donors of the bell suggest the name to the bishop at its blessing, and this gives rise to their being called the *sponsors* of the bell, as the lotions and unctions of the ceremony tend to have such called the *baptism* of the bell.—*Freeman.*

Embarked, on the 1st March, 1844, at Marseilles, for Madras, Fathers Desire Audibert, of the diocese of Freius; Laurence Punicelli, Louis Berlendis, Italians: I. B. Trincar, of the diocese of Le Puy; Vincent Hugla, of the diocese of Rodez; Prosper Bartrand, of the diocese of St. Claude; and the Brothers Louis Gonon, of the diocese of Grenoble; and Maurice Gillard, of the diocese of Lausanne.—*Annals of the Propagation of the Faith.*

CHANGES AT ROME.—A letter from Rome of the 1st instant mentions a report that Cardinal Lambruschini is on the point of resigning his present post, and will be succeeded by Mgr. Capaccini, who is returned from Lisbon, and will be made a cardinal at the next consistory. Cardinal Lambruschini is expected to be appointed Secretary of Trèves.—*Herald.*

In consequence of the death of Cardinal Pacca, the offices which he filled have been distributed as follows;—The Cardinal Macchi is named Secretary of the Holy Roman Inquisition. The Cardinal Ostinis Protectorati of the Theological Academy. The Cardinal Barberini, Arch-priest of the Lateran Basilic. The Cardinal Spinola of the Apostolic Datery. The Cardinal Mezzofanti, Prefect of the Holy Congregation for the correction of the Oriental books of the Church. The Cardinal Acton to the Protectorate of the Ecclesiastical Academy—*Univers*

The Father Alphonso Corsetti, of the order of Minors of Observance, during twenty years a Missionary in America, is about to leave Genoa to return to his Mission. He is to be accompanied by nineteen young priests of his Order. —*Tablet.*

They write from Rome that the sale of the gallery of Cardinal Fesch has been suspended; about 700 of the pictures have been sold this year, and there remains 2,000 for sale next winter.—*Journal de Bruxelles.*

M. Strauss, who has got himself a name in Germany for his cold infidelity, is now at work on a History of the Apostles, conceived in the same spirit with his notorious "Life of Jesus." Not content with having denied the historical existence of our Saviour, he denies also the existence of the first men who propogated the revealed religion. This may appear incredible to those who know not the deplorable tendency of some German Protestant writers; unhappily, it is only too true.—*Ibid.*

On the 6th December, 1843, there departed from Naples for Sennaar, in Africa, the Rev. Jerome Serao, and Brother Philippini, of the congregation of St. Vincent: they go to join the Rev. Mr. Montuori, who has recently opened an important Mission in that country.—*Annals of the Propagation of the Faith.*

The Rev. Father Gregory Mary de Bene embarked at Genoa, on the 25th of February, with three other Capuchins, namely, the Rev. Fathers Louis de Raveune, Francis Anthony de Faberne, and Paul Anthony de la Nouvelle Maison. Those courageous Missionaries are going to devote themselves to the salvation of the savages of Brazil, who are still seated in the shadow of death.—*Ibid.*

Two priests of the Congregation of St. Vincent have just embarked for the Mission of China; they are the Rev. Mr. Jandart, of the diosese of Lyons, and the Rev. Mr. Yzabel, of the diocese of St. Fleur.

In December, at Brest, for China, the Rev. Fathers Adrian Languillat, of the diocese of

Chalon-sur-Marne; Joseph Gonnett, of the diocese of Viviers; Louis Tassin, of the diocese of Arras; Adam Vauni, of the diocese of Chamberry; Stanislaus Clevelin, of the diocese of Doubs; and Brother Pamphilius Sinoquet, of the diocese of Amiens.

Three members of the Society of Foreign Missions departed lately from Brest for China, on board the *Archimedes* steamer; they are, the Rev. Messrs. Davelny, of the diocese of Amiens; Chauvean, of the diocese of Lucon; and Thivis, of the diocese of Langres. They will be at the disposal of the Procurator of Macao.—*Annals of the Propagation of the Faith.*

BALTIMORE.—SISTERS OF CHARITY.—The Sisters of Charity at Baltimore have purchased that piece of ground known as Mount Hope College, for the purpose of establishing an hospital. It is but a short distance from the city, and cost 13,000 dollars.—*Tablet.*

GEORGETOWN.—TAKING THE HABIT.—The *United States Catholic Magazine* states that at the convent of the Visitation, Georgetown, D. C., in February, the religious habit was given to Miss J. Pearce (sister Mary Eulalia) Miss Georginna Pearce (sister Mary Michael;) both of Boston; Miss Elizabeth Travers (sister Mary Agatha) of Washington, and Mrs. Keating (sister Mary Joseph) of Philadelphia.—*Ibid.*

BATH.—Miss Marriott, eldest daughter of the Rev. Harvey Marriott, rector of Claverton, near Bath, who is what is commonly called "a low churchman," has joined the Church of Rome.—*Freeman.*

THE TRACTARIANS.—OXFORD, May 18.—The Tractarian party here are under great excitement in consequence of the refusal of the Vice-Chancellor to allow Mr. Macmullen's decree. Mr. Knollis, Fellow and Dean of Magdalen College, has addressed a letter to the Margaret Professor of Divinity (Dr. Taussett,) calling on him to bring the sermon of Professor Garbett, preached at St. Mary's, on Sunday last, before a board of heresy. It is also announced that the Tractarians still oppose the new statute for establishing the proposed college of modern languages, on the ground that the teachers are not called on by the new statute to sign any test of religious doctrine, so that continental Protestants, Presbyterians, and others, may be admitted.

OLD LUSTRES NEWLY LIGHTED.—A friend of ours when on a visit, not long since, to an ancient archiepiscopal city of the North, was highly entertained by the accounts he received of the discordant state of feeling among the dignitaries of the cathedral respecting a certain ceremonial observance. The case was this:—It appears that a part of the church furniture consists of a pair of large altar candlesticks, with *tin candles, painted white.* These it had been customary to place on the altar on communion days; and, till very recently, nobody dreamt of objecting to the custom. The salvers and patens, chalices and flagons, and the candlesticks were, on great festivals, displayed, and were esteemed to be highly ornamental. One patent chalice and flagon, to be sure, were for use, and the rest were ornamental—and why not? Large salvers and candlesticks are handsome things; private gentlemen wont to exhibit their stores of plate on festal occasions—why should not capitular bodies do the same? There seemed to be no reason why they should not. But, alas! for the candlesticks and tin candles! Some High Churchman hinted that their right to be placed on the altar arose, not from their ornamental qualifications, but from their mystical signification of the "true light of the world." Here was a coil; the hitherto innocent candlesticks, and still more guiltless tin candles, became criminals and apostates; they ceased to be Protestant candlesticks! Hitherto, they were dumb images, that said nothing—meant nothing; "story they had none to tell!" but now the breath of life was breathed into them, and they vented flat Popery.—*Edinburgh Observer.*

PUSEYISM AND RUSTIC FESTIVITIES.—One of the modes by which the new school of theology in the Established Church endeavours to win the affections of the lower classes is by taking into patronage popular festivities and an increase of rural holidays. To this we have no manner of objection for we have all along been convinced that the innocent hilarity of the poor has been cruelly neglected by the rich, and one after another of the good old English sports and pastimes has been disused and suppressed, till in the present day hardly anything in the shape of a popular merry-making for young or old of the poor is to be witnessed in any part of the country; but we have very strong doubts whether the poor have been made any the better or the happier by the change. Still there is, after all, something inconsistent in the mode of celebrating *Saint's day holidays*, which seems to be coming into favour under "New England's" auspices. A religious service in church followed immediately by greasy-pole climbing, jumping in sacks, trying to gulp treacled cakes, and other not very intellectual pastimes, does seem rather odd, and better selection as an accompaniment to devotion could no doubt be made. Perhaps the new directors of the old sports forget that they were always adapted to the time and the clime, and the people for whom they were intended.—*Tablet.*

OXFORD, MAY 21.—The Rev. Charles Marriott, of Oriel College, has addressed a letter to the Vice-Chancellor, requiring him to summon a board of heresy, to examine certain charges brought by him against the Rev. James Garbett, professor of poetry, founded on a sermon preached by Mr. Garbett, in the university pulpit, on Sunday se'nnight. Mr. Marriott is a leading follower of the Rev. J. H. Newman.—*Ibid.*

A letter from Rome, of the 23rd ult., says:—"The College of Cardinals will, it is said, be convoked in May, as a Consistory, at the Vatican, when various promotions will be made, and religious affairs in Russia and Spain taken into consideration. Cardinal Spinola is replaced as Legate at Bologna by Cardinal Vanniccili, who is succeeded at Forli by Cardinal Gisi."—*Ami de la Religion.*

COUNT VON HARDENBERG.—The Hanoverian Minister Plenipotentiary at Berlin has been recalled by order of the King of Hanover. The reason assigned for this is said to be, that the Count has embraced the Roman Catholic Religion.—*Tablet.*

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

lo. 10.] CALCUTTA: SATURDAY, SEPTEMBER 7, 1844. [VOL. VII

ARRIVAL OF THE RIGHT REV. DR. OLLIFFE AND PARTY.

During the preceding week the Catholic ommunity was almost in a state of feverish nxiety to hear of the arrival of Bishop)lliffe on the *Seringapatam*, and on Sunday ast their expectations were gratified by a otice, stating that Semaphoric Intelligence f the arrival of the Vessel had been received nd that his Lordship would land at 5 o'clock n that evening. Long before the appointed iour a large concourse had assembled at Baboo Rajchunder's ghaut, in eager expectation of seeing their new Prelate, but, owing o the strong currents which now prevail, the *Seringapatam* could not come off town, and he assembled multitude dispersed after nightfall, greatly disappointed. On Monday, nother notice was issued, announcing that a Steamer had been despatched to convey he Right Rev. Dr. Olliffe and Party to own, and that his Lordship would land at 3 o'clock. The crowd on this occasion was greater than on the preceding evening. All he Priests attached to the Cathedral, St. John's College, St. Xavier's College, the Durrumtollah and the Serampore Churches, robed in their surplices and stoles, attended by a large number of ecclesiastical and lay Students of the Colleges, with an immense body of the Catholic community, crowded to the ghaut, joy beaming on the faces of all. After his Lordship's party, consisting of Nuns, Monks, Lay-Brothers and Ecclesiastical Students, 26 in number, had landed, Bishop Olliffe, with the Rev. Messrs. Mascarenhas and Kennedy, came on shore, attired in his episcopal robes, and immediately, all the clergy and a great many of the laity who were near saluted his Lordship by kissing his ring. The cortege of carriages and other conveyances which followed his Lordship was immense, and on arriving at the Cathedral he was greeted by the joyful presence of several thousands. The Bishop alighted from his carriage at the south-west gate, and walked in a procession, formed by the clergy and laity, to the entrance of the Cathedral, where he was received by his Grace the Archbishop, who embraced him affectionately and after giving him as usual, the holy water and incense, conducted him to the sanctuary, whilst the choristers chaunted the *Magnificat*, at the conclusion of which, Bishop Olliffe imparted his benediction. His Grace the Archbishop then ascended the Pulpit, and addressed the congregation in a strain of eloquence which certainly could not be excelled. To those who had not the good fortune to be present on this interesting occasion, the following sketch will convey but a faint idea of the impassioned and edifying address delivered by the Archbishop. The text was, " *How shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent.*" *Rom. chap. X. v.* 14 & 15.

" There is an obvious connection between these words, and the occasion which now assembles us together. Before I refer more particularly to that relation, I shall unfold for your instruction, some of the great truths which are bound up, if I may so speak, with the passages just quoted from the sacred Scripture.

" Revealed religion being a sacred deposit of heavenly origin, one granted by God to man, in order to link earth to heaven, and to instruct man in the truths he requires to believe and practise for salvation, it is obvious that the Divine Wisdom and Goodness must

have provided, from the beginning, a suitable and secure medium, for communicating this precious gift, and for transmitting it in integrity to succeeding ages. From Adam to the time of Moses, the faith of the Redeemer to come, of one God, of an eternity of happiness and misery for the virtuous and the wicked, and the knowledge of the religious rite of sacrifice, by which supreme worship was paid to God, were handed down, by tradition, for a period of 2,000 years, by a succession of Patriarchs, until at length, the truths thus preserved, together with the Jewish Code of worship, were consigned to writing, by the ministry of Moses. Once, that the Jewish priesthood was established, the guardianship of the sacred deposit of religious worship was confided to their care, until the period should arrive, when their carnal dispensation was to find its consummation in the new and eternal testament, and the priesthood of Aaron, which brought nothing to perfection, was to give way to that illustrious priesthood of which the Psalmist spoke, when he said of the Christ, "The Lord swore, and it shall not repent him. Thou art a priest for ever according to the order of Melchisidech." As soon as this new priesthood was introduced, the inspired writings clearly indicate, that, as in preceding ages, so also until time should be no more, the integrity of the sacred deposit of religion was to be guarded and preserved inviolate, by means of a never failing succession of lawful pastors, all linked and connected, by their ordination and Mission, with Christ and his Apostles, the founder and first ministers of the Christian Church.

"Thus, in this grand view of religion, we ascend securely and without interruption, from the present day, to the hour, when the Almighty voice first proclaimed, in the Garden of Paradise, the great truth, that the seed of the woman should crush the serpent's head, and that the evil inflicted by original sin, should be repaired by the incarnate Mediator of God and man, Christ Jesus. For, at every interval, from the present to that, when the consoling announcement just recited was first uttered, we find the preservation of religious truth confided to duly constituted guardians, who were at once depositaries and witnesses of the doctrine, which they received from their predecessors, and which they transmitted with holy care to their lawful successors.

"In effect, reason itself points out, that for the preservation of religion, this was the course which was most consistent with the wisdom of God, the grandeur of religion and the moral well-being of man. For what is the Christian religion or revelation, but a full development or unfolding of all the great truths of faith and morality, which the types and figures of the worship practised under the law of nature and that of the Jews shadowed forth? Between religion, as it existed under the law of nature and of Moses, and as it exists under the Gospel, there is no contradiction, no conflict; there is nothing in the latter inconsistent or incompatible with the truth and divine origin of the former. In the Garden of Paradise and under the law of nature, the seed of religion was consigned to the earth. Under the law of Moses the stem came forth, as yet weak and unadorned, until, under the Gospel, it grew into a stately tree covered with foliage and fruits, shedding beauty on the soil in which it was planted, and giving shelter and support to all who came under its salutary shade; indeed, this comparison is suggested by the Saviour, when he says, "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field. Which is the least indeed of all seeds; but when it is grown up it is greater than all herbs, so that the birds of the air come and dwell in the branches thereof." The truth conveyed in this illustration, the Saviour expressly confirms, when he says, that he came not to destroy the law but to fulfil it, and when he adds, at the same time, "For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled." The Gospel then, or Christianity, was to be the consummation or perfection of the old law, not a dispensation condemnatory of that law, not a religious system framed to contradict any of the immutable truths, which God revealed to the Jewish people. In a word, as the pencilled outline or shadowing of a picture is withdrawn from view, and, relatively to us, ceases to exist, when it is clothed with color, beauty and perfection by the artist's skill, so, in a similar way, the old law with its types and shadows passed into oblivion, when Jesus Christ, whom they prefigured, gave them their consummation.

"It is of importance on this occasion to call your attention to the great care, which was taken, at the introduction of the written law to invest Moses with all those characteristics of truth, which, in concerns of great moment mankind deem necessary, in order that all danger of imposture may be excluded. In proportion to the exalted nature of the commission and ministry, with which Moses asserted, that he was honoured by God, in the same degree, it became indispensable for him, in order to secure a reasonable obedienc

from those whom he proposed to address on the subject of his Divine Legation, to lay before them, such credentials of his mission, as ought to convince every impartial person, that he was really sent by God, in the sacred capacity which he assumed. The obedience, which religion requires of man, is called by St. Paul, a reasonable obedience. To be so, we must have rational grounds to believe, that the person who claims our credence as a minister of God and of religion is really such, and that he has been duly sent to exercise his ministry in our regard. For it would be obviously an error most prejudicial to our salvation, if we unfortunately surrendered our souls to the guidance and instruction, either of one, who really was not sent by God, or of one, who by separating from, or rebelling against the authority, by which he was previously commissioned, forfeited all the prerogatives, which could entitle his ministry to be listened to, and reverenced by us. And this error in a concern of the greatest moment would be justly imputed to us, as a grievous fault, if we culpably fell into or persevered in it, through the neglect of such reflection or rational inquiry, as we could have employed to guard against it, but which we unfortunately disregarded, from tepidity, or indifference in the awful subject of our eternal salvation. Amongst the people of God, you know, that death and other most terrific punishments befel those who usurped the office of the priesthood, and that the worship offered to God in the temple on Mount *Garizim*, although it was offered to the true God according to the Mosaic rite, even though it were celebrated by a Priest of the race of Aaron, was rejected as profane and schismatical, because it was stained with disobedience, a crime, likened by the prophet Samuel to the sins of witchcraft and idolatry. When, contrary to the law of God, Saul usurped the office of the priesthood and offered up in sacrifice, the sheep and oxen he had taken from the Amalekites, the Prophet thus addressed him, "Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord be obeyed? For obedience is better than sacrifices, and to hearken rather than to offer the fat of rams. Because it is like the sin of witchcraft to rebel, and like the crime of idolatry to refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king." These events in the history of the people of God clearly show, how grievous a crime it is, either for one not a priest, to usurp the priesthood, or for a priest to presume to exercise its functions, in opposition to the authority whence his priesthood was first derived. The sacred writers seem at a loss for language sufficiently strong to depict the enormity of a sacrilege, which, according to the prophet Samuel, converts sacrifice, the noblest and most expressive act of religion, into an abomination like that of witchcraft and idolatry, and the Saviour in his conversation with the Samaritan woman, declaring, that "Salvation was of the Jews," clearly intimated, that salvation was not of the Samaritans, who adhered to a schismatical worship and priesthood, whilst, on the contrary, the lawful worship and priesthood being retained by the Jews, ensured to them salvation, if they made a due use of these great blessings. You must bear in mind that neither the Samaritan woman to whom the Saviour addressed the important words just referred to, nor her fellow citizens of Samaria, at that time, had contributed in any way to the introduction of that religious revolt, which the Saviour censured; centuries had then elapsed, since the schism of Samaria was first introduced, and yet the Saviour does not on that account exempt her or her fellow citizens from the fatal consequences of that separation, but, on the contrary, he makes use of such language as clearly conveyed, that if they adhered to the religious rebellion introduced by their forefathers, they must expect to share in the same condemnation.

"The justness of these reflections will be best illustrated by referring to those parts of the Sacred volume, in which we find mention made of the chief events which attended upon the introduction, first, of the Jewish and afterwards of the Christian dispensation. On both these most important occasions, we shall find, that, before Moses or the Saviour entered on their ministry, they proved, in the most unquestionable manner, the truth of their Divine Mission. They saw, that without proceeding thus, they would not be entitled to be received as the Legates of Heaven; that it would be throwing open the door to the wildest presumption, fanaticism and imposture, if, without such a guarantee, and in virtue only of their own naked assertion, they were to be acknowledged as the ministers of the Most High. When, therefore, God spoke to Moses from the burning bush and revealed, that he had chosen that great man to deliver his people from Egypt, and conduct them to the promised land, Moses asked the Lord, what he should answer, if the people, to ascertain the truth of his Mission, should inquire of him the name of him who sent him? Three miracles were then performed to enable Moses to prove his Mission. It was only when thus furnished with undoubted

proofs of his Mission, that Moses asked the gift of eloquence from God, in order that he might be qualified to make known to the people the orders of the Almighty, thus intimating, that until furnished with the proofs of his Mission, he ought not to presume to address the people. The Mission of John the Baptist was authenticated by the miracles attendant on his birth and by his miraculous life, to which even the Jews bore testimony. The Mission of the Apostles was proved by their countless miracles, and the Saviour himself says, that if his Mission were not proved by miracles, such as no other had wrought, the Jews would not have sinned in rejecting him.

"In these ways did God authenticate the Mission of those personages whom he sent in an extraordinary way, to announce his holy will to men, and thus did he render the obedience given to his messengers reasonable. You will also perceive that, with equal Providence, the Almighty arranged, that the authority and Mission thus once imparted after an extraordinary manner, should be transmitted through a fixed visible external ordinary medium, and in such a way as would point out satisfactorily to every one solicitous to know the truth, those who were the lawful inheritors of these great prerogatives, and distinguish them from others, who usurped the honor of the priesthood. Thus, when God selected Moses in an extraordinary manner for his ministry and numbered him among his Priests, for the Psalmist declares that Moses and Aaron are counted amongst his Priests, he provided for the transmission of the priestly office in these words, addressed to Moses: "Speak to Aaron and put my words in his mouth, and I will be in thy mouth and in his mouth;" and again the Lord spoke thus to Moses, "Take unto thee also Aaron, thy brother, with his sons from among the children of Israel, that they may minister to me in the priest's office." Thus by an external visible ordinance and appointment was the priesthood transmitted first to Aaron, whom Moses consecrated and anointed, and provision also made, after a similar manner, for its perpetuation in the sons of Aaron. You know that this order was preserved inviolate to the time of Christ, and that the least infraction of it was punished by God with the greatest severity. The Saviour acknowledged its existence and the respect due to it, whilst it existed, in these memorable words: "The Scribes and Pharisees sit in the chair of Moses, &c. &c." This reverence enjoined by the Saviour ceased to be obligatory only when that priesthood completed the term fixed for its duration by Moses in Deuteronomy, chap. 18., when, referring to the future Messias, he instructed the Jews, that, on the coming of the Messias, they were to hear him. "The Lord thy God," said Moses, "will raise up to thee a Prophet of thy nation and of thy brethren like to me, him thou shalt hear." Christ was that Prophet whom the Founder of the Mosaic Priesthood ordered to be heard, and in whose presence, therefore, the authority of that priesthood was silenced, because it had reached its appointed term and consummation.

"In the new dispensation, we shall find an order and economy observed quite similar to that which prefigured it in the old Law. Jesus Christ, as we have seen, when announcing his divine Mission, and, in consequence, the abrogation of the Mosaic worship, proves, that he was sent by signs and wonders, which none but one sent of God could perform. He then chooses his Apostles, and imparts to them, in a visible external manner, authority to undertake their Mission, "As the living Father hath sent me, so I send you." The very name Apostles, by which he wished them to be designated, signifies, as you know, persons sent. The Mission he thus gives to them, he empowers them to transmit, in a similar way, through a medium external and visible, such as that through which they had been themselves constituted ministers of the Gospel, when he thus addressed them, "Go teach all nations, &c. &c. and behold I am with you all days, even to the consummation of the world." The Apostles, as individuals, were to live only the ordinary term of human life. In their ministerial or apostolic office they were to be immortal, because the Mission they first received was to be imparted by them to a never failing succession of Pastors, who, in virtue of this lawfully derived inheritance, would be the representatives of the Apostolic College, and invested with the like prerogatives. That the Apostles understood the Saviour thus, is evident from the proceedings they adopted, to elect a successor to Judas, as well as from those resorted to for the ordination of Saul and Barnabas. It was in virtue of the authority and Mission thus received, that St. Paul, by the external rite of the imposition of hands, ordained Titus and sent him to govern the Church of Crete, with instructions to set in order the things that were wanting, and ordain Priests in every city. In like manner in his instructions to Timothy, St. Paul, alluding to the sacred rite by which the Apostolic Ministry was to be perpetuated, warns him to impose hands lightly upon no man, and tells him to commend the truths which Paul had taught him, to faith-

ful men, who shall be fit to teach others also.

"In this short outline we find most satisfactorily delineated the mode, the medium, the order, the rule, by which the Apostolic authority and Mission were to be handed down to the end of time, and the avenue effectually closed against the intrusion of fanatics, impostors, or usurpers into the true sanctuary. As in the Aaronic priesthood, legitimate descent in the tribe of Aaron was necessary for him who claimed the priesthood, so also in the priesthood of Melchisedech, its powers and Mission were to be transmitted only through an unbroken lawful succession, handed down from age to age, from generation to generation, by the sacred rite of the imposition of hands. The words of Christ promising to abide with his Apostles to the end of time, guarantee the existence of the Apostolic College until the consummation of ages. His promise, that the gates of hell shall not prevail against his Church, bids us be without fear of its corruption or decay. The very end for which the Pastoral and Apostolic office was ordained, was, St. Paul declares, for the perfecting of the Saints, until we all meet in the unity of faith and of the knowledge of God, unto a perfect man, unto the measure of the age of the fulness of Christ; that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. These, then, were the great ends, to attain which the Apostolic Ministry was ordained, and to be adequate for the attaining of those ends, that ministry must endure until the benefits above enumerated be secured. That can happen only when time shall be consummated. The Apostolic Ministry must therefore endure so long, without interruption or defect. For shall it be said, that the words pronounced at creation by God, and in virtue of which the material world has been preserved and renovated for six thousand years, are as efficacious now for the purpose for which they were uttered, as at the first moment of creation, and that the promises of the same Deity for the unfailing endurance of his Church and priesthood, institutions ordained not to supply our animal wants or for a material end, but in order to the perfecting of the Saints and to the preventing us from being carried to and fro by every wind of doctrine: shall it, I repeat it, be said, that the laws for the preservation of the material and less noble part of creation, shall continue in vigor to the end of time, and that those glorious assurances made by Christ to his Church shall grow old and effete with the lapse of ages. Away with so unworthy an hypothesis, one which can find an asylum only in the bosom of him who would measure the grandeur of Religion and of the Church, its guardian, by the petty standard of sectarianism, of him who would exhibit Religion, not as one and undivided, seamless, like the garment of the Saviour, but as a paltry patchwork made up of the collected shreds and rags, gathered together from the heresies and schisms of every age and country.

"The Apostolic Ministry must then be transmitted, through a fixed, external, visible, ordinary medium, from hand to hand, until the consummation of ages, and in such a way, that at the end of time, the Chief Pastors of the Church shall, in virtue of that glorious inheritance, rely as securely on the promise of Christ to abide with them, as did the Apostles themselves, when that promise was first given. Hence, on the other hand, in whatsoever sect or Church a disruption or separation from that Ministry has taken place, they who usurp the sacred ministry, are, in the language of Scripture, "Wolves in Sheep's clothing." "Thieves who have got into the sheepfold, not by the door, but by some irregular, unlawful entrance, Hirelings, who are solicitous only for the wages of a mercenary, and who, being devoid of all affection for the flock, flee at the time of danger and provide for their own safety." Apply these principles, and try by this standard any or all of those sects or churches which, by a strange abuse of language, are styled reformed. Whence was their Ordination and Mission derived? It could not have been extraordinary, because the Scriptures clearly show, that the ordinary Ministry established by Christ was to endure until the consummation of ages. Besides, such an extraordinary Mission should be authenticated by miracles like that of Moses, of John the Baptist, of Christ and of the Apostles, otherwise, if without such an authentication, the established pastoral authority could have been set aside, it would have been in the power of any fanatic or impostor to pretend to an extraordinary commission from God, to reform the Church according to his caprice or artifice, and treat with contempt and disregard the pastors who had been hitherto regarded with reverence. Now, the so-called reformers have no miracles to produce in support of their Mission, and are not therefore entitled to be reckoned in the number of Apostolic pastors. Moreover every extraordinary Mission recorded in Scripture, always upheld and never contra-

dicted the ordinary authority. Thus the prophets always upheld the lawful priesthood and worship. The Saviour acted thus also, as we have seen; and assisted at the public worship in the temple of Jerusalem.

"It is not less clear that the Reformers were wholly destitute of that authority which an ordinary Mission confers. Before their revolt they all belonged to the Catholic Church, in which they had been baptized, and to which they had solemnly promised obedience. It is obviously absurd to suppose, that that Church conferred on them a Mission to contradict the doctrine, which she taught throughout the world and to violate towards her all the vows of obedience they had taken in her sanctuary. Besides, in the principles of the Reformers, she was an idolatrous false Church, and if so, she was no more competent to impart the prerogatives of an Apostolic Mission, than would be the chiefs of the worshippers of Juggernaut; on the other hand, if the Church, from which the first Reformers separated had authority to give a true Mission to the ministers appointed by her, she must have been the true Church, and if such, separation from her communion must have involved the guilt of schism, as the contradiction of her doctrine must have invoked the guilt of heresy.

"Thus, then, under every respect, are the ministers of the reformed Churches destitute of a lawful Mission, and their Churches are therefore so many withered branches, cut off from the Apostolic tree, the only principle and source whence they could derive life and fecundity.

"Contrast with this helpless destitution, the glorious spectacle, which the Catholic Ministry displays with respect to its Ordination and Mission. Contemplate, for illustration sake, the circumstances which authenticate the Apostolic Mission of the distinguished Prelate who has just come amongst us, and see, with what ease and facility he can trace his connection with the Prince of the Apostles, to whom it was given to feed the lambs and the sheep, the people and the pastors of the Christian fold. In a moment, he can lay before you the evidence that he has received the mysterious unction and rite of consecration from Bishops belonging to the ancient and ever faithful Church of Ireland. His venerated Consecrators will attest, that before they exalted him to the Apostolic College, they were careful to ascertain, that his promotion was sanctioned by the successor of St. Peter. Thus, in the nineteenth century, the voice of Peter, speaking through his successor, is first listened to with reverence, before any one is added to the Apostolic College, just as we read that it was, in the acts of the Apostles, when Mathias was chosen to succeed to the traitor Judas. Your future Prelate's venerable Consecrators are themselves the successors of those Apostolic pastors, who in Ireland, for three centuries bore triumphantly through a sea of blood, the Ark of Catholicity, and endured, like the first Heralds of the Gospel, hunger and thirst, and stripes and mockery, rather than swerve from the obedience and communion of the See of Peter. This was the lesson which their sainted predecessors handed down to them from the first foundation of their Church by St. Patrick, whom, in the early part of the fifth century, Pope St. Celestine sent to preach the Gospel to the Irish people. Among the Canons which ancient usage has designated as those of Patrick, one expressly ordains, that, for the decision of all difficult questions, recourse should be had to the Apostolic See. In the seventh century St. Columbanus, in a letter to the Pope, gives the following glorious testimony of the Irish Church. "Among the Irish," says the saint, "there is no Jew, no heretic, no schismatic; but the Catholic faith, such as it was delivered by the predecessors of your holiness, continues unshaken among them." "For we are bound to the chair of Peter: it is that chair, which renders Rome, otherwise indeed great, eminent and illustrious with us. By the Apostles Peter and Paul, you are become almost celestial, and Rome is the head of the Universe and of all Churches." When by the zeal and learning of the Irish priesthood, the Danes who settled in Ireland became converts to the Gospel, those among the converts who were deemed qualified for the Episcopacy received consecration at the hands of Lanfranc and Anselm, Archbishops of Canterbury and the Papal legates in England. Such is the illustrious Hierarchy through whose sacred ministry, the excellent Prelate now before you has been introduced into the Apostolic College.

"Look now around your sanctuary and behold the first fruits of the benediction imparted to him by this connection with the chair of Peter. You behold on one side the Holy Priests and the pious Candidates for the priesthood, who rejoice to take the Lord for their inheritance, persuaded, with the Psalmist, that one day in the house of the Lord is better than a thousand years in the tabernacles of sinners.

"You behold, on the other side, those sacred Virgins, who, mindful that the figure of this world passeth away, eager to be holy, both in body in mind, and to serve the Lord with

an undivided heart, have devoted themselves to religious retirement, and have consecrated all their gifts and talents to the thrice holy avocation of bringing up the little ones of Jesus Christ in the fear and love of their creator.

"Such are the great blessings prepared for you at the very opening of the Apostolic Mission of the Prelate, who is to be one day charged with the care of your immortal souls. Of this awful commission the Apostle Paul declares that each Bishop shall have to render an account. Be it your care, that your Bishop may do this "with joy and not with grief. For this is not expedient for you."

The address was listened to with intense interest by the assembled thousands, and so soon as his Grace had concluded, the *Te Deum* was chaunted in thanksgiving for the safe arrival of our future chief Pastor and his holy band of followers.

We may add that the interesting and animating scene of Bishop Olliffe's landing was considerably heightened by the presence of his venerable Mother, his Sister and Brother, 3 Priests, 5 Choired Nuns, 4 Lay Sisters, 11 Ecclesiastical Students, 2 Lay Brothers, (tradesmen,) who accompanied him.

NOTICE.

The Right Rev. Bishop Olliffe will celebrate a Solemn Pontifical High Mass on to-morrow (Sunday) at the Cathedral at 7¼ o'clock A. M. In virtue of a privilege granted for the occasion by His Holiness the Pope, all who devoutly confess and receive on to-morrow, assist also at the Pontifical Mass and offer up their prayers, in union with his Holiness's intention, will receive a plenary indulgence.—*Calcutta, Aug.* 7.

To the Editor of the Catholic Herald.

DEAR SIR,—If you be ever at a loss to fill up a corner in your useful paper, the following anecdotes will assist you. They are excerpts from my note book, (rather a curious miscellany you will say in its way) and are strictly true, though propriety of course forbids the publication of names.

Yours faithfully,
VNVS.

PROTESTANT CONFESSORS.

It is an old adage that "coming events cast their shadows before them;" and so it happened that ere Dr. Pusey's discourses and the "Tracts for the Times" had encreased the already lengthy catalogue of religious Isms, an occasional Parson was to be met with bold enough to combat the doctrinal indifference of the day by varying the usual hum-drum moral sermons of the Establishment by a passing remark on original sin, the necessity of Baptism, &c., and even hinting at the comfort and efficacy of auricular confession. It is of one of these worthy "Precursors" that I give you the following narrative. The fact occurred at M—, in the Upper Provinces, in 1832.

The Rev. Mr. W—— was on his way to the Regimental Hospital to discharge a sick call, and, in passing, left his lady to pay a visit at my house. In the course of conversation the subject turned upon the birds of the Himalaya Mountains, and Mrs. W. was descanting on the beauties of a splendid golden eagle, she had once entrusted to a soldier to stuff, and who had dishonestly sold it to, purchase liquor, when her husband returned and taking up the thread of the story he said, in a most solemn manner, "Yes, my dear, and that poor man is now dying, and I have just been receiving his confession, and—" he was proceeding, when his impatient spouse eagerly exclaimed, "He did not say a word about the eagle, my love, did he?" The Rev. husband saw the broad grin upon our faces, which it was impossible to restrain, and chidingly replied "No, my dear, how could you suppose the poor man would think of such a trifle at such a moment?" But the wife did not seem to consider it such a trifle, neither indeed did I, and I began to think what delightful confessors these easy-going Parsons would make, were it not for their fair confidants to detail ones "trifles" to all the Parish!

"SAUCE FOR THE GOOSE IS SAUCE FOR THE GANDER."

There once lived together two brothers, whose principal pursuit was studying the native languages, and the elder of whom used to exercise his colloquial powers, and indulge his Protestant propensity to controversy at the same time, by cajoling his Pundit, *nolens volens*, in arguments of Faith. It needed but a glance at the Pundit's asinine physiognomy to see that his own holy Gunga was more in danger of ignition from his zeal than his understanding; nevertheless he had the actuteness, when foiled in argument, to take his stand upon the infallibility of the Shastras, and settle the point in his own estimation by exclaiming "lekin humaree kitab men isa likha hy," or, "isa nuhin likha hy," as the case happened to require. The brothers were at this time young, and, like most of their age, had not troubled themselves to examine the foundation of their own Faith, but had taken for Gospel the opinions their parents had taught them. The younger

heartily joined in his brother's triumph over his ill-matched opponent, who was ever unable to answer (indeedin the depth of his credulity he was quite unmoved by them) the questions "But how do you know these books are true? and that you understand them aright?" yet always recurred in after disputes to the same position "humaree kitab men isa likha hy." The brothers, convictions have since changed, the elder having attached himself to the modern "Saints," whilst the younger has bowed to the olden Faith, and many a contention have they had in consequence, in all of which the former has been constrained to enact the part of the vanquished Pundit, for, after vainly urging the point by the aid of reason only the end has always been "it is so in the Bible,"—"humaree kitab men isa likha hy," or the contrary, as he happened to be supporting his own opinions or attacking his brother's Faith, and when pressed with his own former questions to the discomfited follower of the Shastras, instead of attempting a proof (which he knew had been tried in vain on Protestant principles,) he seemed scandalized at his brother's profanity, and expressed his conviction (as no doubt would the Pundit have done of him but for his better manners!) that the Devil possessed him. Could their friend the Pundit have witnessed one of these discussions, how would he have wondered at the brother's contention and at his quondam opponent adopting in defence the very principle he had formerly derided as (what it really was) a "petito principii!"

RELIGIOUS FANATICISM A BAR TO ALL IMPROVEMENT.

At the taking of Alexandria in the middle of the 7th century, by "Amrose" General of the Caliph "Omar," a famous philosopher of the city, called John the Grammarian, interceded for that part of the celebrated Library that had escaped the flames in the wars of Julius Cæsar when 400,000 volumes had been destroyed. Amrose would have readily granted the favor, but dared not without consulting the Caliph. "If," replied that unlettered fanatic, "those books contain nothing but what is in the Koran they are useless, if they contain what is not there, they are dangerous: they must be destroyed." Upon this reply, the whole of this magnificent collection of 300,000 volumes, consisting of the best works on the arts and sciences, philosophy, and history that the genius and learning of man had till then produced, were doomed without distinction to the flames: and they served to heat the ovens and public baths for six months.*

* Geramb's Pilgrimage to Palestine.

However much we must for ever lament such irreparable mischief, we can in some measure excuse the conduct in the ignorant bigoted Mussulman conqueror of the seventh century; but what are we to think of the following somewhat parallel instance of Christian fanaticism of the 19th century, which boasts of its enlightenment and civilization? It occurred in the year 183— and not 100 miles from the Protestant Episcopal Palace of Calcutta. Mr. M. was the principal Civil Functionary at B——, a well educated, talented, amiable person, and attached to the sect of Irvingites, who were then rather fashionable. So zealous an advocate was he of that Apostle of unknown tongues that it was asserted he supported his widow. Be this as it may, he turned the Circuit House into a Chapel, furnished it with seats, &c., and preached to a goodly congregation. Among other things he taught that all pictures are abominable, and that no book should be tolerated but the Bible, which he said contains all that is needful for man, and that aught else is hurtful. This, reading "Bible" for "Koran," is precisely the decision of the Caliph Omar above quoted, and led to the same result. Mr. M. true to his principle, caused the entire of his extensive library, valued I was told at Rs. 20,000, to be heaped together and burnt, observing to those who suggested to him to sell or give them away, that it would ill become him to disseminate what he believed and taught to be dangerous to men's souls. Whether any of his Disciples followed this example of self-denial I never heard, but I know that some would read no book but the Bible—and the Regulations!

BENGAL CATHOLIC ORPHANAGE.

THROUGH THE ARCHBISHOP.

Anonymous,	Rs. 16	0
Sergt. Cooney, Dum-Dum,	10	0
J. G.	2	0

THROUGH MR. N. O'BRIEN.

J. L.	3	0
S. L.	2	0
C. T.	2	0
Wm. Henry,	2	0
G. Moore,	2	0
R. W. Stanford,	2	0
A. S.	1	0
J. N.	1	0
J. L.	2	0
J. R. C.	4	0
G. G.	1	0
F. D.	1	0

☞ At the High Mass on Sunday a collection will be made for the Bengal Catholic Orphanage.

PROPAGATION OF THE FAITH.

Mr. Piaggio and Associates,..... 5 0

FOR THE NATIVE MISSION.

Mrs. Crow, through the Right Rev. Dr. Olliffe,..... 5 0

Selections.

SCOTLAND.

TO THE LORD PROVOST, MAGISTRATES, AND COUNCIL OF THE CITY OF EDINBURGH.

My Lord Provost and Gentlemen—In the *Scotsman* newspaper, of the 29th of May last, I find the following memorial addressed by you in your official capacity to Lord Aberdeen, as Secretary for Foreign Affairs, to Lord Howard de Walden, our Ambassador in Portugal, &c. :—

"The memorial of the Lord Provost, Magistrates, and Council of the City of Edinburgh,

"Humbly Showeth—That your memorialists have heard, with the utmost surprise and horror, that a Portuguese woman, named Maria Joaquina, has been condemned to suffer death, solely on account of having embraced the doctrines of the Protestant faith, nothing else having been brought against her than her denial of worship to images, and of the doctrines of transubstantiation.

"That viewing with the utmost abhorence and alarm this recurrence to the practice of the dark ages of propagating religious belief by persecution unto death—a practice which was believed to have been entirely abandoned on all hands—your memorialists cannot but express, in the strongest manner, the feelings they entertain regarding this most atrocious proceeding, as an interference with the sacred rights of conscience, and a most alarming encroachment on the rights of mankind.

"That, holding such sentiments, they would most effectually urge on her Majesty's Government the propriety of using such influence as they may be able to exert to procure a reversal of this sentence, and your memorialists shall, &c."

My Lord this is a precious document, and on it I hope you will allow me to offer a few remarks.

First of all, I beg leave to pay a well-merited compliment to your benevolence and humanity. Ah! how promptly you come to the rescue of poor Maria? You heard *merely* that she was condemned to death, and sufferiug your zeal to carry you beyond the limits of prudence, without having ascertained the real facts of the case you forthwith addressed a memorial, strongly worded, in her favour to our humane and liberal Government. I assure you, gentlemen, the celerity of your motions on this occasion may well contrast with the sluggishness of our predecessors in office; who, to the great merriment of your entire city, suffered Queen Victoria to enter Edinburgh one fine morning ere they had cast off their nightcaps.

You heard, my lord, that a Portuguese woman was condemned to death "*solely for having embraced the doctrines of the Protestant faith.*" Did you hear, at the same time, which Protestant faith she embraced? You are aware we have many Protestant faiths—a whole legion of them. We have scores of Protestant faiths south of the Tweed, and scores again north of that river; and as for Protestant doctrines, why they baffle calculation. Pray, did Maria, the Portuguese, embrace them all, even those that mutually contradict one another? Ah! tell us, my lord, which and how many of all the Protestant creeds and doctrines have been honoured by the martyr's choice.

Your memorial affirms that nothing else was brought against Maria Joaquina than her denial of *worship to images, and of the doctrines of transubstantiation;* and Mr. Macfarlan, on whose motion the memorial was transmitted to Government, informs us further, that she was sentenced to death "for *denying the worship of the Virgin.*"

To me, who am a Catholic, and, I am sure, to every Catholic in every corner of the world, these assertions present a lamentable specimen of magisterial wisdom and understanding. What! my good Lord Provost, do you and your brother officials of the Town Council of Edinburgh really imagine that Catholics worship images; that they worship the Virgin? True, we believe in the doctrines of transubstantiation; your forefathers, for one thousand years and more, believed in it; nine-tenths of Christendom still believe it; magistrates as enlightened, councillors as wise as those of even modern Athens, believed it; and gloried, as we do, in this belief. Nay, if you, my lord, believe in the creed of your own country, or in the creed of England, you believe in things more incredible than the Catholic doctrine of transubstantiation. But while we are not ashamed to admit what we really do believe, we will not suffer even the Lord Provost and Town Council of Edinburgh to pass off *their fancies* for articles of our faith. We do not, then, worship images: we do not worship the Virgin, more than your lordship does. I will even venture to say, that no one was ever put to death in any part of the Catholic world "solely for denying the worship of images, or of the Virgin." If the Lord Provost and magistrates of Edinburgh would only deign to learn the very first elements of Church history, they would, doubtless, come to the same conclusion. Until of late, methought the idea that Catholics were idolaters was confined to the most ignorant of the populace, to fanatical preachers, to Exeter-Hall orators. Alas! alas! how grieved am I to find that it is still cherished by the Lord Provost and magistrates of modern Athens!

The document I am commenting on states that you, my lord and gentlemen, view with the utmost horror and alarm, "*this recurrence to the practice of the dark ages, of propagating religious belief by persecution unto death.*" These feelings of horror and alarm you so forcibly express, are natural to good, kind, Christian hearts, and are peculiarly becoming the dignity of magistrates; they will be understood and appreciated by the public; but, I regret to say, you have been unfortunate in alluding to what you are pleased to call the practice of the dark

ages—the *propagating religious belief by persecution unto death.*

By the dark ages we generally understand that time which elapsed from the fall of the Roman Empire to the revival of learning, in the 14th, 15th, and following centuries. Now during that time the Catholic Church was zealous and successful in propagating religious belief; during that time her missionaries converted to Christianity the nations of Northern Europe, and our own Caledonian forefathers among the rest; during that time many of these zealous missionaries died for the faith they taught; but I have never yet read in any history that they propagated their belief by "persecution unto death." They were often slain themselves, they never slew any one. What, then, can your lordship mean by saying that it was the practice of the dark ages to propagate religious belief by persecution?

But, perhaps, in speaking of the dark ages, your lordship alludes more particularly to the age in which the Reformation took place—an age in which many a hapless religionist was, indeed, persecuted unto death I quite agree with your lordship in thinking, that, in spite of the full blaze of the Reformation light, the sixteenth century was, in many respects, an age of darkness. In it many nations of Europe were led astray by hypocrites and fanatics; in it they were taught to reject "the faith once delivered to the Saints," and go in search of a new and better creed, which, as would appear from their incessant changing and shifting, they have not yet discovered; in it, preaching new doctrines and persecuting the old, was the order of the day. Now, if religious persecution be characteristic of a dark age, let me ask what age has a better claim to the epithet of "dark" than that in which your Protestant forefathers were so fond of persecution, that they not only persecuted the Catholics, against whom they had a natural grudge, but they cruelly persecuted one another; so much so, that the Kirk of Scotland owes nearly all her martyrs to her Protestant sister kirk of England.

Under these circumstances, and with these facts before your eyes, it was both unjust and ungenerous in you, my lord, and your brother memorialists, to load the middle ages with the crimes of more modern days—crimes to which they were utter strangers. You cannot but know that religious persecution began in good earnest among Christians only with the Reformation; and the Reformers, John Knox among the rest, were to a man violent persecutors.

In speaking of persecution for conscience sake, your memorial says that such a "practice was believed to have been entirely abandoned on all hands." Indeed, my lord! And are you and the town council of Edinburgh so little acquainted with the religious state of Europe, as to assert that even within the last half-century there has been no persecution for conscience sake? Did you never hear of the late King of Prussia persecuting, first his Protestant, and then his Catholic subjects, compelling the former to adopt a new creed, framed by himself, and the latter to administer certain sacraments when and as he pleased? Have you never heard of the venerable Archbishops of Cologne and Posen, who endured so much for the Catholic faith at the hand of the same monarch? Are you not aware that the Emperor of Prussia has long persecuted, and is still persecuting, millions and millions of his Catholic subjects, and that he has now turned his fury against the Jews? Have you not heard that the Danish Government recently expelled two Methodist preachers, one of whom is a British subject; and that Sweden, if I mistake not, only a few weeks ago, sent into exile a distinguished artist merely for having become a Catholic? You, that have heard so much, and endeavoured to make others hear, of the sufferings of Maria Joaquina, have you not heard that Nicholas of Russia recently disgraced the person and confiscated the property of one of his Ministers at the Court of Rome solely for having embraced Catholicism? And that, more recently still, Ernest of Hanover recalled his ambassador at Berlin for being guilty of the same enormous crime? Nay, my lord, did not your lordship's friends complain, some year or two ago, that some of the "unco righteous" men of our land drew the sword of persecution against yourself, and thereby prevented your sitting at an earlier period than you did in the civic chair of Edinburgh? And even now, are not you and your *confreres* inflicting the worst kind of persecution on your Catholic brethren when you affect to believe and basely insinuate (as your memorial does insinuate) that they are worshippers of images and of the Virgin? No, indeed, my lord, you will not suffer us Catholics to believe as you do, that the days of persecution are gone by. Would to heaven they were!

Your memorial concludes by an affecting appeal to Government in favor of the rights of conscience and of the rights of mankind. This is as it should be, and does it much credit, my lord. But, it may be asked, why, with so much zeal for the inviolability of the rights of conscience, and of the rights of mankind, you have remained silent so long? Have these sacred rights been outraged no where but in the small and distant island of Madeira? What! a single solitary damsel, dying there for the faith, has been suffered to monopolise all your sympathies, and you have not a word to say, nor a tear to shed, for the pesecuted millions in Russia, Prussia, Denmark, Sweden, and the Levant! Ah! there is something magnanimous in your devotion to the sex; and were the great Burke to read your pithy memorial, he would shed tears of joy, and declare that the "AGE OF CHIVALRY" is not wholly gone. A remnant of it is yet to be found in our ancient Caledonia; and if by any means it can be turned against Catholicism, it has every chance of long enjoying the high patronage of a certain Lord Provost, Magistrates, and town-Council of Edinburgh.

Happy Maria Joaquina, your fate is truly enviable. Others, as innocent as you, are allowed to perish in thousands, unnoticed and unknown! Not a voice is raised in their favour; not a step is taken to relieve the dying, or to honour the dead. With you the case is otherwise. You will not be permitted to die, if the influence of pitying Britons can aught avail. If, however, the doom that threatens you may not be averted

—if you do succumb, it must be consoling for you to think that you will doubtless receive the praise due to a martyr from the lips of a man high in dignity, and who at one time was all but a martyr himself. I am, my Lord Provost and gentlemen of the Town Council of Edinburgh, your very obedient servant, F. S. X.

Tablet, June 8, 1844.

THE LIFE OF NANO NAGLE,

Foundress of the Presentation Order.

CONCLUDED FROM PAGE 124.

For seventy years this beneficial agency has been in active and useful operation.

The merit of instructing the poor is largely shared by the Ursulines,* for each convent has attached to it a school for the education of poor girls; but the object more immediately contemplated by them is the education of the wealthier classes. At the present day, when we have so many efficient establishments, both secular and religious, for this purpose, we may be induced to undervalue its importance, but if we carry back our thoughts to the middle of the last century, and consider the deplorable condition of the Catholics of that time, we shall form a more fit and adequate estimate of their value. At that time there were but few, if any, educational establishments in the country. Those who sought the precious boon of knowledge, had to run many a risk and brave many a danger, before it could be secured. It must have been a hard trial for a father's and mother's heart to sever the fond ties that bound them to their child, to send them across the expanse of more than one sea, and at a time when a voyage to France or Belgium was very different from what it is in our time; to be separated from them for many a long year, it might be for ever; to entrust them to strangers, where they could but rarely hear from, where, if sickness came upon them, there was no mother's hand to relieve; when, if even death came upon them, as it must have often done, they would be consigned to earth before their very illness was known, and while yet the fond and trusting parent was looking forward with hope to the return of his accomplished child. Even to those who could afford it, it was a painful duty to send their children abroad for education. What must have been the state of those whose means of position in society did not enable them to do so, and who had no alternative but ignorance or apostacy for their children?

We think that female education can be best effected by means of a religious community. That education does not consist in the cultivation of the mental faculties alone, nor in the possession of one or two accomplishments, however brilliant in themselves, or laboriously acquired; but it consists in the combined and judicious training of both mind and heart, both of the intellect and the affections. Woman must be taught to know her duties and to love them; she must make these duties pleasing to herself, and useful and agreeable to all around her. Her kingdom is by her own fireside; her empire is over the heart. It is not solely by the brilliancy of her attainments, that she can best secure that empire, for the qualities that dazzle are not always the most likely to fascinate. She must be formed to habits of order and punctuality in her ordinary every-day duties of charity, and kindly feeling in her intercourse with society, of profitable employment of time in her own house, and of practical observance in all her domestic relations, and at all times. She must invest home with a charm strong enough to draw the partner of her affections from the haunts of dissipation. Her heart must ever beat with joy, and her eye brighten with pleasure, when he returns each day from his professional labours or duty. Should adversity darken his worldly prospects, there should be one heart to feel his misfortunes as her own; or should dishonour surround his name, she must love and cherish him still, for in weal or in woe her plighted faith till death is his. We know not whether these great fruits of female education have been even more abundantly produced than by those Catholic religious establishments which have been founded for the purpose. Among these the Ursuline Order is eminent in utility as it was the first in time. We need only allude to the very convent which is the parent house in these countries—the Ursuline Convent, at Blackrock.

This community, from the time of its foundation by Miss Nagle, continued in the south suburbs of the city of Cork, and in the very house which received them on their arrival. But, in consequence of increasing numbers, both of religious and pupils, enlarged accommodation became absolutely necessary. It was then determined to remove it to its present site at Blackrock, a beautifully situated village on the banks of its noble and picturesque river. Probably many of our readers have had, like ourselves, the pleasure of visiting this magnificent establishment, and seeing the order of its arrangement, the exquisite loveliness of its site, the grand and imposing appearance of the external line of building, and the elegance of its natural decoration. It contains, if we recollect rightly, more than fifty choir religious, and on an average eighty pupils, all taken from the wealthier classes of society. Such is the minute attention paid to their wants, that even the convenience of salt water bathing is provided for them within the convent walls. After being provided with all the useful and ornamental qualities required by their rank and station in society, they are sent forth to edify, instruct, and adorn the spheres in which they move. If no other monument of Miss Nagle's charity existed, this house alone would give her a strong claim on the gratitude of every reflecting mind. It is a singular fact that the very locality in which they reside was part of the property of that uncle of Miss Nagle's, whose means enabled her to carry her good resolutions into effect. Having passed through various hands (being at one time the residence of the unfortunate Henry Sheares, whose connection with the events of 1798, and subsequent melancholy fate are well known,) it came about twenty years since into the hands of its present occupants. On their removal, the

* The Convents of the Ursulines in Ireland are Cork, Waterford, Thurles, and Galway; each of which has a poor school attached to it.

house which they had previously occupied was given over to the Presentation nuns. Thus, after the lapse of many years, and many changes of fortune and government, was it arranged by Providence, that they should get possession of the very house erected by Miss Nagle for the accomplishment of her benevolent designs.

Having trespassed thus far on the patience of our readers, we shall only say, in mitigation of their impatience or displeasure, that we know no higher or holier duty of a Christian journal, than to rescue the memory of the great and good from forgetfullness, to bring the light of their virtues and their works from the obscurity in which their own humility would conceal them, and place that light so that it may shine on every member of the human household; a beacon, a guide, and an incentive to noble deeds to all. We deem this duty the more urgent upon the present occasion, for the subject of our notice was scarce known but in connection with the Presentation Order. The memory of her personal worth and virtue was fast merging into forgetfulness. To have rescued that memory from oblivion and done her even this late and imperfect act of justice, we deem an honour to ourselves.

CHAPTER OF DEATH

(*Continued from page* 34.)

William Pitt's last words were addressed to the Bishop of Lincoln, in reply to the latter's religious exhortations. "I fear," he said, "that like many others, I have been too neglectful of prayer, for it to avail me much on my death-bed, but I recommend myself to the mercy of GOD!"

Nelson, who, in the arms of victory, encountered the grasp of death, preserved to the latest period of his ebbing life, the same ardent and unwearied zeal for his country's glory that, throughout his career, had characterized his unmatched achievements. Repeatedly, and with fretful impatience, during the slow progress of his mortal agony, he demanded of his attendants "whether the French admiral had struck his flag?" nor seemed to bestow upon his own hopeless condition a moment's consideration, until the glad tidings of triumph had been made known to him. The last words of the hero were, "Anchor, Hardy, anchor!" the very command which most precisely suited the circumstances of the moment, a proof of the tenacity with which, on the very brink of the grave, his unconquered and mighty spirit embraced all the duties of his position.

Desaix, when he fell mortally wounded at the battle of Marengo, exclaimed; "Allez, dire au Prèmier Consul que je meure avec le règret de n'avoir pas assez fait pour vivre dans la postèritè." "Go, tell the First Consul that I die with the regret of not having yet achieved enough to entitle me to live in the estimation of posterity."

The brave and gallant Duc d'Enghien, ignominiously massacred in the ditch of Vincennes, was summoned in the middle of the night to meet his fate. Upon observing the preparations for his execution, he exclaimed, "Ah! grâce au ciel! je mourrai de la mort d' un soldat!" "Heaven be praised! I shall die a soldier's death!" Upon requesting to be allowed the spiritual ministrations of a clergyman, he was greeted with the insulting reply, "Est-ce que tu veux mourir comme un Capucin? Tu demandes un prêtre; bah! ils sont tous couchès à cette heure ci." "Have you a mind to die like a capuchin? You want a priest! pshaw, they are all in bed at this time!" Without replying to this infamous speech, the unfortunate prince knelt down, prayed fervently for a few moments, and then, rising, exclaimed, "Let us proceed." When they were about to five on him, he said to the gen d'armes appointed to perform that duty, "Now then, my friends!" to which an insolent and ferocious voice rejoined, "You have no friends here!" He who uttered this brutal gibe was Murat, who, when meeting, many years later, with a precisely similar fate, may have remembered, with some feeling of compunctious visiting, having been present at the murder of the Duc d'Enghien. "Epargnez la tête, visez an cœur!" "Spare my head, aim at my heart!" was the ex-king of Naple's own dying request."

When Marshal Ney was awakened on the morning of his death, by an officer who proceeded to read his death-warrant, in which were enumerated all his titles, he remarked, "Que ne dites vous simplement Michel Ney, aujourd'hui soldat Francais, et bientôt un peu de poussiére.,'

Why not rather simply say Michael Ney, now a French soldier, and soon but a heap of dust." Having performed all his religious duties, and taken an affecting leave of his family, he exclaimed, just before the moment of his execution, "Je déclare en face de DIEU et des hommes, que je n'ai jamais été traître à ma patrie, puisse ma mort la rendre heureuse! Vive la France" "I declare, in the presence of GOD and man, that I have never been a traitor to my country. May my death render her happy! Long live France!" Refusing to have his eyes bandaged, he bared his breast, gave the word to fire, and fell.

The last words of Napoleon, after a formal, and it is to be hoped devout compliance with all the rites of the Catholic Church, were—"Tête d'armè," proving that the flitting spirit of the warrior was still hovering amidst the scenes of his ancient glory.

A BISHOP'S ZEAL AND A CHAPTER'S PRACTICE.

(From the Examiner, June 22.)

The sudden exertions of the Bishop of Exeter to suppress brothels and the trade in prostitution are probably referable to the case of the Rev. Mr Marsh, the reasoning in the Prelate's mind being this, that the only sure way of guarding against such scandals was to abolish the opportunity for them altogether. Recourse is thus had to the Legislature to compass what the virtue and discipline of the Church were insufficient to effect. The pending measure is, then, a bill to cut off the Rev. Herbert Marsh's supplies. The Reverend gentleman's Bishop could not keep him in order, could not prevent his immoralities, but the Bishop of Exeter steps in and endeavours to provide the only security against the repetition of them on his part, or that of other erring sons of the Church, by sweeping away the haunts of the vice. This is as if Fa-

ther Mathew were to call for the abolition of all gin-shops and ale-houses, as the only way of guarding against the backsliding of his pledged disciples; but Father Mathew relies on the force of his moral lessons, and not on reformations by act of Parliament, or any of those frail securities for virtue which impede the gratification without in any degree correcting the disposition for a vice.

The Bishop of Exeter only meddles with that part of a great evil which, as it has most publicity, is most open to scandal. He will transport for repeated offences in brothel-keeping and procuration, but he does not propose to meddle with the seduction of wives or daughters in other ways, and he gives the most whimsical reason possible for the latter non-interference.

"Seduction could never be proved without the evidence of the unhappy seduced one, and no consideration would induce him to place the unhappy woman in the box to prove her shame and all the arts that had been used against her chastity."

Why, this *is* done, as every body but the Bishop must know, in every action for seduction, the principal witness being in all such cases the victim, who is brought forward to prove her shame, and to narrate the incedent details of her debauchery.

The Bishop evidently pretends to a much more intimate acquaintance with this subject than he possesses. Indeed, how is it possible that the holy man could know so much about it as would qualify him to provide against all its forms and contrivances in legislation. Authorities connected with the police might have the necessary knowledge for grappling with the evil, but it lies quite out of the sphere of observation of Bishops, and they can have but general and vague ideas of the nuisances to the details of which they are endeavouring to adjust laws. It is their province to exhort to virtue, to dissuade from sin, and not to call in the Legislature to attempt to do by law what they have failed to bring about by the lessons of religion and morality.

There seems to us small respect to the heads of the Church in referring a Brothels Bill to a select committee in great part composed of Bishops. What a subject for the inquiries and contemplation of these holy men!

And what was the conduct of the Church up to a very recent time as to the great evil in question? Lord Fitzhardinge, who seconded the Bishop's Bill, has opportunely drawn attention to this point.—

"He begged to ask whether the right rev. prelate had ascertained one point which had been publicly stated, and no answer had been given to that statement; and he [Earl Fitzhardinge] presumed that it was impossible to give a contradiction to the statement, otherwise the body to which he referred would not have contentedly borne the imputation. Little more than two years ago it had been publicly stated that the notorious brothels, the property of the dean and Chapter of Westminster, were most numerous just about the Almonry, a place he [Earl Fitzhardinge] did not know [laughter], that there were in the Almonry twenty-four notorious brothels, all the property of the Dean and Chapter of Westminster [loud laughter,] being in the proportion of two brothels to a prebend [much laughter, which continued for some time;] that in the Orchard-street district there were thirty brothels; in Pye-street district, forty brothels; in York-street district, twenty brothels; most of which were the property of the dean and the members of the chapter in their corporate capacity. [Laughter.] Now he thought, that in the fair exercise of the right of property, they might have done something before recourse was had to legislative enactments. [Hear, hear.] He was the more inclined to refer to that statement [which had appeared about December, 1841, in the newspapers,] because the Dean and Chapter had shown very little consistency. He recollected that this very same body, the Dean and Chapter of Westminster, had refused a place in Westminster Abbey, on the score of morality and religion, to the statute of Lord Byron, and he said it was a gross inconsistency to reject the one whilst they were maintaining the other, unless indeed the circumstance was to be taken into consideration [which his lordship supposed could have no weight with the reverend body] that the statue would pay no rent and the brothels did. [Hear, hear.] He feared it might be said that they—

"Compound for sins they are inclined to,
By damning those they have no minds to"

[Laughter]"

To this the Bishop of Gloucester, one of the Chapters, with much soreness, testily replied—

"Two years ago he remembered to have seen, not in a newspaper, but in a handed-bill, assertions going still further than those city by the noble earl in atrocity, calling in question the character of the Dean and Chapter of Westminster because a portion of their property in the Almonry was occupied by houses of ill-fame. He took the very earliest opportunity of mentioning the subject to a learned and venerable person who presided over that body—the late Dean of Westminster, and, in consequence, the subject was brought before the corporate body, and he was told that no step could be taken, because the whole of that property was entirely and completely out of the control of the Dean and Chapter, being held on a lease for 40 years; but as the leases ran out they refused to renew them, and thus abated the nuisance. But they had determined to take a still stronger step, and, out of their own funds to purchase the remainder of the leases. They had done so, and from their own resources they had purchased the remainder of the leases, and the houses had been pulled down and destroyed."

Much is confessed here. No steps were taken to abate the enormous nuisance till the appearance of the hand-bill, on which the Bishop took the first opportunity of mentioning the matter to the Dean of Westminster. But for the hand-bill [the charitable work of Dissenters] the Dean of Westminster would never have been moved to interfere by the Bishop of Gloucester, who would have remained in happy ignorance that the Abbey was the centre of the profligacy of Westminister, and that brothels clustered round it more abundantly than about Covent Garden

Theatre. It was only the publicity of the infamy that brought about the late and imperfect reformation. Before the date of the hand-bill, the Dean and Chapter received their rents without troubling themselves about the source whence they were derived. There was no ill-fame on audit-day in the money. *Lucri bonus odor.*

Of course we are bound to believe that the Dean and Chapter, till the advent of the hand-bill, knew nothing of the practices under their noses. Possibly they were too virtuous even to comprehend their nature. But how is it that these holy men should have lived in the centre of such a system of profligacy without knowing anything about it, while the Bishop of Exeter, under whose eyes nothing of the kind has ever come, knows so well all about it as to be qualified to legislate for its suppression?

But for that lucky hand-bill, for which the Chapter cannot be too grateful to the Dissenters, though they have never acknowledged the obligation, this very Brothels Bill of Dr. Philpotts would have seemed aimed expressly and mainly against the bad houses the property of the Dean and Chapter of Westminster.

The reformation did not begin till it was compelled by public exposure and public scandals and it only took place just in time to save the Bishop of Exeter from the pain of having to cite the holy precincts of Westminster as the example of rank profligacy most urgently crying for the punishments provided in the pending Bill.

But even after the hand-bill had awakened the slumbering morality of the Chapter, and they had began the work of purification, even, ay even, as the Bishop of Gloucester says, *at some cost*, at some sacrifice of profit, was the reformation complete? We have reason to believe that it was not, and that many of the abominations still exist, because the Chapter will not pay the price for getting rid of them. Their coffers had been swelled by the large rents which the vice had rendered them, but they grudge the sacrifices to complete the purification which the aforesaid hand-bill had so tardily compelled them to commence. The work will not then be finished unless the Bishop of Exeter makes the law do what the morals of the Dean and Chapter would not accomplish at some small pecuniary cost.

Laymen, who have found their estates disgraced and injured by the sort of nuisance in question, have known how to get rid of it at some temporary pecuniary sacrifice; but the Dean and Chapter of Westminster are the only folks who have not known to deliver themselves of the reproach of participating as proprietors in the infamy of having brothels held under them.

But then, to make up for this sin of omission, see, as Lord Fitzhardinge observed, how refined and eager their morality has been in excluding the statue of Lord Byron from the Abbey.

In their precincts were a hundred reeking altars to the filthy god of the gardens, but they cry out shame, and shut their doors against the statue of the genius that produced *Childe Harold* and *Don Juan*. they can perceive the taints in his writings, through they had never discovered the taints in their rent till *the handbill* revealed it.—*Hurkaru.*

MISCELLANEA.

REVOLTING CHARGE.—At the Bristol Quarter Sessions on Tuesday week, the Rev. Henry Heathcote, who was described in the calendar as 40 years of age, and who is a clergyman of the Church of England, a married man with two sons, was placed at the bar charged with a series of offences of the most disgusting character. It is utterly impossible to give the evidence, which disclosed a state of moral depravity on the part of the prisoner scarcely possible to exist with sanity of intellect. As respects the first indictment, the jury acquitted the prisoner of all the serious counts, and found him guilty of only the common assault; on the second indictment they found him not guilty of the intent, but guilty of the solicitation and of the common assault. The other indictment was withdrawn. The Recorder then, on the first indictment, sentenced him to pay a fine of 20s; for the offence in the second, of solicitation, &c., 12 months' imprisonment in the common goal of the city; and for the common assault in that indictment that he do pay a further fine of 20s. —*Bath Herald.*—This conviction has been noticed to the Lord Bishop of Gloucester and Bristol, who has directed the proper proceedings to be instituted, under the Church Discipline Act, against Mr. Heathcote, with a view to his deprivation and deposition from the ministry.—*Times*

The following is an extract from the probat of wills, as laid before the House of Commons July 12, 1832:—Fowler, Archbishop of Dublin left 150,000*l.*; Beresford, Archbishop of Tuam, left 250,000*l*; Agar, Archbishop of Cashel, lef 400,000*l.*; Stopford, Bishop of Cork, left 25,000*l.* Percy, Bishop of Dromore, left 400,000*l.*; Cleaver, Bishop of Ferns, left 50,000*l.*; Bernard, Bishop of Limerick, left 60,000*l.*; Porter, Bishop of Clogher, left 250,000*l.*; Hawkins, of Raphoe, left 250,000*l.*; Knox, of Killaloe, left 100,000*l.* t Stuart, of Armagh, 300,000*l.*; total, 1,875,000*l.*; besides maintaining their wives and families—all, with two exceptions, Englishmen,—*Ireldnd as a Kingdom and Colony*, p. 239.

THE PANTHEON.—The *National* states:—"The Government is about to conciliate the priesthood by a new concession; it being intended that the Pantheon is again to be converted to religious purposes, by celebrating in it, on the next anniversary of the days of July, a funeral service in honour of the victims of that glorious week."—*Tablet.*

CAPE PALMAS MISSION.—The Rev. John Kelly has returned from this mission, seven priests of the order of the Heart of Mary for the evangelising of negro nations, having arrived to take charge of it. One of them, Rev. L. de Reignier, soon after his arrival fell a victim to the fever on 30th December. Mr. Pindar, a Catholic layman, who, as catechist, had accompanied Rev. J. Kelly, died, on January 1st, of a *coup de soleil.* Bishop Barron had arrived at Goree, but had not reached Cape Palmas. Hitherto but little success had attended the labours of the Catholic missionary in this colony. Much may be hoped for, from the devotedness of the religious body who are especially consecratedto the salvation of the negro nations. At all events their toils and sacrifices will be of grateful odour to God and men.—*Tablet.*

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

o. 11.] CALCUTTA: SATURDAY, SEPTEMBER 14, 1844. [VOL. VII.

VINDICATION OF OUR PROOFS OF TRANSUBSTANTIATION.

In the *Christian Advocate* of last Saturay week, a correspondent, CANDOUR, attempts answer, on Christian principles, a question ıt by us some time ago in reference to *ohn, c. 6. v. 66, " If the flesh* profiteth othing, what will mere *wheaten bread* pro- t?" The Editor of the *Advocate* does not ppear to be entirely satisfied with the no- ons of his correspondent, as would appear om the following notice, though not given xpressly in reference to CANDOUR. " The ditor of the *Christian Advocate* does not old himself responsible for all the senti- ients expressed by his correspondents." And ertainly, the following extract from CAN- OUR's letter is such as to deter any man of ense from holding himself responsible for is sentiments. " *We have a rule given us the Gospels,*" says CANDOUR, " *by which he Protestant interpretation is made out to e infallibly true and correct. The rule is his,* " I will open my mouth in parables. All these things spoke Jesus unto the multi- ude in parables; and without a parable he poke not unto them." *By this rule then we nsist that our Saviour's discourse to the Jews vas parabolical—figurative!*" Oh! the Bible, he whole Bible, and nothing but the Bible, nd the Bible a riddle! No wonder, that here are as many different systems of be- ief founded on Bible reading, as there are Protestants in Christendom, since, according o the famous Protestant rule laid down by CANDOUR for its interpretation, the New Testament (and why not the Old Testament also) is a riddle, a parabolical, figurative book where nothing is to be understood according to the natural, literal signification of the words. No wonder that the inspiration of Scripture is denied by Atheists and others, when such a rule is laid down for its interpretation generally by a Christian. But let us see what CANDOUR means. Does he mean to say that all the discourses addressed by Christ to the Jews are to be understood in a figurative sense in all their parts, or only in some? And are we to infer that as he spoke to the Jews *always* in parables, he spoke to his own disciples always without a parable, and that he explained to them the meaning of the parables addressed to the multitude? If so, then the words of Christ at the Last Supper are to be understood literally, and the Protestant interpretation is destroyed by the Protestant rule. The words of Christ in St John, c. 6, are addressed to his disciples in particular as well as to the Jews in general, as is evident to any one who reads them, and they are merely the promise of what he bestowed at the Last Supper when he addressed the disciples alone. Is Christ's Sermon on the mount a figurative discourse, a parable? When our Saviour says; " *Blessed are the poor in spirit, for theirs is the kingdom of heaven,*" are we to look out for *metaphors, symbols, signs* and *figures,* to explain these words of the Son of God, according to the Protestant *rule* of interpretation, in a *figurative, symbolical, metaphorical, parabolic* sense, because they are addressed to the Jews? In the Gospel of St. Matthew, where it is said that Christ spoke in parables to the multitudes, and that without parables he did not speak to them, it is also related, though poor CANDOUR does not *candidly* notice it, that the disciples came to him saying, Expound to us the parable of the cockle of the field, and that the Redeemer explained it. In St. Mark, c. 4. v. 11, we read these words of the Sa-

viour to his disciples: "*To you it is given to know the mystery of the kingdom of God, but to them that are without, all things are done in parables.*" From these words it would appear, that the disciples, at least, were instructed in plain and perfectly intelligible language, without parables or enigmas; and, therefore, we should infer, that, at the Last Supper, an occasion so solemn, when there was question of the last Will and Testament of the Redeemer, plain language, devoid of the intricacy and obscurity of parables, was employed. There is no difficulty either in believing or understanding the Protestant doctrine of the Lord's Supper, if it were really proposed by Christ; and yet some of the disciples themselves said; (John 6, 61) it is a hard saying and who can hear it? and even after all the explanation which our Saviour gave of his meaning, they went back and walked no more with him. So far for the rule of interpretation.

The following are CANDOUR'S reasons for thinking that our Saviour's explanation is incompatible with Catholic belief on our own principles. "*Did the Redeemer,*" he asks, "*in order to undeceive the Jews and his disciples, tell them that instead of giving them the flesh of his dead body to eat, as they grossly conceived, he intended to give them the flesh of his spiritualised and glorified body together with his soul and divinity? No such thing. And if he did not, how can this explanation be compatible with Catholic belief?*" To this the obvious answer is, that our Saviour did promise his *vivified, glorified flesh*, together with his soul and divinity, and so he was understood by St. Peter and the other Apostles, to whom he put the question, *will you also go away?* How indeed could he promise his *vivified and glorified body*, without promising his soul also and divinity, since on account of the hypostatic union between the Divine and human natures, they are inseparable? He promised his flesh repeatedly in these words, "*the bread that I will give is my flesh for the life of the world.*" "*For my flesh is meat indeed, and my blood is drink indeed.*" But when the Jews murmured, and asked, *How can this man give us his flesh to eat?* understanding him to have promised dead flesh; and when many of his disciples having heard the promise, and understanding it in the same gross way, declared; *this saying is hard and who can hear it?* the Saviour reminded them of his future resurrection from the dead, when his body would be glorified and united to his soul and divinity. "*Doth this scandalize you?*" said the Redeemer. "*If, then, you shall see the Son of Man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing.*" The explanation of the Saviour is, therefore, perfectly satisfactory in Catholic belief; but no way compatible with the Protestant doctrine of the Lord's Suppe We have now to complain of want of candour in CANDOUR himself. Thus the correspondent of the *Advocate* reasons on o Lord's explanation. "*Our Lord says, "... is the spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life." He every word of the passage makes against t Romish dogma. The spirit alone is given prominence to; the flesh is altogether excluded.*" Ah! this is lamentable disingenuity. *The spirit alone is given prominence to* What a wonder it should be, that the spirit obtains prominence! Is it not so also Catholic principles? Who does not place the spirit before the flesh? Yet CANDOUR is not satisfied with the prominence which our Saviour gave to the spirit, he must contrive a little for it himself also. Our Lord said, "*the spirit;*"—CANDOUR says, "*the spirit alone.*" *The flesh*, says CANDOUR, *altogether excluded.* Oh! how very uncandid is CANDOUR. *The flesh* is excluded, the sense in which the Jews understood I grant; that is, *dead, inanimate flesh is* excluded; but any one who reads can see, in a moment, that flesh is not *altogether* excluded as CANDOUR falsely states. The flesh *altogether* excluded, according to CANDOUR but our Saviour said in the preceding verse "*The bread that I will give is my flesh for the life of the world: my flesh is meat indeed and my blood is drink indeed. Amen, amen I say unto you, except you eat the flesh of the Son of Man and drink his blood, you shall not have life in you.*" CANDOUR, therefore would make the Redeemer contradict himself, but all is consistent according to the faith of our holy Church; for while the Redeemer corrects the error of the Jews as carnal disciples, he does not deny what previously asserted. But very strange, after all, CANDOUR does not answer our *plain simple question*, except by mere shuffling and evasion. We asked—*If the flesh profiteth nothing, what will mere wheaten bread profit unto life everlasting?* To this, CANDOUR answers, *that "that must be most profitable which Christ actually appoints, though in intrinsic quality it may be inferior to many other things of a kindred nature."* But sure this is not an answer, but an evasion. Christ could have appointed dead flesh to be the symbol or figure of his own body, as easily as mere wheaten bread, and it would have been a more natural and striking figure, m

calculated to excite faith; and then flesh would be as profitable, as Protestants can suppose bread to be from the appointment of Christ; so that the question, for ever and for ever, recurs, *if the flesh profiteth nothing, what can mere bread profit?* The Paschal Lamb was a figure and a very striking figure of the Lamb of God, and that, too, by God's own appointment; the Paschal Supper at which the flesh of the Paschal Lamb was eaten, was a type and figure of the Lord's Supper in the New Dispensation, and yet, when Christ is about to give the type and figure its fulfilment, by substituting the *reality* or thing *prefigured*, Protestants would make him substitute *a figure for a figure*, a less adapted and less striking figure, for another, more natural, and better adapted, and in long use by God's own appointment!!! *If the flesh profiteth nothing what will mere wheaten bread profit?* Protestants will never answer that question satisfactorily, on Christian principles. There is still another passage in CANDOUR'S letter, which we wish to notice briefly: "*We maintain*," he says, "*that mere bread and wine are, and must be superior, to either the Paschal Lamb or the manna, in as much as they symbolise the finished work of human redemption, in as much as they are partaken with that faith which did not accompany the eating of either the Paschal Lamb or the manna, under the old law.*" This we consider to be the best answer that could possibly be given by a Protestant to the question,—*What advantage has the Lord's Supper, according to Protestant belief, above the Paschal Supper of* the old law, or over the *manna by which the Israelites were fed miraculously in the desert?* But is it satisfactory? Does it account for the great difference which our Saviour points out between one and the other, when he says, '*Not as your fathers, who did eat manna and are dead. He that eateth this bread shall live for ever.*" The *manna* could be partaken with faith, as well as bread and wine, and no doubt, it was so partaken by many. The Paschal Lamb also was partaken with faith by all those who expected the redemption of Israel; and it is otherwise certain, that belief and faith in a Redeemer to come, were then as necessary to salvation, as the Christian's faith is at present. The same faith, therefore, virtually accompanied the eating of the Paschal Lamb and the manna, which Protestants now bring to the Lord's Supper, and hence St. John calls our Saviour, '*the Lamb which was slain from the beginning of the world.*" The death of Christ remitted the sins of those who lived under the old law as well as of those who lived under the new, and why not the types of his death, therefore, in the Old Law be as powerful as the mere types and figures of the New Law, according to Protestant notions. But here again CANDOUR evades the question, for he makes the excellence of the Lord's Supper above the Paschal Supper, to consist in the faith of the receiver; and if the excellence of one or the other may preponderate in that way, *the Lord's Supper will often happen to be less excellent than the Paschal Supper, or than the manna.*

TRIBUTE TO CAPT. VOSS OF THE SERINGAPATAM.

Agreeably to the anticipations to which we gave expression in a recent number, we perceive, with pleasure, that a subscription has been opened for the purpose of presenting to Captain Voss, Commander of the *Seringapatam*, a suitable testimonial of the gratitude, which the Catholics of Bengal owe that gentleman, for his great kindness and attention to the Right Rev. Bishop Olliffe, and the Ecclesiastics and Religious Ladies of his Lordship's party, during the voyage.

AGRA MISSION.

Our friends in the North West Provinces will rejoice to learn that Bishop Borghi has been eminently successful in procuring a community of 16 Nuns, and several Priests for the Agra Vicariate. We understand that on his Lordship's return to the Mission he intends to establish a second Convent on the Hills, where the climate is delightful.

THE POOR CATHOLICS AT GWALIOR.

The following extract of a letter gives a cheering account of the future prospects of the suffering Christians.—"On the 5th ult. the Gwalior Deputation started for the Dhoon, consisting of five persons, of whom Alex. D'Rozario is the head. He is a very intelligent man and has an excellent character. He has managed to pick up no less than six languages, Persian, Portuguese, Italian, French, English besides Hindustanee. He bears a note to you and, at Mr. T——'s request, I furnished him with a letter to the Lieut. Governor of Agra. One of the men is a poor European named Denman who has a fancy for Agriculture and is going to try his luck in the Colony: the subscription is increasing fast, and I hope by the end of the year enough will be realized to settle all who wish to go on a comfortable footing. Last Sunday I spent the morning with Father Felix and attended worship at his Chapel, where I saw nearly all the Christians, they are, generally speaking, fine-looking

sturdy chaps, and all expressed themselves quite eager to be off to the Dhoon, where they promised to work hard and be "good boys."—I was much pleased with the respect manifested to the little Padre, several of them flocked round to kiss his hand as he came out of Church. You will be happy to learn that the Gwalior Government has at length promised to pension several of the widows and infirm Christians of both sexes, and sixty rupees per month to Father Felix, but it seems doubtful if he will retain this if he goes to the Dhoon, though he is apparently quite indifferent so long as it is good for his flock. The Gwalior subscription amounts to twelve hundred rupees which beats Meerut (alas! it does, it is double.) Mr. Felix will publish a general list soon. He distributed about two hundred and fifty rupees a month to the needy, but all must soon be reserved for the Dhoon Colony, our litle "Arabia Felix."

CATHOLIC LIBERALITY.

The following is excerpted from a letter addressed to his Grace the Archbishop by a highly respectable Officer in one of the Regiments of the East India Company stationed in the Upper Provinces:—

"At the issue of next pay, Mrs.——— and I propose remitting your Lordship twenty rupees, as our joint communion offering, for your new Mission in Bengal. We desire also to become Subscribers to the Calcutta and Chandernagore Orphanages to the extent of ten rupees a month—five to each—and with the above twenty, I will send other sixty, which please to consider for the last six months of 1844, from 1st July to December. It is, I know, *very little*, but even this little I can only promise till the return of Dr. Borghi, when perhaps his new wants may oblige me to expend it nearer home, but it shall not be withdrawn lightly."

INTERESTING ITEMS.

From letters recently received from persons of distinction in England, the following interesting items of intelligence have been gleaned:

Miss Pigot, a celebrated English authoress, has become a Catholic.

Doctor Fergusson, who lately accompanied Bishop Baggs from Rome to Bath, was, with a relation of his, lately converted.

The Countess of Clare, her Niece, and the Misses Young, all of whom became Catholics by occasion of Mr. Sibthrop's Conversion, have joined together to defray the costs of erecting a church at Ryde in the Isle of Wight.

A relation of Mr. Talbot's, the nephew of Lord Talbot, writes to his Grace Dr. Carew, that her cousin, Mr. Talbot's Living in England was worth £500 per annum—that this was his only income—that he lived in the midst of a circle of relations to all of whom he always endeared himself by the most kind edifying and amiable deportment—that their esteem for him is so great that it is confidently hoped, that several of them will, after his example, embrace the Catholic Faith. Mr. Talbot has entered a Catholic College and is preparing for the Priesthood.

At Barnstaple, in England, an itinerant Mesmerizer has been exhibiting his artifices, and is hailed there as another Christ. As a new Catholic Chapel has been just founded at Barnstaple, we may hope that this impious superstition will soon be eradicated by the conversion of the deluded people to the true faith.

EXTRACT OF A LETTER FROM THE REV. MR. BEUREL, MISSIONARY APOSTOLIC, TO THE REV. N. IN CALCUTTA.

Singapore, 5th July, 1844.

"The French embassy to China arrived here on the 2d instant. His Excellency, Monsieur le Baron de la Grénée, his Lady and children are in good health—he gives passage to 10 Missionaries: five, who belong to the Society of Jesus, have landed, and are now with me, and the five others, coming by the Steamer, the *Archimede*, are daily expected.—The last five belong to the Society "des Missions Etrangeres,"—and among them are the Rev. Messrs. Charrier and Gally, who have been, as you know, released from the prisons of Cochin China, last year, by the French man-of-war the *Danaid*. Monsieur le Baron de la Grénée is a truly religious man, and he gives an example, which is unfortunately seldom imitated by many of his countrymen."

DANIEL O'CONNELL.

The following letter is from a most pious and talented young Clergyman in Ireland, who studied under the Archbishop, whilst his Grace was Professor at Maynooth.

November, 1843.

My Dear Lord,

We all hailed with inexpressible delight your Grace's first pastoral address. In that hour of distress it inspired us with consolation and hope. For my part the reading of that emanation of Heavenly Charity, together with sundry recollections of past days, drew tears from my eyes; and dear as I am

bound to hold your Lordship, I confess I feel my gratitude and love manifold increased. My Lord, our cause is a holy heaven-born cause; and I find that all that is good and great, not only in Ireland but throughout the world are with us. All the worthless are against us.

"I lately received a letter from Bishop Kenrick. He says "What shall I say of Repeal; my heart and soul are with O'Connell: I cannot express my indignation at the attempts lately made to excite rebellion in Ireland." In reply, I remarked to him that now, more than ever, we had but one heart and one soul. From the West I turn to the East, and I behold your Grace no less identified with our glory. What a cause! Emanating from principles of justice, equity, truth, from principles of faith; resting all our hopes upon Heaven, to which the prayers of our people are ascending without intermission; guided by a man so faithful and true, so wise, experienced, prudent, cautious, yet so enthusiastic, energetic and persevering; cheered on by all the good, opposed only by the worthless and bad; operating in its progress good effects without number; relying upon the virtues of the people, their temperance, union, peace, loyalty, disinterested love of country; and in all its ultimate results and details, tending to the good of men and the glory of God, I humbly trust, that so sacred a cause will, in due time, arrive at a holy and happy consummation. I assure your Lordship, that the effects produced upon our social system, so far from being disastrous, are most glorious to meditate upon; so much so, that I doubt much, if the present state of things with O'Connell at our head, is not preferable, to a domestic parliament without him. I humbly trust that Divine Providence is overruling all, and making all things ("Omnia") co-operate for the good of our faithful people; I see that every step taken by the enemy is for us. When they stop short, infatuated men, puzzled, afraid to go forward lest they should go wrong—afraid to do the right, their conduct is no less advantageous to the right cause. I see that the Devil has a direct interest in maintaining the union; accordingly he instigates his minions, and raises great storms. We have had some trying hours, and poor O'Connell has a great struggle, *certamen forte dedit illi ut vinceret, et sciret quoniam horum omnium potentior est sapientia.* In the darkest hours he shines forth like a beacon light: he cries out hope! hope! man's infirmities are God's opportunities. Indeed, my Lord, at this present crisis, our hopes are brightening into certainty. Thanks be to God!

"Hope shall be crowned and attachment rewarded
"And Erin's gay jubilee shine out yet!"

After the bounty of Divine Providence, which of late years has been so plenteously poured out upon our island, my hopes are based upon the disinterested, generous, zealous correspondence of the poor people. Witness the Propagation of the Faith, the Temperance teetotal pledge, and at present the Missions! I could give your Grace no idea, God alone could, of the enthusiastic ardor and devotion, with which they flock at this call. They abandon their work, their families, forget all consideration of comfort and health, even the *Repeal* is lost sight of in a parish, whilst the missions continue. The magic word "Repeal" was not heard in the parish of Narraghmore during our late mission there, though no people can be more devoted to their country; and though the meeting of Baltinglass was held close by at the commencement of the mission, and that of Mullahmast took place immediately after. My Lord, I never before saw so clearly "that the harvest is *very great*" and the labourers are very few. *Rogate ergo Dominu messis ut mittat operarios in messem suam.* I entertain in my heart, an humble but, I trust, well founded hope, to see this glorious harvest gathered in, to behold my beloved country once more what she ever was—a land of peace and order, ruled by a paternal government, regulated by just and wise laws, as much loved, respected and obeyed by our people as O'Connell now is; endowed with Catholic institutions, to protect the people, and to foster the poor, the children, and the infirm, in one word, to behold Ireland once again the *insula Sanctorum et Doctorum reposita est hæc spes mea in suum mea,*

"You will pray for us, my Lord, we are grateful, and when we forget you may ourselves be forgotten.

"Pardon, my Lord, the boldness with which I have intruded on your Grace. But I have taken the liberty of a child with a kind father: I have poured out my whole heart before you. You are more than father, and ever shall, to,

"Your very unworthy ungrateful child,
MICHAEL BURKE."

In connection with the above subject, we have pleasure in giving a prominent place to the subjoined letter from Thos. Bracken, Esq. the Secretary and Treasurer of the Bank of Bengal, addressed to Messrs. John Lackersteen and Brothers, Treasurers to the O'Connell Testimonial.

DEAR SIRS,—I have the pleasure to enclose a Cheque for Rs. 100, which I shall be obliged by your receiving as my contribution towards

payment of the fines and legal expenses arising out of the late State Trials in Ireland.

I am,

Yours faithfully,

T. BRACKEN.

September 7th, 1844.

A gentleman in the North West provinces writes "that the greater mockery of Government's treatment of O'Connell is, their making him enter into recognizances to keep the peace—a man who, they know, *alone* preserves the country from rising up to a man to resist oppression. Verily I fear England *must* be severely punished or natives will begin to doubt the judgment of the Almighty. I am an Englishman and love my country, but from my inmost soul I abhor her iniquities and tremble for the retribution which must come—and how appropriately—through the nation she has trampled on for these six hundred years."

Another gentleman, not a Catholic, says "I like Punch's idea that the Queen should visit Ireland and liberate O'Connell. It would have a good effect and render her very popular in that country."

ST. JOHN'S COLLEGE,—INTALLY.

The annual Examination of the Pupils of St. John's College, Intally, took place on Friday, the 6th instant, in the presence of several of the respectable Catholics of Calcutta, who took a part in the proceedings and expressed themselves highly pleased with the exhibition. The Right Rev. Doctor Olliffe, Bishop of Melene, presided on the occasion, and conducted the Examinations with that ease and engaging affability for which his Lordship is so remarkable. The numerous party of Ecclesiastical Students just arrived with his Lordship from Europe were barely in time to be spectators this year, but their Examination, next year and intermediate labours in assisting in the Schools, will give considerable additional interest to the next anniversary.

The young gentlemen who distinguished themselves and obtained prizes in their respective classes were as follow:—

Master Louis Britoe,	*In Lati*
,, Thos. D'Rozario	
George Bails,	
Master Louis Britoe,	*In English Grammar.*
,, John Asphar,	
,, Alfred Gomess,	
Master Louis Britoe,	*In English Composition.*
,, John Asphar,	
Master John Asphar.	*In the use of the Globes and Geography.*
Alfred Gomess,	
Master Alfred Gomess,	*Elocution and Reading.*
,, John Asphar,	
George Bails,	
Master Louis Britoe,	*In Arithmetic.*
,, John Asphar,	
,, Alfred Gomess,	
Master George Bails,	*Profane History.*
,, Louis Britoe,	
Master John Asphar,	*In Sacred History.*
,, Alfred Gomess,	
,, Thos D'Rozario,	
Master George Bails,	*In Writing.*
,, Louis Britoe,	
,, Alfred Gomess,	
Master George Stride,	*Catechism and Reading.*
,, Fred. Brown,	
Master Fred. Brown,	*In Reading and Spelling.*
,, Wm. Lackersteen	
,, Alex. McGregor,	

The course of Education in St. John's College, embraces Theology, Natural and Moral Philosophy, the Greek and Latin Classics, Italian, French, Music, Mathematics, Arithmetic &c., English Grammar, Geography, History, Use of the Globes and the Native Languages generally in use in Bengal. Studies will be resumed on the 8th October.

W. KENNEDY, Principal.

LETTER NO. [illegible].

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—In my last letter I stated that I would endeavour in this one to test *Protestantism*, as a collective body, by the standard of Scripture; if, like an object viewed in a mirror, we can at once recognize your likeness *there*, then we must acknowledge your being, in reality and in truth, the Church of Christ, as defined in the book of life; I ask you then to open your Bible at the 1st Epistle of St. Paul to the Corinthians 12th Chapter, and to place the picture which I have copied of you—from your own drawings and sketchings, in the preceding letters, in juxta-position with this Chapter, and after having thus concentrated the whole, look at every feature, examine each member, and scrupulously and searchingly compare the model here placed before us by St. Paul of the mystical body of Christ, his Church, and the cast which you have struck off, and then, at the end of the investigation, tell me, candidly and honestly, if you deem yourselves to be a perfect representation of the pattern here held up to our view. If, in the face of this, you allege Protestantism to be the Church of Christ, then you must be prepared to uphold that St. Paul gives us a *false definition* of that mystical body, Christ's Chuch on Earth, for I will demonstrate to you, indeed nothing is easier, that Protestantism is as different from this description and other texts relative to this, as day is from night;

you ought to stand or to fall by this Chapter alone; either you characterize collectively this "*one body*" of Christ, or *you do not*; either you exemplify every text in this Chapter, in spirit, principle, and practice, or you do not; *if you do not*, can you—will you allow yourselves to be deluded any longer by a phantom—by an ignis-fatuus which may attract you into interminable and inextricable quagmires? But, "*to the law and to the testimony*" is your boasting cry; well then, let me bring you *to it*. St. Paul says, "For as *the body is one*, and hath *many members*, and all the members of the body, whereas they are many, *yet are one body*, so is Christ." "That *there might be no schism* in *the body*, but *the members* might be *mutually careful one for another*." He again tells the Ephesians, "for no man *ever hated* his own flesh, but *nourisheth* and *cherisheth* it, as *also Christ doth his Church*." This is plain and clear, that the body consists of different members, and that these collectively form one body. I think you will admit that for the well-being and existence of this body, there must be a union—a close connexion—a harmony—an agreement—a perfect accordance between all the members, mutually cherishing each other, until all the members thus constitute a real and complete incorporation, so that "*the same spirit worketh*" all simultaneously, this is the figure or symbol that St. Paul draws of the body of Christ, his Church, and a beautiful and a simple one it is; a child might understand this practical illustration, for he himself is a living figure of it. Now take and represent the body of Protestantism under this metaphor, and let me ask you, can you find this union, close connexion, harmony, agreement between *all its members*, so that "there might be *no schism in the body*," but *the members* might be *mutually careful one for another?—You cannot*. I have fully and distinctly shown to you that your different sects stand practically and professedly inimical to one another—quite repugnant to the model which St. Paul gives us here of the Church of Christ. He further observes, "*the eye* cannot say to *the hand*, I *need not thy help*; nor again *the head to the feet*, I *have no need of you*." In order to analyze you under this simile, let us only suppose the Free Church of Scotland signifies "*the eye*," and the established Scottish Church "*the hand*," and will they not say to each other, "*I need not thy help?*" Only refer to my letters for proof—just look around you; and think you would not "*the hand*" pluck out "*the eye*," and would not the "eye" wither the other with a look; if practicable no doubt of it.—Say again the Church of England represents "*the head*" and the dissenters "*the feet*," and would they not say to each other "*I have no need of you*." Unquestionably they would? "*The head*" would frown destruction upon "*the feet*" and "*the feet*" would lay "*the head*" low, if possible; for if determined foes ever wished for each other's overthrow, so do they; and where is the love or sympathy between the other heterogeneous members of your body, Lutherans, Quakers, Baptists, Ranters, Methodists, Plymouth-Brethren, Anabaptists, Irvingites, Unitarians, Congregationalists, &c. &c. The deep vaults of heaven echo "*where?*" and which is re-echoed though the wide domain below. Will you tell me, "that all these things," all these sects, "one and the same spirit worketh," the spirit of Christ? *Then* the Apostle instructs us, "and if *one member suffer any thing, all the members suffer with it;* or if one member *glory*, all the members *rejoice with it*." What! if the Lutherans and Unitarians "*suffer anything*," the Calvinists and the Methodists "*suffer*" with them? If the Plymouth-Brethren and the Quakers, "*glory*," the Episcopalians and Baptists "*rejoice*" with them?! What perfect mockery—what bitter irony—what burning caustic, does not this text carry with it, when applied to Protestantism; it ought not only to cut you to the quick, but to the *very soul*; just reverse it, and you have the multitudinous and hostile sects of Protestantism exhibited to the life; behold how you verify it; again we are told, no man ever "hateth his own flesh, but nourisheth and cherisheth it, as also Christ doth his Church," the proposition is clear, that if Protestantism be the Church of Christ, then Christ *doth hate his own flesh and body in you*, that, like an insane person, he cuts up his own body to pieces *member against member*, until, in the end, it may be calculated he will commit spiritual suicide. Such would be the *monstrous* inference which would be necessarily linked to such an admission, as *that Protestantism is this body of Christ*. It is a blasphemy, my friends, you can only wash away from your souls by speedily leaving your contentious sects, and plunging as it were into the "*well of living waters*," entering the fold of the Catholic Church. Oh! my dear friends, in what mist of sophistry then must you not be entangled; in what "*clouds tossed with whirlwinds*" as St. Peter says, must you not be enveloped, so that the "light is darkened with the mist thereof," that you cannot see that in no Church on earth, in no community in the world is this Chapter found to be verified except in the Church of Rome alone, the picture is admirable, it is beautiful. It is now nearly two thousand years since St.

Paul sketched this heaven-drawn picture of the Church of Christ, drawing his colours, deriving his ideas from heaven itself, and it is to be seen in the Catholic Church as fresh and as vivid now as it was in the days of St. Peter and St. Paul, because a divine spirit breathed upon the whole, and said, "*Lo I am with you to the end of time.*" As that varied coloured and etherial arch, which spans the blue vault of heaven, has been wisely given to us as a sign that this habitable globe shall be no more deluged by water, so does this god-like unity, consolidated by a celestial cement, form an everlasting arch, and stand to us a divine emblem that the spiritual world shall be no more overflowed by the deluge of infidelity. It is indeed a glorious guarantee that the Catholic Church is, "*the Pillar of Truth.*" I look upon it as it were the *Archives* of our faith, where *all the records* of the Church have been kept from the days of the Apostles to the present time, and as being too high, too lofty, and too distant for the wickedness of man ever to encompass its overthrow; one end of it rests upon Christ himself, and the other expands by the divine power as time advances, thus spanning within its orb age after age, until it will embrace within its sphere—within the fold of salvation, *the last born* of the human race,—such is the glorious result of divine prayer offered up upon the banks of "*the brook Cedron.*" I shall now ask you to open your Bible at the 17th Chapter of St. John; who prays there so fervently *for unity—Jesus Christ!* "Holy Father, keep them in thy name, *whom thou hast given me,* that they may *be; one* that they *all may be* one, as thou, Father in me, and I in thee, that they also *may be one in us.*" *Twice* does he thus invoke the "Holy Father," and *twice* does he assign his reason thus; "that the world *may believe* that thou hast sent me; that the *world may know* that thou hast sent me." He would have this visible union in the members of his Church, of his body, to typify the divine union which exists between the Father and himself, and to be taken by the disbelieving world as the ensign or standard of Christianity; if we come to consider that this was the last prayer of the Saviour of mankind, just before he was betrayed—just as he had, "*finished the work which the Father gave him to do,*" and was about to seal it with his precious blood; if we come to view it at this stage, there is something peculiarly touching and affecting in the reflection—something solemnly and awfully impressive in the contemplation; it is manifest that the object prayed for was momentous and weighty, and we naturally look around us for its fruit. But, gracious heavens! are we to be told, and to believe, *we see it in Protestantism?—we see* it in *Churchmen opposed to Churchmen?*—Presbyterians to Presbyterians?—Methodists to Methodists?—Unitarians to Socinians—Shakers to Jumpers?—Ranters to Quakers, and denominations to denominations who hate, anathematize, denounce, and condemn each other, *even to hell! Believe it?* Why, my friends, if you do, you are not far from questioning the divinity of Christ; infidelity hovers near it. Think you, Christ says *of them,* "*I also have sent them* into the world—that they also *may be one in us*; that the love wherewith thou hast loved me, may be in them, and I in them." To say "*that the love*" here spoken of did exist among the early Reformers, as shown in my last two or three letters; between the Episcopalians and the Nonconformists of old—between Dissenters and Churchmen of the present day; would be believing facts, and blaspheming *the Prince of Peace!* Why, in a little work just put into my hands by a Protestant, and only published last year (1843) by a clergyman of the Church of Scotland, called "*A dark night at hand,*" it is said in it, "but *those Protestant Episcopal aggressions* will remind Dissenters of the days of the Puritans and the *persecuted Nonconformists.* In Scotland we know the spirit of Prelacy better. *The wrongs and persecutions* which *the Church* and the people of Scotland *endured* in by gone days, *were all inflicted by Protestants;* the martyrs to Popery were few in Scotland; but 18,000 *were slain,* and *multitudes more imprisoned and banished by persecuting Prelacy.*" Yet, you ask us to appeal to "*the law and to the testimony*" if you, *deadly foes to each other,* are not the Church of Christ? What infatuation! what insult to Christ! and how opposite to truth; seek then for the fruit of this divine prayer—for unity, and you will find it growing only upon the Catholic and Apostolical tree, view her *oneness* and mark how her members are "*made perfect in one,*" in one faith and one worship. We may remark, again, in the 10th Chapter of St. John another beautiful symbol given of the unity of the members of the Church of Christ under the figure of a "*one fold*" and "*one shepherd;*" "and *other sheep I have,*" says the Good Shepherd, "that *are not* of *this fold; them* also *I must bring,* and they shall here *my voice,* and there *shall be one fold and one shepherd.*" What divine tenderness and pathos breathes in every word, "other sheep I have *that are not* of *this fold,*" and what does he propose to do? "*Them also I must bring,*" but upon what condition? "They shall hear my voice,"

and what then? *Then, "there shall be one fold and one shepherd!"* What harmony and union! what peace and calmness! what rest and repose! what security and safety!!! does not this pastoral emblem of "one fold" convey? The sheep resting within from the heat of day, and at night from prowling wolves, and "the Good Shepherd," at the door. Oh! how vividly does not the Saviour here portray the wandering sheep—the misguided souls; how exquisitely tender does he not appeal to the "*other sheep* that *are not* of *this fold*," to hear his voice, and how affectingly forcible does he not point out the necessity of their being brought in, and that "there shall be but one fold." But, will you, my friends, venture, *dare* to say that Protestantism is *this one fold*, and that Christ *is its shepherd*? Will you have him to declare of those discordant sects—of those who profess such contrary doctrines—who are filled with "enmities, contentions, wraths, and quarrels" against each other? "*These*, my sheep *hear my voice*, and I know them, and *they follow me*." Will you be so bold and so impious as to make this delaration? No, I know natural religion itself will not allow you to offer such violence to your conscience. How then must you not prevaricate to calm and lull your troubled souls; you see unity here clearly denoted under the figure of "one fold," and to impress it the stronger, Christ says, as a conclusion, "*I and the Father are one*," the fold is "*one*," the shepherd is "*one*," the sheep are "*one*," *all—all are one*, or, as Ezeachiel prophesies, "and my servant David shall be king over them, and they shall have one shepherd." How truly sublime and touching is the confidence of this "the Good Shepherd," Christ, *in his sheep* when he says of them, "but *a stanger they follow not*, but *fly from him, because they know not the voice of strangers*." What purity and chasteness of one faith, and one uniform doctrine does not this imply? Who cannot recognize in this *the sheep* of the Catholic Fold, for no good Catholic will go and hear or follow "*the voice of strangers*," *strange teachers*; but how is the case reversed in Protestantism: one Sunday the Protestant is a worshipper in the Episcopalian Church with "common prayer book" in hand; the next he goes to the Calvanistic Kirk, where he may hear Prelacy denounced and his prayer book condemned, and if found there, would be cast out at the door; the third Sunday may find him groaning hypocritically in the Methodist Meeting House; the fourth may see him listening to the Lutheran on the "real presence;" on the fifth he may hear the Baptist denouncing Infant Baptism, or on the sixth Sunday the Quaker rejecting it *in toto*, and thus he wanders on through the dark maze of Protestantism. Oh! *beware*, my friends, that Christ does not say to you as he said to the Jews—"If you *were blind*, you should not have sin, but now you say, *we see; your sin remaineth*," *you see* that Protestantism cannot be based upon the principles inculcated in scripture; "*beware*." He does not say of you, "but *you do not believe, because you are not of my sheep*"—you *do not* believe, *because you see not* the prayer of Christ for unity verified, or the definition of St. Paul represented in Protestantism; you exclaim with an impious and childish sneer, "*Popery may boast of its unity*." In vain then does the Apostle warn you, "that they who do such things, as enmities, contentions, wraths," &c. as you do, "*shall not obtain the kingdom of heaven*;" in vain does he intreat you to "be *perfect, take exhortation, be of one mind, have peace*." In vain does Christ himself announce to you, "that every kingdom divided against itself *shall be made desolate*; and every city or house divided against itself *shall not stand*." Alas! alas! I can only lament your fatuity.

Yours faithfully,
C. A. C.

BENGAL CATHOLIC ORPHANAGE.

To the Most Rev. Dr. Carew,
Archbishop of Edessa,
Vicar Apostolic of Bengal.

My Lord Archbishop,—Permit me to convey through your Grace my mite to the Bengal Catholic Orphanages, which have (to the great joy and admiration of all Catholics who love their religion) grown up under your Grace's fostering care, and for which I beg herewith to enclose an order on Messrs. Mackenzie, Lyall and Co. for Co.'s Rs. 100.

I have the honor to be,
My Lord,
Your Grace's most humble
and obedient servant,

Bhoteeharee, 31*st Aug.* 1844. Ewen McDonell.

TRIBUTE TO CAPTAIN VOSS OF THE SERINGAPATAM.

His Grace the Archbishop,	10	0
Right Rev. Bishop Olliffe,	10	0
Very Rev. Dr. Kennedy,	5	0
Captain Gordon,	15	0
Countess Lackersteen,	50	0
Mrs. W. R. Lackersteen,	25	0
Miss Lackersteen,	25	0
Mrs. Gray,	25	0
Miss M. O. D'Rozario,	10	0
Mrs. C. M. Rostan,	10	0

BENGAL CATHOLIC ORPHANAGE.

Collections at the Catholic Cathedral, on the 8th inst.	83	3	6
Anonymous, through His Grace the Archbishop, 8th inst	20	0	0
Ewen McDonell, Esq., through His Grace the Archbishop,	100	0	0
Captain and Mrs. Graham's subscription for the past six months,	60	0	0

THROUGH MR. N. O'BRIEN.

Thomas Brodrick,	5	0	0
S. R. Thomas,	5	0	0
F. Thompson,	1	0	0
Captain Pike,	5	0	0
Emma Hughes,	2	0	0
C. Buckland,	5	0	0
J Coss,	5	0	0
E. Sillidly,	1	0	0
A Friend,	1	0	0
John Constable,	1	0	0

PROPAGATION OF THE FAITH.

Subscription from the Dum Dum Soldiers, through the Rev. Mr. Storck,	17	7	0
Subscription through the very Rev. Mr. Johnson, Rector of St. Xavier's College,	11	4	0

O'CONNELL TESTIMONIAL.

T. Bracken, Esq.	100	0	0

ST. THOMAS' CHURCH.

Sergeant J. Connell, through His Grace the Archbishop,	50	0	0
Sub-Conductor P. Ryan, second sub.	100	0	0

COWCOLLY MISSION.

Capt. and Mrs. Graham's Donation,	20	0	0

SUBSCRIPTIONS IN AID OF THE SUFFERING CATHOLICS AT GWALIOR.

A Protestant,	2	0	0
A Ditto,	1	0	0

Selections.

ST. JOHN'S CATHEDRAL SERVICE.

To the Editor of the Bengal Hurkaru.

SIR,—I would wish to point out one or two innovations in the Protestant Cathedral Service, which appear to require alteration.

1st. "The *time* in which Psalms are *chaunted*," which approaches nearer to "Quick" than it should do on such occasions—at least, it did so this morning; and why the Psalms *for the day* are *not* chaunted, and only that which precedes, "O come let us Sing, &c." and that which follows, "Oh be joyful in the Lord," &c?

2d. Why does the Clergyman, on reading the Creed during the Communion Service, turn his face to the East and his back, consequently, to the congregation? This, surely, savours of Puseyism, and is not in accordance with the usual custom.

3d. Why does the same Clergyman, when preaching, continue to wear his hood, having divested himself of his surplice? This is another innovation, and an advance towards Puseyism, by no means agreeable to the usages of the Established Church of England discipline, and one the sooner laid aside the better; or we may, next of all, have the Candlesticks, &c., &c., until our Church is transformed to that of the Roman Catholics.

Yours faithfully,

B.

September 8, 1844.

☞ We recommend this letter to the attention of the Archdeacon and the Bishop.—ED.—*Bengal Hurkaru.*

SYDNEY.

We have a few Sydney papers, extending in date to the 26th of June; but they do not add much to our stock of intelligence. The news of the conviction of O'Connell, which had reached the Colony, had created a very considerable sensation among the Roman Catholic community, and a Public Meeting had been held, which had pronounced the severest condemnation on the whole proceedings. One journal—the *Morning Chronicle*—is very virulent on the subject; and has assaulted Judge Burton, who, we observe, has reached Madras, for his Anti-Catholic prejudices. The editor is very indignant because the Judge talks about "toleration." The explosion is rather amusing than otherwise:—

"The judge evidently would, if he could, get back the one-seventh of the colony to his church; and then possibly, would TOLERATE Catholics! He would probably give them some of the crumbs which fell from the tables of the reverend gentlemen whom he would clothe in purple and fine linen, and feed sumptuously every day! —TOLERATION!—We fling back the word with the contempt it deserves!—TOLERATION!—it belongs to slaves to be tolerated—we will acept no toleration! We *demand equality*—the law gives it (it is dearly earned) and we will have it —TOLERATION! Your honor may take it in your bag to Madras! It may serve you in India, where we suppose you will shortly understand *Buddhism*, as well as you do *Catholicism* in Australia. You may bestow your toleration upon Hindoos!"

This, to say the least of it, is a little unreasonable, and cannot but provoke a smile. We dare say that the worthy judge did someting more than smile—*Bengal Hurkaru.*

THE ROMAN CATHOLIC MEETING.—Last night, pursuant to advertisement, a meeting of the Roman Chatholics in and about Sydney took place in the City Theatre, for the purpose of expressing the feelings of that portion of the community with respect to the Irish state trials, particularly as to an alledged packing of the Jury which had tried Mr. O'Connel and the other traversers. Within ten minutes after the doors of the place of meeting had been opened, the pit, boxes, and stage boxes were crowded to excess, principally by the working classes, while the better dressed portion of those present were accommodated with the stage. At seven o'clock several cheers outside announced the arrival of the Mayor, who soon after took his seat being arrayed in his robes of office. He briefly commenced the proceedings by stating that he

had convened the meeting merely in his official capacity, and wished it to be understood by all present that he did not identify himself to any greater extent with the proceedings which might be brought before them. The meeting was subsequently addressed by Messrs J R. Brenan, Driscoll, Jenkins, Egan, Curtayne, H. C. Chambers, M. Encroe, Dr. Tierney, and several others whose names, from the noise which prevailed, were inaudible. The principal business of the meeting appeared to be the passing of a series of resolutions condemnatory of the conduct of the Irish law officers of the Crown in excluding sixty-three names from the list of special jurors for Dublin, thirty-five of them being Catholics and the others Protestants who were known advocates for the repeal of the Union between Great Britain and Ireland. Three petitions were also submitted to and adopted by the meeting, viz.: one to the Queen in Council, one to the House of Lords, and one to the House of Commons, all setting forth that the meeting considered the exclusion of their brother Catholics from the special jury list as an insult to them as a body. Towards the close of the proceedings a vote of thanks was unanimously adopted to those Aldermen and Protestant members of the City Council who had honuored the meeting by their presence. After a vote of thanks had been conveyed to the Mayor by Mr. Brenan for his conduct in the chair, the meeting gave a peal of cheers to him for his conduct, and quietly dispersed at nine o'clock. The house was crowded. —*Sydney Morning Chronicle.*

ENDOWMENT OF THE CATHOLIC CLERGY.

We have endeavoured in a former article to describe the general character of the debate which has occupied two nights of the past week in relation to the Irish Church. We have here a few words to say on a particular topic introduced into that debate—we mean, the endowment of the Catholic clergy in Ireland. Lord Eliot was the first to enter authoritatively on this question :—

" With regard to the proposition of a State provision for the Roman Cotholic clergy, whatever might be the opinions as to that, it was not now the time to go into the subject. *However he might think that this country, as a Protestant state, could not make an establishment for Roman Catholics an integral portion of the State, yet he was favourable to the endowment of the Roman Catholic clergy :* but it was impossible to entertain that question now, as the Roman Catholics, and particularly the clergy, had absolutely stated that they were opposed to any such thing." (Hear, hear.)

The exact meaning of the words printed in italics it would be difficult to guess; but in them the disposition of the Government is aptly enough hinted at.

Sir James Graham, likewise, gave his opinion " frankly" as follows :—" If he was asked as a matter of opinion, whether the articles of the Union, as now framed, would admit as the policy of the State, the making some endowments for the Catholic clergy, his interpretation of it was, that it was so framed as to admit of such a provision."

The exact purport of Sir James Graham's statement it is not easy to understand ; but the way in which it was understood by the House will be seen from the following paragraph from the speech of Lord John Russell :—

" *From the statement made by the right honourable gentleman, I think it is intended that there should be endowments for the Roman Catholic clergy,* but that no part of the property of the Protestant church should be taken for that purpose. The noble lord the Secretary for Ireland has likewise stated that he should have in principle no objection to give endowments to the Roman Cath lics. Now, if ever that measure comes to be discussed as a substantive proposition, there are, as in everything no doubt, which can be stated on the subject, very serious objections to any endowment for the Roman Catholic church. Even supposing them to consent to it, out of the taxes paid by the people of England and Scotland, there are objections in the feelings of the people of this country to make any special Roman Catholic endowments. There are objections which will be felt very strongly to making the condition of Ireland so entirely different from that of England and Scotland. The Church of England depends on payment made by the land of England ; the Church of Scotland also depends chiefly on payments by the land of Scotland ; you will then propose a different system—that there shall be a large payment from the public funds of the Roman Catholic Church in Ireland, and that only the Protestant Church should depend on the land." (Hear, hear)

The interpretation thus put by Lord John Russell on Sir James Graham's declaration, was not denied. We take it for granted, then, that the first moment these worthies think they have a favourable opportunity, all the power and influence of the English Government, *both at home and abroad,* are to be used to force an endowment on the Catholic clergy of Ireland. This being so, we may gather from a passage in Sir Robert Peel's speech his notion of the connection which, under such an endowment, would exist between the Church and the State :—

" I think you cannot have an Established Church connected with the State without that Church submitting to to stringent laws permitting the exercise of influence in its appointments. I THINK IT WOULD BE A GREAT EVIL TO ASSIGN EMOLUMENT TO A PARTICULAR FORM OF RELIGIOUS WORSHIP IF THE INFLUENCE OF THE CROWN OVER THE APPOINTMENT OF SPIRITUAL PROFESSORS WAS ENTIRELY DESTROYED. I should be sorry to see the election of bishops perfectly independent of the influence of the Crown. I should be sorry to see the Church exercising the powers it formerly possessed in convocation. I consider it of great importance that the spiritual authority of the Church should be restrained as it is now restrained, and made subordinate to Parliament. (Cheers, especially from some individual member.) I wish the hon. gentleman would be good enough to cheer exactly in the place which would enable me to judge whether he assents to or dissents from my proposition. (Hear, hear.) Then I am to presume that he is in favour of the powers of the Church in con-

vocation. (" No, no"—laughter.) *What I am contending for is, that the Church which has a right to certain emoluments ought to be subject to certain legislative regulations.* I should object to spiritual authority exempt from all civil control. I should object to the removal of that species of influence now exercised by the Crown. (Cheers.) Instead of leaving the election of bishops, according to the technicalities of the law, to the chapters of cathedrals, I prefer the existence of the influence of the Crown. But the Roman Catholics tell us distinctly that they are not prepared to permit the exercise of any such control over their spiritual appointments: therefore, if there were no reason for a decided preference of the Protestant faith, let me say that in Ireland the terms offered by the two parties are not equal."

Observe, the Home Secretary tells us that endowments are to be forced on the Catholic clergy; the Prime Minister adds, that this shall not be done without giving the State a right to control the appointments of Church dignitaries. The deliberate and abominable intention, therefore, of the present Cabinet is to enslave the Church through the instrumentality of endowments. Of this we have no more doubt than we have of our own existence.

But, for the proof of this we do not depend merely upon newspaper reports of speeches, though these are significant enough. We will lay before our readers the outline of a case which has recently been adjudged by the Colonial Office, and which clearly explains the notions of the present Cabinet on the meaning of an endowment, and on the uses to which it may be turned. We may add, that the facts of this case are well known to several of our Irish, and, as we believe, to not a few of our English readers. If, therefore, we are wrong in the colouring we give this affair, it admits of easy correction.

A Catholic priest recently held during good pleasure a purely spiritual appointment, to which he was named directly by the Holy See, and for which he received from the Colonial Office a certain salary. This individual, we are sorroy to say, was found after his appointment to be not very exemplary in his behaviour; and inasmuch as the Church of God has powers of discipline which the Establishment has not, the unfortunate man was induced to give the Holy See a written resignation of his function. His resignation was of course accepted, and in due time his successor was appointed. But, meanwhile, the former functionary returns to his cure, pretends to hold his original employment, and claims and receives the salary. The case is brought under the notice of Lord Stanley. It was proved to his Lordship that the Holy See had superseded the original holder of the office, and that a successor had been appointed. With that successor he had many personal interviews, and he professed to have no doubt that the person in question had been superseded by Rome, and that the appointment of the successor had been perfectly regular and orderly. " But," he said "this difficulty arises. The superseded priest is recognised at the Colonial Office as the person entitled to the salary, and I cannot deprive him of his salary except for some default such as the maxims of the Colonial Office allow me to recognise." " Well," it was answered, " we show your lordship cause. This priest was a mere nominée of the Pope, and agreeable to Canon Law his appointment has been revoked by the Holy See, as we have already proved." " No," said the Secretary, " I cannot recognise such a ground for depriving a civil officer of his salary. *Moreover, I will not deprive him of his salary until I have heard what he has to say in his defence, through the governor of the colony in which he resides.* But, as you say that he has actually signed a written resignation, I will make over the salary to his successor whenever that document is produced, after I have received and am satisfied with the governor's report." To this peremptory language, by which Lord Stanley erected himself into an umpire between Rome and its rebellious subject, there was no reply. The *sic volo sic jubeo* of a Colonial Secretary is omnipotent even to protect the worst of criminals. However, the gentlemen who were in communication with him offered to procure an attested copy of the resignation. No; even this would not suit his lordship; and ultimately, after months of schism, scandal, and the most shocking abominations resulting from the ungoverned (or rather ill-governed) state of the flock the spiritual rule over which was the subject of dispute, the Holy See had actually to send over to England the original letter of resignation before it could get *civil* leave (forsooth) to dismiss one of its own servants, and appoint a worthy in place of an unworthy shepherd over the flock. To the last Lord Stanley deliberately refused to concede anything to the legitimate exercise by Rome of its own canonical rights over its own officers. And to this day an immoral and scandalous priest would have continued to spread the contagion of his foul example unless he had happened to sign a voluntary abdication, or unless the Protestant Lord Stanley had become satisfied, through the report of a Protestant governor of a colony, that the Holy See had had good grounds for the exercise of its authority.

This, then, is what one of the least bigotted of the present Ministers means by *endowments* and influence. He means—*joint authority exercised by Rome and Downing-street, over the Catholic priesthood, and the larger share of authority to be exercised by Downing-street.*

So satisfied are we of the treacherous intentions of the Ministers on this subject; so certain are we that in any negociations which may be entered into the British Government will get an undue advantage by some slippery trick, and by its superior acquaintance with the practical working of our system of administration—that though favourable in the abstract to the principle of an endowment, we declare to God that, under present circumstances, we would willingly die on the scaffold rather than such pernicious negociations should be set on foot.—*Tablet.*

RAFFAELLE'S PAINTINGS.

'What works I have seen of Raffaelle's!—what religion there is in his paintings!—go any

distance out of your way to see pictures of that master—they breathe all they represent—there is an atmosphere of piety around them. His pencil was baptised in the fire of devotion, as that of no other mortal ever was?'

'Which do you think his best work?'

'The Madonna del Spasimo at Madrid. I have mentioned it in my 'Sketches'—it produced a more striking effect upon me than any other picture I ever saw. One must become half-Catholic to enter fully into the glories of Italian art—religion with us is a cold, reluctant duty. We acknowledge God, but fear to love him. We are afraid of anything that fit our minds for devotion—we make religion a duty, not an affection—when the formality of worship is over, we have done. The true spirit, superstition, devotion, whatever you will, was in the heart of the Italian artist—it oozed out at the end of his pencil, bathing his work in the beauty of holiness.'—*Recollections of the Author of "Vathek." By Cyrus Redding, Esq.*

THE BIRMINGHAM PROTEST.

We have pleasure in calling attention to the interesting and important communication from our English correspondent, giving an account of the great meeting held at Birmingham on Monday, to sympathise with the people of Ireland. The ground taken at that meeting, in reference to the prosecution, trial, sentence and imprisonment of Mr O'Connell and his fellow-martyrs, is new; and in the eyes of Government will, doubtless, be considered as presumptuous in the extreme. The law lays it down, that the man who says or does anything which would have the effect of bringing the House of Commons into contempt, is guilty of sedition. How much more aggravated must the guilt of the people of Birmingham be, when they solemnly and deliberately protest, under the presidency of their Mayor, that not the House of Commons only, but the Government itself have, in present circumstances no more constitutional right to legislate for and govern them than the King of Saxony or the Emperor of all the Russias. Their words are:—

"Resolved—That we, the inhabitants of the borough of Birmingham, in town's meeting assembled, do hereby record our solemn protest against the prosecution, trial, sentence, and imprisonment of Daniel O'Connell and his co-defendants.

"First, Because the government by which the prosecution has been conducted was placed in power by the corrupt influence of the aristocracy, is maintained in office by a House of Commons in the choice of which the great majority of the community have no voice, governs by means of a standing army and the power of physical force, and does not express the judgment of the people of these realms."

This is plain speaking. There is no beating about the bush here, and yet the language is at once deliberate, dignified, and firm.

By a fiction in law, the Crown is presumed to be present as the prosecutor in all our criminal courts of justice, and hence the Queen alone can exercise the prerogative of *mercy*; but this fiction the Birmingham protest throws to the winds, and emphatically pleads with the Crown to do *justice* to Daniel O'Connell, and "all the other great interests which the prosecution involves."

The question now arises—how can the Crown give effect to the prayer of the Birmingham memorial? That question the Crown itself can best answer. In former times, when its prerogative was invaded, measures were soon devised for its protection. The people now complain that their rights and liberties have been invaded, and they go to the foot of the Throne and emphatically memorialise their beloved Sovereign to afford redress, and undo the wrong which the administration has done. Birmingham is not to be left alone in this patriotic movement, as will be seen from the reports we have given of meetings on the same subject in other places—*Weekly Chronicle, June 22.*

THE MONASTERY OF EINSIEDELN.

It was a "holy and a wholesome thought" which, in the days of ancient faith, prompted men of all conditions of life occasionally to forsake the occupations and pursuits of their temporal callings, to perform some devout pilgrimage to one or other of the many hallowed sites which religion had pointed out to the peculiar reverence of the world. Such peregrinations revived in human breasts the flame of piety, which, amidst the distracting cares of ordinary existance, had too often flickered and grown dim; and from them men returned with chastened and humble minds, less wedded to the things of earth, more intent on those of heaven!

In these our self-boastful times, the pious practices of our forefathers have fallen into disrepute and disuse, although, thanks to GOD, there are even now "faithful men left," who, in those parts of Europe unscathed by heresy, honour the memory, by following the example, of olden days, and still visit, in the character of religious pilgrims, time-honoured scenes of edification.

Perhaps of all the spots which, in our quarter of the world, attract, at the present day, the greatest concourse of devotional visitants, is the famous monastery of Einsiedeln. No particular beauty of situation, nor magnificence of architecture, have contributed to the celebrity of the abbey of Einsiedeln, consisting of a vast mass of building, erected in the beginning of the eighteenth century, and standing on a desolate tract of table land, 3,000 feet above the level of the sea. The village of Einsiedeln is reached by ascending Mount Etzel, along a road which is dotted with small chapels, at each of which the representation of some event in the passion of Christ, invites the passing pilgrim to halt and offer prayer. Aloof from its humble dwellings, stands the convent, on a stately site upon the hill side.

The origin of this monastic establishment, dates from the days of Charlemagne, when a holy anchorite named Meinrad, of the noble house of Hohenzollern, is recorded to have sought this remote solitude, and to have cherished with peculiar veneration a black image of the blessed Virgin, which had been given to him by St. Hildegarde, abbess of Zuric. The good hermit was murdered in 861 by two robbers, and their guilt

is traditionally alleged to have been brought to light by ravens, which had been reared by Meinrad, who unceasingly pursued his assassins. The reputation of sanctity attaching to the spot where he had resided, so greatly increased after his death, that his cell was restored, and a church built in the wilderness, by a community of Benedictine monks. During the nine centuries that have since elapsed, the monastery of Einsiedeln had progressively flourished. Immense domains became annexed to it, the Church treasury was enriched by the most gorgeous offerings, the most illustrious nobles became its abbots, and had acquired rights of jurisdiction which assimilated their dignity and power to those of sovereign princes.

The armies of the French revolution,—that universal scourge, which seems to have left unmolested no establishment in Europe, however consecrated by time, and utility, and general reverence!—stripped the abbey of its accumulated treasures, and are said to have carried away the original image of "Our Lady of the Hermits." At the present day, however, the monks of Einsiedeln are still the richest community in Switzerland, and another figure of the blessed Virgin perpetuates the memory of the former one. Protestants, of course, scoff at the simple-mindedness which extracts matter for devotional feeling from the contemplation of an old wooden image —willfully confounding with worship of the figure itself, the veneration intended to be manifested for her of whom it is the fancied effigy. Such accusations of idolatrous practice, repeatedly brought against us by our adversaries, have been as constantly and as uselessly refuted; for prejudice is stronger than even the voice of truth. Suffice it to observe, with regard to the original or substituted black figure of our Lady of Einsiedeln, that, rude or fantastic as may be its aspect, if by gazing upon it the humble Tyrolese peasant finds his thoughts directed heavenwards, his feelings are as lofty, and as legitimate, and as well entitled to respect, as those of any prouder devotee, who should seek and find the same devotional inspiration before a Madonna of Raphael or Canova.

The tide of pilgrims now, as heretofore, unceasingly sets in the direction of the monastery of Einsiedeln, and the church of the convent is perpetually thronged with devotees from all parts of Central Europe. It is an edifice of no very great architectural pretension, though profusely adorned with paintings, marbles, and gilding. A few paces from the entrance, stands the shrine of our Lady of Einsiedeln. Within a chapel of black marble, and by the glare of an ever-burning lamp, the pilgrim gazes through an iron grating at the holy and venerated image of the Mother of our Redeemer, and pours forth his prayers to heaven through her gracious intercession. Votive pictures hang around, in number seemingly without limit, simple, touching memorials, as it appears to us, of warm and artless fervour.

The Benedictine community of Einsiedeln was, in 1835, seventy-seven in number, including professed monks, lay brothers, and novices. A library, containing 26,000 volumes, a museum, and extensive accommodation for a large monastic establishment, impress the visitor with exalted notions of its past and present celebrity. As many as 32,000 pilgrims have been known to repair to the shrine within a fortnight; and, at stated seasons of the year, their influx is marked by the most pompous processions, and imposing religious solemnities.

Is not the spirit of pilgrimage an inherent peculiarity in human nature? Directed by Catholic devotion, it finds vent in such scenes as the church of Einsiedeln, to which the traditions of centuries impart a character of extraordinary sanctity. Divested, as in England, of all connexion with religion, it becomes closely identified with that morbid curiosity that impels thousands to visit any remote bye lane or lonely outhouse that happens to become the theatre of some murder of most unusual atrocity.—*Catholic Magazine.*

MISCELLANEA.

CORK, APRIL 15.—To the Editor of the TABLET.—Sir—In the memory of the oldest inhabitant, the Catholic Church of St Finhan, in this city, was never so thronged by such vast assemblages of souls as every evening during this Lent attended to hear the unbroken chain of our Church, the Very Rev. Archdeacon O'Keefe. Protestants, Presbyterians, Catholics —all, all pressed forward to hear the greatest reasoner our Church can boast of; and well he fulfilled his sacred duty in expounding the sacred word, and sending home to every breast its truth and irresistibility. In his arguments from Scripture, reason, and tradition, he need not fear a rival, from the soundness of his views and the integrity of his thinkings, all drawn from the Book of Eternal Life, which he rightly had by him in the pulpit, when lecturing to admiring thousands.—CATHOLICUS.

DEPARTURE OF RT. REV. DOCTOR WALSH.—On Sunday, March 3, at noon, this amiable and reverend prelate embarked in the *Hibernia* for Europe. He was followed by the tears and prayers of thousands, whose hope of a speedy reunion with their beloved pastor could scarcely soften the pang of affliction at his departure. On Friday his lordship celebrated the holy mysteries in the cathedral. It was known that this would be the last occasion for some months, upon which the people could corporeally unite with the bishop in that ardent prayer to heaven, which his word had so often taught and his example so strongly inculcated. The church was crowded in every part. A sense of deep and soul-felt devotion impressed itself upon the assembled thousands. Never was the fervour of the heart more manifested in the expression of the human countenance, than while the living mass breathed a prayer to the "Giver of every good gift" for a happy progress and blessed issue to his journey, who had so devotedly laboured in the cause of charity, and who now voluntarily undertook such a lengthened pilgrimage to restore its holy reign in Halifax.—*Register.*

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THE

BENGAL

CATHOLIC HERALD

"One body and one spirit—one Lord, one faith, one baptism."

No. 12.] CALCUTTA: SATURDAY, SEPTEMBER 21, 1844. [VOL. VII.

THE RIGHT REV. DR. OLLIFFE, BISHOP OF MILENE AND COADJUTOR VICAR APOSTOLIC OF BENGAL.

We have to apologise for not having published in our last, the Apostolic Brief by which the Right Rev. Dr. Olliffe is constituted Coadjutor Vicar Apostolic of Bengal with the right of succession.

On Sunday the eighth instant, a solemn Pontifical High Mass was sung by his Lordship in the Cathedral, assisted by the Rev. I. X. Mascarenhas as Deacon, and the Rev. Mr. Formosa as Sub-Deacon. Several of the interesting young ecclesiastics who accompanied his Lordship from Europe, performed the duties of Acolytes, Thurifer, &c. respectively, and a plenary Indulgence imparted by his Lordship by a special privilege from the Sovereign Pontiff to such as assisted at his Lordship's Mass, and complied with the other ordinary conditions for the gaining of an Indulgence, added a peculiar and affecting solemnity to the occasion. We observed our venerated Archbishop in the Sanctuary, during the entire solemnity, apparently in excellent health and spirits, and much consoled by the timely relief which our good God has provided for the pressing wants of religion in this extensive Vicariate, in the person of his amiable Coadjutor and the Missionaries who accompanied his Lordship from Europe to Calcutta.

About 150 persons approached the Holy Communion. After the Gospel had been chaunted, the following Apostolic Brief was read aloud from the pulpit, by the Rev. Mr. Mascarenhas.

GREGORY XVI. POPE.

To his beloved Son, Thomas Olliffe, an Irish Priest.

Beloved Son, Greeting and the Apostolical Benediction.

Our Venerable brother, Patrick Joseph Carew, Archbishop of Edessa, and Vicar Apostolic of Bengal, having had it communicated to us, that, in consequence of the peculiar circumstances, and wide extent of the Bengal Apostolic Vicariate, he would require to receive from us, the relief and assistance of a Coadjutor Bishop, with the right of future succession—We, by the advice of our venerable brethren, the Cardinals of the holy Roman Church, who superintend the affairs of the Propaganda Fide, have decided to appoint you to that Coadjutorship, of whose piety, learning, prudence and zeal in promoting the Catholic faith we have received the most favourable reports. Absolving you, therefore, by the tenor of these letters, and declaring you to be absolved from all excommunications, suspensions and interdicts, and all other ecclesiastical sentences, censures and penalties inflicted in any manner or for any reason whatsoever, (if per chance you have incurred any) and having by similar Apostolical letters, bearing this same date, appointed you Bishop of Milene, *in partibus infidelium*,—We, by our Apostolical authority, elect, constitute and appoint you by these presents, Coadjutor of the aforesaid Vicar Apostolic of Bengal, with the right of future succession; with this proviso, however, that while the abovementioned Patrick Joseph is alive, you are not to interfere in the regimen and administration of the said Vicariate, except so far as the same Patrick Joseph may be pleased to ordain, and that you are bound to execute and fulfil whatsoever orders he may give you in the administration. But if the same Patrick Joseph should depart this life, or perchance should already have departed (which God forbid), or should the aforesaid Vicariate be in any other manner

deprived of him, We, by the authority and tenor above mentioned, create and appoint you (now for then) in his place, Vicar Apostolic of Bengal, with all and each of the faculties, which have been hitherto in any way granted and conferred by this Apostolic See on the aforesaid Patrick Joseph for the good of that Vicariate, always however subject to the authority of the same Congregation of Cardinals. We, therefore, in virtue of holy obedience, command all and each who are concerned and whom it may for the time being concern, to receive and admit you, according to the tenor of these presents to the office of Coadjutor, and at the proper time, to that of Vicar Apostolic of Bengal, and to the free exercise of that office. We command them to assist and obey you in all matters appertaining to that office, and to receive and execute your admonitions; otherwise, whatever sentence or penalty you may inflict on the refractory, shall be ratified by us, and by the authority of the Lord, we shall take care that it be inviolably observed, until condign satisfaction be rendered; notwithstanding any Apostolical constitutions, and decrees, and edicts to the contrary.

Given at St. Mary Major's, Rome, under the ring of the Fisherman, on the 26th day of August, MDCCCXLIII. the thirteenth year of our Pontificate.

(Signed) ALOYSIUS,
Cardinal Lambruschini

(True Translation.)

✠ P. J. CAREW,
Archbishop of Edessa,
Vicar Apostolic of Bengal

✠

The Right Rev. Father in God, Thomas, by the Grace of God, and favor of the Apostolic See, Bishop of Milene, Coadjutor Vicar Apostolic of Bengal, by virtue of a special privilege from the Holy See, grants to all here present, who shall this day have received the Holy Encharist, a plenary Indulgence in the usual form of the Church. Such persons are requested to supplicate the Almighty for the welfare of our most Holy Father Pope Gregory, 16th—for that of his Grace the Archbishop, V. A.—of his Lordship the Bishop of Milene, and of our Holy Mother the Church.

DUM DUM.

The Right Rev. Dr. Olliffe will celebrate Pontifical High Mass on next Sunday, the 3d instant, at Dum Dum. A collection will be made on the occasion in favor of the Orphanage.

The following beautiful verses on Miss Nano Nagle, whose edifying life we have laid before our readers, are from the pen of the lamented Gerald Griffin Esq., author of the "Collegians" and of the exquisite lines on "the Sister of Charity," which have already appeared in this Journal.

NANO NAGLE,

FOUNDRESS OF THE PRESENTATION AND URSULINE ORDERS OF NUNS IN IRELAND, WHICH ARE DEVOTED CHIEFLY TO THE EDUCATION OF THE POOR.

I.

'Twas the garden of Christendom, tended with care;
Ev'ry flow'ret of Eden grew peacefully there;
When the fire of the spoiler on Lombardy blazed,
And the Moslemin shout in the desert was raised,
And high o'er the wreck of a fear-stricken world,
The standard of hell to the winds was unfurled,
Faith, bleeding, retired to the land of the west,
And with Science, her handmaid, sought shelter and rest.

II.

With a warm burst of welcome that shelter was given;
Her breast open'd wide to the envoy of heaven;
In the screen of her bowers was the stranger conceal'd,
'Till her pantings were hushed and her bruises were heal'd.
From the hall of the Righ, to the shieling afar
All echoed her glory, all greeted her star,
In the depth of our glen, were her secrets adored
And our mountain shone out in the light of the Lord.

III.

Ye ivy-clad relics, resounding no more,
With the swell of the anthem, from shore unt shore,
Ye crags of the ocean, ye caves, in whose gloon
The saint found a home, and the martyr a tom
Ye arrows of vengeance forgot in the quiver,
Ye death-shouts of enmity silenced for ever,
Ye roods of the wilderness hoary with years,
Ye knew of her triumph—ye know of her tear

IV.

Ye speak of that time when the cells of the we
Gave voice after voice to the choir of the blest,
When a breathing of pray'r in the desert w heard;
And the angel came down and the waters we stirr'd;
When the church of the isles saw her glor arise,
Columba the dove-like and Carthage the wise
And the school and the temple gave light to ea Shore,
From clifted Iona to wooded Lismore.

V.

There's a mist on the eye—there's a wail on ear—
Fly doves of the temple!—the falcon is near!
There's a change in the heav'ns—there's a ru ing of gloom,
And the mountains are black with the hur the tomb,

There's a ringing of steel, there's a voice in the bower;
'Tis the death-shriek of Charity striving with Power;
With finger inverted rude Ignorance smiled,
And grim Passion exulted when mind was exiled.

VI.

Woe, woe for the ruin that broods o'er thy towers!
Fair garden of Christendom where are thy flowers?
Oh say, when that thunder-cloud burst on thy shore,
Stood thy Faith as the Skellig when Ocean is hoar?
Say, smiled she undaunted when Hope look'd aghast,
And when Learning lay prostrate stood Piety fast?
Oh, answer ye mountains that witnessed the zeal,
When the Faith of our sires dared the dungeon and steel!

VII.

Ev'n still, though the tempest is hushed on our plains,
On the minds of our Country the havoc remains;
Peace grieves o'er her temples on mountain and shore,
Sad History's witnesses, vocal no more.
Shall no Sabbath arise on our week-day of care?
Is no waking reserved for our sleep of despair?
Ha, see!—there's a shooting of light in the gloom,
And the spirit of Nagle replies from the tomb.

VIII.

Hail, star of the lowly! Apostle of light;
In the glow of whose fervour the cottage grew bright!
Sweet violet of sanctity, lurking conceal'd,
'Till the wind lifts the leaf and the bloom is reveal'd;
By the light of that glory which burst on thy youth,
In its day-dream of pleasure, and woke it to truth,
By the tears thou hast shed, by the toils thou hast borne,
Oh, say, shall our night know a breaking of morn?

IX.

"As the dawn on the lingering night of the north,
To the hills of the west has the mandate gone forth;
In the desolate aisles there's a murmur of praise,
And the lost lamp of science rekindles its rays;
The voice of lament in our island shall cease.
And her cities rejoice in the sunlight of peace;
From her sleep of enchantment young Erin shall rise,
And again be the home of the holy and wise."

AGRA.—We understand that the Right Rev. Dr. Carli, Coadjutor Vicar Apostolic, Agra, left that place on the 27th ultimo on a tour to Gwalior.

ST. XAVIER'S COLLEGE.—The Steamer *Bentinck* which arrived last Thursday evening, has brought an accession to the College of St. Xavier in the person of the Rev. Mr. McCann, well known as one of the eminent Professors at Stoneyhurst College.

THE REV. MR. RABASCALL.—This Rev. Gentleman has taken his departure on the Steamer *Hindostan* which left this port on the 18th instant. He goes, in obedience to the wishes of his Superior, to Aden, to take charge of an important post in that city. This worthy and truly amiable Missionary during the short period, about three years, he served in the Bengal Mission, has greatly endeared himself to the Catholic Community by his exemplary conduct, zeal and piety. Among the Catholics of Serampore, in which place the Rev. Mr. Rabascall's exertions for the good of religion shone most conspicuously, his departure is sincerely regretted, and we are sure that his recollection will be long cherished at Serampore.

The Rev. Mr. McGirr, one of the Clergy who accompanied Bishop Oliffe, has been appointed in the Rev. Mr. Rabascall's place at Serampore.

PROTESTANT MISSION—TAHITI.

To the Editor of the Catholic Herald.

DEAR SIR,—Some days ago perusing one of the numbers of the *Courier de l'Europe*, a French newspaper printed in England, I read in it an article taken from the *Constitutionelle* relating to TAHITI which, for the edification of the supporters of the Protestant Mission, I have the pleasure to send you.

The Protestant Missionaries reached Tahiti for the first time in the year 1799, but they were for some years without any influence. In 1809 they established a society for the support of the Mission, receiving from the members contributions of oil, pigs, potatoes, &c. In 1822 the Gospellers gathered from the Island of Tahiti 9226 bamboos of oil (each bamboo containing four pounds,) 28 pigs, 1383 pounds of arrow-root, 191 bales of cotton, &c.

Pomare, the second, in his old age divided his time in drinking and reading the scriptures. The Missionaries took advantage of it to frame a code of religious and civil laws, which were promulgated during the last year of their feeble King, and which have been in force from that time till the French took the islanders *under their protection*.

Perusing the following laws you will see that the Missionaries were right in their own way to raise their voice against what they *called invasion*.

"24 Article of the code of laws.

"Any person guilty of idolatry or returning to their former religion shall be condemned to death.

"4. Pigs found in the street, having no marks to show to whom they belong, a part shall become the property of the Missionaries.

"5. Persons accused of sedition or disturbing the public peace shall be judged by Missionaries only.*

"12. Persons defaming the character of Missionaries or dissuading people to assist them with their persons or property shall be fined and a part of the money shall be given to the Missionaries.

"15. Persons hearing natives or foreigners speaking against the Missionaries and not giving notice to the public meeting, shall be sentenced to hard labour.

"16. Persons professing doctrines contrary to those taught by the Missionaries, shall b guilty of heresy and be judged by the Missionaries.

"17. Persons paying attention to the writings of a foreigner not belonging to the Missionary society, keeping such writings, or not bringing them to the Missionaries, the writings shall be burned and the person in whose possession they were found shall be punished by the Missionaries.

"18. No Merchandise can be taken on board of any vessel without obtaining the permission of the Judges and Missionaries.

"20. No persons to be received as Jurors or Judges, except those baptized and belonging to the Church; an appeal may be made from an inferior Judge to a superior one or to the Missionaries, but no appeal from their decision.

"Persons not contributing to the Missionary society cannot be trusted, and are not considered fit to hold any government situation.

"Persons denouncing sinners to the chief Missionary or public meetings shall be considered deserving to fill a higher situation in the Church or State."

Yours &c.
J. B.

CONVERSIONS.

To the Editor of the Catholic Herald.

Dear Sir,—Two young Protestant Ladies were on Tuesday last received into the pale of the Roman Catholic Church by the Rev. Mr. E. Verelli, Vicar of Dhurrumtollah. I regret indeed that there were only a few persons to witness the devotion and very edifying piety wherewith the two young Le[illegible]e farewell to their former creed, and [illegible] the Holy Catholic faith and submitted their delicate neck to the heavy yoke of Christ. May God preserve from corruption [illegible] innocent hearts, and lastly bestow on them [illegible] everlasting happiness!

[illegible] 1844. ONALLAT.

* By this 5th Article it is evident that the Missionaries constituted themselves the Judges between the King and [illegible] subjects.

LETTER NO. XIX.

From a Catholic Officer in India to his Protestant Friends in Europe.

My Dear Friends,—I shall in this letter bring to a conclusion my remarks upon *Unity*, and Protestant disunion, by a reference to the union in the Catholic Church. The words of the Psalmist here force themselves upon my attention relative to the point at issue, when he says, "Shall not Sion say, *this man and that man is born in her* and *the Highest himself hath founded her*. The Lord shall tell *in his writings of peoples* and *of princes, of them* that *have been in her*." Can it be that "*the Highest himself hath founded*" your collective sects? I cannot, and will not believe it, for I challenge you, *Church of England*, to show me where was "*this man and that man*," born *in you*, before the days of Cranmer, Ridley, Latimer, &c. I challenge you, *Kirk of Scotland*, to show me where was "*this man and that man born in you*," before the days of Calvin and Knox; I challenge you, *Church of Germany*, to show me where was "*this man and that man born in you*," before the days of Luther and Melancthon; yes, I challenge you all; show me *Wesley*—show me *Fox*—show me *Servetus*—show me *Baptists*—show me *Plymouth Brethren*—show me Heads of every Protestant sect, where was "*this man and that man*"—"*these peoples—those princes, born in you*," before you established your contradictory conventicles? I ask each and all of you in vain, to show *them* in *yours*.—You cannot; your books are blank; you begin your "*writings*" in the year of our Lord 1517, and downwards; each sect from its own epoch, enumerates, independently of the rest, its own *Saints*, and martyrs; *the Saints* of *the* one *are not* the *Saints* of the other. Oh! holy Catholic Church! I cannot but address thee in the language of the royal Prophet; "*Glorious things are said of thee, O city of God*," of thee O holy Catholic Church! in you alone is to be found "this man and that man born in thee," in all ages—in "*thy congregation, which thou hast possessed from the beginning*."—From Timothy of Paul to Gregory XVI. of the 19th century, what a glorious race of Doctors, holy Bishops, and great Popes can she now in her "*writings*" Her Irenæuses, Tertullians, Cyprians, Basils, Chrysostoms, Gregories, Augustines, Xaviers, Sales, Bossuets, Fenelons, &c. of every generation since "*the Highest himself hath founded her*." What hosts of "*peoples*," what crowds of "*Princes*," what armies of martyrs, what multitudes of pure virgins, has she not produced, "*let them all be confounded and turned back that hate Sion*."

Yes, my friends, I fearlessly ask thee to come forward and show to me the disunion and the division in the Catholic Church; your writers indeed have asserted that different Councils and different Popes have been opposed to each other; but we have over and over again pressed them to name the Councils which thus differed, and the points of faith upon which they split; in vain we did this, for we asked you for what did not exist, *facts*,—so their assertions go for what you may value them *at*; for believe me, you often purchase calumny and misrepresentation at a very high price; it was only the other day that a Protestant officer, and to whom I have already alluded, wrote to me a long controversial letter, and wherein he says that "Pope Pius IV. *made eight new Articles of Faith.*" But this gentleman, like thousands of you, and who declare the same, could not distinguish through the clouds of prejudice, between the difference of *defining* (as in the Council of Trent) and *making* Articles of faith. One of the "new Articles," this gentleman mentions, is *Purgatory*; the ecclesiastical student may be inclined to laugh at being told that this article was made about the year 1544. Then you attempt to bring a charge against our religious orders; that they are, like yourselves, but sects, and divided on points of faith; even this very officer says, "your Augustine Monks, Dominicans, &c. have each pretended to be more gifted than the others," but most of you go much farther than this. It is difficult indeed to give you an idea what various feelings we experience when we first read of such charges as these; some feel contempt, some indignation, some pity, and some are moved to laughter, but at last all to sorrow, to see how hopeless almost is your case, when we behold you thus so easily blinded, and misguided, and held as it were in a vice, by the fangs of prejudice, bigotry, and intolerant rancour. In the name of God, my dear friends, satisfy your own senses and reason; visit our Religious Orders, give notice of your intent, or take them by surprise, watch their acts, study their doctrines; view their form of worship, hear their prayers, and what will you find in each and all?—Oh! glorious mark of the Church of Christ, Unity in doctrine and worship; holiness and sanctity! If you do not return a convert to Catholicism, you will at least go home convinced that the charge, that our "Orders" are divided into sects like Protestantism, this unity in the of the fonlest malignity; such a [illegible] sight might, indeed make [illegible] envious, and throw you into a fever [illegible] contemplation; yet, it may be remarked, to all human comprehension there is no place where one might suppose sects and divisions were more likely to break out than in those religious and secluded societies; let Protestantism attempt it, and it will find the thing impracticable, because it will only have human agency to control and direct the wavering and innovating spirit of man; sects and divisions innumerable would appear amongst them, particularly if religion and the Bible were the subjects of meditation and study; the spirit of private interpretation and fanaticism would soon run rank and wild,—you dare not try the test. How is it then that the Catholic religious houses keep together year after year, generation after generation? How is this, when Catholics in other respects are nothing different in nature and constitution from Protestants? Truly it may well—if you study the matter—arouse your wonder, and if you were not to smother all feelings it would draw forth your admiration, for you see nothing like it in any other class of religionists; there are sects in Protestantism—sects in Mahomedanism—sects in Hinduism, sects in every sect, *but none in Catholicism!* So jealous is the Church of Rome of retaining Unity, so faithfully does she guard her sacred trust, that the moment any class of men are finally and incorrigibly guilty of *schism* then she separates them from her community, as a good and a careful shepherd would separate diseased sheep from the rest of his flock; yet, she increases in numbers, instead of decreasing, like a nursery of plants that has all stinted and decayed ones pulled out, and all weeds thrown over the wall, while those plants that remain augment in size and improve in quality, for as the prophet says, "instead *of shrub* shall come up *the fir-tree*, and *instead* of the *nettle* shall come up the *myrtle-tree*." This wonderful fact, my friends, is worthy your deepest study; in vain will you endeavour to account for this mighty spiritual union, not only [illegible] tions [illegible] them. [illegible] cause. It is [illegible] centre of [illegible] and peace [illegible] and [illegible] one [illegible] schism [illegible] Author of [illegible] of strife. [illegible] ing and healing [illegible] Christians together by [illegible] this unity in the [illegible] ch heretics laboured, at great [illegible] inate.

[illegible] ning and decrees of our pre- [illegible] III., of happy memory, on the [illegible] eties and meetings of women [illegible] themselves in the diocese of [illegible] piety and the study of its [illegible] ence the prohibitions which [illegible] of Alcantara and Spain for [illegible] with respect to the [illegible] Bibles suppressed [illegible] [illegible] by a number [illegible] errors, to which [illegible] of this Faith, united to

merciful dispensation of that ruling Being which guides the whirlwind and directs the storm of human passions, these are kept and held under restraint by the same mighty spirit which hushed the raging winds and calmed the turbulent sea, so does he guide and keep together the Catholic Church through the dark vista of ages; to her alone can be applied the prophesy of *Isaias*. "Behold thou shalt call a nation, which thou knewest not, and *the nations* that *knew* not *thee shall run to thee, because* of *thy Lord, thy God,* and for the holy one of Israel for *he hath glorified thee.*" I may in some respects not unaptly compare the Catholic Church to the constitution of a *bee-hive*; its members are most numerous, all work for the common-weal, with one mind, and one spirit; each has its own work assigned to it, and the most complete unanimity exists among the whole, and the most beautiful arrangement may be observed in all the internal compartments; in fact the most admirable unity influences the whole body—those that are drones and worthless are cast out of the community. You will find in this the sweetest and purest honey, *virgin honey*, and when winter comes on—when storms arise—when night falls, or an enemy appears, then you will find them take shelter under the same dome, or see them all assemble and unite as one to oppose the common foe; so is the Church under the high dome of Heaven, all united in perfect harmony and bond of peace, "*all continued with one accord in prayer and supplication*,"—let schism or heresy appear, and the "*watchmen*" upon her towers instantly give the alarm;—witness the late *Jubilee for Spain.*" But, my friends, can you *thus picture Protestantism*, and concentrate a portion of its separate and hostile members as it were under one hive, one temple? Ah! my friends, it would pain you were I to contrast them to wasps, hornets, gnats and vipers, but what under heaven will you dies were on [illegible] to lambs on the olives pale of the Roman Catholic Church [illegible] Rev. Mr. E. Verelli, Vicar of Dhurrum[illegible]lah. I regret indeed that there were only [illegible] few persons to witness the devotion, and very edifying piety wherewith the two young Ladies bade farewell to their former creed, and embraced the Holy Catholic faith, and submitted their delicate neck to the heavy yoke of Christ. May God preserve from corruption their innocent hearts, and lastly bestow on them [illegible] everlasting happiness!

September [illegible], 1844. ONAILAT.

* By this 5th Article it is evident that the Missionaries established themselves the judges between the King and his subjects.

round the Garden of Eden to guard it against pollution, so has he given and promised this glorious spirit would circumvolve round his Church and keep her as in "*a garden enclosed—as a fountain sealed up*," against the intermixture of all impurities to "*the end of time*," or, in the simple and touching words of the Psalmist, "*Grace is poured abroad on thy lips, therefore hath God blessed thee* (the *Church*) *for ever.*" The royal Prophet himself asks you to "*walk about Sion*, and go *round about her*; tell the towers thereof; *mark ye well her bulwarks; consider her palaces* that *ye may tell* it to *the generation following.*" So "mark ye well" that this unity, order and peace, that these "towers, bulwarks and palaces" are only to be found in the Catholic Church, and that she *alone* can "tell to the generation following" of the generations preceding as all "born in her." Mark ye well, that it was of her it was foretold, "Therefore God, thy God, *hath anointed thee* with *the oil of gladness* above thy fellows." Yes, this "*oil of gladness*" is the sweet unction of unity, which Protestantism *has not* and Catholicism *possesses*. In conclusion, I invite you, my dear friends, in the inspired language of the Psalmist, to enter the fold of the Catholic Church, and *there* to "*Behold how good and how pleasant it is for brethren to dwell together in Unity.*" !!

Your's faithfully,

C. A. C.

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ROME.

CIRCULAR LETTER FROM HIS HOLINESS THE POPE—TO ALE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS.

Venerable Brothers, health and greeting Apostolical—Amongst the many attempts which the enemies of Catholicism, under whatever denomination they may appear, are daily making in our age, to seduce the truly Faithful, and deprive them of the holy instruction of the faith (*les saints enseignemens de la foi,*) the efforts of those Bible societies are conspicuous, which, originally established in England, and propagated throughout the universe, labour every where to disseminate the books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infidels; continue what St. Jerome formerly complained of —pretending to popularise the holy pages, and render them intelligible, without the aid of any interpreter, to persons of every condition, to the *most loquacious woman, to the light-headed old man* (*viellard delirant,*) to the *wordy caviller* (*verbeux sophiste,*) I only underline the passages which I find printed in Italics, to all, in short, and even by an absurdity as great as unheard of, to the most hardened infidels.

You are but too well aware, my reverend brethren, to what the efforts of these societies tend. You know what is revealed in the Holy Scriptures, and what is the advice of St. Peter, the Prince of the Apostles—

After having quoted the Epistles of St. Paul —*they contain,* says he, *many things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.* Then you know what he adds:—*Ye, therefore, beloved, seeing ye knew these things, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.* 2d Peter, c. iii. v. 16, 17.

You see what was even in the earliest times of the Church the appropriate artifice of heretics; and how, discarding divine tradition and Catholic enlightenment, they already strove either to materially interpolate the sacred text or to corrupt its true interpretation. You are also aware with what caution and wisdom the words of the Lord ought to be translated into another tongue, and yet nothing is more common than to see these versions multiplied, to admit, either through imprudence or malice, the grave errors of so many interpreters—errors which dissemble too frequently, by their multiplicity and variety, to the misery of souls. So far as these societies are concerned, it matters little whether those who read the holy books, translated into vulgar language, fall into this or that error. They only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic Church preserves upon the authority of the holy fathers—in a word, to cause them to reject even the authority of the Church herself. This is the reason why the Bible societies care not to calumniate her (the Church) and the august throne of St. Peter, as if she had wished for ages to deprive the faithful of the knowledge of the holy books, when the most forcible evidence will prove the immemorial and particular care which the Sovereign Pontiffs, even down to the most modern time, and in conjunction with their Catholic pastors, have taken to ground the people in the Word of God, whether written or delivered by tradition.

In the first place, it is known that, by the decrees of the Holy Council of Trent, Bishops are enjoined to see that the *Holy Scriptures and Divine laws* be more frequently taught in their dioceses. It is known that, even exceeding the prescriptions of the Council of Latran (1215,) the Council of Trent recommends that there should be in the several cathedral churches and collegiates of the town and cantons a stipend provided for a Doctor of Divinity, and that none should be appointed to that office but a man fully competent to teach and expound the Holy Scripture. It is known how frequently, in the provincial councils which followed this prebendary, founded upon the decree of the Council of Trent, was mentioned, and how often the instructions which the canon entrusted with this office should deliver to the clergy and people, were taken into consideration.

The same disposition (to instruct the people in the Word of God) was especially observable in the Council of Rome in the year 1725, to which our predecessor, Benedict XIII., of happy memory, summoned not only all the Prelates of the Romish Church, but even a great number of Archbishops, Bishops, and other Ordinaries immediately subject to the Holy See. The same desire animated the Roman Pontiff, of whom we have been speaking, in the various edicts which he issued and addressed to all the Bishops of Italy and the neighbouring islands In short, you yourselves, my venerable brethren, who are in the habit of forwarding to the Holy See, at stated intervals, everything calculated to interest religion—you know, by the repeated answers which our Congregational Council has returned either to yourselves or your predecessors, how much the Holy Romish Church rejoices, in concert with the Bishops when they have in their dioceses theologians who acquit themselves with honour of their duty in expounding the Holy Books, and that she neglects no opportunity of encouraging and supporting them.

But, to return to Bibles translated into the vulgar tongue, it is long since pastors found themselves necessitated to turn their attention particularly to the versions current at secret conventicles, and which heretics laboured, at great expense, to disseminate.

Hence the warning and decrees of our predecessor Innocent III., of happy memory, on the subject of lay societies and meetings of women, who had assembled themselves in the diocese of Metz for objects of piety and the study of the Holy Scriptures. Hence the prohibitions which subsequently appeared in France and Spain during the sixteenth century, with respect to the vulgar Bible (*relativement aux Bibles vulgaires.*) It became necessary (subsequently to take more) greater precautions, when the pretended Reformers, Luther and Calvin, daring, by a duplicity and incredible variety of errors, to attack the immutable doctrine of the Faith, omitted no

thing in order to seduce the faithful by their false interpretations and translations into the vernacular tongues, which the then novel invention of printing contributed more rapidly to propagate and multiply. Whence it was generally laid down in the regulations dictated by the Fathers, adopted by the Council of Trent, and approved by our predecessor Pius VII., of happy memory, and which (regulations) are prefixed to the list of prohibited books, that the reading of the Holy Bible, translated into the vulgar tongue, should not be permitted except to those to whom it might be deemed necessary to confirm *in the faith and piety*. Subsequently, when heretics still persisted in their frauds, it became necessary for Benedict XIV. to superadd the injunction that no versions whatever should be suffered to be read but *those which should be approved of by the Holy See, accompanied by notes derived from the writings of the Holy Fathers, or other learned and Catholic authors.* Notwithstanding this, some new sectarians of the school of Jansenius, after the example of the Lutherans and Calvinists, feared not to blame these justifiable precautions of the Apostolical See, as if the reading of the holy books had been at all times, and for all the Faithful, useful, and so indispensable that no authority could assail it.

But we find this audacious assertion of the sect of Jansenius withered by the most rigorous censures in the solemn sentence which was pronounced against their doctrine, with the assent of the whole Catholic universe, by two Sovereign Pontiffs of modern times, Clement XI. in his *unigenitus* constitution of the year 1713, and Pius VI. in his constitution *auctorem fidei*, of the year 1794.

Consequently, even before the establishment of Bible societies was thought of, the decrees of the Church which we have quoted, were intended to guard the Faithful against the frauds of heretics who cloak themselves under the specious pretext that it is necessary to propagate and render common the study of the holy books. Since then our predecessor, Pius VII., of glorious memory, observing the machinations of these societies to increase under his Pontificate did not cease to oppose their efforts, at one time through the medium of the apostolical nuncios, at another by letters and decrees, emanating from the several congregations of Cardinals of the Holy Church, and at another by the two Pontifical letters addressed to the Bishop of Gnesen and the Archbishop of Mohilif. After him another of our holy predecessors, Leo XII., reproved the operations of the Bible societies, by his circulars addressed to all the Catholic pastors in the universe, under date May 6, 1824. Shortly afterwards, our immediate predecessor, Pius VIII., of happy memory, confirmed their condemnation by his circular letter of May 24, 1829. We, in short, who succeeded them, notwithstanding our great unworthiness, have not ceased to be solicitous on this subject, and have especially endeavoured to bring to the recollection of the faithful the several rules which have been successively laid down with regard to the vulgar versions of the holy books.

We have good cause, however, to rejoice, venerable brethren, inasmuch as, supported by your piety, and confirmed by the letters of our several predecessors, which we have referred to, you have never neglected to caution the flock which has been intrusted to you against the insidious manœuvres of the Bible societies. This solicitude of the Bishops, seconding with so much zeal the solicitude of our Holy See, has been blessed by the Lord. Already several imprudent Catholics who had gone over to these societies, enlightened at last as to their objects, have separated themselves from them for ever, and the remainder of the Faithful, with very few exceptions, have escaped from the contagion by which they were threatened.

The partisans of the Bible societies little doubted in their pride but that they could, at least bring over the unfaithful to the profession of Christianity by means of the sacred books translated into the vernacular tongue; moreover they took care to disseminate them by innumerable copies, and to distribute them everywhere, even amongst those who wanted them not, at the hands of their Missionaries, or rather, their emissaries. But the men who strove to propagate the Christian faith independently of the rules established by Jesus Christ himself, have only succeeded in increasing the difficulties of the Catholic priest, who, clothed with the Mission of the Holy See, goes amongst the unfaithful, and spares no fatigue in order to conquer new children for the Church, either by preaching the divine word or by administering the sacraments—always prepared, at all events, to shed his blood for the salvation of souls and the testimony of the faith. Amongst the sectarians of whom we are speaking, deceived in their hopes, and in despair at the immense sums which the publication of their Bibles cost them, without producing any fruit, some have been found, who, giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy but even in our own capital. Indeed, many precise advices and documents teach us that a vast number of members of sects in New York, in America, at one of their meetings, held on the 4th of June, last year, have formed a new association, which will take the name of the *Christian League (Foederis Christiani,)* a league composed of individuals of every nation and which is to be further increased in number by other auxiliary societies, all having the same object—viz., to propagate amongst Italians, and especially Romans, "the principles of Christian liberty," or, rather, an insane indifference to all religion. These indeed, confess that the Roman institutions, as well as Italian, had, in by gone times, so much influence that nothing great was done in the world but had its origin in our august city. Not that they ascribe the fact to the Pontifical See, which was then founded by the disposition of God himself, but verily to some remains of the Roman power, subsequently usurped, as they say, by our predecessors who succeeded to that power.

This is why, determined to afford to all people "liberty of conscience" (or rather, it should be said, liberty to err) from which, according to their theory, must flow as from an inexhausti-

ble source, public prosperity and political liberty, they think they should before all things win over the inhabitants of Rome and Italy, in order to avail themselves afterwards of their example and aid in regard to other countries.

They hope to obtain this result easily by favour of the Italians scattered over the world. They flattered themselves that on returning in large numbers to their country, and bearing with them whether the exaltation of novelty, corruption of manners, or the excitement of want, they would hardly hesitate to affiliate themselves to the League, and at least second it through venality. This society strains every nerve to introduce amongst them by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the Faithful. At the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See. These books and tracts have been composed in Italian, or translated into Italian from other languages, with the aid of Italians themselves; and amongst these books should be particularly cited "The History of the Reformation," by Merle d'Aubigny; and "Calendar of the Reformation in Italy" ("Fostes de la Reforme en Italie,") by Jean Crie. As for the character of these works it is sufficient to know that, according to the records of the society of which we are speaking, the commission entrusted with the choice of books for publication cannot count upon more than one individual belonging to one and the same religious belief.

Scarcely were we made aware of these facts but we were profoundly grieved on reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend religion against the like manœuvres. Although there be no reason to apprehend the destruction of St. Peter's See at any time, in which the Lord our God has placed the immovable foundation of his Church, yet we are bound to maintain its authority. The holy duties of our apostolic ministry remind us of the awful account which the Sovereign Prince of Shepherds will exact of us for the growing tares which an enemy's hand may have sown in the Lord's field during our sleep, and for the sheep which are entrusted to us, if any perish through our fault.

Wherefore, having consulted some of the Cardinals of the Holy Romish Church, after having duly examined with them everything, and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible societies, reproved long ago by our predecessors, and by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid society called the *Christian League* formed last year at New York; it, together with every other society associated with it, or which may become so.

Let all know then the enormity of the sin against God and the Church which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by Apostolic authority against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue. With reference to the works of whatsoever writer, we call to mind the observance of the general rules and decrees of our predecessors, to be found prefixed to the *index* of prohibited books; and we invite the Faithful to be upon their guard, not only against the books named in the *index*, but also against those comprised in the general prescriptions.

As for yourselves, my venerable brethren, called as you are to divide our solicitude, we recommend you earnestly in the Lord to announce and proclaim, in convenient time and place, to the people confided to your care, these Apostolic orders, and to labour carefully to separate the faithful sheep from the contagion of the *Christian League*; from those who have become its auxiliaries, no less than those who belong to other Bible societies, and from all who have any communication with them. You are consequently enjoined to remove from the hands of the Faithful alike the Bibles in the vulgar tongue which may have been printed contrary to the decrees above-mentioned of the Sovereign Pontiffs, and every book proscribed and condemned; and to see that they learn, through your admonition and authority, *what pasturages are salutary and what pernicious and mortal.*

Be more careful every day to see, my venerable brothers, that the Divine Word be preached not only by yourselves, but also by the various other pastors and competent ecclesiastics in each diocese. Watch attentively over those who are appointed to expound the Holy Scriptures, to see that they acquit themselves faithfully, according to the capacity of their hearers, and that they dare not, under any pretext whatever, interpret or explain the holy pages contrary to the tradition of the Holy Fathers, and to the service of the Catholic Church.

Finally, as it is the part of a good Shepherd not only to protect and feed the sheep which follow him, but also to seek and bring home to the fold those which wander from it, it becomes an undivided obligation on your part and on ours to use all our endeavours to the ends that whoever may have allowed himself to be seduced by sectarians and propagators of evil books, may admit, under the influence of Divine grace, the heinousness of his fault, and strive to expatiate it by the atoning works of a salutary repentance.

We are bound not to exclude from our sacerdotal solicitude the seducers of our erring brethren, nor even the chief masters of impiety, whose salvation we should seek by every possible means, although their iniquity be far greater.

Moreover, venerable brothers, we recommend the utmost watchfulness over the insidious measures and attempts of the *Christian League*, to those who, raised to the [illegible]ity of your order, are called to g[illegible]olican churches, or the countries w[illegible] frequent most commonly [illegible]nters and ports whence travellers [illegible]ly. As these are the points on which the Sectarians have fixed to commence the realisation of their projects, it is

highly necessary that the Bishops of those places should mutually assist each other, zealously and faithfully, in order, with the aid of God, to discover and prevent their machinations.

Let us not doubt but your exertions, added to our own, will be seconded by the civil authorities, and especially by the most influential Sovereigns of Italy, no less by reason of their favourable regard for the Catholic religion, than that they plainly perceive how much it concerns them to frustrate these sectarian combinations. Indeed, it is most evident from past experience, that there are no means more certain of rendering the people disobedient to their princes than rendering them indifferent to religion, under the mark of religious liberty. The members of the *Christian League* do not conceal this fact from themselves, although they declare that they are far from wishing to excite disorder; but they, notwithstanding, avow that, once liberty of interpetation obtained, and with it what they term liberty of conscience amongst Italians, these last will naturally soon acquire political liberty.

But, above all, venerable brothers, let us elevate our hands to heaven, and commit to God, with all humility and the fervour of which we are susceptible, our cause, the cause of the whole flock of Jesus Christ, and of his Church. Let us, at the same time, recur to the intercession of St. Peter, the Prince of the Apostles, as also to that of the other Saints, especially to the blessed Virgin Mary, to whom it has been given to destroy all the heresies of the universe.

We conclude with giving you with our whole heart, and as a pledge of our most ardent charity, the Apostolic blessing; to you all, our venerable brethren, and to the Faithful, alike ecclesiastic and lay, committed to your jurisdiction.

Given at Rome from the basilic of St. Peter, on the 9th of May, of the year 1844, and the fourteenth of our Pontificate.

(Signed) GREGORY XVI., S. P.

[*Tablet.*

HOUSE OF COMMONS, WEDNESDAY, JUNE 12.

(*From the Times, June 13.*)

CHURCH TEMPORALITIES—IRELAND.

Mr. SHEIL then said,—Sir, I wish the right hon. baronet the First Lord of the Treasury had spoken at a later period of the debate, for in that case I should have had an opportunity of addressing the house at an earlier stage of the discussion, and I should then have avoided the charge of presumption, to which I am afraid, in rising to speak after him, I may probably be exposed. But the subject is one so intimately connected with the interests of my country [hear, hear,] and one in the discussion of which I have so often taken a part, that I trust the house will listen to me with some indulgence. [Hear, hear.] I listened with great attention to the speech of the right hon. gentleman. I was particularly anxious to discover if there was any coincidence of opinion between him and the noble lord the Secretary for Ireland, and the right hon. baronet the Secretary for the Home Department on a subject in which both of them—I mean the noble Secretary for Ireland and the right hon. baronet at the head of the Home Department—take a deep interest. It must have struck every hon. member in this house, that the Secretary for Ireland, after opening the discussion, referred to that most important question, the endowment of the Catholic Church. He said, and he did not say it, of course, without having previously meditated on what he said, that he always had been and still continued to be favourable to the endowment of the Catholic clergy of Ireland. His opinion, considering his position, considering his relation to the Government and his relation to Ireland, must be of great moment; but when I find that after him the right hon. baronet the Secretary for the Home Department, in whose peculiar jurisdiction, we were told, Ireland was,—when I find him adopting the same course and saying that he had been in 1825 favourable to the proposition of the noble lord the member for North Lancashire, who proposed that 400,000*l.* should be paid to the Roman Catholic priests, I confess I was anxious to know what course the Prime Minister would take, and it is to me matter of much surprise that a question, which must have been a matter of deliberation in the Cabinet, was not adverted to by the right hon. baronet. But if you, the Secretary for Ireland—if you, who have Ireland under your control, and immediately within your department, are prepared to endow the Catholic Church, let me ask you what course you mean to take with respect to Maynooth? ["Hear, hear," from the Opposition.] You who told us the church would not accept of an endowment, are you not anxious to offer us what we will not take, and do you not withhold from us what we are ready to accept? The endowment of the Catholic clergy may be liable to objection—the endowment of Maynooth is not liable to any—no new principle is involved—you feel the necessity for an increased endowment of the church, you know that there is not a man in this house who does not say—"Sweep it away altogether or make it altogether" [hear,] and yet you tender an endowment to the clergy, knowing they will not take it, and are silent on a subject where your silence is expressive indeed. [Hear.] You do not think the endowment of the Catholic clergy inconsistent with the principles of the British constitution; but, do you think that you will endow the Roman Catholic clergy out of the pockets of the English people? Do you ever think that they will consent to the existence of two State churches? Do you think the English people will consent to the endowment of the Catholic Church out of the Consolidated Fund, when there is a fund in Ireland applicable to the church of Ireland, and all the purposes connected with religion? The moment you endow the Catholic Church you incorporate it with the church. When you shall endow that church, you must be prepared to make large deductions from the revenues of the Protestant church. Do you suppose that you will be able to lay a tax on Irish landlords? They will say, "Are we to support both churches? Are we to pay a tax for the maintenance of an idolatrous church?" I think the right hon. baronet involves himself in an inextricable

embarrassment by this endowment—this hypothetical endowment—of the Catholic clergy; for he must proportionally diminish the superfluous revenues of the established church. The right hon. baronet conceives it is contrary to the Act of Union to diminish the revenues of the establishment. If that be the case, how could the right hon. baronet consent to abolish church rates in Ireland? how could he consent to confiscate one-fourth of the tithes of Ireland? Was not that incompatible with your political consistency? Were not the right hon. baronet's opposite, the Secretary for the Home Department and the noble lord near him, parties to that bill for the confiscation of one-fourth of the tithes of Ireland? Every body knows that 25 per cent. was taken from the church and given to the landlords. What name shall we give it—what shall we call it?

Mr. SHAW.—Allowance. [Cheers from the Opposition benches.]

Mr. SHEIL.—I call it "confiscation." [Loud cheers.] He calls it "allowance." ["Hear hear," and a laugh.] But what will the parson, who loses 25 per cent. by it—what will he call it? [Hear, hear]

Mr. SHAW.—He does'nt lose it.

Mr. SHEIL.—If he had 100*l.* a year before the Tithe Act, and if he gets only 75*l.* now, he loses 25 per cent.

Mr. SHAW.—But that's not the case.

Mr. SHEIL.—I don't know if I'm right. I'm sure, and beg the hon. member's pardon if on such important points he has all the benefit of the information as well as of the interruption [a laugh]; but give it whatever name you choose to give it.

"By any other name 'twill smell"—

[here the hon. member sniffed the air amid much laughter]—'twill smell—what shall I say—oh, "'twill smell as sweet" to the landlord, and as offensive to the parson. [Loud laughter and general cheering.] But to come back to the point. I say that the Act of Union has been not less violated by that law than it would be violated by the adoption of the proposition of my hon. friend. There may be a question of degree—there may be a question of gradation—but as to the principle, the principle of violation is the same. Now, here was only part of the speech of the Home Secretary which I heard with pain, and I must say that that pain was excited rather on his own account than on any other. The rest of his speech was moderate; but he did refer to one topic—a part of the vulgar "No Popery" cry of the day—all allusion to which he might have omitted judiciously. He said if church property was touched, the rights of lay proprietors would be set at nought. Is he not falling into the error with which he taunted my gallant friend the member for Marylebone? He condemned my gallant friend this evening for using threats—for exciting a false—I trust a false—impression respecting the apprehensions which the people of this country might fairly entertain. When my hon. friend alluded to certain causes for apprehension—when he spoke of the power of France—when he cautioned you to beware lest by your conduct towards Ireland you invited France to enter into engagements with that country—then the right hon. gentleman, resuming his old post of First Lord of the Admiralty, advanced to the table, took my hon. and gallant friend to task, and directly after fell himself into the error of using expressions calculated to excite a false alarm in Ireland—expressions which I ask him, would he not have done well to have avoided? [Hear, hear.] The right hon. gentleman must have known that his suggestions were of the most exciting nature—he must have known that it was on the very ground he referred to that the Catholic Emancipation Act was so long resisted—he must have known that with the agitation of that question was always connected that territorial fear; and he ought to have disdained to have applied such a threat—to have repeated the boast of Cromwell, that he "would mount guard upon the revenues of the establishment." [Loud cheers.] In the course of the right hon. gentleman's observations—he smiled, I remember, at the time, and his smile is always significant of much meaning. [Opposition cries of "Hear, hear,"]—in the course of his observations he referred to extracts used by the hon. member for Sheffield, and amongst others to his quotation from the *Bibliotheque de Geneve*. I will also refer to a passage in the work which the Home Secretary did not quote—it is highly encomiastic of a member of the Government the right hon. baronet at its head. I refer to the last lines of the pamphlet. The opinions we gain from it, I may remark, are not only valuable on account of the talent they display, but because they enable us to form an estimate of what is passing in the minds of others with regard to our own position. The writer says—"Sir Robert Peel will certainly attempt the work of regeneration in Ireland. His march will be measured and prudent—perhaps it will be exceedingly slow," [The right hon. gentleman pronounced the last words with ironical emphasis, and there was a shout of laughter from the Opposition benches.] "But he will be constant, and nothing will make him retreat. He is always moderate, whilst he is liberal to the liberal. I refer to Canada. That which he has done for that distant colony"—I invite (said Mr. Sheil)—I invite the attention of the noble lord the Secretary for the Colonies to this remark—"that which he has done for that distant colony he will do for Ireland." [Loud ironical cheers from the Opposition benches.] Why (inquired the right hon. gentleman,) what have you done for "that distant colony?" I pass from one citation to another. I hold in my hand the *Life of Lord Sydenham*—a book of great interest and of conspicuous talent. I find in page 160 of that work an extract from a letter written by Lord Sydenham to his brother, in which he speaks of the clergy reserves in Canada. You know there are clergy reserves in Ireland. What does Lord Sydenham say of those in the more "distant colony?" "The clergy reserves," he says, "have been the great grievance—the root of all the trouble of the province—the cause of rebellion—the never-failing subject of agitation at elections—the source of strife and hatred." If the hon. he speaks of the bill supported by the of Canterbury—supported by the

Duke of Wellington—supported by Lord Stanley—supported by every one but the Bishop of Exeter ("Oh, oh"); in whose speech against it the terms "robbery," "spoliation," "perjury," "plunder," were interspersed with pious confusion and holy indignation [a laugh]—"if that bill were not passed," wrote Lord Sydenham, "he predicted that every evil that could fall upon a country would fall upon the Canadas." [Loud cheers.] Now, then, let us see if the case of these clergy reserves does not rest on the same ground as that of the established church in Ireland. In the Act of Union not a word is said of temporalities. You give an expression in that act a construction from which you adduce that temporalities were intended. Would not Mr. Pitt have inserted the word if he had intended these temporalities to be dealt with? You bring forward a Scotch act, and after carefully comparing it with the Act of Union you arrive at the conclusion that temporalities were meant. But take the case of the clergy reserves. There can be no doubt, the clergy reserves have always been distinctly referred to—there's a distinct act of legislature applicable to this portion of property in Canada. For many years any change of the appropriation of that property was resisted. Under certain circumstances—imperative circumstances—an alteration was made. Where's the distinction? Don't let us have a distinction between "temporalities" and "reserves"—a sort of catching at syllables, but how is a distinction in principle. [Hear, hear.] I know that I have quoted too much already, but let me just refer to one other document. It is a letter from Lord Anglesey to Earl Grey, dated in 1833, when the noble lord opposite (Stanley) was Secretary for Ireland; and I think you will find in that letter a coincidence between the opinions of Lord Sydenham and the Marquis of Anglesey, which is very remarkable. "First and foremost," says Lord Anglesey,—"first and foremost in importance is the question of the reform of the Protestant Church of Ireland. This establishment, which at all times exceeded the religious wants of the Protestant population, is upheld only on the ground of consolidating the connexion between the two countries. But this is no longer performed. Instead of strengthening the connexion, it weakens it. [Loud cheers from the Opposition.] Any Government attempting to maintain that establishment must be brought into collision with the people; and it is impossible not to see that the resistance to the pecuniary claims of the church is only symptomatic of a wide-spread feeling that its maintenance is no longer just to the country." [Repeated cheers from the Opposition.] And can any man (said Mr. Sheil)—can any man who gives due attention fail to come to the same conclusion with the opinion expressed by Anglesey—whose heart was true to Ireland—and I hope that my coincidence with his sentiments is not departing from any moral principle which I ought to be bound. [Hear, hear.] We ask for no subversion of the Irish Church, we do not desire to subvert it; we only require a reduction of its revenues. ("Oh, oh," from the Ministerial benches.) I have never wished for anything more [Repeated cries of "Oh, oh"] and I am sure that on consideration those who cry "Oh, oh," so loudly, will recollect that when I have expressed my feelings and opinions in this house I have done so in language constitutional, consistent with parliamentary rule, and in terms inoffensive to any man. [Cheers.] I repeat that I ask only for a fair reduction of the almost indefinite establishment of the Church. I feel the force of the argument against making any other demand. I know the Church is an established institution, and to sweep it away suddenly—to leave no trace of its having been—would, in my view, be as impolitic as I believe it would be impracticable. [Hear, hear.] But, at the same time, I seek—we all seek—to introduce such reforms into the Church as would make it what in fact it ought to be. What we complain of is this—that the establishment is above the wants of the people—that, in fact, for the most part, it perpetuates sinecurism. We have no objection that a Protestant clergyman, a gentleman of education, should be paid as a gentleman of education ought to be paid, provided he performs his duty; but, as the Church belongs to the State, we apply to the Church the principle we apply to the State, and we say that sinecures should be abolished [Loud cheers.] Take the case of the Bishops, I say the Bishops are too numerous. The number of Bishops in Ireland was reduced by the Church Temporalities Act. There are now ten, and I say it is a question if six ought not to be sufficient. [Hear, hear.] The next question is, are not these bishops too highly paid? In this country the Ecclesiastical Commissioners came to the decision that 5,000*l.* a year was sufficient for the payment of an ecclesiastical functionary. Now does not the pay in Ireland exceed this? The Lord Primate (the Archbishop of Armagh) returns his income at 17,000*l.* per annum. ["No, no."] Yes, he does: he says his gross income is 17,000*l.*, and his net income 14,000*l.*, and by-the-by, your interruption leads me to observe that this distinction between "gross" and "net" income is a very nice distinction [a laugh]—a distinction which I believe is not made in calculating the produce of the estates of most territorial proprietors. But the Archbishop returns his gross income at 17,000*l.* His successor is to have 10,000*l.*; and surely there then can be no great impropriety, no breach of moral obligation, no infringement of my "oath," with which you sometimes so elegantly taunt me, if I just hint that 10,000*l.* a year is too much. [Cheers and laughter.] Why, let me ask—why should the Lord Primate be paid more than the Lord Chancellor or the Lord Chief Justice, who has arduous sometimes, as well as pleasurable, duties to perform? [A significant laugh.] Then there's the Bishop of Derry. Now, what are the facts relating to the Bishop of Derry? His income is 14,000*l.* a year. He is to give up 4,000*l.*, and his successor 6,000*l.* That successor will receive 8,000*l.* a year, more than the Chief Justice. Then, when we say, not that these bishoprics ought to be suppressed, but that you are giving the bishops too much, are we saying anything which you ought not to take into consideration?

Every English bishop receives from 4,500*l.* to 5,000*l.* Why is so poor a country as Ireland, with 8,000,000 Roman Catholics, and only 750,000 Protestants—why should you give the bishops more than you give them in rich and Protestant England? ["Hear, hear," and some interruption.] And when I press those things upon you you interrupt me. [Repeated cries of "Hear, hear."] Why, am I wrong in saying that the bishops are paid a larger sum in Catholic Ireland than is considered sufficient in this great Protestant England? Is there any breach of "my oath" in saying that? [Hear, hear.] Really I would not wish to go into these details, but I feel myself excused by the importance of the question. [Hear, hear.] It was said by the hon. member for Dublin University that if the income of the clergy in Ireland was equally divided, they would have only 200*l.* a year a piece. What is the answer to that? We say the number of the clergy ought to be diminished ["Hear, hear," and much cheering.] Where there are no congregations we say that benefices should be suppressed. You take all the clergy, and arrive at a certain quotient. Well! having diminished the number of the clergy we conceive we have given you a surplus applicable to such purposes as may be thought proper. [Hear.] At this late hour, Sir, I will not go into these general questions that have already been so much discussed [hear,] but there is one point which I cannot refrain from presenting to the attention of the house. Reference were made by the right hon. baronet the Secretary for the Home Department to what he would accomplish for the cause of education in Ireland in the present session. I think, Sir, that the subject of education ought to have been avoided by the right hon. baronet. What course has been taken with respect to education in Ireland, and what course in England? In England you declared the church national. Any fund reserved for the purposes of education is to be administered by the national church for national purposes, and you abandoned a Factory Bill, in other respects the most useful measure, because you found that through the medium of the church it was impossible to take the same course in England which you took in Ireland. [Hear.] But, despite the remonstrances of the clergy of the established church, despite the remonstrances of almost the entire body of the Protestants of Ireland, you have taken—and you claim merit for it [hear]—and I am willing to award it to you [hear, hear,]—you have taken from the church that which you regarded in this country as its peculiar right and privilege, [Hear, hear.] You have stripped it of its prerogative, and declared it incompetent to administer the funds for education, and thereby, in my opinion, pronounced a stronger condemnation on it than any of us sitting here could have conceived. [Hear, hear.] It strikes me that a distinction has been taken by the Government themselves—that they have drawn a line of demarcation between the two establishments. In England the church is the church of the people—in England you hold that the church must be the trustee of the funds to be applied to the purposes of education—you have acknowledged that in your Factory Bill, in the provisions relating to the schools—in that bill you provided that a schoolmaster shall not be allowed to exercise his functions with the sanction of the episcopal authority [hear hear]—and you did so declaring most distinctly that you considered the right of interposition, of protection, of superintendence on the part of the church was an incident of education. [Hear hear.] In Ireland you have done no such thing. [Hear, hear.] You have stripped the bishops of their power—the church of its prerogative [hear, hear]; and your bill goes so far as to pronounce that henceforward no favour shall be conferred on any clergyman who shall not give in his adhesion to that education bill. [Hear, hear.] It strikes me that there is a manifest distinction to be taken between the two establishments in that respect. [Hear.] Sir, I have but one observation more, and it is this:—The right hon, baronet was pleased to advert to the Registration Bill, I think the introduction of that subject into this debate was not so irrelevant as at first view it might be supposed to be. The Registration Bill is, I think, connected with the church, as I think every other measure introducted into Ireland is connected with it [hear.] And I regard that church as the source of every difficulty in Ireland. [Hear.] I think the right hon. gentleman and the rest of the Government had not delayed the measure for any censurable purpose. [Hear, hear.] When we were in power they pressed us again and again to bring in a registration bill. We were taunted again and again by the noble lord the member for North Lancashire with not having brought in that measure, and he then undertook the office of premature legislation. ["Hear, hear," and a laugh,] When they came in we naturally asked them for a new registration bill. In the first year they were silent on the subject. In the second year the noble lord the member for Dorsetshire, as chairman of the Longford committee, brought up a report which said that the committee were unanimously of opinion that a registration bill would be of immediate necessity—for Ireland. [Hear, hear.] The year passed, and nothing was done. [Hear, hear,] At length the right hon. baronet announced that a bill would be brought in this session. A bill was accordingly brought in, but it was delayed week after week to such an extent, that whenever a question was put respecting it it provoked a burst of laughter, and the right hon, baronet could hardly give an answer to the question without conveying by his look and manner that there was some peculiar difficulty in his way. [Hear.] At length you have agreed to read it a second time, but it is postponed to the 1st of July, and it is manifest you cannot carry it through committee. [Hear, hear.] Do I blame you for this? No. Because, when you come to legislate for Ireland, you meet with difficulties at every step. On the one hand you may be most anxious to give to Ireland every consideration—on the other hand you are afraid of increasing that popular power by which the monopoly of the church may be injured. [Hear, hear.] You are afraid, I will not say legitimately but you are most apprehensive, that by giving a larger enfranchisement to the people, the consequences may be fatal to that institution you

think you are bound to support. [Hear.] Thus at every step difficulties meet you rising from the established church. But I would entreat you to consider whether the present state and condition of Ireland, and any material diminution of the popular power, do not involve greater changes in the established church of Ireland. Two-thirds of the representatives of Ireland—mark it—have for years invoked you to make a change in the Irish establishment. You are resisting the voice of the majority of the Irish people—you are refusing to the voice of their representatives that which may render it peremptory in you to dispose of the Church reserves. [Hear.] As I commenced with Canada, so will I conclude with it. You found it necessary to act in conformity with the wishes of the people of that province, as expressed by their representatives, and as by adopting that principle you secured peace and tranquillity, so are you likely to secure the happiness and prosperity of Ireland by taking the same course with regard to her. But, if you do not, the time may come when, amidst public calamity, the right hon. baronet may take a retrospect of his public life, and lament when repentance will be valueless and contrition vain, that he ever lost this great occasion of winning for himself renown, and that the time and opportunity of rendering to this country an invaluable service was disastrously thrown away. [Loud cheers.]

MISCELLANEA.

DEPARTURE OF MISSIONARIES.—On Monday, the 17th instant, the Right Rev. Dr. Hynes, Bishop of British Guiana, embarked on board the *Tweed* steamer for Demerara, accompanied by the Rev. Messrs. Knaresborough, Kelly, and Costi. His lordship will be speedily followed by the Rev. Messrs. Balfe, Caldente, Villanueva, &c., and by two Religious ladies, to superintend the female schools, &c., in Georgetown. The Very Rev. J. Taylor, President of Carlow College, has accepted the office of Vicar-General of the Guiana Vicariate, and active steps are being taken to promote the advance of religion and sound education; and several distinguished prelates, both in England and Ireland, are co-operating most zealously to place this important diocese in a flourishing condition, both by present assistance and by provisionary regulations. Two Catholic gentlemen, Messrs. Reed and Lee, accompany the party, the former of whom is well known to many of our London readers; and though neither of them are engaged in ecclesiastical pursuits, yet we always rejoice at the infusion of any useful members of our community into general society in the more important of our colonies.—*Tablet.*

AUSTRALIAN REMINISCENCES.—The *Morning Chronicle* of Sydney is engaged in the controversy with the *Herald*, which is continually impugning the truths of Catholicity, and insulting its professors. In the course of a reply to [illegible] article of [illegible] the *Chronicle* says:—"What singular phases we Papists have undergone! one time under a *baby Pope* of eight years old; at one time of the English Parliament we were [illegible] under Mary, by an act of the same English Parliament, we were no idolators, but true believers—then again, by the same Parliament, under Elizabeth, idolators again?—now, by the Act of 1829 abolishing the test oaths, the Parliament says, we are once more not idolators! We burnt London in 1666! (see old inscription on Monument;) then in 1685 we did not burn it (inscription erased!)—in 1688 we burnt it once more (inscription re-inscribed;) in 1829 we did not burn it at all (inscription erased once more!). Whether again we shall burn the city is still hidden in the womb of futurity, and only time can reveal! There can be no doubt, if the Orange conspiracy against the young Victoria had succeeded, and King Ernest I. been on the throne, we should have burnt it once more, long ere now." And a little further touches on the Bible societies—"We remember a story told us by an old friend, a surgeon Milton, who happened to dine at the mess of the 18th, or Royal Irish, Regiment of Foot, in Galway, to which the London Hibernian (or some cognate) society had sent Bibles in the Irish character (one for each soldier.) They were piled in the corner of the mess-room, as there was no other convenient store: when Milton, astonished at the enormous heap of books, asked the colonel what they were. 'Irish Bibles!' 'Irish Bibles!' 'Yes,' said he, 'such a society,' naming it, 'knowing we were the Royal Irish, conceived, of course, that we could speak and read Irish, and have sent me these 750 Bibles for the Regiment; although there are not 200 men among them who speak Irish, nor one who can read it in any character, still less in the old Celtic, nor is there a man in the regiment who does not know and speak English. I wrote them, however, a letter of thanks, saying how much they had stopped swearing and drinking in the regiment, and stating the men's gratitude, &c.: I could not do less.' Such is a sample of the way in which the money of the old spinsters at Exeter Hall and elsewhere is managed.—*Tablet.*

THE PENTATEUCH.—It is stated in some of the letters from Rome that a student of the Propaganda has recently brought to Rome an original manuscript of the Pentateuch, which the professors are engaged in examining, found under the following singular circumstance:—The student, a native of Chaldea, passing through Jerusalem on his way to his native country, visited, amongst other places, the grotto called the Cave of Absalom. Whilst breaking off some stones from the sides of the cave with his stick, in order to examine them, the ground suddenly gave way under his feet, and he found himself at the entrance of a passage, the existence of which had not been before suspected. After having wandered some time in the dark, his foot struck against something which, on taking it up, he found to be a roll of parchment, with the Pentateuch inscribed. The English Consul offered him a large price for it, but the faithful student preferred sending it to the college where he had received his education.—*Ibid.*

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THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

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THE ARCHBISHOP OF GOA.

The last Overland Mail has brought to our venerable Archbishop the subjoined letter from H. E. the Cardinal Prefect, enclosing a copy of a Papal Epistolary Brief addressed to the Archbishop of Goa before his consecration.

To the Most Illustrious and Most Reverend Lord, Patrick Joseph Carew, Archbishop of Edessa and Vicar Apostolic of Bengal.

MY LORD,—Although the Papal Bulls, by which the Most Holy Father, in the Consistory held on the 19th June, 1843, confirmed the election of the Archbishop elect of Goa, have been drawn up in the same official style (Cencellaria style) in which in former times, it was the custom to have them expedited, nevertheless, His Holiness sufficiently declared his mind to the said Archbishop, in an Epistolary Brief, dated the 8th of July, and clearly explained the meaning of the words which refer to the Suffragan Bishops of the Archiepiscopal See (of whom there now exists only the Bishop of Macao) and also as far as relates to the privileges of the royal advowson, from which, when in the said Papal Bulls it is mentioned, that there has been no derogation made, that is to be understood of the royal nomination to the See of Goa. But regarding all those countries confided to the care of Vicars Apostolic, the Holy Father wished, that what has been decreed in the Brief dated the 24th of April, 1838, commencing with the words "*Multa præclare,*" should be confirmed and ratified. He afterwards made some other decrees, from which it was evident, that nothing was derogated by the aforesaid Bulls. As nevertheless, on this occasion, there were not wanting (as is related) certain disturbers of the public peace, who dared, with more acrimony than ever, to resist the legitimate authority of the same Vicars Apostolic, the Sacred Congregation, in order not to leave the slightest room for doubt on the subject, with the approbation of the most Holy Father, determined that an authentic copy of the above-mentioned Epistolary Brief should be transmitted to each of the Bishops, one of which we enclose in this letter to your Grace. Being firmly persuaded, that this will contribute to give you fuller information, and will suffice to contain within the limits of their duty the faithful committed to your care. We beseech the Almighty that He may long preserve and protect your Grace.

Your Grace's most obedient servant,
J. P. CARDINAL FRANSONI, *Prefect.*

Rome, Propaganda Fide, 21st May, 1844.

GREGORY XVI. POPE,

To His Venerable Brother, Joseph a Silva Torres, Archbishop elect of Goa, Greeting.

We suppose, venerable brother, that information has already reached you, concerning the Consistory which we held on the 13th day before the Kalends of this month, in which we assigned new pastors to many Churches, that were unprovided, commencing with the renowned Church of Goa in the East Indies, belonging to the Portuguese Government, the jurisdiction of which we have committed to your charge. You will receive forthwith our sealed Apostolic Letter, which we have ordered to be immediately isued concerning your promotion, and the ceremony of your Episcopal Consecration, as also about the sacred Pallium, which is to be delivered to you, as a Metropolitan Prelate.

We have given our deep attention to the state of that Church, and to the heavy calamities with which it was afflicted during the long period it was bereft of Pastors, and therefore, being desirous to remove every obstacle which could retard you, venerable brother, from entering on its administration, we sent another letter to you on the above mentioned day, sealed with the ring of the Fisherman, in which, by a special indulgence, we have permitted, that immediately on its receipt, you should have full authority freely to exercise the pastoral jurisdiction entrusted to you: and we have taken care, that that letter should be transmitted to you with all dispatch. We moreover write you this letter, in order to afford you a fresh proof of our especial favor, and of the firm hope we entertain

through the Divine mercy, that you will constantly and actively watch over the safety of the flock confided to your care, and that, for no cause whatsoever, you will depart from that obedience which is due to the sacred canons, and to our Apostolic Decrees. Your devoted attachment to the Roman Church, which was evinced in your letter dated the third of the Ides of March, is fresh in our recollection, and it corresponds with the account given of you, by our beloved Son Francis Cappaccini, our Ambassador and Apostolic Legate at Lisbon, who expressly states amongst other matters the repeated declarations, by which you wished to assure us, that it was your firm and deliberate determination never to exercise any other authority but that given to you by us.

This refers to what we decided on in our Apostolic Letter, given under the ring of the Fisherman, and bearing date the 24th day of April 1838, commencing with the words "*Multa præclare*," and to the other decrees, that either have been or may be published regarding the administration of Catholic affairs in certain countries, where, on account of the changed state of the times, the Archbishop of Goa could not easily nor sufficiently provide for the safety of souls. We, in those Decrees, assuredly had no other object in view than the salvation and increase of the Fold of the Lord, and truly, woe unto us, if any portion of that fold, either there or elsewhere, were placed in difficulties, did we neglect to assist it with every possible spiritual aid. Therefore, whilst we sincerely and deservedly praise your devoted attachment to us, we cannot refrain from earnestly exhorting your fraternity in the Lord, on no account whatever, to allow yourself to swerve from the same mode of acting, and in other respects continually to demean yourself as a Pastor ought, who is only solicitous for the greater glory of God, and the spiritual advantage of his beloved flock, and who places all his hopes in the Lord the Prince of Pastors, who "carries all things in the word of his power," and who has promised to the holy labourers of his vineyard, that diligently persevere in his grace, an unfading crown of glory. We in the meantime (though unworthy) will not omit suppliantly to beseech him, that upon you, and the clergy and people over whom you preside, he may vouchsafe propitiously to multiply his gifts. Then, venerable brother, from the inmost affection of our heart We most lovingly bestow upon you and them, the Apostolic benediction, the pledge of our anxious wishes.

Given at St. Mary Major's, Rome, on the 8th day of July, in the year of our Lord 1843, and the 13th year of our Pontificate

(Signed) GREGORY XVI. *Pope.*
(True Copy) ALOYSIUS, *Cardinal,*
LAMBRUSCHINI, *Secretary of State & of Briefs.*
Rome, May 20th, 1844.

The perusal of the latter document will at once remove any misunderstanding that might have existed on the subject of the Archbishop of Goa's appointment, and will clearly show, that his jurisdiction no wise extends to Apostolic Vicariates in British India, and that consequently his only Suffragan is the Bishop of Macao, an inference clearly expressed in the Cardinal Prefect's letter.

CATHOLIC SCHOOLS IN CALCUTTA AND ITS VICINITY.

Our fellow Catholics will peruse with pleasure the notices contained in this day's *Herald* of the several schools which have been prepared by our venerable Archbishop, in order to afford to the Faithful in every part of Calcutta and its vicinity, an opportunity of procuring either a gratuitous education, if the children be poor, or, if they enjoy a moderate competency, an education suited to their circumstances, on terms, which every one must admit to be very reasonable, We need hardly remind our readers, that great expense has been incurred, in fitting up in their present respectable condition, the several Free and Pay Schools now so happily established. The Catholics of Bengal are, of themselves, without being incited by us, sufficiently discerning and generous, to appreciate the educational and religious advantages thus secured to the community. We, however, deem it our duty, to call earnestly now on every good Catholic to exert his influence in his vicinity and with his friends, to induce the poor of our communion to send their children regularly to school and not let them be deprived of the great blessing which Divine Providence has placed within their reach. It would be a shame and a reproach, if, after this, the little ones of Christ, for the sake of a miserable mess of pottage, were allowed by their Guardians to barter their Holy Faith, by attending the lessons of wolves in sheep's clothing, of ignorant intolerant bigots, who agree together only in their hatred of the Catholic Church.

CONVERSINOS.

During the preceding week seventy-seven children were baptized by Rev. Mr. D'Mello, in the new mission lately established at Cowcolly and several adults instructed in the Christian doctrine, in order to prepare them for the sacrament of regeneration.

During the same period, the widow lady of a Captain in the H. C. Military Service, after due preparation, was baptised conditionally and received into the Catholic communion by the very Rev. Doctor Kennedy, of St. John's College.

A Protestant Family of Calcutta have intimated their desire to the Archbishop to be instructed in the Catholic doctrine and admitted to conditional baptism.

Rev. Mr. Freycinon, of this vicariate, states that in a recent visit to a remote part of his

Mission, he baptised five children of Christian parents, and three Mahommedan women. The same zealous priest administered the Holy Communion to two Christians in the district referred to, and he adds that he happily arrived just in time to dispense the last sacraments to a dying Christian.

Two promising native youths are under the care of the Very Rev. Dr. Kennedy in order to be prepared for baptism.

At Secunderabad 17 natives were recently baptised, and three others are under instruction, preparatory to their receiving baptism from the Rev. Mr. Murphy.

VICARS OF THE CHURCH OF N. S. D'ROZARIO OF CALCUTTA.

The following memorandum, kindly furnished to us by a gentleman, shows the names of the priests who held the office of Vicar in the Cathedral Church of N. S. D'Rozario prior to the election of our venerated Archbishop to the office.

1776—Rev. Fre Verissimo de Madre de Deos
1783— ,, Fre Francisco de Santa Maria.
1789— ,, Fre Joze Guilherme.
1792 to 1793, Fre Joze de Graça.
1796 to 1797, Fre Joaquim de Santa Ritta
1798— ,, Fre Christovao de Assumpcao.
1799— Fre Joze de Graça.
1802, 1803 Fre Manoel de Cenaculo.
1804 to 1806 Fre Manoel de Rozario.
1807— ,, Fre Luis da Conçeiçao
1810 to 1813 Fre Francisco das Prazers.
1813 to 1819 Rev. Fre Luis de Santa Ritta.
1819 to 1829 Rev. Fre Manoel de Santa Theresa.
1829 to 1841 Rev. Fre Antonio de Santa Maria, and died at Calcutta, as Vicar.

DEPARTURE OF THE REV. B. RABASCALL FROM SERAMPORE TO TAKE CHARGE OF THE MISSION AT ADEN.

It is with no ordinary feelings of delight that we insert in our journal, the following Address, which the Catholics of Serampore presented the Rev. B. Rabascall on the day of his departure from amongst them. We regret that we can give only a brief outline of the very becoming reply of that gentleman. In consequence of the near approach of his departure at the time the Address was presented to him, and his great press of business, he was unable to send us his reply in full. On the 15th instant, the Catholics of Serampore assembled immediately after Mass in the drawing-room of the Rev. B. Rabascall to pay him their last tribute of respect, and after having, with his usual courtsey, seated his friends, Mr. D'Cruz, read the following address:—

To the Rev. Father B. Rabascall,
Vicar of the Church at Serampore.

Reverend Sir,—We, the undersigned Catholics, who form the principal section of the Congregation of the Church at Serampore, having learnt, with deep regret, your approaching departure from among us to join your own Mission at Aden, in Arabia, cannot rest satisfied merely with expressing the sorrow, which this sudden and unexpected arrangement has naturally created among us. To your zeal and perseverance, Reverend Sir, the Catholics of this small settlement are indebted for the establishment of a School for the education of children of both sexes, and for those improvements in the cause of religion and education, of which the fruits are already beginning to appear. During your sojourn of two years and a half amongst us, your attention was wholly directed to bringing back to the paths of religion and virtue, such as had heretofore taken an opposite course. In this truly missionary duty, you have succeeded beyond expectation; for, proficient as you are in so many languages, a knowledge of the English and Bengallee were soon acquired by you to accomplish this desirable object; and, we sincerely trust, that the seeds sown by you, may germinate under your successor.

Fully sensible of these and other acts of benevolence which we have individually and collectively experienced at your hands, we respectfully beg, that you will accept our humble but grateful thanks for the same; and with these a silver Chalice which is now being made by Messrs. Hamilton & Co. as a tribute of respect and esteem from your flock, whose fervent prayer is, that success may crown your pious labor, wherever the duties of your holy vocation may call you.

We remain, with the utmost respect,
Reverend Sir,
Your humble devoted Servants,

John D'Cruz.	C. Bird.
N. J. Gantzer.	S. Gomes.
D. A. Gantzer.	M. D'Almeida.
G. Surita.	A. Alphonso.
F. E. Surita.	A. Pinharoo.
T. P. Pinto.	H. Measures.
E. Creighto.	H. Ahrentz.
A. E. Alphonso.	C. Baptist.
C. Ashe.	D. O'Brien.

Serampore, 14th September, 1844.

After the address had been read, the Rev. B. Rabascall said, "Beloved Brethren in Jesus Christ, I accept of the very handsome present which you have made me; I accept of it as a lasting testimony of your gratitude to me for my humble services amongst you. I shall use it daily at the adorable sacrifice of the Mass; it shall remind me to supplicate the throne of mercy in behalf of the good and pious Catholics of Serampore, who have ever sought so earnestly to benefit by the instructions which I have made it my constant study to impart. Thank God, it is true, that there

have been schools established in Serampore for the education of your children, one for the female portion of them, under the immediate care of the ladies of Loretto House, Serampore, whose constant study it has been to instruct your children in the principles of religion, and impress on their tender minds the seeds of all virtues, thereby promoting the honor and glory of God and adding new wreaths to the crowns which are to be the reward of their labors hereafter. May God in his mercy spare these pious ladies to you and to your children, is my humble but fervent prayer. The male portion of them has been under my own immediate care, and, as far as lay in me, I have endeavoured to instil into their minds the duty which they owe to their Maker and the respect which they should ever entertain towards their parents.

"I am sorry to be obliged to depart from amongst you. It is not my own will I am doing but the will of the Holy See, in obedience to whose call I am obliged to transfer my ministry, from Serampore to the poor Mission at Aden. I say I am sorry to depart from amongst you, who have ever manifested so friendly a feeling towards me, I sincerely regret (and nothing but obedience could have done it,) to be separated from our highly venerated Archbishop, in whom I have always found a father and a friend, who, by his ennobling and rare qualities, has caused the Holy See to repose in him on every occasion, such unbounded confidence. Beloved Brethren I should not be sorry to depart from amongst you, I should rather rejoice at it, as I feel I would be only an obstacle to your having, in the person of my amiable and talented successor, the Rev. Mr. McGirr, one better qualified in every way to administer to your wants and those of your children. With this conviction on my mind I cheerfully make the sacrifice, with the pleasing hope, that the Rev. Mr. McGirr will, with your kind co-operation, realize your and my expectations.

"Once more, Beloved Brethren, accept my humble thanks for your very valuable present. That God in his goodness may bestow upon you and your families all the blessings, spiritual and temporal, you stand in need of, is and *shall* be my constant prayer.

B. RABASCALL.

His beloved flock with tears, one by one approached and kissed the hand of their fond Pastor.

DUM-DUM.

We beg to call the attention of our readers to the very large collection made among the Catholic Soldiers of Dum-Dum, during the Pontifical Mass celebrated there on last Sunday by the Right Rev. Dr. Olliffe. Those good Catholics deserve the warmest thanks of the friends of the Orphanage for this act of liberality, which is very great, if we consider that only one day's notice had been given them.

BOW-BAZAR CHAPEL.

Mr. Fernandez has presented a very handsome painting in oil for the above mentioned Church. The subject is the Saviour crowned with thorns. The coloring is beautiful and the execution altogether most creditable to Mr. Fernandez, as a Painter. We trust that besides the gratitude and prayers due to every Benefactor to religion, Mr. Fernandez will moreover receive in return the patronage and encouragement to which his distinguished proficiency in his profession so well entitles him.

GWALIOR SUFFERERS.

Our readers will be glad to learn that the subscriptions in behalf of the poor suffering Christians of Gwalior, amounted up to last month to four thousand Rupees, and that the deputation, mentioned by us had arrived at the Dhoon. "They consisted," says a Correspondent, "of five persons, an Englishman, a Portuguese, and three natives, all stout and intelligent men, who expressed great eagerness to work hard to insure success to the colony, and gratitude for the kind sympathy and assistance shown them in their distress. A sixth person accompanied the party for private service in the family of an Officer at Meerut. This man is of a good family at Gwalior and his friends exerted every influence to prevent his becoming a Christian. They promised him land and money, but he replied that he did not covet either; his brother threatened his life, but he disregarded it, and at length the Mama Sahib was appealed to, who tried every means to induce him to abandon his intention and at last wearied out with his firmness, threatened to blow him away from the Gun.* "You may do so" he replied, "but if you spare me, I shall become a Christian." Such generous conduct rivals the Confessors of old or those of China and Japan of the present day."

LETTER OF A TRAVELLER.

The following letter from Pavia, date 11th July, 1844, contains information of very interesting nature to our readers.

"I am writing this to you from a Tow called Pavia, about twenty miles from M lan. It is impossible for you to conceive, for me to describe, three or four extraord nary sights that I have seen in both the towns. I will however attempt a descri

* He was a Gunner in the Artillery of the Gwali Service.

tion while the wonders are fresh in my mind.

"The celebrated Cathedral of Milan is a miracle of art; and perhaps the only perfect specimen of gothic grandeur and beauty. The first view of it struck me with awe, which gradually gave way to unmixed admiration! What a stupendous building, all of solid marble, from the basement to the top of the highest pinnacle. The statues, basso relievos, tracery and fret-work which adorn every part of the outside of this magnificent Cathedral must be seen to be merely comprehended. The imagination can scarcely conceive any thing so minute, delicate, finished and rich on so large a scale. Innumerable statues of Saints and Martyrs are placed in niches and on the tops of the pinnacles; other compartments are enriched with exquisite basso relievos, representing the principal events recorded in the old and new Testament, then the beautiful arabesques and baskets of fruit and flowers that ornament the cornice and sides of every door and window; then the small minute fret-work of the innumerable pinnacles and the semi-circular or curved border which runs along the ranges of these pinnacles all along the slope of the roof, produce, at a certain point of view, a scene of magic, a fairy fabric which literally beggars description. Fond as you are of building and clever as you fancy yourself in the practical part of architectural science, believe me, no stretch of imagination, no sketch of pen or pencil, can give you the vastness, richness, profusion, design, skill, taste and workmanship of the Milan Cathedral.

"Having glutted your eyes with all this combination of varied excellencies lavished on the outside of this extraordinary Temple, enter within. What admirable proportions—what harmonious designs! A solemn religious light pervades the whole, coming from the richly stained glasses which adorn the large pointed gothic windows. The high Altar stands before you, on every side are other Altars dedicated to particular Saints; all these are rich in marbles. Then the paintings of the stained glasses are admirable as works of art! What a glorious, what a happy invention which doubly enlightens us! The great massive pillars that support the pointed arched roof, have each, at a certain height, a sort of a gallery round it; within this gallery are statues and ornaments of elaborate workmanship. Then all along the aisles (double range, two on each side of the nave, divided by columns) are large statues of Saints and Apostles; one of these in particular is remarkable, the statue of St. Bartholomew, who was flayed alive; the sculptor has shown his skill by imitating exactly the appearance of the body stripped of its skin which is hanging whole and entire from the shoulder of the martyr. *The statue is horribly true.* There is an under ground Chapel with an Altar dedicated to St. Charles Borromeo, of extraordinary richness, in pure silver and precious marbles In the Sacristy are the treasures of this Church, or rather the remains of the riches robbed by the French, who have left sad memorials of their cupidity, wantonness and barbarity throughout Italy. From the Milan Cathedral they took away ornaments of the value of millions of francs. What are left, however, serve to give an idea of the splendor that is past away, viz. 1st, A small gold ornament studded with precious stones and of exquisite workmanship, by the celebrated Benvenuto Cellini. 2nd, A pretty large sized gold Crucifix. 3rd, Several busts of martyrs and Apostles, life size, of solid silver. 4th, Three large circular basins and a jug to match, of solid silver and of exquisite embossed work. 5th, Several rich Anti-pendiums and vestments of extraordinarily finished and elaborate workmanship; one Anti-pendium, in particular, displayed needle-work to perfection with gold thread.

"Last evening I witnessed a wonderful specimen of mechanical skill. Passing by, we saw a large placard announcing the exhibition of the wonderful Duck. We entered a building and paying our entrance fee, viz. five annas and four pie each, were ushered into an anti-chamber, where we were startled by the sight of two women dancing before a man dressed as a Turk, on approaching nearer, we discovered that these were figures of wax, life size and perfectly imitated. We got into the grand saloon where a number of Tableaux greeted the eye. We walked up and down till the hour of exhibition, when the Exhibitor came forward to explain and work the different groups. I will give you several of them.

"1st Group.—Judith with a drawn sword —Holofernes asleep—an old woman standing behind Judith with a bag or sack in her hand.

"Mechanical action of the 1st Group.—Judith shakes her head and raises her sword by a motion of her arm; old woman shakes her head and opens the bag.

"2nd Group.—Beheading of John the Baptist.

"Mechanical action.—The executioner holding the head, of which the lips move; the trunk on the ground is seen to display the muscular action of the chest; Herodias be-

holding the scene with a stern air; one of her female attendants shakes her head as if in sorrow; the Jailor, with the keys in his hand, opens and shuts the fingers of that hand with a convulsive movement.

"3rd Group.—Temple of the Sun, either Peruvian or Egyptian.

"The Sun of burnished metallic plate resembling gold, with ornaments in the centre resembling silver; these turn round rapidly, and by their gyrations display beautiful spiral objects which please and dazzle the eye. Two princesses or royal personages kneel in adoration with offerings of fruit and flowers.

"4th Group.—Men and women in the attitude of dancing; one of these, a lady of the *ancienne regime*, was brought forward by the exhibitor (of course, working by clock-work mechanism;) she bows her head, then, supported round the waist by the keeper, she turns round with surprising activity to a waltz tune played by a Pianist; she waltzes admirably; then stops, turns her head towards her partner, whispers to him and moves her arms; then waltzes again; then stops before one of the spectators, shaking her head at him; all this was done to the life with admirable exactness.

"5th Group.—An Elephant with the great Mogul riding in state, about two feet high; a crowd of followers in procession, done with exquisite skill, in minature figures, all of fine steel, plated and gilt. The Elephant moves his ears and tail, and shakes and twirls his proboscis; several rich glittering objects whirl round with rapidity; serpents twist in an admirable manner. The whole object is rich, dazzling and admirably managed.

Now comes the cream of the performance, the wonder of wonders:—I that have seen it, can scarcely believe my senses; I had read of it many, many years ago and little thought then that I would see the exhibition. If you refer to my copy of Beckford's History of Inventions, a work in four volumes, bound in green cloth, you will find this extraordinary mechanism fully and I believe minutely described.

"6th Object.—The Exhibitor uncovers a pedestal; you see standing on it a Duck of the ordinary size, a Duck of the natural plumage, its head down as if asleep; suddenly he awakes, moves his head, turns his neck, raises his wings and flaps them; a plated [illegible]er of some small black grain with water [illegible]t the quantity of a small tumbler) is [illegible] before him; he dips his bill into it, [illegible] the sound that real ducks make in [illegible] in food with water; he lifts up his head, shakes his wings again, returns to his food with avidity; goes on devouring rapidly; you clearly see the quantity of grain as well as water disappearing, and evidently down the throat of the duck, for the keeper lifts up the salver or rather oblong cup and carries it round to the company, that they may note the gradual diminishing of the food; the animal now pauses; cries out distinctly and clearly, quack, quack, quack; then lifts up his tail and—drops something behind! Would you believe it, the process of digestion has gone on and the animal has actually evacuated, the discharged stuff having a soft white appearance. Having been prepared for it, I watched this process and actually saw the stuff passing as it were from the duck and dropping down on a small plate (purposely placed there) in the most natural way imaginable. The duck, being thus relieved, apparently gets lively, and returns to his food with avidity; he goes on devouring; takes in the whole of the quantity of food; looks dull and sleepy, shakes his wings, rolls his eyes, turns his neck, cries quack, quack, rather huskily, drops his head and is fast asleep!

"In *Pavia* (20 miles from Milan) I saw one of the most extraordinarily rich buildings, viz. the *Certosa* and *Church*. Certosa means a Monastery of Trappists or Silent Monks. What a splendid Church! Rich beyond description in rare and precious marbles, altars, carved work, statues, paintings, Tabernacle, Sanctuary, Sacristy—one of the few great Churches which really combine elegance with simplicity, and grandeur with unity of design. The sanctuary is literally sparkling—not with gold, silver or ormolu, but with marble of the choicest kinds. The Tabernacle—oh what a Tabernacle! worthy (if aught earthly can be worthy) of the sacred Host which it enshrines—is a dome surmounting an elegant classic temple and ornamented with basso relievos of exquisite workmanship; but no description, however minute and wordy, can give you an exact idea of the design, proportion and skill of this and all other works connected with this extraordinary building. Besides the great altar, there are ten or twelve side altars, each of course dedicated to a particular saint. These chapels are small and divided off from the main building by an iron railing of most beautiful design, part of which is exquisitely gilt. Let me give you a slight sketch of one of these chapels, and when I tell you that the rest are correspondingly elegant but of varied design, it will give you some idea of the magnificence of the whole building. Take the chapel dedicated to St. Peter. The altar

is made of most precious marbles—the columns which support the pediment are of African granite, polished and glittering as a mirror; the altarpiece is an oil painting of masterly execution, rich in coloring, harmonious in the grouping and faultless in the design; the subject is taken from a passage in St. Peter's life; the front of the altar is a piece of Florentine mosaic in marbles of the rarest kind—lapis lazuli, malachite, yellow and verd antique, Cararra and Sienna, &c. displaying birds, flowers and arabesques of exquisite workmanship. On the two sides of the altar are basso relievos in medallion, embracing two of the most stirring portions of St Peter's life. The roof, which is vaulted, and the sides of the chapel are painted in frescos displaying variously, the repentance, the receiving of the keys, the miracles and the martyrdom of this great saint.

"I am now travelling so rapidly, that before I can finish a descriptive letter to you, new scenes and countries are before me. At this moment, I am in Milan which I left eight days, rather ten days, ago. Within this brief period, how many things we have seen! The celebrated Lago Maggiore or great Lake, with the Isola Borromeo; the colossal statue in bronze of the great St. Charles Borromeo in Arona, of which the head is sixteen feet in circumference and the nose alone is as big as the whole head of a large man;—the ancient cities of Novarra and Vercelli—and lastly the delightful city of Turin where we were (Dr. ——— and I) most hospitably entertained by the good Oblate which sent Bishop Cereti and his brethren to Ava and Madras. We spent four *agreeably fatiguing* days in Turin, where we enjoyed the following good things.

"1stly, The Armoury—A splendid large Hall tastefully arranged with arms and warlike weapons of every description, ancient and modern—particularly the arms of the days of chivalry.

"2ndly, The Royal Palace—Of the most gorgeous gilding, rich yet tasty, glittering but not gaudy. The King's and the Queen's apartments respectively. Hall of audience with the thrones, dining room, ball room, reception room, dressing room, bed room, private sitting room, guard room, antichambers for the maids of honor and the pages, chapel oratories,—I have seen the royal palaces in Naples, the Ducal palaces of Florence and Lucca, the grand Doge's palace in Venice, the princely Palace of Genoa, the vice regal Palace of Milan, but this royal residence in Turin is, I believe, in its *tout ensemble* and harmonious keeping, richer than them all:—Such gilding and burnishing, such silk, satin and damask hangings, such large and brilliant mirrors, such gorgeous furniture, such boarded floor of choice inlaid work, such lofty doors of exquisite workmanship—all this I find it impossible to describe. These are all to be seen in the greatest profusion imaginable.

"3rdly, The Royal Gallery of Paintings: most skilfully arranged, both as to the distribution of light and the different schools, besides other minor arrangements which gratify and instruct the spectator: such as having separate rooms for landscapes, fruits and flowers, portraits, &c. One department struck me with surprise, viz., the paintings on porcelain, that is, the colors baked with the material such as you see on vases and rich table services, but what matchless, what wonderful execution—there were about a dozen pictures in the room, all copies of the great masters, viz., Raffaello, Titian, Rubens, Carlo Dolci, Cigoli—most of these precious originals I had seen in Rome and Florence, and I have no hesitation in declaring that these copies were faithful to the minutest shade in coloring and design; they are really gems of their kind, and worthy of any gallery! A Frenchman whose portrait, also done in porcelain, is among the collection—is the author or manufacturer of these extraordinary works.

"4thly, The Museum—which contains, among other objects, the largest and most complete collection of Egyptian antiquities in mummies, statues, sarcophagi, manuscripts on the celebrated Papyrus, jewels and domestic utensils—is a large building, formerly the Jesuit's College for the nobility. In the department of Natural History, it is far surpassed by the Museum of Pisa which in this regard is a jewel of a Museum. The various objects are not only well preserved but skilfully grouped. Take one or two illustrations; 1st, A wild Tuscan Boar is wounded by a spear, the point of which has penetrated through the hard skin and bristle of the animal and the handle of it broken off evidently by the violence of the shock. A large dog has caught the boar by the haunch and another dog is prostrate on the ground thrown on his back with his belly ripped open and the entrails protruding out; a puddle of clotted blood is on the ground.

"Illustration 2nd.—A pair of small birds have built a nest between the branches of a tree, a small quadruped (a miniature Fox) has attacked the nest and destroyed one or two of the eggs, of which the broken shell is on the ground; the mother bird, evidently in defending her nest, has fallen a victim to

the fury of the little beast, who has got his paw on the dead bird and is grinning horribly, showing his white pearly teeth; the other bird has sought refuge on the topmost branch of the tree.

"Illustration 3rd.—A large rattle-snake, coiled up on the ground, with its head stretched out and mouth open, is gazing fixedly on a little bird which seated, or rather perched, on a tree, bending forward with extended wings, is apparently fascinated; the partner of this doomed little creature, is perched on a higher branch looking uneasily at the scene. What do you think of this tasty method of arranging objects to illustrate Natural History? I think our friend ——— would do well to follow the example, and improve his collection of stuffed animals by grouping them dramatically.

Turin is a lovely city and delightfully situated, being bounded by the range of the Alps on one side and the range of the Appenines on the other. The streets run at right angles, all straight as possible and lined on both sides with immense houses built uniformly as regards height, facade and external decorations. These houses have all arcades or covered walks paved evenly with large flags; these are freely used by the public who are thus sheltered from the sun and rain and the danger and confusion of carriages and other wheeled conveyances. One street in particular runs the whole length of the city; standing in the centre of this street you see a magnificent perspective terminating on one side by the naked brown rugged peaks of the Alps, the loftiest of which are covered with snow (middle of summer); on the other side the vista is crowned with the little Appenines clothed in verdure, and crowned with villas, the famous river Po, running at the foot; can any situation be more charming for a City?"

Theatre Street, 16th September.

Mr. H. Moore presents his compliments to Messrs. Lackersteen and Company. He has the pleasure to send a cheque for 100 Rs. as a contribution towards payment of the fine and legal expences incidental to the late State Trials in Ireland.

BENGAL CATHOLIC ORPHANAGE.

Catholic Soldiers of Dum-Dum.	Rs	100	0

THROUGH MR. N. O'BRIEN.

J. Reid,	Rs.	5	0
J. Marjoram,	„	4	0
C. S. Hardinge,	„	7	0
R. W.,	„	7	0
T. H. B.,	„	4	0
J. H. Wilmott,	„	2	0
A. Julian,	„	1	0
W. Cheyne,	„	10	0
A Friend,	„	2	
H. Marshall,	„	5	0
J. L.,	Rs.	1	0
P. J. Ray,	„	1	0
A Friend,	„	2	0
C. Anquitill,	„	7	0
R. H. Tanner,	„	4	0
James Carney,	„	10	0
R. D. Guthrie,	„	1	0
J. Harris,	„	1	0

O'CONNELL TESTIMONIAL.

H. Moore, Esq.	Rs.	100	0

THROUGH A FRIEND.

J. M.,	Rs.	16	0
A Friend of O'Connell's,	„	10	0
Mrs. N. O'Brien,	„	10	0
A. Girrard,	„	10	0
J. Sherlock,	„	5	0

TRIBUTE TO CAPTAIN VOSS OF THE SERINGAPATAM.

Mrs. J. L.,	Rs.	3	0
„ T. S. B.,	„	2	0
„ M.,	„	1	0
J. Michie,	„	16	0
J. Fegredo,	„	2	0
H. M. Smith,	„	5	0
Mrs. W. W. Glass,	„	10	0
„ F. Rodrigues,	„	8	0
Miss H.,	„	2	0

ST. THOMAS' CHURCH.

Captain FitzSimon, 29th Regt. through His Grace the Archbishop, ... Rs. 50

FESTIVALS.

Tuesday, 1, Oct. S. Remigius B. C. sem. Vesp fol. com. prec.

Wednesday, 2,—SS. Guard. Angels d. maj. Vesp, of present com. fol.

Thursday, 3,—S. Thomas Heref. B. C. d. (E. S.) Vesp. from chap. com. prec.

Friday, 4,—S. Francis of Ass. C. d. Vesp. of pres. com. fol. and SS. MM.

Saturday, 5,—Vot. off. Immac. Conc. sem. com. SS. Plac. &c. Vesp. fol. com. Sunday.

Sunday, 6,—19th aft. Pent. 2nd Oct. Feast of the Rosary, d. maj. com. Sunday. In Vesp. com. fol. and Sunday, and SS.

Monday, 7,—S. Bruno C. d. (yesterd.) com. S. Mark, and SS. Sergius, &c. Vesp. from chap. com. prec.

Tuesday, 8,—S. Bridget W. d. (Col. at Mass *Deus omn. fid. past &c. fam. tuum Thomam, quem &c. Eccl. Milenensis &c.)* In Vesp. com. fol.

Wednesday, 9,—SS. Dionys. and Comp. M. M. sem. Vesp. from chap. com. prec.

Thursday, 10,—S. Francis Borgia C. sem. Vesp. fol. com. prec.

Friday, 11,—S. Canicus Ab. d. (I. S.) Vesp. from chap. com. prec.

Saturday, 12,—S. Wilfrid B. C. d. (E. S.) Vesp. from chap. com. prec. and Sunday.

Sunday, 13,—20th aft. Pent. 3d. Oct. Dedic. of the Irish Churches d. com. Sunday, Vesp. from chap. com. prec. and Sunday.

Monday, 14,—S. Callistus P. M. d. Vesp. from chap. com. prec.

Tuesday, 15,—S. Teresa V. d. Vesp. from chap. com. prec.

SEAL'S COLLEGE AND THE JESUITS.

We understand that Baboo Mutty Lall Seal, the founder of the Institution aforesaid, has dissolved the connection of the Jesuits with his College. Great provocations had, we hear, been given to the Baboo in various ways, and after long forbearance he felt himself bound in duty to take this step. The following notice was hung up in the College on Friday: "NOTICE.—*The connection of St. Xavier's with Seal's College has been dissolved, and this Institution is from this day placed under the superintendance of the Rev. K. M. Banerjea.—Calcutta, Sept.* 20, 1844." —*Bengal Hurkaru, Sept.* 23*rd.*

We have endeavoured to make room, this morning, for several letters, some of which are sufficiently important to claim attention at any time. One of these is from the Rev. Mr. JOHNSON, the Superior of St. Xavier's College, who has very properly come forward to give, in his own person, an explanation of the causes of the rupture between the Jesuits and Baboo Mutty Loll Seal, in the matter of the Seal's College. We think the Reverend Gentleman's version of the affair is highly satisfactory; and it appears to us that the Baboo has acted with some precipitancy, and not a little injustice to the Reverend Gentlemen, who undertook the superintendence of the Seal College, and who, we have no doubt, have discharged, under many disadvantages, their duty most conscientiously. From all we have heard on the subject we infer that the worthies of St. Xavier's cousider that they have rather gained a loss than otherwise; they seem to have had but a thankless office and to have suffered not a little during their incumbency. As to the College, it has passed into good hands; and we have no doubt, it will thrive under Krishna Mohun Banerjea—but we must not do an injustice to those, who nursed the infancy of the institution.—*Ibid, Sept.* 24*th.*

To the Editor of the Bengal Hurkaru.

SIR,—In your paper of to-day I find a notice, that the connection betwcen Seal's College and the Jesuits has been dissolved by Baboo Mutty Loll Seal. As the attention of the Public has been called to this fact, and an assertion made that "great provocations" have been given to the Baboo in various ways, I have thought it right to publish the only correspondence that has passed between Baboo Mutty Loll Seal and myself on the subject of this dissolution. On the 17th current, I received the following letter from the Baboo's agent, Kissen Mohun Mullick:

TO THE SUPERIOR OF ST. XAVIER'S COLLEGE.

REV. SIR,—I am instructed by Baboo Mutty Loll Seal to signify to you his serious disapprobation of the conduct of the European Teachers of Seal's College, who acted yesterday in a manner which at once approaches to a breach of Hindooism, which they were from the commencement repeatedly cautioned not to interfere with. This has given cause to the parents of the Boys to cast insinuations which reflect seriously on his character and standing in Society. Under these circumstances, he himself imperatively called upon* to take the matter into his serious consideration so that such improprieties may cease at once; as he is tacitly pledged to the parents of the Boys to prevent all encroachments upon their religion.

I am, at the same time, desired to observe that the frequent occurrence of such annoyances leads the Baboo to think that they are intended for the attainment of some particular object unknown to him, and the Baboo will be glad to learn if he is right in this conjecture, so that he may have recourse to prompt measures for remedying the evil.

I have the honor to be, Revd. Sir,
Your obedient Servant,
KISSEN MOHUN MULLICK,
Secy. Seal's College.

September 17, 1844.

On the 18th, I wrote to Baboo Mullick, begging of him to state clearly what were the charges made against the masters. On the 19th, I received the following answer:—

TO REV MR. R. JOHNSON,
Superior of St. Xavier's College.

REV. SIR,—I am directed to inform you that the Baboo cannot help considering your letter received yesterday as an *evasion* of the subject on which I addressed you on the 17th instant. A matter which had become notorious among the parents and guardians of the boys and in the neighbourhood of the College must have been well known to the teachers themselves, and the Baboo little expected that an attempt should thus be made to hush up the question. You must all be aware that the reception of European viands was religiously considered indecent among the Hindus, and that you were pledged not to enforce or encourage any practices among the boys calculated rudely to assail the prejudices of their parents and relations. And yet, with the full knowledge of all this the teachers themselves became parties to an indecent display on the part of the boys of eating and sporting with things the very touch of which was forbidden to them by their social institutions.

Under these circumstances, and in consideration of the many previous instances in which similar infringements had been committed by the teachers, and against which they had been repeatedly cautioned, the Baboo cannot but foresee the most disastrous consequences to the institution if he continues any longer silently to connive at such irregularities, and as he cannot any longer repose confidence in teachers who attempt evasions on points so seriously affecting the stability of the Seminary, I am directed to acquaint you that the connection of St. Xavier's with Seal's College is dissolved from this day.

I remain, Revd. Sir, your most obedient servt.,
KISSEN MOHUN MULLICK,
Secy. Seal's College.

Calcutta, September 19, 1844.

On the 20th, I wrote to Baboo Mutty Loll Seal, requesting an interview, promising to bring the masters themselves with me, in order that we might learn from him what he had to complain of, and that he might hear what answers they had to give. On the 21st, I received the following note:—

Mutty Loll Seal begs to say, in reply to the note of Mr. Johnson of yesterday, that this being the Express day, he cannot make it convenient to see him, but will let Mr. J. know when it may be so.

September 21, 1844.

Now, Mr. Editor, I will lay before you a statement of the conduct of the masters on the day referred to in Kissen Mohun Mullick's letter, and leave you and the Public to infer what "great provocation" the Jesuits could possibly have given. Rev. Mr. Rabascall, being about to sail on the *Hindostan*, had promised a farewell visit to our masters of Seal's College. A tiffin was provided for him in their private room. After tiffin, when the coolie was carrying down the remnants, some of the scholars of the 1st class took, without the knowledge of the masters, some bread from his basket.

* Sic in orig.—PRINTER.

It appears from the account given by the scholars, that they amused themselves, some by throwing bread at each other, others by eating it, others again by forcing portions of it into the mouths of their companions—and all this, while the masters were remaining in the tiffin room. At the beginning of the afternoon schools, complaints were made by one of the scholars of the 1st class to his master, that another was annoying him by trying to put bread into his mouth: the boy complained of was called to order, and the bread which he had was instantly taken out of the room. The master of the second class saw some of the scholars playing with bread; he took it from them, and threw it away.

This is, I assure you, Sir, all, as far as I can learn—and my information, I have reason to believe, is complete—that happened out of the usual routine, on the 16th of Sept.; *other* provocations are insinuated in the notice published this morning with reference to this subject; but they have never been mentioned to me. The letter of Kissen Mohun Mullick of the 17th complains only of the conduct of the masters on the 16th, and of "similar annoyances."

I am &c.,
R. JOHNSON.

St. Xavier's College, [*Ibid. 24th Sept.*
September 22, 1844.

To the Editor of the Bengal Hurkaru.

SIR,—Having had (with the exception of a short interval, of late) some connection with Seal's College from its very foundation and being now sole Superintendant, I cannot help offering a remark or two on Mr. Johnson's letter of the 23d instant, and on your own observations thereon. You say, the Jesuits discharged their duties most conscientiously. I do not deny this. There are various sorts of consciences in the world; and I do not pretend to define what is, or what is not, conformable to the conscience of gentlemen belonging to the order of the *Madura Brahmins.* But, Sir, while I do not deny your assertion, that the Jesuits acted most conscientiously, I hope *you* will allow that the founder of the Institution, too, did *no less so* in dissolving his connection with them. Upon Mr. Johnson's own showing, there was a most indecent display (and, to Hindu feelings a *most abhorrent* one) among the boys in the room the very next to that where their masters were tiffing; and as this was not the first occurrence of the kind, it fully justifies the step which the Babu has taken. There could not have been much watchfulness on the part of the teachers, when such scenes could repeatedly take place in spite of frequent warnings.

Besides, Sir, many provocations *had* been given to the Babu, and *great* forbearance exercised by him—who, instead of acting *precipitately,* has, perhaps, been too *dilatory.* Yes, Sir; such provocations were given as might have tired the patience of Job himself. I shall not, however, say any thing in detail, unless called upon. Mr. Johnson, I can verily believe, was not aware of every thing that transpired. His ignorance of the facts cannot, however, alter the nature of the case. Almost every boy in the College, and every inmate of the Institution, and the whole circle of the Babu's own friends and dependants had been *disgusted.* Complaints without number had been made to him by the parents and guardians of the children. His patient forbearance, in hopes of seeing an improved line of conduct on the part of the teachers had well nigh thrown him into disrepute among his own countrymen. The nickname of *Vyas-Kasi* had already been allotted to his Institution. The number of boys had fallen off from very near 300 to below 130, of whom scarcely a hundred attended daily. No, Sir; he did not act *precipitately.* A month or two more would have, perhaps, entirely desolated his College. He was bound in duty—he was called upon by justice—he was importuned by the students themselves and their parents, to break off his connection with the Jesuits,—who, whatever their motives, proved entirely incompetent for the task they had undertaken.

Yours, &c.
K. M. BANERJEA.

Seal's College, September 24, 1844

P. S.—In justice to Mr. Johnson, I must testify that, during his *own personal* connection with the institution, for the first two months after its foundation, very little dissatisfaction existed among the boys. *His* name is still held in respect among them.

We willingly insert the letter of the Rev. KrisnaMohun Banerjea, which will be found in another part of our paper; but we cannot help feeling some regret that it is not more explanatory on the subject of the provocations given by the Jesuit Ministers. No one will accuse us of an undue leaning towards that fraternity; but we must say, that no sufficient grounds have as yet been exhibited for the very unceremonious treatment which they appear to have received at the hands of the worthy founder of Seal's College. We think it is but fair to the Jesuits themselves—to Babu MuttyLoll—and to the community at large; that the nature of the "provocations," now somewhat mysteriously hinted at, should be clearly revealed to the public. We cannot admit that the mere circumstance of the Reverend Gentlemen eating their tiffin beneath the roof of the building dedicated to the tuition of Hindoo youths, can be considered a very serious provocation. Several Hindoo Gentlemen, and among them MuttyLoll Seal himself—have entertained the abominable ones of Christianity in their own houses and liberally dispensed the savory things in which Christians indulge; and we cannot help thinking it extremely unfair to look upon such a renovation of exhausted nature, as it is stated the Jesuit schoolmasters were wont to practice, in the light of a scandal to Hindooism. We write necessarily, more or less in the dark. Mr. Johnson says that he knows no provocation beyond the eating of a tiffin; but our worthy friend KhrishnaMohun Banerjea hints at "provocations," which we think must have extended some way beyond the lunch; and, as we have said before, it is extremely desirable, that the ministers of St. Xavier's should be allowed the opportunity of rebutting whatever accusations can be brought against them. The Secretary of Seal's College seems to have practically declined to state explicitly the charges

against the Jesuits; and now the present Superintendent of the College seems equally disinclined to be explanatory. This, we say, is not fair. Every accused party ought to know specifically the charges, which have been brought against him—but the charges brought against the Jesuits have not been specifically set forth; and they declare, that up to this time they are ignorant of any offence committed by them beyond that of eating tiffin. We think that under any view of the case, the mystery ought to be cleared up.—*Ibid. 25th Sept.*

An explanation of the cause of the expulsion of the Jesuits from Seal's College is given in the papers of this morning, by the Rev. Mr. Johnson, the Rector of the Jesuit's College. According to his statement, a farewell tiffin was given to the Rev. Mr. Rabascall, who has been sent to establish a Catholic Ministry at Aden; and some of the Native boys seized a loaf, which the servants were carrying away from the collation, and partook of part of it themselves, and thurst several pieces down the throats of some other boys. It seems very strange and altogether unaccountable that the Seal Baboo should visit so accidental an offence with such tokens of his displeasure, and at once forget the long debt of gratitude due to the Reverend Jesuits for their disinterested attention to the College from its very foundation. And it seems still more unaccountable, that the Rev. Kirshna Mohun Banerjee, should indirectly but unequivocally lend himself to this unreasonable humour of the Babu's, by stepping in to take charge of the College. Cannot the friends of Mootee Babu,—and a rich man has many friends —exonerate his character from the odium which Mr. Johnson's letter leaves on it?—*Friend of India, September 26th.*

MILITARY AT DIVINE SERVICE.

"*Kinsale, Friars-street, June 14th*, 1844.

"Rev. J. F. M'Namara presents his respectful compliments to Major Raines, and begs to be informed whether, as mentioned to him, an order has been, within a few days, communicated to the Roman Catholic soldiers in the Kinsale Barracks, 'not to appear in Catholic Chapels at any time unless when marched thereto.'

"Mr. M'Namara, in troubling Major Raines on the subject, is only acting under a sense of duty, as Parish Priest of Kinsale, in thus endeavouring to ascertain any infringement on the usual religious rights and privileges of the Catholic soldiers of this district.

"To Major Raines, commanding the Depot
" of the 95th, at Kinsale Barracks.

"*Barracks, Saturday, June* 15.

"Major Raines presents his compliments to the Rev. Mr. M'Namara, and in acknowledging the receipt of his letter of yesterday, begs to say that he cannot consider any irresponsible person authorized to question whatever orders he may think it necessary to issue to the Depot under his command; and he, therefore, declines entering on the subject referred to; at the same time Major Raines begs to assure Mr. M'Namara that he is not actuated by any uncourteous feeling towards him in thus declining to comply with his request.

"To Rev. J. M'Namara, Friar's street.

"*Cork, 19th June*, 1844.

"Sir—I am directed by Major Gen. Turner to acknowledge the receipt of your letter of yesterday's date, and to inform you that there must have been some mi-apprehension on the part of Major Raines as to the orders in this country, with respect to soldiers being marched to Church or Chapel on a Sunday. The soldiers are, of course, to be marched regularly to their respective places of worship on that day, but it was never intended that individual soldiers, whether Protestant or Roman Catholic, should be prevented from attending divine service at other times, if they think proper, when not on duty, and the Major-General has accordingly now instructed Major Raines to that effect.

"I have the honour to be, Sir, your most obedient servant,

"C. York, Colonel and A. Q. M. G.

"To the Rev. Justin M'Namara, P. P. 'Kinsale.'

[*Limerick Chronicle, June* 29.]

CONVERTS AND APOSTATES.

It is recorded in Boswell's Life of Johnson, that the great scholar and lexicographer once observed:—

"A man who is converted from Protestantism to Popery may be sincere, he parts with nothing: he is only superadding to what he already had. But a convert from Popery to Protestantism gives up so much of what he has held as sacred as anything that he retains; there is so much *laceration of mind* in such a conversion, that it can hardly be sincere and lasting."

The expression of such a sentiment, from the mouth of so sincere and distinguished a member of the English Church establishment as the learned doctor, strongly marks the difference that exists between the respective renunciation of his religion by a Catholic and a Protestant. In the one case, there is a "laceration of mind;" we cannot improve on the "curious felicity" of that term; in the other, there is always an arduous assumption of grave and onerous duties, and, generally, a sacrifice of very substantial worldly interests. To speak in a merely temporal point of view, there is a premium on apostacy; but conversion is at a discount. A Catholic clergyman that has the misfortune to fall from his high ministry, releases himself at once from all the restraints of celibacy, from the diurnal obligation of passing a couple of hours over his breviary, from the stern rule of his order, which forbids his participation in so many pleasures legitimately accessible to others, from fasting, from abstinence, and from that constant self-watchfulness, obligatory on one whose province it is to celebrate, day by day, the holy mysteries of faith. Now, a Protestant clergyman embracing the creed and ministry of Rome, *ipso facto* subscribes his adhesion to all the restrictions which the other had shaken off; how obvious, then, the inference, that the change which has been operated in his mind, is less obnoxious to the suspicion of insin-

cerity than that which, in the case of the Catholic priest, had been to him so fraught with relaxation of duty! Not only does the change from the old to the new religion bring with it, to the individual that adopts that unhappy step, a prodigious diminution of conscientious obligations, but, for nearly three centuries, the laws of the land, and the prejudices of the many, alike favoured such an abandonment of principle as the most effectual method of promoting his temporal interests. The rigours of the penal laws are, in these days, forgotten; but, when we reflect that, for a long period of time, the priest who said mass was likely to be hanged, after having his bowels torn from him and burnt before him; that the layman who harboured him incurred the penalties of præmunire; and that, after the excessive severity of such inhuman enactments had fallen into disuse, the Catholic, however noble, however rich, still continued to linger in a state of serf-like and most degrading bondage, it is more surprising, considering the weakness of our nature, and the power of our adversaries, that we should have survived as a body at all, than that many of our branches should have been lopped off. Volumes might be compiled, and have been so, illustrative of the penal and disabling predicament in which, until a period almost within the memory of man, the Catholics, as such, found themselves placed. The possessor of a landed estate might be ousted by his heir at law, upon the latter's conforming to the religion as by law established: the Catholic rider of a fine horse, was compelled to take five pounds for him, from any Protestant that offered to become a purchaser at the price! and, in every action and relation of life, the individual that courageously clung to the faith of his forefathers, found himself ignominiously fettered and held to scorn. The fact that, under the influence of such a barbarous code, vast numbers of Catholics did secede from the true fold, is a circumstance very degrading to human nature, but only too consistent with its well-known weaknesses. Judas bartered the privileges of an apostle for thirty pieces of silver; and many a renegade has exchanged the true faith, to hold his fleeting possessions on earth in safety. In one of the High Church journals of the day, we not long ago observed an ostentatious record of distinguished Irish families which, in the course of the eighteenth and nineteenth centuries, have abandoned Catholicity and embraced Protestantism. The result is complacently ascribed to the godly labours of the Anglican missionary clergy. Despicable fallacy! We would stake our lives that such an anomaly as a *bonâ fide* consciencious renunciation of the old religion for the new, never once took place in Ireland. The apostacies, so pompously recorded, would be all traceable to the "mammon of unrighteousness," to the trepidation of individuals for the security of their estates, to their desire of rising to a level in the social scale with their fellow-beings, to the gratification of personal ambition, against which, until the year 1829, so many avenues were closed, and to the willingness to be emancipated from religious restraints.

The glittering bait of a seat in parliament, has allured many an Irish peer and opulent commoner from his hereditary creed; and, influenced by his example, or swayed by his commands, the junior members of his house have participated in their feudal chief's apostacy. Whole families have thus become lost to Catholicity, because a weak man, of dubious moral principles, may have preferred to the grave convictions of his better judgment, the fleeting pleasures of gratified vanity. Such an instance coupled, however, with some redeeming features, just now presents itself to our minds. It was the case of the Lord Dunsaney, whether the late, or the last but one, we do not at this time remember, who, having in early life, from motives of worldly expediency, conformed to the Protestant religion, brought up his whole family in it; but, after half a century's abjuration of the Catholic faith, embraced it again as an octogenarian, and died in the most edifying sentiments of contrition for the great fault of his youth. Instances are on record, illustrative of the reckless inconsistency which sometimes marks the Irish character, of Catholic gentlemen, who had some temporal point to gain thereby, hastening from Ireland to London for the purpose of abjuring their faith, and immediately on their return home, recanting such abjuration. The motives that have respectively led men to become converts or apostates, have been at all times very distinctly marked. If, however, we confine our observations to the changes of religion which may have taken place in men of our own time and country, and within the last very few years, and attentively consider the position of the individuals, and the motives which must have led to the line of conduct they have pursued, we must arrive at the conclusion that, in a temporal point of view, there was on the one side nothing to gain, and much to sacrifice, on the other much to gain, and nothing to sacrifice.

Among those who, descrying the errors of Protestantism, have had the courage to forsake them, we number men distinguished for the most exalted talents,—men who, to attain the official university situations which had been conferred upon them, must have qualified for such appointments by long years of study. We reckon clergymen of high birth and acknowledged abilities, who, for the sheer love of truth, have abandoned the brilliant prospects that courted their continuance within the pale of the Anglican establishment, and have sacrificed the lucrative temporalities of rich livings, and all the comforts and privileges of valuable college fellowships, to become hard-working, ill-paid, and comparatively humble ministers of our missionary Church. We have seen young men of birth and fortune run counter to all the ordinary inducements which their families and worldly interests might oppose to their adoption of a faith still under the practical ban of the state; the very latest instance of such generous self-devotion, being one in which bright prospects of parliamentary distinction are probably sacrificed at the shrine of conscientious duty.

Look at the other side of the picture, and candidly contrast with the converts, the apostates of the day. Of these, there are now no laymen among the higher orders, because the days are passed when any great practical temporal advantage accrued to the lay perpetrator of such a

laceration of mind;" but, as the validity of our holy orders is recognized by the Protestant Church, and that prospects of very positive advantage open to the Catholic priest who chooses to desert his post, there are occasionally sad and offensive instances of such conduct, clearly traceable to considerations of worldly interest, and never to sincere convictions. The very men who, with the pen or the tongue, would be ready enough to challenge such a proposition, must inwardly acknowledge its accuracy. What are the most recent cases of clerical apostacies, trumpeted forth, too, by the High Church press, as triumphs of their party, but instances wherein the gratification of human passions has been the main spring of such derelictions? The Maltese priest, of whose conversion (!) the newspapers have furnished flaming accounts, had a mind to marry; of course, then, it became matter of great expediency for him to withdraw from a Church of which the discipline forbade such an indulgence. The hand of a rich bride was alike the "*primum mobile*" of the religious (!) change of sentiment which gave rise, some months ago, to the scandalous ceremony of a Catholic clergyman's abjurgation of his faith in Chichester cathedral; and the case of another unhappy sacerdotal renegade, in the midland counties of England, is, we are now credibly informed, a perfectly analogous one. We envy not the feelings of such men. The best hope that can be breathed on their behalf is, that at some future day they may be found expiating, within the walls of a monastery, their fatal deviation from the right path. The cell of the monk or the maniac, is, indeed, not the infrequent alternative that marks the latter career of the apostate priest. We know that amongst the austere penitents of La Trappe, an order especially adapted to become the refuge of enormous sinners, such reclaimed recreants are commonly to be found; and we have in our mind's eye the notable instance of an Irish Catholic apostate priest, who, accepting a curacy in Cornwall from the Bishop of Exeter, was shortly afterwards consigned to a lunatic asylum. Remorse, if it find not solace in stern repentance, leads directly to insanity! Even in this world, visible judgments sometimes follow in the wake of religious apostacy. We could name a family, which, at a comparatively recent period, was numbered amongst those that adhered to the ancient faith, its defection from which has been followed by the premature extinction of all its principal members! There is, to our mind, no degree of guilt more fraught with peril and degradation, than that of deliberate apostacy. Charity permits, and, indeed, enjoins us to hope that, under the plea of invincible ignorance, the sincere belief of many in the errors wherein they had been educated, will be accepted by an all-merciful GOD in the room of a knowledge of His saving faith: but what shall be thought of, what can be hoped for, those miserable creatures of base self-interest, who, having known and walked in the ways of truth, wilfully forsake them? The lot of such persons in this world is unenviable enough; of the responsibility that awaits them in the other, one shudders to think.

To one memorable recent case of conversion and relapse, we are disposed to accord the credit of more sincerity than its *primâ facie* statement might have seemed to warrant a belief in. The vacillations of a mind, powerful in so many respects, yet weak in others, may yet, by the mercy of GOD, find an ultimate haven of refuge in a return to the bosom of the only Church. Thus only will the able and amiable, but now doubly erring person to whom we advert, recover that peace of mind of which he admits the present loss. For his sake, may Heaven speed his restoration to our community!

An anecdote of the manner in which the champions of Protestantism sometimes assail the faith of those whom they would proselytize, may not inappropriately conclude this article.

The Countess of * * *, the wife of one of the great Orange lords of the north of Ireland had adopted the following expedient for enticing the poor to a breach of their religious duties. Every Friday an abundant meat dinner was provided, of which it was well understood that all the indigent residents on the estate were entitled to partake. It was, of course, hoped that hunger might act as a premium upon the breach of the Catholic rule, which enjoins abstinence from meat on the Friday. The priest was, however, on this occasion, a little deeper than the lady. It is well known that abstinence is only a part of Church discipline, which may, on occasion, be relaxed. Learning, then, the ingenious device which had been adopted to induce his parishioners to capitulate with their consciences, he adopted the counter expedient of granting them a dispensation to eat flesh meat on a Friday, for so long a time as the gratuitous dinner given on that day should continue. The "*fraus pia*" was not discovered for many weeks; nor was it till after vast numbers of Catholic paupers had sinlessly and abundantly partaken of Protestant beef, that the "ruse" was discovered, and a speedy extinguisher placed on the hospitalities.—*Catholic Magazine.*

CURIOSITIES OF THE CHURCH ESTABLISHMENT IN GREAT BRITAIN.*

Income of the Clergy.—The cost of the Established Churches of England and Ireland is, according to *Mr. Coventry's Treatise on the Revenue of the* LAW *Established Church*, £8,850,000 a year, and their followers number 6,400,000 persons. The Dissenters in England and Ireland number 17,600,000 people, who pay their religious instructors £1,024,000 per annum. The whole Christian world (England, Scotland, and Ireland excepted.) which contains 188,728,000 people, pay to their clergy altogether but £8,852,000 a year; so that the clergy of all descriptions in Great Britain and Ireland, with a population of about 25,000,000 *are actually paid more than that of the whole Christian world besides*, by the sum of £1,980,000 per annum! The revenues of the English bishops are variously stated, but the following list will be found pretty accurate, though we are aware it has been denied, with, however, very little truth; for when we recollect that many of these cormorant dignitaries

* From a pamphlet published by a Protestant operative of Bath, England.

have died worth (in real and personal property) from *a quarter to three quarters of a million*, the statement cannot be far beyond the mark.

		Livings.
Archbishop of Canterbury,	£41,100	176
Archbishop of York,	26,000	80
Bishop of Durham,	61,000	80
Bishop of London,	30,000	95
Bishop of Litchfield and Coventry and Dean of Durham,	12,600	48
Bishop of St. Asaph,	2,000	90
Bishop of Bath and Wells,	7,330	27
Bishop of Chester,	4,700	30
Bishop of Chichester, also rector of St. Giles',	6,770	36
Bishop of Ely,	21,340	180
Bishop of Lincoln and Dean of St. Paul's,	15,530	36
Bishop of Norwich,	8,370	40
Bishop of Oxford,	3,500	11
Canon of Wells and prebendary of Durham, together,	5,400	16
Bishop of Salisbury and Chancellor of Order of the Garter!	14,420	40
Bishop of Carlisle,	5,300	34
Bishop of Worcester and rector of Hartlebury,	9,600	20
Bishop of Winchester,	28,730	70
Bishop of Hereford,	7,680	35
Bishop of Exeter,	6,500	48
Bishop of St. David's, prebend of Durham,	6,260	100
Bishop of Bangor,	1,310	80
Bishop of Bristol, rector of Berwick, master of Trinity college, Cambridge,	4,470	14
Bishop of Rochester,	5,400	21
Bishop of Peterborough,	4,140	13
Bishop of Gloucester,	3,200	25
Bishop of Landaff (the poorest see in the hierarchy),	1,540	16
Bishop of Sodor and Man (no return of the revenue.)		

In addition to the above, there are sixty-two archdeacouries, the values of which vary in amount, but average £800 a year each. And in addition to these enormous incomes, £100,000 have been annually voted by Parliament towards the support of the *poor clergy* of this *rich church*. Many of the deaneries, as those of Westminster, Windsor, St. Paul's, Salisbury, Lincoln, Exeter, and Wells, produce incomes varying from £1,500 to £12,000 a year.

The population of Ireland is 9,879,715, of whom 7,965,396 are Roman Catholics, and 1,916,317 belong to different Protestant sects. There are of the Established Church, 4 archbishops, 18 bishops, 300 dignitaries, and about 1,200 parochial incumbents. The incomes of the bishops vary from 3,300 to 12,500 pounds per annum.

Disposal of ecclesiastical property.—Some time back, seventy-nine livings were announced for sale in a London paper, all in one advertisement; some of them very unique, as the following:

"FOR SALE, THE NEXT PRESENTATION TO A RECTORY. The dwelling very superior; the glebe excellent; the duty very light; situate in a good hunting county—two packs of hounds in the neighbourhood! Age of the present incumbent 74."

The sinecure livings in Ireland are numerous, and are frequently offered for sale. The following was inserted some time since in a London paper:

"SINECURE LIVING IN IRELAND FOR SALE. Value £450 a year. There is no church—no duty—and the visitations need not be attended. Inquire of ——, No. —, Red Lion square."

The manuscript sermons of deceased clergymen, as it appears from the subjoined advertisement, are disposed of in the same way:

"HOLY ORDERS.—Any gentleman at present in or about taking holy orders, may purchase from the author's widow a lot of original SERMONS, of a chaste, classic style, on subjects both doctrinal and practical, and such as are enjoined by the forms of our church, and of strictly orthodox sentiments, fit either for a town or country audience, having received the approbation of both. Apply personally or by letter, post-paid, to Mrs. Howell, Berner's street, Oxford street."—*The Times.*

Protestantism and Romanism contrasted.—In the French Chamber of Deputies, sitting Feb. 15th, 1832, the vote of 1,365,000 francs to the archbishops and bishops of France, was reduced to 880,000 f.: thus saving 480,000 f. The archbishop of Paris now receives 25,000 f. instead of 50,000 f. or £1,041 sterling, or 5,000 dollars. Thirteen archbishops receive each, 15,000 f., or nearly 3,000 dollars. Sixty-six bishops receive each 10,000 f., or nearly 2,000 dollars. Thus the archbishop of Paris, thirteen other archbishops and sixty-six bishops in France receive in all £36,652, or less than the one archbishop of Canterbury in England.—*Religious Cabinet.*

The bulls for the translation of the Right Rev. Dr. Browne from the See of Galway to Elphin, have been received. In a few days he will proceed to his new diocese, much to the regret of all classes in Galway, by whom he was justly admired for his piety and patriotism. —*Tuam Herald.*

His Grace the most Rev. Dr. M'Hale, Archbishop of Tuam, has been pleased to appoint the Rev. Patrick Harley, parish priest of Arran. —*Ibid.*

TRINITY COLLEGE.—ADMISSION OF CATHOLICS TO SCHOLARSHIPS.—Our readers will see with interest that the *mandamus* to the visitors of Trinity College to entertain the appeal of Mr. Heron has been field good. Mr. Heron is a Catholic student of the University, whose marks on his examination for scholarship entitled him to that distinction, but who has been rejected on account of his religious belief. Such has long been the practice in Trinity College; often questioned, but until now as often submitted to. Mr. Heron believes that the exclusion is not founded in legal right, and is determined to try the question. Should he establish the admissibility of Catholics to scholarships he will have rendered the country an important service; should he fail, he will still have called public attention to a crying grievance, and will have helped to prepare the public mind for demanding legislation on the subject.—*Freeman.*

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 14.] CALCUTTA: SATURDAY, OCTOBER 5, 1844. [VOL. VII.

THE PRINCIPLES OF THE CALCUTTA CHRISTIAN ADVOCATE.

We have repeatedly endeavoured to bring the *Calcutta Christian Advocate* to a sense of true Christian duty, and in our strictures have made use of language both of mildness and severity, in order that, if kindness fail, a little chastisement may do him good. But we are sorry to observe that our endeavours have proved of no avail,—not even the least glimpse of the blush of shame has this Christian Editor yet exhibited to give us some hope of his reformation. We are therefore forced to attribute his conduct to a callousness, to an idiosyncrasy that is devoid of every Christian principle to guide him on to truth. We are particularly sorry for his readers, that the *Christian Advocate* is allowed week after week to disseminate calumnies and scandals, to exhibit envy and malice, and to utter things that he *knows* to be untrue,—we say we are sorry for his readers, because if he be not aware from "blindness of heart" of the mischief his conduct tends to, yet the evil example he sets his adherents and friends is likely to demoralize the entire sects of the Independents, Baptists and other Sectarians in this city, to make *them* eventually repudiate the first principles of Christianity,—Charity and Truth. We have already said enough of the *Advocate*, and had thought it best to allow the man to rave and chafe away at his discretion at the rapid progress of Catholicism both here and in every other part of the universe,—his malice, envy and hatred being of no avail when truth is opposed to his passions,—but we have in this instance been obliged again to notice the paper in order to refer our readers to the following article which we have taken from the *Calcutta Star* of Monday last, pointing out the spirit and feeling with which the *Christian Advocate* has spoken of the circumstance of the dissolution of connection between Seal's College and the Jesuit Fathers.

Our contemporary of the *Star* says that "the bad spirit of the professors of different faiths forms one of the great impediments to the cause of education." We are inclined to support this statement, but with some limit. It has never been known, at least it has never come to our knowledge, that the professors of the Catholic faith have either directly or indirectly shown the rancour, hatred and malice towards the institutions established by the various branches of Protestantism, which the latter have shown towards the Catholic institutions. Refer we only to this country; when and how have the Catholics abused and calumniated the innumerable schools and colleges established and supported by Protestants? On the other hand, at every step the Catholics have taken for the amelioration and enlightenment of the destitute and the ignorant, have calumnies upon calumnies, and abuses which carry with them their own falsehoods, been propagated by Protestants to injure the institutions: and in such work, the *Calcutta Christian Advocate* has been the most prominent, the most furious of the furies—the fire-brand of the band,—and yet a *Christian* advocate foresooth—alas! for Christianity with such an advocate!!!

"It was with extreme regret we heard of the differences between Baboo Mooty Lall Seal and the Jesuits under whose direction his college was placed. It is even with greater regret we have read an article on the subject in the *Calcutta Christian Advocate*. We have here another lamentable instance of the truth of what we have frequently written, that religious differences, and the bad spirit of the professors of different faiths, form one of the great impediments to the cause of education. In the very heading of this unhappy article we have evidence of its character—"STRANGE BUT NOT SURPRISING—DISSOLUTION OF PARTNERSHIP BETWEEN HINDUISM AND POPERY!!"—and throughout there is not a syllable that does not treat the misunderstanding between the friends

of learning as a subject for triumph, because they neither of them entertain the same religious opinions as the writer.

The Jesuits are plainly charged with having placed themselves in connection with the Baboo under false pretences, and the following is the language in which a professing Christian minister writes :—

"From these and other statements which have reached us, it appears that the Jesuits undertook the management of the College on the understanding that the religious prejudices of the pupils were to be left untouched and that neither Popery nor Christianity were to be taught in the Institution. If such were the terms, and we gather from these and other statements that so it was, we can only say that Mutty Lall Seal could not have been in the exercise of his usual judgment when he engaged *Jesuits* on such terms The very object of their existence is to advance the interests of their order and could Mutty Lall Seal or any one imagine that they would devote time, talent, and life to such an object as Seal's College, without indulging the hope that they would succeed either in getting to the weather side of the Baboo, or influencing the pupils by their general deportment and system of tuition. For once the wily Jesuit has been defeated—the Bengali Rothschild has been more than a match for the disciples of Loyala. He would have made a bright member of *the order* but by this rash act he has escaped the probablity of canonization. He might have been a Popish saint, but he has forfeited all hope, and for the present we can see no prospect of miracles being wrought in Calcutta at the shrine of Baboo Mutty Lall Seal.

"We have often heard it stated that the Jews, notorious for their shrewdness and cunning in other parts of the world, are by no means a match for the Bengalis, and this may account for the comparatively few resident Jews in this great emporium of commerce in the east. But we were not prepared to find a Bengali merchant more than a match in diplomacy and tact in collegiate matters for a finished and accomplished company of Jesuits. We begin to suspect that others of mankind as well as ourselves will discover that the secret of the past success of the Jesuits in Christian communities has consisted as much, if not more, in their priestly attire, sagacious looks, apparent sanctity, and the historic dread appended to the name, as to the assumed mysterious superiority in the arts of teaching and governing which have been possessed by a few of the order, but wielded even by that few neither for the welfare of men nor the ultimate success of their own order."

The whole of the above is obviously an attack on the obnoxious Order; there is not a syllable of regret that dissensions should have taken place, which, if not felt, in an honest belief that it was good for religion, we have no right to look for; though as little ought we to find a quarrel taken advantage of for a display of envy, hatred, malice, and all uncharitableness.

The *Christian Advocate* understands that "the Jesuits do not regret the severance of the connection," and he notices this to add that "the matter has now rather a spice of the fox and the grapes."

Neither is this the language that should be found in such columns.

We shall make one other quotation :—

"One thing, however, in the midst of all, must be gratifying to the friends of Christian education in Calcutta—*the first attempt of the Jesuits in the education of the native youth has failed.* The number of pupils, says the *Christian Herald, fell off from* 300 *to* 130, *and of these not more than* 100 *were in daily attendance.* We were not prepared for this after the laudations bestowed on the educational system of the Jesuits at the commencement of their career at Seal's College, by those whose knowledge of history should at least have taught them that it was a system from which those elements of education which make man a thinking being are comparatively excluded, and all that is calculated to make him merely showy and exhibitory are prominently brought out."

We are not prepared to write of the above with patience. The words which the writer himself marks with italics again confirms the melancholy truth, that among those very men who ought to be the warmest friends of education we find its bitterest opponents, and that, if the uninstructed will not learn from their books and read, and believe with them, they had far rather they learned not at all. Can we wonder at the slow progress of education when conversion by tyranny is the principle, which leaves conversion, too, an unsubstantial bubble, an empty shell.

Of the fruits of the Jesuits' system of education the *Advocate* writes with singular imprudence, but we are not desirous to retaliate the "showy and exhibitory." We have a strong idea that were these teachers to challenge competition, they would remain unanswered."

THE ANNUAL EXHIBITION AT ST. XAVIER'S COLLEGE.

We regret exceedingly that we are unable to lay before our readers an account of the annual exhibition and distribution of Prizes at St. Xavier's College, held on Tuesday last. Other avocations not permitting us to witness the interesting scene beyond a very short time at the commencement, we trusted to the kindness of another to furnish us with particulars, but have been disappointed. We, however, saw enough to convince us that the College is gaining much popularity not only among Catholics but with almost all classes of religionists. His Grace the most Rev. Dr. Carew was present and a number of Ladies and Gentlemen, many of whom were not of our creed. We understand that the Exhibition gave very general satisfaction and reflected much credit both on the Students and the Professors of the College.

The following hand-bill which was distributed to the Visitors, will show the different branches of study pursued at the College and the Candidates for Prizes :—

A. M. D. G.

ANNUAL EXHIBITION AND DISTRIBUTION OF PRIZES.

St. Xavier's College, October 1, 1844.

Concerto.....(The Allegro) .....Nicolai.

Prologue ....Lewis Fleury.

COMPETITION FOR THE FIRST PRIZE.

Candidates.—Dionysius Pereira, Alexander Abreu.

MATTER OF EXAMINATION.

The Theory of Logic and of Rhetoric.

Cicero.—Pro Lege Manilia, Pro Marcello.

HORACE.—Odes, Book III. VIRGIL.—Æneid, Book VI.
DEMOSTHENES.—The first Philippic, The first Olynthiac. HOMER.—Iliad, Book VI.
MILTON.—Paradise Lost, Book I. II.
Translation of Loriquet's Histoire Moderne, pages c.
Specimens of Latin and English Composition.

COMPETITION FOR THE SECOND PRIZE.

SOLE CANDIDATE.—Henry Rodrigues.

MATTER OF EXAMINATION.

CICERO.—Catiline III. SALLUST.—Jugurtha.
XENOPHON.—Anabasis, Book I. II.
Translation of Loriquet's Histoire Romaine, pages cxx.
History of Rome to the death of Augustus.
Specimens of Latin and English Composition.

COMPETITION FOR THE THIRD PRIZE.

CANDIDATES.—Richard Twidale, Francis Roy, Charles Castello, Lewis Fleury, Edward George.

MATTER OF EXAMINATION.

CICERO.—Catiline I. CÆSAR.—De Bello Gallico, Book IV. V.
Greek Grammar.—Etymology.
Translation of Loriquet's Histoire Ancienne, pages lxx.
History of Greece to the death of Alexander.
Summary of the History of the Egyptians, Assyrians, Medes and Persians.
Geography.—Europe, Asia.
Specimens of Latin and English Composition.

PRIZES AWARDED FOR EXCELLENCE IN COMPOSITION.

FIRST CLASS.—Dionysius Pereira.
SECOND CLASS.—Edmund Latour.
THIRD CLASS.—Francis Roy.
FOURTH CLASS.—Candido Ozorio.
FIFTH CLASS.—Richard Texeira.
SIXTH CLASS.—George Calogreedy.

PRIZES AWARDED FOR PROFICIENCY DISPLAYED AT THE QUARTERLY EXAMINATIONS.

FIRST CLASS.
Dionysius Pereira.
Alexander Abreu.

SECOND CLASS.
Henry Rodrigues.
William Hogan.

THIRD CLASS.
Richard Twidale.
Francis Roy.
Charles Castello.
Lewis Fleury.
Edward George.
Alexander Stephens.

FOURTH CLASS.
Charles Fox.
Candido Ozorio.
Francis DeCanal.
Thomas DeSouza.

FIFTH CLASS.
Richard Texeira.
Muddungopaul Dutt.
John Pereira.

SIXTH CLASS.
Richard Carbery.
Charles Carbery.

Concerto.....(The Rondo).....Nicolai.

MATHEMATICS.

CANDIDATES FOR THE FIRST PRIZE, Alexander Abreu, Richard Twidale.

MATTER OF EXAMINATION.

Geometry.—Plane Trigonometry.

CANDIDATES FOR THE SECOND PRIZE, Francis Roy, Doorga Churn Bose.

MATTER OF EXAMINATION.

Algebra.—Simple and Quadratic Equations.

PRIZE FOR PERSIAN.—SOLE CANDIDATE,..... ..... Richard Twidale.

PRIZE FOR BENGALEE.—SOLE CANDIDATE, ... Henry Rodrigues.

DRAMATIC PERFORMANCE FROM SHAKSPEARE'S HENRY IV.

HENRY IV ..... James Cantopher.
NORTHUMBERLAND,..... William Hogan.
HOTSPUR,..... .... Doorga Churn Bose.
WORCESTER,..... .... Thomas DeSouza.
BLUNT, ... George DePenning.

Hallelujah Chorus.....Beethoven.

Schools will re-open on Monday, the 4th of November.

L. D. S.

LETTER NO. XX.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—Having endeavoured in my late letters to exhibit to you the opposite effects generated in Protestantism and Catholicism, I shall now strive to point out their respective causes, for there is a union and an affinity between *effects* and *causes* which are necessarily inseparable, and in perfect accordance with each other. As the cause is, so will be the effect; as the nature of the tree, so must be its fruit. Protestantism has its principle, so has Catholicism, as they are different in quality, so they are in result. It is of vital moment for us, then, to investigate how we arrive at such opposite issues; how Protestantism propagates division and strife, and how the other keeps together in unity and in the bond of peace; how one becomes to teach contradictory doctrines, and how the other remains in one uniform faith. Such cannot be the result of chance, but must be the consequence of some established law, and of co-operating causes, for if you had to erect an edifice, and saw it presently, as you went on with it, begin to crack and to rend asunder, or parts of it to stand awry, and observed another structure building by a neighbour remain firm, solid, and upright, would you not inquire and exert yourself to ascertain what might be the reason of such contrary effects? Would you not quickly suspect your own was made up of bad materials, or that the

architect was unskilful, the plan imperfect, or the foundation itself unsound?—that something in fact was radically wrong, whereas the uniformity and stability of that of your neighbour might satisfy you, that it had all the requisites which your own wanted? You might feel mortified and grieved at your failure, but you would not surely be so superlatively foolish as to go on with your tottering building, while your whole fortune might depend upon your success. No, reason and common sense would dictate to you to survey your neighbour's house, and to follow his example, and begin anew. So it is, my friends, with our spiritual fabrics; we each of us, Protestants and Catholics, adopt distinct plans, use different materials, and build, I may say, upon different foundations. This is our respective "*Rules of Faith,*" this is the direct though not the fundamental cause which produces the effects illustrated in my former letters. It is useless, my friends, to mince the subject, and to cover over our sentiments under the cloak of that culpable liberality, which is the very contradistinction of charity; such is but a sinful weakness. I ask you, why do you follow the Protestant rule of faith? and you answer me, because you believe it was the rule established by Jesus Christ, and if you put a similar question to me, as to the Catholic rule, I will give you a similar reply, because I believe it was the rule established by Jesus Christ. It is however morally impossible, contrary to the attribute of God, that both our rules are of *Him;* the inference therefore is manifest, that the *one only* can be of God, and that the other—fearful to think, but all the suasive and glossy sophistry and laudation of man cannot conceal it—is the suggestion of *the Devil.* This is plain truth, for we are told, "*wherefore by their fruits you shall know them,*" or, as the Rev. Dr. Duff of Calcutta says in his printed Sermon (see my No. 13.) of the principle which now actuates the free and Established Churches of Scotland, we may apply to our rules of faith. "The cause of Christ and the cause of Satan. There is the cause of truth, and the cause of error; the cause of sin and the cause of righteousness; the cause of Christ and the cause of Satan: the cause of Christ, is the cause of truth; the cause of Satan is the cause of error; the cause of sin, the cause of fallen angels, and of wicked men." So literally we may express ourselves of our rules of faith. "The cause of Christ and the cause of Satan." May God help me to show you *cause* and reason, *how* and *why* Protestantism is divided, as you yourselves acknowledge it to be, into numberless sects, teaching opposite doctrines, and *how and why* on the other hand, Catholicism is united in one body and influenced by one belief. It is truly an awful and important question,—a problem worthy our deepest study, for our rules of faith may be called the highways or paths by which we travel towards eternity; but which is the right one, is the momentous question? As a preliminary step, I shall here give the prominent features of our respective rules of faith. Some of your writers thus define yours. "What do the Roman Catholics assert with respect to the Church? That we are to judge of doctrines by the authority and decision of the Church. What does our Church affirm in opposition to this assertion? That we are first to examine the doctrine, and *according to that* to judge of *the purity* of the Church."* Again, "does it seem to have been the intention of Almighty God that there should be an infallible Judge," among men? No, for if an infallible judge had been intended, it would certainly have been declared in Scripture, but there on the contrary, we are commanded to examine and judge for ourselves."† "An infallible Judge in matters of faith not necessary; in matters of property indeed some decision right or wrong must be made, society could not subsist without it, but what need of an infallible decision in matters of faith? Why is it not sufficient that every man determine for himself as well as he can in this world, and that God the infallible Judge will determine with equity concerning us all in the next."‡ "I protest against the Church of Rome, because she teaches her members ought not to exercise their own judgment in matters of religion, but to receive their doctrine from her and her tradition, while as a Protestant I believe, from these very Scriptures, that every follower of Jesus Christ is called upon to exercise his own judgment in matters of religion, and to examine diligently whether what he depends on for the salvation of his soul is built upon the word of God, called the Bible, which we Protestants think ought to be in every person's hand, and consider to be the only sure rule and practice."‖ This may suffice here to show us the pith and spirit of our rules of faith. What Protestant or Catholic does not know that the great principle of the reformation is private interpretation of Scripture, by

* Questions and Answers on the 39 Articles.

† Protestant Catechism for promoting English Protestant Schools in Ireland.

‡ Archbishop Sheeker's five Sermons against Popery.

‖ No. LXX. Church of England Tract Society, 1830.

each one exercising his own private judgment as to the religion in the Bible, and which you are told "ought to be in every person's hand." It is in fact simply this, that it is the bounden duty of every individual who hopes for salvation, and as the Tract says, "to examine diligently whether what he depends on for the salvation of his soul is built upon the word of God, called the Bible, and according to that (examination) to judge of the purity of the Church;" and if he in his judgment deems her, or the sect he may belong to, *impure*, he is justified by this rule to leave her, and join some other Church or sect which he may consider more perfect, or in fact in founding a Church for himself; this is in truth, the *sine qua non* of Protestantism. Thus Luther acted when, as he tells you, he "*stood alone* against all Christendom," and thus did every succeeding Reformer act, in establishing a separate conventicle for himself and followers, until you come down to the latest denominations, I find in the English Calendar of sects, *Darbyites and Walkerites*, and this is the rule you affirm which was established by Jesus Christ for the enlightenment and salvation of mankind. The Catholic rule again is materially different from this; he first believes, as you do indeed, that the Scripture is the inspired word of God, but that the Church is the divinely constituted Interpreter of its doctrines, whether of the written word, the Bible, or the unwritten word, Tradition. Thus Scripture and Tradition taken together are the joint rule of Faith of the Catholic, explained and expounded to him by the Church. He may use his own judgment in matters of religion, but when he comes to doubt and to differ in opinion in points of faith and doctrine from the established belief of the universal Church then he must yield his own private judgment and interpretation to the decision of that Church founded by Christ, and believe as she believes, or he is no Catholic, and this is the rule which he asserts was established by Jesus Christ for the enlightenment and salvation of mankind. The foregoing, then, are the outlines of our separate rules of Faith. It is true, you have consistently to Protestantism your "*variations*" in rule as in doctrine, such as "*private inspiration*," and to which I may hereafter refer, but even this disunion is only one of the fruits of the grand basis of your principle, private interpretation of scripture. We stand then upon the very opposite points of a line or highway, and as I may say back to back, pursuing a different course. I think, my friends, that you will readily admit that it would be highly preposterous in a person or a body of men to profess a certain defined rule or mode of life and proceeding, and hear them declare it was the best and the only safe and right way, in fact, that it was certain destruction to adopt a different plan, and yet that you saw them pursue the very mode which they condemned; you would say, that they were either hypocrites, knaves, fools, or madmen; we must not be guilty of such absurdity; we must adhere strictly and scrupulously to our opposite rules of Faith, without deviating or trespassing upon each others ground, until we have fully tested and proved the want of soundness and wisdom of the one or the other, for were we thus to exchange theories—adopt each others ways, we would be something like a party of travellers bound for a distant and strange city, and to which there was only but one safe road, but who on their journey came unexpectedly to a point where two roads branched off in different directions, but only one of which led to the city; words run high and the party separate, each taking a different road, but presently they exchange sides or one party return and follow the track of those whom they had but shortly before renounced, thus unequivocally acknowledging that they either acted from a spirit of contention, and in opposition to their own conviction, or that they presently found the road which they took impassable and impracticable, and therefore believed themselves entirely in error. I will then, my dear friends in order to test your rule, strictly confine you to it, and I will permit you to bind us equally close to ours.

Yours faithfully,

C. A. C.

OBITUARY.

We are sorry to have to record the lamented death of the *Rev. John Breen*, who departed this life at Kamptee, towards the close of last month, in the most edifying dispositions, as we learn from the communication of one of his late beloved flock. This amiable and zealous ecclesiastic accompanied the Right Rev. Dr. Fennelly from Ireland to Madras in 1842, and was employed with no less zeal than success in the labours of the Mission from that period till it pleased God to call him to himself, to bestow upon him the reward of his fidelity.

When we consider how much the cause of Temperance and Morality is indebted to the Rev. Mr. Breen's pastoral exertions, at Kamptee especially, we are forced to rejoice for him, while we sincerely sympathise with his late disconsolate flock, for the irreparable loss they have sustained in his death. *"Being made perfect in a short time, he filled up many years." May he rest in peace.*

BENGAL CATHOLIC ORPHANAGE.

Anonymous, through His Grace the Archbishop, ... Rs. 25 0

PROPAGATION OF THE FAITH.

Collections, through the Rev. R. Johnson, ... Rs 14 0
Ditto, through Sergt. Haslam of Dum Dum, ... 14 13
T. A. Savedra, through the Rev. E. Veralli, ... 3 0

O'CONNELL TESTIMONIAL.

Anonymous, ... 5 0 0

CHANDERNAGORE ORPHANAGE.

THROUGH MR. N. O'BRIEN.

J. J. M'Cann, ... Rs. 15
Captain Gurham, ... 5
C. H. Nicholson, ... 4
John Michael, ... 2
J. Colemam, ... 2
G. Purss, ...
J. Forlong, ...

BOW BAZAR SCHOOL.

J. J. M'Cann, through Mr. N. O'Brien, ... Rs. 10 0 0

FESTIVALS.

Wednesday, 16, Oct. S. Gallus Ab. d. (I. S.) In Vesp. com. fol.
Thursday, 17,—S. Hedwidges W. sem. Vesp. of fol. no com.
Friday, 18,—S. Luke Evang. d. 2. cl. In Vesp. com. fol.
Saturday, 19,—S. Peter of Alcant. C. d. Vesp. of fol. com. prec. and Sunday.
Sunday, 20,—21st aft. Pent. 4th Oct. Purity of the B. V. d. maj. com. Sunday. In Vesp. com. fol. and Sunday, and S. Hil.
Monday, 21,—SS. Ursula and Comp. M. M. d. (E. S.) com. S. Hil. Vesp. from chap. com. prec.
Tuesday, 22,—S. Donatus B. C. d. (I. S.) Vesp. of fol. com. prec.
Wednesday, 23,—Most Holy Redeemer d. maj. In Vesp. com. fol.
Thursday, 24,—S. Raphael Arch. d. maj. In Vesp. com. fol. and SS. Chrys. &c.
Friday, 25,—S. John of Bev. B. C. d. (E. S.) com. SS. Chrys. &c. Vesp. from chap. com. prec. and S. Evar.
Saturday, 26,—S. Paulinus B. C. d. (E. S. 10 inst.) com. Vig. and S. Evar. Vesp. of fol. com. prec. and Sunday.
Sunday, 27,—22d aft. Pent. 5th Oct. Patronage of the B. V. d. maj. com. Sunday. Vesp. of fol. com. prec. and Sunday.
Monday, 28,—SS. Simon and Judas Ap. d. 2. cl. In Vesp. com. fol.
Tuesday, 29,—S. Bede C. d. (E. S.) Vesp. from chap. com. prec.
Wednesday, 30,—S. Edward K. C. d. (E. S. 13 inst.) Vesp. from chap. com. prec.
Thursday, 31,—*Fast day.*—S. Colman B. C. d. (I. S. 29 inst.) com. Vig. Vesp. of fol. no com.

Selections.

CHRISTENING.—A correspondent of the *Times*, addressing Charles James, Bishop of London, says:—"My Lord,—I have just read in the *Times* newspaper an account of a baptism said to be performed at Stafford House by the Archbishop of York. Your lordship, in your primary charge in the year 1830, most urgently admonished your clergy not to perform this Holy Sacrament in private houses, and it is now understood in most of the London parishes that such a custom is improper, and has been refused on many occasions to the poor and middle classes on your lordship's express direction. These public expressions of your lordship have been repeatedly urged in private, and your opinion is well known throughout the diocese as being most decided according to the Book of Common Prayer, that such baptisms are illegal, uncanonical, and improper. Yet notwithstanding all this, notwithstanding both public and private admonitions to your clergy, what do we find in the *Times* newspaper of yesterday (Monday) to have taken place at Stafford House? Everything cast aside, all order violated, all belonging to our Book of Common Prayer rudely trampled upon, to make way—as the newspaper says—for the interesting occasion of the christening of the infant son of the Duke of Sutherland, and by whom? By the Archbishop of York, aided and assisted by Sir Henry Dukinfield, vicar of St. Martin's, the parish in which the child was born. Can we wonder at dissent in the Church—murmuring among the poor—schism among all classes? Can we wonder that the holy sacrament of Baptism is thought little of—church authority despised—bishops' charges esteemed as so much waste paper—the whole body of the clergy looked upon with suspicion as the clergy of the rich and not of the poor? Can we wonder at the insinuations of the various classes of the Dissenters that our clergy will do anything to gain a fee; when here by your lordship's charge, for the poor man, in his poor cottage, and by his homely table, such a violation of Church order would not have been permitted; but at the same time, for a Duke and Duchess, and for Stafford House, and for the Archbishop of York, these things are passed by, and your lordship's known wishes and the commands of the Prayer Book openly and notoriously violated, to the scandal of the Church, and offence of all good churchmen."—*Tablet.*

PRAYERS FOR O'CONNELL.—A prayer was offered at each of the chapels of the arch diocese of Cashel by the directions of the Archbishop, for the safe delivery of the Liberator from his captivity. The prayer set forth in the Roman Missals, seems particularly to apply to the case of our beloved leader at this crisis.—*Tablet.*

By the last packet, just arrived, I am glad to find that the Right Rev. Dr. Griffith and his clergy are in excellent health and spirits. The exemplary prelate is delighted with the young men who lately arrived at the Cape from Ireland. He is proceeding with his new church with all the zeal of which he is capable, confident of generous and general support.—*Dublin Correspondent.*

PROTESTANT EVIDENCES OF CATHOLICITY.

Das Resultat meiner Wanderungen durch das Gebiet der Protestantischen Literatur: oder, die Nothwendigkeit der Rückkehr zur Katholischen Kirche, ausschliesslich durch die eigenen Eingeständnisse Protestantischer Theologen und Philosophen, dargethan. Von Dr. Julius V. Höninghaus.—*The Result of my Wanderings through the territory of Protestant Literature; or, the necessity of return to the Catholic Church demonstrated, exclusively from the confessions of Protestant theologians and philosophers.* By Dr. Julius V. Höninghaus. Asschaffenburg: 1837.

The very copious title of Dr. Höninghaus' work half relieves us from the necessity of explaining its object or its plan. It undertakes, as the words imply, to demonstrate, from the confessions of the interested party, on the one hand, the insufficiency of Protestant principles to discover or maintain the truth; and, on the other, the clearness and consistency of the faith professed by the Catholic Church,—the scriptural and traditional evidence of all her doctrines,—the wisdom and holiness of her institutions,—the peace and security which her principles of unity produce, and the necessity of returning to that unity, whose violation, in the sixteenth century, shook the entire fabric of Christianity, and, in later times, has well nigh uptorn its lowest foundations. With the exception of a brief analysis prefixed to each chapter, the work is altogether composed of testimonies from the most eminent philosophers, historians, and divines, in the several schools of Protestantism, selected with so much judgment, and arranged with such consummate skill, that, did not the reference at the end of the passage constantly occur to undeceive the reader, it would be impossible to suppose that it was not an original and continuous work.

But its best merit is its unquestionable sincerity. Dr. Höninghaus' *Wanderings* is no fictitious narrative; he is not a casual traveller, describing, as he passes by, the character and appearance of a foreign country. Protestantism was his native land. He has explored every province and every district within its jurisdiction; he is perfectly familiar with them all. Nor is the arrangement of his tour the result of fancy: it is the order of his own clear and systematic inquiry; the journal of his own anxious wanderings in search of truth, through the extensive domain of Protestant literature. When we add that his book is but the index of his own practical convictions,—that he has himself found a rest from his wanderings in the bosom of the ancient mother, and offers the result of his own labors as a guide to the steps of those who are engaged in the same inquiry,—we shall have said enough to secure for it the liveliest interest in the minds of all: of the Catholic, as a tribute to the evidence of that faith which it is his glory and his happiness to profess; of the sincere but wavering inquirer, as affording additional light in the path towards that peace which Dr. Höninghaus has so happily found.

The work is divided into eleven chapters. The first four—and in these the references to modern authorities are most numerous and most copious—display the endless dissensions of Protestantism, and the fearful results in morality and religion to which they have led; tracing all to the fundamental doctrine of private judgment, and wringing from those who had been its stanchest advocates the acknowledgment of its insufficiency and danger. In the fifth and sixth the author cites an immense number of authorities in favor of the leading doctrines of Catholicity. The seventh, which is one of the longest, contains a Protestant history of the Reformation, developing the motives which influenced the leading directors of its machinery,—the means employed in its propagation,—the inducements, political and personal, by which converts were won to its standard, and the rapine, violence, and blood which marked its course throughout Europe. The eighth contains a detailed account of the variations of Protestantism, with the unchristian contests and savage persecutions by which, in defiance of every principle of the creed, each successive change was accompanied. The ninth chapter exhibits, in contrast with the Catholic Church, the evil results, civil, political, and religious, of the Reformation; and the work is wound up in a powerful concluding chapter, displaying the beauty and consistency of that religion which our church professes now, as of old; and earnestly exhorting the children of men to leave their broken cisterns, which can hold no water, and drink from that eternal fountain which springeth to eternal life.

And when we remember that, among *eighteen hundred and eighty-seven authorities* which Dr. Höninghaus has brought together, not a single one is Catholic, we cannot help admiring the boldness which suggested the undertaking, and the perseverance which overcame the difficulties it presented. It is hard to look for justice at the hands of an enemy: for the Catholic it is peculiarly disheartening. Proverbial as is the bitterness of literary warfare, it is charity itself when contrasted with that bigotry which has distinguished religious controversy; and this has ever been bitterest of all when directed against the Catholic religion. "*In scarcely a single instance,*" says the Rev. Mr. Nightingale,* author of the *Religions of all Nations*, "*has a case concerning them been fairly stated,* or the channels of history not been *grossly, not to say wickedly, corrupted.*" And Dr. Whitaker, in his vindication of Mary, acknowledges,—"Forgery, I blush for the honor of Protestantism while I write, seems to have been *peculiar to the reformed.* I look in vain for one of these accursed outrages of imposition among the disciples of popery."

Many of the authorities cited by Dr. Höninghaus, especially on the doctrines of tradition, purgatory, confession, and the real presence, are already sufficiently familiar. We shall dwell rather upon those of more recent date, as illustrating more particularly the present state of Protestantism, and displaying the practical operation of its principles, their influence upon the interests of society, and on the progress or maintenance of Christian truth.

From the commencement, in the sixteenth century, of what has been well called the great

* Page 65.

"course of experimental theology," the first principles of faith have been becoming every day more and more unsettled. In its earlier days, while its working was principally negative, the directors, engrossed by the easy labor of pulling down, had no time to speculate or to quarrel as to the style of building up. But this concert was of short duration. The men who had the hardihood to disregard an authority which all before them had deemed infallible, had but little reason to expect that their own opinions should be treated with more consideration. Nor were opportunities long wanting for the exercise of this true Protestant liberty, which was the ground of their secession from the ancient church, and which they proclaimed to all the children of the new gospel. It was easy enough, for example, to disclaim the Catholic doctrine of the Eucharist; but the difficulty was to agree on something definite, which might be substituted in its stead. The rebellion of Carlstadt upon this point was the signal for a general revolt. Like the luckless idiot who, for his amusement, drew back the bolts of the flood-gate, Luther and his associates forgot to calculate--or discovered when calculation was too late—that the tide of independence, to which their own daring had given motion, might overwhelm themselves in its tumultuous course. The example of this early revolt was not forgotten. The sacramentarian heresy was but the prelude to other and more fatal secessions: the tide of innovation, once set in motion, rolled on, till not a vestige of the original system was left, except the ground on which it had stood—disregard of all authority. Freedom of interpretation once conceded, it was vain to put limits to its exercise: the same right which was proclaimed by Luther or Melancthon, could not with constancy be denied to Servetus or Socinus; and history proves, with fearful evidence, that, however strenuously, though inconsistently, the exercise of this right has been resisted, it has been and ever will be impossible for its advocates to check the onward course of licentious innovation. The Socinians extended, and consistently extended, the application of Luther's own principle when he discarded all mystery from his interpretation of the Bible. The deist, emboldened by the success of his predecessors, rejected the authority of the Bible altogether; and, by his undistinguishing hatred of all that is venerable in religion, opened the way for the finishing blasphemy of the atheist, who blushed not to avow that unholy principle which impiety, even before the days of the apostles, had adopted for her motto, "Let us eat and drink, for to-morrow we shall die!" "Assuredly," says Henke,* himself a Protestant, "assuredly there was much meaning in that saying of Fenelon's, '*Either a Catholic, or a Deist!*'"

We shall begin with the opening of the first chapter: it is a picture of the present state of Protestantism.

"'The Protestant religion,' says Professor de Wette, 'the union of its several churches having been shaken, and indeed entirely dissolved, by the multiplicity of confessions and sects which were formed during and after the Reformation, does not, like the Catholic Church, present an appearance of external unity, but a motley variety of forms.* And we freely acknowledge that, as in outward appearance, our church is split into numberless divisions and subdivisions, so also in her religious principles and opinions she is internally divided and disunited.† The Lutheran society resembles, in its separate churches and spiritual power, a worm cut up into the most minute portions, each one of which continues to move as long as it retains power; but at last, by degrees, loses at once the life and the power of motion which it retained.‡ Were Luther to rise again from the grave, he could not possibly recognize as his own, or as members of the society which he founded, those teachers who, in our church, would fain now-a-days be considered as his successors. He founded his church in Saxony. We come together to thank God for its foundation; but, alas! it is no more!"§—Pp. 1—3.

"The dissolution of the Protestant Church is inevitable: her frame is so thoroughly rotten, that no farther patching will avail.‖ The bond of faith and liberty, which the reformers sought to establish, has become loose; and in latter times stone has been withdrawn after stone from the building of the church, which is founded on the spirit of Christian freedom.¶ The whole structure of evangelical religion is shattered, and few look with sympathy on its tottering or its fall."**—Pp. 44, 45.

"Within the compass of a square mile you may hear four, five, six different gospels. The people, believe me, mark it well; they speak most contemptuously of their teachers, whom they hold either for blockheads or knaves, in teaching these opposite doctrines; because, in their simplicity, they believe that *truth is but one*, and cannot conceive how each of these gentlemen can have a separate one of his own.†† Growing immorality, a *consequence* of contempt for religion, in many places concurs also as a *cause* to its deeper downfall.‡‡ The multitude cut the knot which galls them, march boldly forward, and fling themselves into the arms of atheism in thought and deed.§§ Oh, Protestantism! has it then, at last, come to this with thee, that thy disciples *protest against all religion?* Facts, which are before the eyes of the whole world, declare aloud that this signification of thy name is no idle play upon words; though I know that the confession will excite a flame of indignation against myself."‖‖—P. 40.—*Baltimore Religious Cabinet.*

(To be continued.)

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* Algemeine Geschichte der Christlich kirche, B. iv. 185.

* Der Protestant, 1828, B. ii. Heft. 3.

† Die Christliche Kirche in der Idee, 1835, B. i. Heft. 2, s. 55.

‡ Froreisen, Installation Discourse at Strasburg, 1743.

§ Reinhard, ueber die Kirchen-verbesserung, 1800.

‖ Boll, Verfall und Widerherstellung der Religiositat.

¶ Ullman, Theologischen Studien und Kritiken, 1832, Heft. 2. s. 270.

** Woltmann, Histor. Darstellungen, B. i. Theil i. Vorrede, s. 13.

†† Fischer, Einleitung in die Dogmat. der Evan. Kirche, s. 210.

‡‡ Darmstadt Allgem. Kirchen-Zeitung, 1825, No. 13.

§§ Brandes Uber den Zeitgeist, 1810.

‖‖ Dr. Jenisch, uber Gottesverehrung und Kirch I. Reformen, 1803.

THE PROTESTANT'S RULE OF BELIEF.

There is nothing in the leading rule of the Protestant's belief, that can impart that certitude, which the character of divine faith requires; nor yet inspire that wise conviction which is so important to Christian happiness. On the contrary, there is nothing in the rule but what, if well analysed, and consistently applied, must create incertitude and doubt; and what, therefore, must eventually tend to generate incredulity or indifference. These propositions, awful as they are, I conceive, as manifestly true in theory, as they are incontestably confirmed by experience.

For the mind to possess that certitude, that unhesitating certitude, which is the essential property of divine faith, or even enjoy that calm conviction, which is the best ingredient of Christian happiness; it cannot but seem necessary, that both its certitude and its conviction should be founded upon some firm and solid basis; upon principles so fixed, definite, and clear, as neither to admit the misgivings of doubt, nor the fluctuations of instability. In fact, nothing should be so solid, nothing is so solid, as the foundations of divine faith: nothing should be so secure and satisfactory, as the grounds or motives upon which the confidences of Christian happiness repose. Without these requisites, the mind, whose very nature is weakness and instability, must necessarily be unsettled and perplexed.

And what then is the real and acknowledged foundation, both of the Protestant's faith and of his convictions? I am speaking of the consistent Protestant. The Protestant who forms his belief consistently, and according to his own rule of faith, is a man who, denying and rejecting the right of any external authority to decide or controul his religious opinions, judges for himself, and forms his own system of belief, according to the dictates of his own reason, and the suggestions of his own conscience. This alone is consistent Protestantism, insomuch that whatever Protestant has not formed his belief in this manner, is a direct violator of the first law of the reformation.

In order, then, to perform the arduous task, the first expedient to which he has recourse, and in fact, the only one, to which he should have recourse—is to study and consult his Bible. Accordingly he does this. He reads, studies, and pores over the sacred volume—the book, alas, which, perhaps, beyond any other, is the most difficult to understand. However, he reads and consults this. But then, here is the awful circumstance. His own weak and private reason is its only authorised interpreter: so that what forms his belief, are the notions or opinions, which his own judgment affixes to it. Wherefore, supposing any set of religious opinions, formed in this manner—although formed with the utmost care and piety,—can the person who has formed them thus, be really in his own heart, assured that they are certainly DIVINE; the dictates of the Holy Ghost, and the solid basis of eternal security? Fanaticism, surely, or the boldest presumption, could alone confide in so palpable a delusion. The peculiarity alone of a set of opinions, or of a code of belief formed in this manner; and differing as it must, from every other, cannot but destroy,—to the good sense at least, of every other prudent man—the assurance that it is divine. In fact, any set of religious opinions, that are formed and founded upon the judgment alone, of any private individual, must, of course, be just alike uncertain, and alike unsteady, as is the judgment of the individual who presumes to decide. They can be no other than conjectures, or bare probabilities at least. And probabilities are not faith. And yet, such as the above, is alone consistent Protestantism.

It is a fortunate thing for religion, as well as for society, that there are few CONSISTENT Protestants; few, who, following their own leading rule, compose BY IT their own separate creeds. For if such were the case, there would necessarily be just as many creeds, as individuals. The ordinary and general principle, therefore, of the belief of the great body of the Protestant public, for example, in relation to the Established Church—is habit, and the presumed *authority* of this Church. "Perhaps," says Mr. Secretary Knox, "ninety-nine out of a hundred, have, from" mere habit, belonged to the Church of England. This conjecture of the learned writer may possibly be exaggerated. But to believe, even upon the presumed or assumed *authority* of any Protestant Church—this, besides being a violation of the first law of the Reformation, is, at the same time, a platform far too slender to form the basis of any belief that can be properly deemed *divine*. The reason is, and it is the acknowledgment of all the Protestant Churches—that all churches, like all individuals, are liable to error; and that their doctrines consequently may be erroneous and false. "Articles of Churches," says Bishop Watson, "are not of divine authority. Have done with them. This MAY be true. This MAY be false."

However, so it is—nothing is so inconsistent as the Protestant Churches, once powerfully established. For although all these profess to admit the rejection of authority, or of all control, on the subject of belief, as inconsistent with the liberty and the privileges, both of the Gospel and of reason—yet they, all of them, claim a measure of authority which is not, in fact, inferior to that of infallibility. Thus, for example, the Church of England commands, and compels, its members to believe its doctrines, under the pain of excommunication. It even obliges its ministers to swear that they revere, and accept them, as the dictates of the Holy Ghost. Surely if this is not inconsistency, and something worse, it is difficult to say what it is.

But in order to show still farther how little the authority of any particular Protestant church, however powerful and respectable it may be, is entitled to be prudently regarded and reverenced as divine, let the reader only make the following simple observation. Let him take any single Protestant church he pleases—let him take, for instance, the established church of this country, a church, which is, no doubt, distinguished for the talents, and the virtues of multitudes of its members. Let him take this church. Behold, he sees at once that its authority is denied, and itself rejected, as not being the true church of Christ, by all the other Protestant churches and religions of the universe. Its authority is denied

and its pretensions and creed are rejected by Churches, perhaps equal to itself, in point of extent, and of the numbers of their members; for example, the whole Lutheran and Calvinistic communions. They are rejected, too, by men who, in regard of learning, talents, and their exalted characters, are alike, and equally famed, as are the members of the established church. Wherefore, considering these circumstances, and comparing authority with authority, and claims with claims, the inference in the ordinary course of reasoning is, that the pretensions of the Church of England to any divine authority are groundless and unfounded. It is certainly so, if the concurrent and united judgment of a larger, and this equally enlightened body of men be preferable to that of a smaller.

The foregoing consideration will appear still more forcible, if to it be added, also, the reflection on the state of the Established Church itself. As described by some of its own members, "it is shivered to pieces by wedges made out of its own body." It is divided, indeed, into schools or sects, maintaining the most opposite and conflicting doctrines. "We have," says Mr. Nightingale, "in the body of our clergy, Arminian, Calvinian, Unitarian, Pelagian, Arian, Socinian, Sabellian, Trinitarian, and I know not how many other sort of clergymen." "Attend," says Secretary Knox, "to the controversy at this day, within the Church of England, about the meaning of the 39 articles, and the obligation incurred by subscription. See, how some make absolutely nothing of this, or of them, turning the articles into a dead letter, and assent and consent into a farce."

The public curiosity is just now excited by the formation of a new school or sect, which is rising up in one of the Universities, and which is composed of some of its most learned, pious, and distinguished members. What, however, may be the real tenets, or the ulterior designs of these respectable personages, this is a secret, which time must reveal. At present, they appear to be neither one thing nor the other. *Via Meaians*, wanderers between two very widely separated paths—too enlightened to approve of their own church—too deeply prejudiced to make choice of ours. To ours, indeed, their leading and favourite principles would conduct them, had they but the courage to follow them up consistently. Whence, also, they are called by their own Protestant opponents, "the Revivalists of Popery." But, ah! so, I fear much, it will be: arrived on the banks of the Rubicon, they will shrink back, and turn away. However, I will say: "*Tales cum sint Utinam nostri essent.*"

Concerning the private opinions, entertained by multidudes of the most learned portions of the Established Church, I say nothing. These, of course, must be various and discordant, wherever men reason and judge for themselves. If indeed, the accusation which is very frequently urged against them, be well founded, Socinianism is their favourite system. Hence, therefore, all the above circumstances, seeing the state of the Established Church, that it is thus divided within itself; rejected by all the other churches and sects of the reformation, as well as by the immense body of the Catholic church, considering these, and many such like circumstances, I cannot well conceive how any prudent man can, upon the sanctions of its authority, either adore its articles as divine, or revere the establishment itself, as the institution of the eternal wisdom. Here, again, just as in the case of judging by the rule of Protestantism, the proudest man must doubt.

If the evils resulting from the principles of Protestantism, were confined but to certain doubts, concerning certain articles of faith, or if they were limited only to an inconsiderable portion of society, the misfortune, although great, would still be, comparatively speaking, of inferior moment. But, unhappily, both for the order of religion and of society, the great evils which result from those principles, are these, that, besides producing doubts and various forms of religious error, they produce, moreover, wherever they are boldly and consistently applied, either the rejection of all religion, or a total indifference to its doctrines. Such, certainly, is the fact, whilst, at the same time, the multitudes who do apply them thus, are countless and innumerable—crowding all the paths of society, and consisting, for the most part, of men, who, if not learned, are well educated. And then, what is still most awful. It is by those principles alone, that they either defend, or pretend to prove, their respective codes of irreligion.

In fact, if once you emancipate the human mind from all restraint,—if you proclaim, as the first law of Protestantism does, that every individual is the judge and arbiter of his own belief, why, with this prerogative, this "Glorious Liberty of the Reformation," you may account at once, considering all the various forms of the human character—the force of men's passions, prejudices, and self-love; the differences of their capacity, dispositions, &c.—you may, considering these circumstances, account not only for every absurdity of error, but for every doctrine of irreligion, and for a total indifference to all religion. So obviously, in fact, are all these evils the natural, and even necessary, result of the aforesaid principles, that they were early foreseen and foretold, by the very men who had introduced them. In their confidential letters to one another, it may be seen that the first Reformers were frequently wont to own and lament them. Thus Melancthon, for example, in an epistle to one of his friends says to him: "It is much to be feared, that the time will soon come when men will consider religion as a matter of no moment; or else, they will look upon all differences of religion, as mere trifles, and verbal things." In another epistle he exclaims, "What a tragedy have we prepared for posterity!" To foresee indeed, and to foretell all this, considering the above principles, required neither any great foresight, nor any prophetic spirit.—*Sydney Morning Chronicle.*

THE SACRO MONTE DI VARALLO.

A truly remarkable spot, very little known to ordinary travellers; yet, for natural beauty of situation, it may compete with many a more celebrated site, and for the accessory attraction held forth to curiosity and devotion, the sanctua

ry of the Sacro Monte may challenge comparison with the most noted scenes of religious pilgrimage in the world.

The Val Sesia is an exquisitely picturesque valley, within easy distance from the shores of the Lago Maggiore. The little town of Varallo stands within its romantic defiles, and, seen from a lofty bridge, crossing the rocky mountain stream of the Sesia, presents to the eye just such a landscape as limners and poets love. The "Sacro Monte" rises immediately behind it, and is ascended by a paved path, winding round the side of the hill, offering at every turn prospects of the most enchanting variety. This curious mount has fifty oratories upon it, besides the principal church, fountains, and other religious adornments. Each oratory has an architectural facade, and is occasionally decorated with a dome and portico, beneath which the spectator gazes through apertures resembling the peep-holes of a cosmorama, and beholds within them sculptured and habited figures as large as life, so grouped as to represent all the leading events in the history of our Saviour. The eye is at once fascinated and absorbed by the immense diversity of subjects all bearing upon the one great theme of human redemption, and thus to see

> "The life as lively mock'd, as ever
> Still sleep mock'd death:"

produces upon the imagination a dreamy and most bewildering effect. A perfectly labyrinthine arrangement prevails among the truly curious oratories of the Sacro Monte, impressing the stranger with a notion that they occupy a considerable expanse of ground, whereas they are, in fact, crowded within narrow compass. The models are painted, and many of them clothed in real draperies, and adorned with human hair: so artistically, however, is every subject grouped, that no incongruity of costume or appearance is observable. Fresco paintings, many of them by eminent Italian masters, blending with the subjects of the sculptured figures, greatly assist and heighten the effect of the various representations. All of these are extremely ingenious, some of them marvellously fine. In the group representing the Fall of Man, Adam and Eve are beheld surrounded by animals of every kind, from an elephant to a mouse. The representation of the Massacre of the Holy Innocents contains sixty figures, and the subject of the Transfiguration is represented upon an immense scale. The figure of the demoniac boy is in the foreground. On the summit of a large artificial mountain are the three disciples, gazing in holy transport on their beatified Master, who, with Moses and Elias, are seen soaring above them, while the host of heaven are delineated within the vaulted dome, the height of which, in reality a hundred and sixty feet, by the magical arrangement of light and shade, appears far greater. The "raising of Lazarus from the dead," is another subject which deeply absorbs contemplation, and each stage in the progress of our Saviour's passion, is delineated with a fidelity and truth that rivet attention and devotional sympathy. The representation of "Christ lying in the Sepulcher," is imposing in the highest degree. The spectator passes from daylight into a gloomy vault, and is at first unable clearly to distinguish any object. As, however, his vision becomes accustomed to the darkened medium, there breaks on his sight the lifeless body of Christ, in all the stillness and majesty of sepulchral repose. It is a scene of holy delusion that might convert at once a sinner into a saint!

The church of Sacro Monte is a handsome edifice, and the resident clergy have adjoining habitations of surpassingly beautiful situation. The place was originally founded in 1486, by Bernardino Caimo, a noble Milanese, who established there four chapels, which the piety and munificence of princes and rich devotees successively increased to their present number. The great St. Carlo Borromeo twice visited the Monte Sacro di Varallo, and the pallet bedstead on which he died, is there preserved as a relic. Other objects of devotion are exhibited to the many pilgrims that resort to the holy mount of Varallo, such as an exact model of the Scala Santa at Rome, with relics and memorials of saints. It is a spot which, of course, offers many a salient point to the sneers of infidelity, and the sarcasms of heresy; but to the Catholic, who knows how to appreciate the spirit of piety which lends a charm and a grace to such graven commemorations of the mighty events of old, a visit to the Sacro Monte di Varallo, will be fraught with interest and edification.—*Cath. Mag.*

IMMORALITY MORE TOLERATED THAN DISSENT.

Recent discussions in the House of Lords have furnished striking illustrations of one of the incidental evils arising from the secularization of religion by endowments, and of the intolerable and uncharitable spirit with which our High-Church men still regard dissent. The Bishop of Exeter is pushing forward a bill, the praiseworthy object of which is to put a check to the shocking increase of female prostitution in the metropolis and other large towns. It has already been twice before the House, and has met with no direct opposition; but the consideration of one of its provisions interfering with the rights of property, has afforded an opportunity to the Earl of Fitzhardinge to bring a very grave and, it would appear, well-founded charge against the Dean and Chapter of Westminster. These reverend gentlemen are owners of extensive property in the city of Westminster, a considerable portion of which has long been used for the most infamous purposes. After making every allowance for error and exaggeration, and giving due weight to the statements that have been put forward in defence of the Dean and Chapter, there seems to be no doubt that this pious brotherhood have long participated largely in the profits of prostitution, and that, even now, their incomes are, to some extent, drawn from the same impure source. It is true, that since public attention has been directed to the point, they have taken some steps to relieve themselves of the odium so justly directed against them. They have pulled down a few houses, the leases of which have fallen in; they have bought up, or attempted to buy up, such of the leases as they could get on

reasonable terms; and altogether they show a disposition to live in a decent manner, provided they can do so without any very great pecuniary sacrifice. But all this is no excuse for the past. They have partaken largely of the unclean thing, and there is too much reason to believe that they are yielding now rather to the force of opinion pressing against them, than to any well-matured sense of propriety.

The Bishop of Gloucester, as in duty bound, has been the great champion of the Dean and Chapter; and it would appear from the following statement in the *Gloucester Chronicle*, that he has more to answer for than the Westminster infamy:—

"A very large portion of the Lestherbottle Lane property, we believe, belongs to the Dean and Chapter of Gloucester, and is leased by them under circumstances which form a sad parallel to the disgusting Almonry of Westminster. We believe that at least nine of the houses in Leatherbottle Lane, which belong to the Dean and Chapter of Gloucester, are occupied as brothels of the lowest stamp; while the whole locality is one in which every semblance of decency and morality is set at open defiance. We do not say that all this is known to the clerical proprietors; but here, as at Westminster, the situation of the property is within two minutes' walk of the cathedral and of the residences of the dignitaries of that church."

These things are bad enough in themselves, but their iniquity is aggravated by a circumstance mentioned by the Bishop of Gloucester himself, and intended obviously to help the defence of the Dean and Chapter, by impugning the motives of their assailants. "Why (said the Bishop), why all these attacks on a body who, from all he had heard, were at least entitled to decent respect. (Hear, hear.) He would explain the reason:—A year or two ago, it was found and complained of that a house which they had leased for forty years had been converted into a dissenting meeting house, and when the lease came to be renewed, the Dean and Chapter inserted a covenant in the lease that the premises should not be so appropriated in future—*hinc illæ lachrymæ*."

Yes, *hinc illæ lachrymæ*—and why not? Would there be any harm in good men feeling indignant—aye, even shedding tears of bitter disappointment—to find that a body of clergymen who could tolerate for years whole streets of stews on their property, would not permit a single dissenting place of worship to exist a day after they had the power to suppress it? The Dean and Chapter of Westminster are more afraid of one nonconforming preacher than of a hundred vile procuresses; a house set apart for the worship of God, in a way different from that practised under their own auspices, gives a greater shock to their pious feelings than the existence of a den of vice and infamy at every second door. We have often heard that high churchmen regarded dissent as one of the greatest crimes a man can commit; but we have never seen the startling doctrine so boldly avowed, and acted on, as it has been in this case.

The false and scandalous position in which the very reverend the Dean and Chapter of Westminster have been placed by the possession of property that had been turned to such abominable uses, ought to be a warning to Christians of all sects to eschew the fatal error of building up endowments. There is even risk, as we have seen. lately, in anything like over-anxiety to accumulate the means of defraying current expenses. Had the Free Kirk acted less on the principle boldly avowed by one who joined them and then left them—"Moderator, I would take money from any quarter"—they would have been saved the disgrace of participating in the profits of slavery, and would not have had occasion to feel so much mortified by the practical rebuke conveyed in O'Connell's indignant repudiation of the repeal rent sent from the southern States of America.—*Edinburgh Weekly Chronicle, June* 29.

THE MAY MEETINGS.

The selection of the month of Mary for holding these festivals is not grounded on any religious feeling of preference for May before any other month of the year; but simply because it being the *season* when all the world repairs to London to see and to be seen, the chances of filling Exeter Hall, and getting some persons of supposed influence to countenance the schemes, by appearing on the platform, are much greater than at any other period. And it must be admitted, notwithstanding the sameness of the exhibitions year after year, that the concoctors of them are eminently successful, not only in the numbers who annually assemble, but in what is of more importance to *them* at last, viz. the vast sums of money which have been collected during the year, amounting, we believe, altogether to little short of three-fourths of a million of pounds sterling. The following is a list of such of the societies as have come under our notice, with the sum collected by each during the past year, as stated in the reports read at the meetings.

		£	s.	d.
1.	British and Foreign Bible Society	98,359	2	4
2.	Tractarian Bible Society	2,423	14	11
3.	Naval and Military Bible Society	2,998	10	7
4.	Church Missionary Society	104,323	15	10
5.	London Missionary Society	81,812	0	0
6	Wesleyan Missionary Society	110,620	0	3
7	Society for Promoting Christian Knowledge	94,563	0	0
8.	Colonial Church Society	3,077	5	5
9.	London City Mission	8,781	16	1½
10.	London Hibernian Society	33,402	0	0
11.	London Society for Promoting Christianity among the Jews	25,325	8	0
12.	Home and Colonial Infant School Society	500	0	0
13.	Pastoral Aid Society	21,828	5	6
14.	Irish Society	4,107	0	0
15.	Sunday School Union	15,319	5	10
16.	British and Foreign School Society	10,081	1	0
17.	Operative Jewish Converts Institution	912	1	5
18.	British and Foreign Sailors Society	1,971	4	0
19.	Religious Tract Society	51,989	6	8

	£	s.	d.
20. Prayer Book and Homily Society	1,750	6	6
21. Protestant Association ..	2,188	0	0
22. Reformation Society .	1,084	0	0
23. Foreign Aid Society ..	2,005	0	0
24. Home Missionary Society	7,337	11	5
	£686,759	15	9½

Here, then, we have twenty-four societies in the metropolis alone, all in active operation, averaging the enormous annual income of £28,615 each, and the objects of which Societies, however varied in name, character, or action, are more or less directed against the integrity and the very existence of the Catholic faith. The circulation of bibles, tracts and other publications by those societies, is on a scale commensurate with their means. The British and Foreign Bible Society boast of having circulated nearly sixteen millions of copies of the English Protestant version of the Scriptures, and of having aided in the circulation besides, in various languages and in different parts of the world, ten millions of copies, making together no less than twenty-six millions; an enormous number certainly. But when it is considered that this circulation embraces a period of forty-four years, and that with all its vast pecuniary means, the Bible Society has not yet been able to produce a copy for each inhabitant of the three kingdoms, its supporters may begin to doubt how far the Society is likely to answer the object of its institution. The sheer absurdity of the position that the bible is the only rule of faith is here strikingly exemplified.

The Religious Tract Society has circulated since it was established the enormous quantity of FOUR HUNDRED MILLIONS of tracts, in ninety-four languages, and has issued from its repository during the past year no less than 15,637,676. And the Society for promoting Christian Knowledge has published during the year 3,775,376 copies of various works. Other societies have been equally active in the publishing department; and we think that we do not overrate the number when we say that there are issued from the London press annually not less than thirty millions of copies of anti-Catholic publications, exclusive of newspapers; and it is scarcely necessary to observe, that the latter are almost all bitter opponents of the Catholic faith. As far as the stability of that faith is concerned, we can laugh to scorn the efforts of ten thousand such societies, backed by all the wealth of England, to shake it; but though the Church is built upon a rock, and we have the promise of her divine Founder that HE will abide with her for ever, it by no means follows, when the truth of GOD is assailed or misrepresented, that we of the household of faith, and particularly those to whom the guardianship of the faith has been committed, are to do nothing in its vindication. On the contrary, we conceive that it is the duty of every Catholic, not only to be ready at all times to give a reason for the hope that is in him, but to do everything in his power to disabuse the prejudices of our separated brethren against our holy faith, and to enlighten them in its principles and practices. And how is this to be done? Situated as we are, with a clergy scarcely sufficient for our own wants, we must of necessity have recourse to the press, and by means of that powerful engine, bring to the doors of our erring, but well meaning countrymen, a knowledge of those saving truths, which it has ever been the object of heresy and schism to obscure and pervert. This has already, in some measure, been done by the Catholic Institute; and the success which has attended the dissemination of its publications has, we are well and truly assured, been considerable. Indeed, we are informed by good authority, that the foundation of several new and nascent missions is to be ascribed almost solely to the diffusion of those publications; and when so much has been accomplished with the limited means placed at the disposal of the Institute, what splendid results to religion would ensue, were its annual income raised only to a fifth part of the average yearly receipts of the societies we have enumerated.—*Catholic Magazine.*

THE PUSEYITES, ANGLICANS, &c.

PUSEYISM IN SCOTLAND.—We have heard that the vestry of a certain chapel complained to the Bishop about crosses put up in it on Easter day, and other innovations on the part of their Catholic minister. We have heard that unseemly disturbances have occurred "before a whole congregation," when the orthodox and Catholic offertory supplanted the schismatical collection at the door! But we must have done. It is conceivable that some men be so determined not to be convinced, as not yet to believe that there is Puseyism deluding the minds, and tampering with the consciences, of poor men in the Old Town of Edinburgh. We, on the other hand, are persuaded that it is vigorously at work. It is playing its vocation, till the time shall come when it can appear in its proper colours, and speak its native language. In other words, Puseyism is on its way to Popery—Prelacy is on its way to Rome; and what is now a mere surpliced missionary, may, before our children, die effloresce into a cowled monk.—*Witness.*

TREMORS.—It will be scarcely possible, we apprehend, for our bishops much longer to preserve silence in the matter of the *direct* and *positive* Romanism which is now taught by some persons officiating in churches belonging to the Establishment, and holding fellowships in our Universities. The explicitness with which these parties now avow their sentiments can hardly be exceeded; and if the question were to remain long in its present position it would next be asked, why, if he chose to officiate there, Dr. Wiseman himself should not be licensed by the Bishop of London to preach in St. James' Church or in St. Paul's Cathedral? Some of our readers, perhaps, may be startled at this idea; but, we beg to ask them, where is the difference between a course of lectures being preached by Dr. Wiseman, and a course of lectures, copied from Dr. Wiseman, being preached by Mr. Oakley?—*Herald.*

ANGLICAN RAPACITY.—On the 22d June, the coat of the Catholic priest of Morpeth, in Northumberland (the Rev. G. A. Lowe,) was publicly sold by auction at the Market Cross, for 25*s.*, the amount of church rates due by him, with

costs on their recovery. The Protestant rector of Morpeth, in whose name this violence was committed, is the son of Earl Grey, the brother of Lord Howick, whose living is upwards of 1,600*l.* in value, although two-thirds of his parishoners are the flocks of other shepherds. He it is who takes the coat off the back of the Catholic priest, whose annual income is under 100*l.* and who out of that mite spends *much* upon God's poor.—*Tablet.*

SHOCKING PROFANITY.—The proceedings of the *Home Missionary Society* in this city, on the 8th inst., as reported in *The Tribune*, contain the following:—"Rev. Dr. Stone, Professor of Lane Seminary, appealed in a most pointed manner in behalf of the interests of the West, as set forth in the following resolution: Resolved—That the Valley of the Mississippi is a part of the territory *between the river and the ends of the earth* (Ps. lxxii., 8; Zach. ix., 10:) which belongs to Jesus Christ by express grant from Almighty God; and that Jesus Christ must have it: Which was adopted *nem. con.*"!!! If fanaticism has ever gone to a greater extreme of profanity than this, we have not known of it. Yet, in an assembly, most respectable in its numbers and comprising all *élite* of our Protestant brethren, lay and *clerical*, such an expression of frightfully profane familiarity with the most awful names, was "adopted *nem. con.*"!! Whither are we tending?—*New York Freeman's Journal.*

CONVERSIONS.

M. Hurter, formerly President of the Protestant Consistory of Schaffhausen, and the author of the "Life of Innocent III." has embraced Catholicism. His abjuration took place on the 16th June in the chapel of Cardinal Orsini, at Rome. M. Hurter intends shortly to publish an account of the circumstances that led to his conversion.—*Times.*

Mr. Legh, a gentleman of fortune in Herefordshire, has joined the Church of Rome, and removed his son from one of our leading public schools to Oscott.—*Standard.*

MISCELLANEA.

THE PROPAGATION OF THE FAITH.—The receipts by the Central Committee in Dublin, from the various branches of the Association for the Propagation of the Faith throughout the country, for the month ending July 1, 1844, were 442*l.* During the summer season, and until the end of harvest, all local collections are necessarily diminished; but, all things considered, this noble society—one month with the other—proudly maintains its bold and majestic stand.—*Tablet.*

The Feast of St. Peter and St. Paul, on Saturday last, was observed with great solemnity. High Mass, Sermons, and Benediction of the Most Holy Sacrament, in the churches, at the usual hours. In the churches of St. Peter, Rathmines, and of St. Peter, Phibsborough, Circular-road, the festival was kept with peculiar devotion, and the panegyric of the first visible head of the Church was set forth with eloquence and power. —*Ibid.*

A Demonstration Mass was celebrated on the highest hill of Connemara last Sunday, for Mr. O'Connell, and which was attended by thousands of Repealers.—*Cork Examiner.*

The Roman Catholics of Galway have ordered a peal of bells for the chapel of St. Patrick, in that town.—*Ibid.*

Sir Richard De Bourgho has given the Roman Catholics of Castle Connell a spacious site, near the Old Castle, for a new chapel.—*Ibid.*

On Wednesday, the Right Rev. Dr. Crotty, R.C. Bishop of Cloyne and Ross, held a visitation; and administered Confirmation at the chapel of Milford, under charge of the Rev. Robert O'Reardon, P.P.—*Ibid.*

There is very little doubt that a decree will shortly be published of a highly favourable nature to the Spanish clergy. No sales of Church property have taken place for some time. The Pope is about to despatch a special Nuncio to the Queen of Spain.—*Morning Post.*

The *Constitutionnel* announces, that the Pantheon will be restored to Catholic worship on the occasion of the anniversary of the revolution of 1830; that a solemn service will be celebrated in it on the 29th of July next, for the repose of the souls of the combatants who fell in the three days; and that the edifice will be afterwards open for religious worship on Sundays.

PRAYER FOR THE NOVICE.

From the Catholic Magazine.

SWEET Ladye, she hath given
Herself this day to thee;
Oh! lead her safe to heaven,
We pray of thee, Marie.

May the roses on her brow,
Be far less white to see,
Than the soul she gives thee now,
We pray of thee, Marie.

May the veil she weareth blest
Have less of modestie,
Than the feelings in her breast,
We pray of thee, Marie.

May her garment, coarse and rude,
Show less humilitie,
Than her spirit hath endued,
We pray of thee, Marie.

May her girdle, which doth tell
Sweet JESU's charitie,
With His love her bosom swell,
We pray of thee, Marie.

May it make her love to bear
With Him to Calvarie,
The rood of His passion dear,
We pray of thee, Marie.

For this is her humble prayer
With thee, most deare ladye,
In His love and woes to share;
Grant it, we pray, Marie.

1*st May* M.C.A.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 15.] CALCUTTA: SATURDAY, OCTOBER 12, 1844. [VOL. VII.

SPIRITUAL WANTS OF THE CATHOLICS WHO ARE DISPERSED IN SMALL NUMBERS THROUGHOUT SEVERAL PARTS OF BENGAL.

We some time ago adverted to the necessity that exists of providing for the spiritual wants of Catholic Families, who are dispersed throughout Bengal, in several cases, not considerable enough in numbers to form a congregation, where a Priest should permanently reside, but, at the same time, of sufficient importance to render it necessary, that some provision should be made with as little delay as possible to supply them, at least occasionally, with the consolations of religion. The subjoined letter furnishes one instance of the great good, which would result from such an arrangement. The humble, in a worldly point of view, but truly virtuous writer, resides, together with his wife and five children, at Cherra-poonjee. For the several years of their residence there, they never had even once the comfort of seeing a Catholic Priest. The children remained unbaptized and the poor mother was deprived of the consolation of that holy rite, which, in the Catholic Church, is sought after with such edifying solicitude, by the mother, whose marriage God has blessed with fecundity. The poverty of this good couple prevented them from coming with their family to Calcutta to receive the sacred ordinances of the Church. To remedy this misfortune, as far as circumstances allowed, our Venerable Archbishop instructed the Rev. Mr. Freycenon to proceed to Sylhet, and at the same time directed Sergeant Walsh to send there his wife and family, in order to profit of the Rev. gentleman's ministry. By means of this arrangement, the poor family in question have happily received the holy rites of religion, and the twenty or thirty Catholic families residing in the vicinity of Sylhet have also participated in the same blessing. No charity could be more pleasing to God, than the establishment of a fund sufficient to defray the very moderate travelling expenses of one or two good Priests, who might devote themselves constantly to the holy labor of seeking after the scattered sheep of the house of Israel, in the several remote districts of this extensive province. We recommend earnestly this subject to the consideration of the more wealthy members of our community. They, as well as our poorer brethren, will be greatly edified by the perusal of the subjoined letter.

TO THE MOST REV. DR. CAREW, ARCHBISHOP OF EDESSA AND VICAR APOSTOLIC OF BENGAL.

MOST VENERABLE LORD,—I beg to return your Lordship, with all the sincerity of heart, my best thanks, for so kindly ordering the Rev. Mr. T. L. A. Freycenon to set out from Bandoorah, thirty miles from Dacca, and proceed to Sylhet for the purpose of christening my children and churching my wife, which the Rev. Father did (at Sylhet, on the 19th September, 1844,) perform with the greatest humility and kindness, befitting himself to be, as he is, one of God's divines.

Myself, wife and family most earnestly join in prayer for the welfare and happiness of your Lordship, hoping that you may live long in Bengal, to govern and guide your flock.

I again beg to offer your Lordship, and the Rev. Gentleman (who came all the way to Sylhet, and who no doubt has had a great deal of trouble, without the least remuneration from me,) my warmest thanks, for this truly Christian act which is so much appreciated by me and family.

I remain,
Most Venerable Lord,
With great respects,
Your Lordship's obedient Servant,
WILLIAM WALSH,
Actg. Quarter Master. Sergt.,
Sylhet Light Infantry Battalion.

Cheera-poongee,
29th Sept. 1844.

REV. MR. HAVERS, S. J.

We regret to state that the Rev. Mr. Havers, one of the Professors of St. Xavier's College, has been compelled to retire from the Bengal Mission, in consequence of continued ill-health. He has taken his passage on board the *British Empire*. He lately resided in the salubrious town of Chandernagore by the advice of his medical attendant, but as he found no permanent benefit by the change, he was recommended to try the air of his native country. Father Havers' stay in this city has been very short, a little better than twelve months, but his close application to the cause of education and religion has sapped his constitution. He was much esteemed and beloved by those who had the pleasure of knowing him, and we trust that he will regain his health ere he reaches England.

REV. MR. RABASCALL.

We are happy to announce the safe arrival of the *Hindoostan* Steamer at Madras on Sunday, the 22nd ultimo. The Rev. Mr. Rabascall, who is a passenger on board of her, will have joined his Mission at Aden early this month. The Steamer after having received an accession of passengers at Madras proceeded on her voyage at half-past five P. M. of the 23rd ultimo.

MOULMAIN

We understand that a Convent at Moulmain is nearly on the point of completion, and are glad to learn that the Nuns for the above Convent are daily expected. The Establishment is to have a set of School rooms attached to the buildings. We hope that some of our friends at Moulmain will not forget to give us the particulars of the arrival of the Nuns and of the arrangements that may be adopted.

GENERAL COURT.

As General Court is well known to most of our readers as one of the late Generals in Runjeet Sing's Army, and who, after having amassed a large fortune, retired to his native land in the early part of this year, we doubt not that any news about him and his family will be perused with pleasure by his numerous friends and associates in India, we therefore subjoin the following interesting ceremony of the Baptism of his wife and children at Marseilles taken from *L'Ami de la Religion*.

MARSEILLES.—INTERESTING CEREMONY.—A religious ceremony of the deepest interest took place in the chapel of the Episcopal Palace in Marseilles, on the 20th June. An Indian princess, named Fezli Azemdjon, the wife of General Court, who was the friend and companion-in-arms of the valiant General Allard, received the sacrament of Baptism from the hands of his lordship, the bishop, after which her marriage with the general was consecrated according to the rites of the Catholic Church. The Godfather and Godmother of Madame Court were Lieutenant-General Count and the Countess d'Hautpoul. After the marriage, his lordship the bishop successively baptized the two daughters, and the son of the newly-married pair. Madame Marie Bannow Paudéï was named godmother of the last. During the solemnity, the bishop, Monseigneur de Mazenod, addressing General Court, whose brilliant services in India he alluded to, thanked him, in the name of the Church, for the new victory which he had won for the Christian faith and the faith of France. The prelate congratulated the soldier on this new victory free from tears and blood, and which, as he said, is inscribed in the book of heaven. These words, issuing from his heart, produced a lively sensation among the bystanders, and excited the most lively emotions in the young neophyte. Madame Court, who had arrived in Marseilles before her husband, had, from the first moment of her arrival, manifested the intention of embracing the Catholic faith. Her zeal and her docility in receiving the necessary instruction have been a source of sweet consolation to the Abbé Martel, the curé of Petites Crottes, in whose parish the General resides. General Court, a native of Grasse, in the department of Var, after long years of glorious military labours, has been forced to quit Lahore, an unfortunate country laid waste by recent revolutions. Having married according to the laws of that country, his first thought after touching the soil of France was to invoke a Catholic consecration on his union. The ceremony whereof we have spoken has worthily crowned the wishes of the pair.

ST. JOHN'S CATHOLIC FEEE SCHOOLS,

Circular Road, near Boitaconnah.

We beg to remind our Catholic Brethren who reside in the vicinity of the above-mentioned Schools, that these Institutions have been just opened and are ready for the reception of Male and Female Pupils. No expense has been spared to render the School rooms in every respect well adapted for the purpose for which they are designed.

LETTER NO. XXI.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—There is no question but that our belief in Infallibility and your denying it are the main-spring of our rules of Faith; if I believe (as I do) in the infallibility of the Church, that is, that she cannot fall into error, I will of course readily receive from her mouth whatever she teaches me as the word of God; I will believe what

books of Scripture are canonical and were witten by inspiration, and what books are apocryphal upon her declaration; I will believe upon her affirmation that the translations are true to the original languages in which the Gospels were first written; I will, in fact, believe every point of faith and doctrine she propounds to me, because I believe her to be infallible; this is the Catholic belief and principle. But again if I believe this Church (as you do) and all denominations are fallible, that is, can and may fall into error, then I stand upon different ground. I see, I have a fearful stake at risk, my eternal salvation; for we are told, "*if the blind lead the blind, both fall into the pit.*" And I am assured by my professed religious guides that they themselves individually and collectively are fallible, and may *possibly* be *in error*, this of course must naturally raise doubt, uncertainty, and apprehension in my mind as soon as I reach the years of reason and reflection; am I implicitly to believe them after such a profession? It would be folly; it might prove fatal. The part before me therefore is most arduous and most vital; a book called the Bible, is placed in my hands, and is said to have been written by the inspiration of God—how am I to know *that*? Am I to believe it upon the authority of the religious body in which I happen to have been brought up? If I do, I adopt the Catholic rule. Books again are pointed out to me, some said to be canonical, and some apocryphal; am I. to believe them to be so on the words of my ministers? If I do, I adopt the Catholic rule. I am then told that these books are true and faithful translations of the originals. If I believe this upon the same authority, I adopt the Catholic rule. I also have such and such doctrines propounded to me, but am I to believe them as true upon such a testimony? If I do, I adopt the very rule which I condemn, the Catholic one; without having his belief in infallibility; I must go in such a case upon chance—upon no positive certainty; what then, must I do? Why, I must, by my own individual examination, by my own research and labour, by the exercise of my own judgment endeavour to ascertain all the above points, and I am even told by my fallible guides that it is my bounden and indispensible duty to make this investigation, that I am commanded by Scripture itself to do so, otherwise it is said, and with truth, that I derive my faith upon no better authority than *the Mahomedan* does his, for I have not the strong grounds of the Catholic to support me, or base my belief upon. It is true, that, even after using my best endeavours, I am still working upon uncertainty, for I cannot claim for myself what I will not allow others to have, *Infallibility*; so I may after all be wandering about in the mazes of error. Such is the real principle and situation of a real Protestant—of a true son of the Reformation—every man and every woman born has to do this according to the Protestant rule of faith. Now, my dear friends, let us, like rational beings, view the matter in all its bearings; try our rule by every test; let us first weigh them by the scale of reason, that is, by applying their distinct tendencies and aim, to the condition and capabilities of mankind; demonstrate their practability or impractability; their reasonableness or absurdity, and finally compare their aptness and spirit to the ways and to the ordinances of Providence, and to the precepts of Scripture. Whichever rule is most compatible with the first, and most in unison with the latter, that indisputably must be the rule designed by Jesus Christ for our guidance; the analysis of all this may take me a series of letters, so I crave your patience, my friends, to its conclusion. I shall first refer to your rule, and say, if you can with perfect propriety and case subject it to the capacities and circumstances of *the young*, of those who are unable to read, of the savage, of the poor and daily labourer, of the unlearned, of the dull of comprehension, and adapt it, in fact, to all the other untoward incidents of life, then you may say it comes within the scope of reason and the condition of mankind, and that, consequently, it is not unworthy the all merciful wisdom of a Divine Providence, *but if not*, the contrary ought to be its condemnation. We read that God "would have all men to be saved," but this salvation can only be obtained by man fulfilling certain conditions, for our redemption itself rests upon this tenor. Commands have been given to us to be kept, and ordinances to be adhered to, therefore Jesus Christ came to lay down a way or a rule for our direction; this way or rule you may readily conclude must be clear and simple, easy of access, secure, unerring and unchangeable, or alas! for the salvation of mankind, for Christ expressly says, that only "*he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.*" But how can we act up to his "will" unless we know it, and how can we know it unless there is a certain and a sure guide that cannot lead us astray. And this way or rule, the Prophet Isaias describes in these beautiful and simple words, "And *a path* and *a way* shall be there, and it shall be called *the holy way*; the unclean shall not pass over it, and this shall be unto you *a straight way, so that*

fools shall not err therein." Let us see, my friends, if your rule is this "*holy way*," this "*straight way*" so that even the simple and foolish cannot err therein. It may more clearly elucidate the matter if we take each particular case apart, and prove thereby the wisdom or the folly of either your rule or that of ours; say, we take the first on the list, the young—*Children*. But as I cannot well bring this case to a termination in this letter, I will carry it on to the next number.

Your's faithfully,

C. A. C.

Selections.

SEAL'S COLLEGE.

We cheerfully publish a letter from the Rector of St. Xavier's College. We have never published in this journal any statement which we did not suppose to be true, and to the best of our knowledge have never left a wrong statement uncorrected, when we have been favoured with the means of correcting it. In reference to the present subject, we had stated that Seal's College was under the exclusive management of the Jesuits. The Rector, in his letter, states that this was not the case, and explains the mode in which they appear to have been fettered.—*Friend of India, Sept. 10th.*

To the Editor of the Friend of India.

SIR,—An article appeared in your paper of last Thursday, the object of which was to impress the public with the conviction, that the expulsion, as it is there termed, of the Jesuits from Seal's College, is to be attributed to inefficiency on their part to carry out the object of the institution.

In adverting to the article in question, it is not my intention to controvert any of the opinions put forth in it. I have avoided and I still purpose to avoid all controversy on the subject of Seal's College, from the persuasion that in existing circumstances it would be productive of more evil than good. Baboo Motee Loll Seal himself has declared what were the motives which induced him to adopt the course he has adopted. Surely it is but reasonable to presume that the Baboo knows his own mind better than any one else.

My object in addressing you is to notice an erroneous statement, which I am fully disposed to believe was unintentionally inserted in the above-mentioned article. It is there made to appear that the College was *exclusively* under the the direction of the Jesuits. The following facts will show that such was not the case. 1. The admission of scholars into the Establishment was subject to the sole control of Baboo Motee Loll Seal himself. 2. In despite of repeated representations made to the Baboo, Mr. Banerjea was allowed to take no inconsiderable part in the management of the School. 3. The Teachers had not sufficient authority to insure the necessary supply of Books for the use of the students. The Editor of a newspaper is of course free to [illegible] his own opinions, but if maintaining them, he incautiously advance anything which is not in perfect accordance with truth, the least he can do, particularly where the reputation of others is in question, is to correct his mistake, and disabuse the public of an error, which might prejudice their judgments and lead them to pronounce censure where it is not merited.—I am Mr. Editor, &c. &c. H. McCANN,

Rector of St. Xavier's College.

October 8, 1844.

GWALIOR CHRISTIANS.—In continuation of our notice of the interesting experiment about to be made in the Dhoon in the establishment of a Christian colony there, we have much pleasure in stating that the arrangements made by Mr. Vansittart and Captain Kirke, are in so forward a state that there appears no necessity for the appointment of such a committee as had been suggested by Captain Eyre in his interesting memorandum, published in the Gazette of the 14th. The following extract from a letter from Captain Kirke to his fellow labourer will show what has been hitherto done, and how desirable it is that the exertions of that gentleman and of Captain Eyre should be fully seconded by a benevolent public:—

"The Deputation left this on their return to Gwalior three days back. The Magistrate shewed them two pieces of ground about five miles from Deyrah, most of which is under cultivation and all of it can be irrigated with ease. They might make a beautiful place of it, and I am in hopes that we shall be able to purchase it for them for less than two thousand rupees. There are two thousand five hundred begahs, and the Government rent only three annas per begah. The soil is splendid, and capable of producing any thing.

"I have the pleasure to enclose a sketch of that portion of the Dhoon where the land lies, and have coloured the two villages green to give you an idea of the locality. The one near Deyrah, called "Hurbus wallah," is a fine healthy part of the country, and well cultivated. The other belongs to Captain Turner, and is not so healthy, being lower and nearer the Sevalik range of hills. Still it is not an unhealthy place, and as most of the ground is under cultivation, it will be the Christians' own fault if they cannot keep it so. Should Father Felix accompany them, I feel every confidence in the success of the colony proving all we wish."

We are preparing a copy of the sketch alluded to by Captain Kirke and shall, if possible circulate it with the Gazette; if we cannot do this we will have a copy sent to the fund for locating the colony. We have been requested at the same time by Captain Eyre to acknowledge the receipt of Rs. 32 from Capt. Carter of the Gwalior Contingent.—*Delhi Gazette, Sept.* 28.

THE DOMINICANS.—On the Saturday before Pentecost the election of a General of the Domican order took place in Rome. The Most Rev. P. M. Vincent Ajello was elected to the high and important office.—*Tablet.*

A letter from Rome, of the 20th ult., describes a State visit of His Holiness to the King of Bavaria at the Villa di Malta.—*Ibid.*

CARLOW.—RECEPTION OF A NUN.—This interesting and impressive ceremony took place at the Convent of our Lady of Mercy, Carlow, on Saturday, the Festival of St. Peter and St. Paul, when Miss Butler, eldest daughter of James Butler, of Kilmocar, Esq., received the white veil. On the same occasion, Miss Cullen, county Carlow, made the solemn bonds of profession, and received the black veil. The Right Rev. Dr. Haly officiated, assisted by a considerable number of his clergy, and the sermon was preached by Dr. Russell, of Maynooth, who described in eloquent and affecting terms the varied duties of the Sisters of Mercy, comprehending the entire range of the spiritual and corporal works of mercy. After the ceremony the bishops, clergymen, and a numerous and fashionable company, partook of a splendid *déjeûné* in the school-room of the Convent.—*Kilkenny Journal.*

MISSIONARY COLLEGE, ALL-HALLOWS, DRUMCONDRA, DUBLIN.—On Tuesday last six ecclesiastical students of this college received minor orders from the Most Rev. Dr. Murray. His grace also officiated on the three succeeding days at the college, and conferred the order of subdeaconship, deaconship and priesthood on three of the students, together with three others from the college of Maynooth. The young men ordained for the missionary college are to proceed to their respective missions in Scotland in the course of a few days. The ensuing academical course of studies in this great establishment will commence on the first day of September next. Any candidates desirous of entering the college at that time should make immediate application to its president, the Rev. Mr. Hand.—*Ibid.*

PHILADELPHIA.—ORDINATIONS.—On Saturday in Ember Week, the sacred order of Deaconship was conferred by the bishop in the cathedral on Rev. William Harnett, O. S. A., and Rev. James Forbes. On Trinity Sunday, Rev. James Forbes, Rev. Hugh Lane, and Rev. Hugh Brady, received the sacred order of Priesthood in the cathedral. Very Rev. John Timon, visitor of the congregation of the mission, preached on the occasion, and officiated as archdeacon. —*Catholic Herald, June 6th.*

BARNSLEY.—Accustomed as I am to hear Mass in various towns throughout the year, it was pleasing to witness an interesting ceremony in the little town of Barnsley, Yorkshire, on Sunday, within the octave of Saints Peter and Paul. When I entered the chapel about forty girls, dressed in white, were arranged at the right of the chapel, and about the same number of boys on the left; the sermon was addressed to them on the sacred duty of making their first communion. After the priest's communion I was much struck with the solemn ceremony of renewing their baptismal vows, after which they communicated. On going from the chapel I was informed that twelve were converts, who had made their profession according to the ritual.—*Ibid.*

THE REPEAL MARTYRS.—FORM OF PRAYER.—We have the high privilege to be able to subjoin the form of prayer agreed on by the assembled hierarchy to be used upon the 28th inst., throughout the Catholic Church of Ireland.—"PRAYER.—O Almighty and eternal God! King of Kings, and supreme Lord of all earthly powers, be graciously pleased to look down with compassion upon the people of this country, and mercifully put an end to their sufferings. Give them patience to endure their unexampled privations, and fill their rulers with the spirit of truth, humanity, and justice. Unite all classes in a persevering love of country, cordial allegiance to our beloved Sovereign, and charity towards each other. Direct our legislators to enact laws founded upon thy holy commandments, and make Ireland prosperous and happy: and as thy servant, Daniel O'Connell, who has laboured with so much zeal and perseverance to promote these sacred objects, is now detained in captivity, give him grace to bear his trials with resignation, and in thy mercy vouchsafe to restore him to liberty, for the guidance and protection of thy people, through our Lord and Saviour Jesus Christ. Amen."—*Freeman.*

FARRINGDON WARD, (Union Arms, Union-Court, Holborn.)—Mr. Moses Marks (of the Nation Israel) in the chair. So numerous, on this occasion, were gentlemen of the Jewish faith and Englishmen of all creeds, that the Irish retired to make way for them. Mr. James Ryan observed that the now exalted position of Irishmen was due to their moral, legal, and loyal perseverance in the cause of liberty. George Powell, Esq., felt proud to see such a demonstration by the gentlemen of Farringdon Ward. He was an English Protestant, and when he looked round and saw the Jew, the Methodist, and Dissenter, with their heart and their purse supporting the cause of Ireland, he was proud of the land of his birth. Their representatives had emancipated the black slave, but overlooked the white, who had fought and bled for the honours they enjoy—why was this? They did not know the grievances, under which Ireland laboured, until the Government incarcerated gentlemen for no other cause than their love of country. Irishmen could no longer be deceived with regard to English sympathy, and should Government proceed with their threat of putting down meetings such as these in public places, he would clear his warehouse every Saturday night, that Irishmen might have the use of it on Sunday. Several gentlemen of the Jewish nation addressed the meeting. as did Messrs. Lee, Reading, Corcoran, Nolan, and after three hearty cheers for O'Connell and Repeal the meeting separated, sixty-five members having been enrolled.—*Tablet.*

GENOA.

Eight missionaries of the Capuchin Order, under the direction of their superior, John Baptiste de Caserte, took their departure from the port of Genoa on the 21st ult., on their way to Brazil, for the missions destined for the savages, who still inhabit many districts of the vast empire. In a space of less than twelve months eighteen of those zealous missionaries have gone to convey the light of faith and the blessings of Christian civilization among the unhappy barbarians; and they will shortly be joined by others of their brethren from their house which was founded in Rome by the celebrated Father Eugene de Rumilly, who died in 1841.—*Tablet.*

BRISTOL.—ST. MARY'S ON THE QUAY.—On Sunday, June 30, the Sacrament of Confirmation was administered by the Right Rev. Dr. Baggs to upwards of 320 persons, many of whom were converts. The Church was crowded almost to suffocation, such a ceremony being of rare occurrence in this city. High Mass was celebrated by the Rev. P. O'Farrell, assisted as Deacon and Sub-Deacon by the Rev. Messrs. Rooker and Cullinan. The Bishop sat in his episcopal chair during Mass, attended on either side by the Rev. Messrs. Prendergast and Parfitt; the Right Rev. Dr. Brindle and the Rev. Mr. M'Donnald were also in attendance. Mr. Bonomi acted as Master of the Ceremonies on the occasion. At the conclusion of the Mass, the Right Rev. Prelate, robed in his cope with the mitre on his head and crozier in his hand, addressed his flock in a very impressive manner, and appeared to attract the attention and affections of all present; after which he proceeded to administer the Sacrament, which was a most edifying sight. The Church being a very handsome and capacious building, and every thing having been conducted with the utmost order and regularity of conduct, added not a little to the general effect. At the conclusion of the ceremony, his lordship again addressed those confirmed on the nature of the Sacrament they had received. The choir, a very efficient one, sang Haydn's Third Mass with great effect. In the evening, after the Vespers had been sung, the Bishop gave Solemn Benediction. On Sunday, July the 7th instant, his Majesty the King of Saxony and suit attended High Mass at this Church.—*Tablet.*

CHESTER.—His Majesty the King of Saxony attended Divine service last Sunday, in the Catholic chapel of this city.—*Ibid.*

HEREFORD.—On Sunday, the 7th instant, the Sacrament of Confirmation was administered by the Right Rev. the Vicar-Apostolic of the Western District at Hereford, to forty-seven members of the congregation of that mission. Two years only had elapsed since the preceding administration of this Sacrament. It will, therefore, be most gratifying to the Catholic body to learn that thirty-seven of that number were adult converts. We are informed that this consoling increase of our holy religion has been subsequent to the establishment, by the zealous missioner of Hereford, under the approbation and recommendation of the Vicar-Apostolic, of a branch of the Confraternity of the Immaculate Heart of Mary—a confraternity which is the most diffused in numbers of any recognised by the Church, and always found to draw down upon the congregation among which it is received, the greatest spiritual blessings. A large proportion of the Catholics of Hereford are enrolled therein, and thier edifying lives, their frequent approach to the Holy Sacraments, and the efficacy of their prayers for their erring brethren, are striking evidences of the advantages to be derived from its profession. The Sacrament of confirmation was also administered by the Right Rev. Vicar-Apostolic at Weobly, co. Hereford, on Sunday, 14th, to nine persons.—*Ibid.*

HEREFORDSHIRE.—To the Editor of the TABLET, Sir,—I observe that you have followed the newspapers in describing the recent convert, Mr. Legh, as "of Herefordshire." I heartily wish this were the fact, but am sorry to be obliged to confess it is not so. Mr. Legh does not reside in Herefordshire: he is, however, married to one of the daughters of an honourable baronet, residing and possessing large estates in this county, which he represented for many years in Parliament—and hence, perhaps, the mistake. Your obedient servant, C. B. Hereford, July 16, 1844.—*Ibid.*

CONVERSION OF HURTER.—Our readers have been already made aware of the conversion to the Catholic faith of the celebrated German historian, Hurter. The following details of this event, which we take from *La Gazette du Midi*, will not prove unacceptable:—"Mr. Hurter paid a visit to Father Ventura. These two upright and candid characters speedily understood one another. Their conversation was a lengthened one, and turned rather on scientific than on religious subjects. They were on the point of separating, when Father Ventura, catching his interlocutor by both hands, said to him with that charity and persuasive affection always alive in the heart of the priest—'Well, let's see, when do you intend to obey the voice of God?' 'Some day or other,' said the Protestant doctor; 'but it is a matter of much importance, and needs reflection.' 'Aye, some day or other, say you; but who hath counted our days? God hath long waited for you, and who knows whether He will not weary of waiting?' At these words Hurter warmly pressed Father Ventura in his arms, and left him. On the following day he arose more calm than usual, and every one remarked in his appearance a serenity that had formerly been habitual to his fine, mild German face, but which he seemed to have lost during his sojourn in Rome. Early in the morning he hastened to a Swiss priest, a friend of his, who is chaplain at the Pontifical Palace, and said to him, I am determined; do me the pleasure of going to the Holy Father; ask his orders for my abjuration, and that it may take place as soon as possible. The Pope fixed on the second next day, and named Cardinal Orsini as the person to receive the abjuration."—*Cork Examiner.*

The feast of SS. Peter and Paul was celebrated in the Holy City with the accustomed pomp. The Holy Father assisted not only at the Vespers in the Vatican Basilica, but also at the solemn Mass sung by Cardinal Ostini, Suburban Bishop of Albona. The concourse of the Faithful, both Romans and foreigners, assembled to visit the tomb and venerate the sacred relics of those two illustrious champions of the faith, was this year very considerable. The apostolic chamber received, according to custom, at the foot of the great staircase of the Vatican, the tributes paid to the Roman Church, and the Pope protested, in the accustomed form, against the tributary princes or individuals who had not fulfilled their obligations to the Holy See. On the eve of the solemnity, the magnificent illumination of the Cupola and of the Piazza of St. Peter's took place. On the evening of the feast, a brilliant girandola was given at the Castle of St. Angelo; and on the following morning the Holy Father left the Vatican to take up his residence, until October, at the palace of the Quirinal.—*Ami de la Religion.*

PROTESTANT EVIDENCES OF CATHOLICITY.

(*Continued from page* 190.)

Nor is this disunion confined to doctrines of lesser importance. If the reader turn to pages 16—24, he will find some of the most celebrated names of modern Protestantism ranged upon opposite sides of the questions of original sin, baptism, the resurrection, the trinity, the eternity of hell, and, indeed, every doctrine in natural and revealed religion. The natural and almost necessary consequence is indifference for all religion.

"The contests of the theological parties, for the most part, become known to the untheological public, and are openly discussed among the people.* From the disunion of the pastors there arises, in the heads and hearts of the people, nothing but confusion. They hear, they read; but no longer do they know where they are, whom they should believe, whom they are to follow.† Many who, until now, believed that they might rest upon the teaching of their pastor with as much security as on the voice of the angel at the gate of heaven, now begin to waver. Advancing a little farther, they begin *to see more clearly*, and fall into doubts, of whose existence they had never dreamed: they have not inquired sufficiently to find their way out, and fall at last either into indifferentism or despair." ‡

"The antichristian spirit speaks aloud. We hold the Bible for *our rule of faith: but I dare not say how it is interpreted.* Even our universities go so far, that I fear they are preparing their own downfall; for, when the salt loses its savor, it shall be cast out and trodden under foot.§ The Devil possesses more faith than many of our teachers, and Mahomet was far better.‖ It is awful, but yet true, that, among the Turks, no one with impunity dares blaspheme publicly Christ, Abraham, Moses, and the prophets, as so many, among us evangelical Christians, do by word and by writing.¶ The number of those who explain away, as natural facts, the miracles of the New Testament, is *legion*; and their followers are as the stars of the firmament."**

"Many of our sermons, even those of the superintendents, general superintendents, court preachers, and chief chaplains, might, without the slightest impropriety, be delivered in a Jewish synagogue, or a Turkish mosque; it would only be necessary to substitute, instead of the words 'Christianity,' 'Christ,' which are introduced occasionally for the form's sake, those which the speaker really intends, 'the doctrines and precepts of reason,' 'the philosophers,' as, for example, Socrates, Mendelsohn, Mahomet, &c.†† If a man now-a-days preach the pure and unadulterated word of God, and preach it with effect,—confounding the unbeliever, startling the self-secure, exciting the indifferent, strengthening and confirming the friends of Christ,—the cry immediately is raised, this man *is preaching Popery*."*—pp. 30, 33, 38.

This is not mere declamation. Every day, every new controversy in Protestant Germany, places the unhappy truth in a clearer light. Every day draws numbers from the standard of what is called—and the name is an alarming index of the state of religion—the *supernaturalist* party, and adds to the ranks of Rationalism. Clergy and laity alike fall away; and, although we may make a large allowance for exaggeration, still it is melancholy to find it asserted, in a leading journal,† that the Rationalists are ninety-nine of every hundred of the Protestant population. What a striking illustration of the plain, common sense observation which Dr. H. cites from Cobbett's *History of the Reformation*!‡

"*Two* true religions, *two* true creeds differing from each other, present us with an impossibility; what, then, are we to think of *twenty* or *forty* creeds, each differing from the rest? What is the natural effect of men seeing constantly before their eyes a score or two of sects, all calling themselves Christians, all tolerated by the law, and each openly declaring that all the rest are false? The natural, the necessary effect is, that many men will believe that none of them have the truth on their sides; and, of course, that the thing is false altogether, and invented solely for the benefit of those who dispute about it.

"Whether the Catholic be the true religion, or not, we have not now to inquire; but, while its long continuance, and in so many nations too, was a strong presumptive proof of its good moral effects upon the people, the disagreement among the Protestants was, and is, a presumptive proof, not less strong, of its *truth*. If there be forty persons who and whose fathers, up to this day, have entertained a certain belief; and if thirty-nine of these say, at last, that this belief is erroneous, we may naturally enough suppose, or at least we may think it possible, that the truth, so long hidden, is, though late, come to light. But if the thirty-nine begin—aye, and instantly begin—to entertain, instead of the *one* old belief, *thirty-nine new beliefs*, each differing from all the other thirty-eight, must we not, in common justice, decide that the old belief must have been the true one? What! shall we hear these thirty-nine protesters against the ancient faith, *each protesting against all the other thirty-eight*, and yet believe that their joint protest was just? Thirty-eight of them must now be in error; this *must* be: and are we still to believe in the correctness of their former decision, and that, too, relating to the same identical matter? Thus the argument would stand, on the supposition that thirty-nine parts out of forty of all Christendom had protested

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* Heydenreich, Prediger-arbeiten, s. 262.
† Ludke, Abschafung der Geistlichstandes.
‡ Hammerschmidt, All. Kirch. Zeit. s. 1353.
§ Muller, in Archenholz Minerva, 1809, Juli, s. 67.
‖ Ewald Anhang zu der Schrift; Die Religion der Bibel, 1814.
¶ De Marees, Vertheidigung des Glaubens.
** Uber Bibel und Liturgische Bucher, 1798.
†† Homiletisch. Liturg. Correspondenz-blatt, 1830, No. 16.

* Hom. Lit. Correspondenz-blatt. 1830, No. 30.
† Darmstadt Allgem. Kirch. Zeit. No. 200.
‡ Sect. 203—205.

but there were not, and there are not even unto this day, two parts out of fifty. So that here we have thirty-nine persons breaking off from about two thousand, protesting against the faith which the whole of their fathers had held; we have each of these thirty-nine protesting that all the other thirty-eight have protested upon false grounds; and yet we are to believe that their joint protest against the faith of the two thousand, who are backed by all antiquity, was wise and just! Is this the way in which we decide in other cases?"—pp. 601—3.

We have been tempted away from our subject by the clear and solid reasoning of this admirable extract; and it is not without reluctance we return to that portion of it which we are now considering. Who can reflect with indifference on the state of morals and religion where private opinion is so licentious, and public preaching so uncontrolled, that a preacher, from the pulpit of one of the first cities of Germany, may dare to talk lightly of the sanctity of the marriage tie, and palliate its violation?—where he may claim the privilege of interpreting thus our Redeemer's sentence on the adulteress; and where, above all, it is openly acknowledged that there is no principle in Protestantism to check this license of interpretation?*

Fearful, however, as are these abuses,—disheartening as is the prospect where the first principles of faith are so utterly corrupted,—still the advocate of the Protestant doctrines is forced to look them steadily in the face, and acknowledge that they are the necessary consequence of that inalienable right on which his own belief is grounded. The experience of a few years brought this clearly before the eyes of the fathers of the Reformation. As they had defied the authority of the church, they discovered that their own was disregarded in turn: the truths of religion slipped, one by one, insensibly from their grasp; and, in bitterness of heart, they acknowledged that their power was unequal to the task of appeasing the spirit which they had themselves evoked.

"'Verily, I must acknowledge,' writes Luther, "much trouble cometh of my teaching! Yea, I cannot deny that the matter often maketh me sorrowful, when my conscience specially chideth me, in that I have torn asunder the former state of the church, which was tranquil and peaceful under the papacy, and excited much trouble, discord, and faction by my teaching.† If the world endureth much longer, we shall be forced, by reason of the contrary interpretations of the Bible which now prevail, to adopt again, and take refuge in the decrees of the councils, if we have a mind to maintain unity of faith.‡

"It is of no little moment that the dissensions which have arisen among us should remain unsuspected by posterity. For *it is truly ridiculous that, after opposing ourselves to the entire world, we should, at the very commencement, differ among ourselves.*§ The whole Elbe could not supply water enough to bewail the dissensions of the Reformation. They doubt with regard to the most momentous doctrines. The evil is incurable.*

"Our people are 'driven about by every wind of doctrine.' We may, perhaps, still know what they believe in religion to-day, *but we are not sure that, to-morrow they will believe the same.* In what single point are those who have declared war against the Pope, agreed among themselves? If we take the trouble to examine the articles, from the first to the last, we shall find that there is not one which is not admitted by some as an article of faith, and by the others rejected as ungodly."†—p. 441.

Have these predictions been falsified by the event? Has any subsequent modification of the principles of this unstable creed checked that wild and licentious career of dogmatism, the thought of which imbittered the last days of the stern and reckless reformer? Has any balm been found for that malady which Melancthon declared incurable? Have those disgraceful dissensions, which Calvin would conceal from posterity, been suspended or accommodated in latter times? Let the history of the Reformation in England, Scotland, the Low Countries, France, Switzerland, above all, Germany, reply. Do not the same causes subsist to the present day? Are not their effects as appalling, aye, infinitely more appalling than they were even in those days when the evil was pronounced incurable! Alas! disunion and strife seem to be of the very nature and essence of Protestantism!

"Discord and schism among the Protestants were inevitable. We can fancy to ourselves two periods in the formation of their religious opinions: the first, their common struggle with Catholicity, the protest and separation of all these new religious parties from the Catholic Church; the second, their own internal proce[illegible] re-construction. In the first all was pulling down; in the second, building up: the first was revolution—the second, constitution or organization. But it also followed that, in the one case, there was unity of purpose and community of exertion, and, therefore, union: in the other, diversity of purpose, and, therefore, discord and separation..... As soon as they seriously set about re-constructing the sole true edifice of Christian faith,—as the architects were not of one mind, and were self opinioned and obstinate enough to wish each for his own plans, models, and designs, in the erection and ornamenting of the edifice, although often they did not understand each other's language,—confusion and strife at once became unavoidable: oftentimes, before any considerable part of the work was done, they

Kir[illegible]eitung in die Dogmatik der Ev. Prot.

[illegible]—p. tom. ii. p. 281, 387.

[illegible]ii. cont. Zainglium.

Calvin, Ep. ad Melan. p. 143. In the edition to which we have referred (Geneva, 1576) it occurs in p.

108. We regret to add that, probably from the absence of the author during the printing of the present edition, the references are not unfrequently defective, and some times incorrect. He mentions this circumstance in the preface to the second edition, with a promise that, by occasional notices in the "Universal Kirchen-Zeitung," a periodical which has been established at Frankfort-on-the-Maine, the defect shall, as far as possible, be supplied. Some of the references we have been obliged to give on the authority of the work itself.

* Melancth. Ep. 1. iv. 100.

† Andreas Dudith, Schreiben an Beza.

separated, each building a hut for himself, or taking up some temporary lodging, till he ultimately returned to the original dwelling. The expositions of Scripture, and the conclusions from it, which one party adopted, were rejected by another; and that notwithstanding the claims of human authority, which they determined not to allow. But meanwhile, although authority was driven out at one door, it was let in at another, although in a new and more friendly shape. Before, it had dictated as an arbitrary and infallible *law-giver*; now it spoke merely as an unerring *interpreter of the law*; instead of the dogma, prescribed without proof or warrant of Scripture, proven and Scriptural tenets were now proposed: but unfortunately, many now considered the proofs as worthless and of as little power as, before, all had deemed the authority of the church from which they had seceded."*—Pp. 52, 53.

Nor is it possible to find, in the organization of Protestantism, any remedy for this evil. The opinion of Melancthon, in the sixteenth century, is that of every reflecting Protestant to the present day.

"How insecure the Bible is, as a foundation for a system of religion, may be learned from the fact that all the advocates of the Bible have formed their peculiar and contradictiory creeds from the same volume, and anathematized and persecuted each other on the same plea.† Can any man deny that there are but few passages in the New Testament from which all readers deduce the same meaning? Now which of these is the right? Which should be adopted? Who is to decide? who *can* decide?‡ *According to genuine Protestant principles, it is impossible* that the *internal dissensions of the church can be cured except superficially:* they cannot be stopped by the power of the church, *but must bleed on internally.*§ Is it not true that the Holy Scripture is the only rule of the Christian's faith, and that there is no infallible interpreter upon earth? In these two points *all Protestants are agreed.* Now, if they be sincere,—if they mean in their hearts what, in their sermons, confessions of faith, and controversies against the Catholics, they have declared a thousand times,—surely it is an inevitable consequence that they must acknowledge in every Christian a right to interpret the Bible for himself; and that those doctrines *alone* are articles of faith for each individual which *he reads in the Bible*, no matter whether others can find them there or not."‖—Pp. 55, 56.

"Our church is founded on liberty of faith: she tolerates difference of opinion, and, of course, tolerates *error*, and *must* tolerate it.¶ If we dispassionately consider the whole organization of the Protestant Church, there cannot be a doubt that thorough consistency is wanting.** The firm consistency and consecutiveness of the Catholic constitution are wanting to the Evangelical Church; it wants that mutual connection of the members, and subjection to one head as the centre of unity."††

Unhappily, too, this disposition to dogmatize is not confined to the mere interpretation of Scripture. It extends even to the authority itself, and canvasses the authenticity of every single book; and, indeed, of every single passage in the Bible. The opinions of Luther with regard to the Epistle of the Hebrews and the Apocalypse of St. John, his utter and contemptuous rejection of St. James' *recht. ströherner Epistel*, and, above all, the principle which he applied as a test of their authenticity, have not been lost on his successors in innovation. It is with extreme pain we transfer to our own pages a few specimens of the impious and blasphemous spirit in which the work of Biblical criticism is now pursued; a labor, be it remembered, which the consistent Protestant is bound to undertake as the first step in the formation of his religious opinions, whatever may be its dangers, and however inevitable the abuses to which it leads. The first of the following extracts is from the preface of a Bible published in 1819 by *the Strasburg Bible Society!*

"The book of Ruth is a beautiful *family picture:* Luther did not consider the book of Esther *as of much value for Christian readers.* The book of Judith is a beautiful *pious romance, but pure poetry.* But in the book of Tobias there are superstitious accounts of good and bad Angels; and of the means by which we may counteract the influence of evil spirits. Some of the psalms bear the impress of the *imperfect morality of an early age.*‡ The book of the prophet Jonas *is a fable*, exquisitely wrought for that period; for the purpose of reprobating the hatred of the Jews for the Gentiles, and representing it in its true light, as unjust and foolish.§ This tale is a story which has much of the *romantic* in its character; the object of which, considered in a moral point of view, is to display, in its full inconsistency and nakedness, the deep-rooted prejudice that God was the God of the Israelites alone.‖ The prophecy of Jonas is a *symbolical poem*, whose object is to show that disobedience to God and idolatry draw down the vengeance of heaven; but that obedience, repantance, and piety to God avert it from men."¶

"Schuize and Schulthess *attach very little credit* to the Gospel of St. Matthew."**

"The Gospel of St. John is *unquestionably* the production of a *disciple of the Alexandrian school.*"††

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* Henke, Allgem. Geschichte, der Ch. Kirche, Th. iii. s. 276–9.

† Jenaer Allgem. Literatur-Zeitung, No. 48, 1821.

‡ Lessing, Beitrage zur Gesch. der Literat. B. vi. s. 58.

§ Schleiermacher, Reformations-alman. 1819.

‖ Coste, Anhang zu Locke's "Reasonableness of Christianity." 1716.

¶ Schuls. Nassauer, Prediger-Arbeiten, Heft. 1, s. 91. 1830.

* Ullmann, Theolog. Studien und Kritiken, Heft 2, s. 301. 1832.

† Fessler, Gesch. der Ungern, Th. 7, s. 677.

‡ Dr. Isaak Hapfner, Strasburg, 1819.

§ Michaelis Uebersetzung des A. Testaments.

‖ Augusti. Grundriss einer Hist. Kirt. Einleitung in's A. Test.

¶ Staudlin. Neue Beitrage zur Erlauterung der bibl. Propheten.

** Bretschneider Handb. der Dogm. B. ii. s. 778. Note

†† Staudlin's Religion's Geschichte, Th. iii.

"Professor Ewald has demonstrated a new (*Comment in Apocal. exegeticum et criticum, Leipsig*, 1828,) *by the most triumphant evidence*, that the Gospel, Epistles, and Apocalypse of John cannot *possibly* be the work of the same author.* With regard to the Apocalypse, the *majority of Protestant critics* dispute its authority."†

"Schleiermacher has attacked the first Epistle to Timothy; Eichhorn, both the first and the second; as also the Epistle to Titus, in his *Einleitung in's N. Test.* B. iii. s. 315."

"Many, after Eichhorn, deny that the *prophets enjoyed any supernatural revelation*, and say that they were *clever and experienced men, more likely, from their abilities, to foresee future events;* and, from the purity of their manners, used as instruments of Providence to check a guilty age."‡

"IT IS PROBABLE THAT THE WRITINGS OF THE NEW TESTAMENT DO NOT CONTAIN THE PURE DOCTRINES OF JESUS."§—Pages 164—0.

Alas! who shall place limits to the wanderings of the human mind—effects, at once, of its weakness and of its strength! It is fearful to look upon it in these impious excesses. Well may the divines of Oxford protest against the name of Protestant! Well may they claim to be *Reformed*, not *Protestant!*|| But it is easier to disclaim the title than to disprove the consistency of its exercise: and it will be difficult, not to say impossible, to show the determined Rationalist that, while he is at liberty to reject the authority of the ancient church, he can be bound to submit his judgment, and close his eyes in obedience, to that of the Church of England, or any other authority upon earth. "Prove to me," said Rosseau, "that in matters of faith I am to follow any authority, and I shall be a Catholic to-morrow;" and a very slight acquaintance with the high-church controversy in England will attest the truth of Uytenbogard's memorable declaration: "They who discard this principle, and require unqualified submission to their synods, place themselves in a position in which they shall not be able to make a satisfactory reply to the Catholic's question, 'why they refuse to admit the Catholic councils?' and shall be compelled eventually to give up the case as lost."

Idle have been the attempts to stay this levelling spirit by the adoption of creeds and confessions. The attempt was irreconciliable with the first principles of Protestantism; and, by aiming at too much, defeated its own object. The disaffected never failed to meet it with the ready retort:

"However unquestionable the liberty of belief may be in the Protestant Church, as far as principles go, in practice it is miserably restricted. 'Tis true the Protestants have not *a Pope;* but, what is far worse, they have *Popes.* Protestant consistories equivalently supply the place of popes. 'Liberty,' say they, 'must not be abused: the church does not dictate to us, as with the Catholics, what we are to believe; we dictate it to the church; not according to our own caprice, but as it is clearly expressed in the Bible, which in matters of religion we hold to be the only fountain of knowledge.' And the church of every particular district *must* hear what is dictated. Each individual preacher is not permitted the free use of his reason in examining the Scripture. Whoever will venture to use it, as I have done, will forthwith *be deprived of his charge, and taught what true Protestant liberty is.*"*—p. 31.

(To be continued.)

* Theolog. Literat. Blatt. Allgem. Kirchen Zeitung, 1830, No. 43.

† Hase, on the present state of the Protestant religion in Germany, first edit. p. 161.

‡ Ibid. 160.

§ Augusti. Theolog. Mona-schrift, Heft. 9.

|| Tracts, No. 71, Vol. iii p. 71.

LEEDS.—THE CATHOLICS AND THE BIBLE.

A recent article in the *Leeds Mercury* has induced the Rev. George Keasley, Catholic pastor of St. Patrick's, in that town, to publish the following letter, which the editors of the *Mercury* say they "feel it not only a duty, but a very great satisfaction to place before their readers": —"St. Patrick's, July 11, 1844. Gentlemen—I beg to deny that the Catholic Church prohibits the use of the Sacred Scriptures to her people, as commonly asserted to be the case, and as conveyed in your remarks last week on the Pope's bull. I am not going to dispute with you about words, neither shall I make any observations on the document in question. I shall deal with facts—things as they are here at home. It is the opinion of hundreds here in England that Catholic priests do not allow their people to read the Holy Scriptures. But what are the facts bearing on the case? 1. It is notorious that there exist Catholic editions of the Holy Scriptures, and that their circulation has considerably increased during the last few years. 2. Besides several cheap editions printed some time ago in Ireland, there is the much-talked-of one which Father Mathew has interested himself in getting up, "an authorised edition" for general use, but especially, if I remember rightly, for the use of Temperance Societies. 3. It is a fact, not sufficiently known, that Catholic priests *do* allow their people to have Bibles, and that they personally assist in procuring them. Now, if the decrees about the Holy Scriptures *of long standing* and *now confirmed* by his present Holiness, did prohibit their use by the laity, as asserted here in England, *none of these things would be.* Hence, what we have to complain of in you, gentlemen, is, that you so brought the subject before your readers, as to strengthen the vulgar opinion, and to propagate the calumny, that we priests are withholding from our people the written word of God; when all the time you knew that the Holy Scriptures have been and are printed, circulated, and read, with the full sanction of our bishops, which bishops are in strict communion with the Holy See. This is not, gentlemen, quite as it should be. I beg you will put me to the test, as I presume to put you, *by requesting from you* a supply of copies of the Holy Scriptures, for the use of my poor people—observing one condition,

* Langsdorf, Blössen der Protest. Theologie, s. 446.

that they be of a Catholic edition, and authorised. By having them many could read over again at home, the portion which is read and expounded to them at our early service on the Sunday mornings. The Catholic Church has always been most watchful in preserving the Sacred Scriptures from profanation, and such has always been the respect shown them, that many have *never read them* EXCEPT ON BENDED KNEES, and with fervent prayer to comprehend the hallowed sense. If similar precautions were taken in other quarters, we should not find Bibles where we do. We should not hear of men, unconscious of the least impropriety, giving to the world such specimens as the following:—"Resolved—That the Valley of the Mississippi is part of the territory between the river and the ends of the earth (Ps. lxxii. 8, Zech. ix. 10) which belongs to Jesus Christ, by express grant from Almighty God, and that Jesus Christ must have it!!" This was adopted, *nem. con.*, says the paper, in a respectable assembly, lay and clerical, the *elite*. I trust, gentlemen, your love and respect for the Holy Scriptures render you as far from approving of this as you must be from approving of other late transatlantic demonstrations.—I am, gentlemen, respectfully yours, GEO. KEASLEY."——CALUMNIES of Mr. E. BAINES of the *Leeds Mercury*, on the Catholic Church and her Pontiff.—Sir,—Doubtless you are acquainted with the existence of the *Leeds Mercury*, a weekly newspaper of great circulation, and generally conducted with an ability which, were it not too often prostituted to Whig party purposes and sectarian acrimony, would exercise very considerable influence on the public mind. It is the property of Mr. Baines, who so very creditably filled the post of representative of Leeds in Parliament, and has for some time been edited by Mr. Edward Baines, jun., son of that gentleman. In that publication of the 6th appeared, in the shape of strictures on the late circular of the Pope against the Bible Societies, a most intemperate article, denouncing his Holiness as *entirely suppressing* the use of translations of the Scriptures, and the Catholic Church as, *semper eadem*, the everlasting enemy of their diffusion, with the very sage addition—that this constant prohibition of the Word of God was one of the strongest proofs of the little confidence Catholics had in their own belief!.... In the *Mercury* of the 13th appeared a short letter from the Rev. George Keasley, of Leeds, showing simply that in this country English versions of the Scriptures were in general use among Catholics; to which Mr. E. Baines, in his editorial remarks, retorted that *this, if continued*, would be in defiance of the Pope's Bull, as he designated his Holiness's Circular. The enclosed letter, sent by me to Mr. Baines, jun., was refused insertion on the flimsy pretext that he *had* given Mr. Keasley's letter (which entered not, beyond the statement of one fact, into a refutation of Mr. Baines' calumnies;) and in his note, returning my manuscript, he tells me, that though, "he will not enter into controversy with Catholics," he shall, "whenever the Pope takes the field against one of the most excellent and useful societies the world ever saw, the Bible Society, exercise his right as a public journalist in making such comments on the Pope's Bulls, as his love of the Holy Scriptures and of truth dictates"! Yet, Sir, "his love of truth and of Scripture" manifests itself in the present instance by misleading his readers with the grossest calumnies; and then, when the refutation of them, by reference to historical facts, is put into his hands, refusing to publish it, and leaving his misrepresentations to rankle in the public mind! This liberal Editor would surely do well to inform us why his Holiness and the Cardinals he consulted *may* not be as correct in believing this self-established Bible Society to be an impertinent and mischievous intermeddler in other people's concerns, as he himself is in believing it worthy of his exalted praise. How, without asserting his own infallibility, he can deny this possibility, whilst he claims for *himself* the right of *private* interpretation of Scripture, is not so very clear; unless, as one of "our best possible instructors," he deems himself as, *officio peritus*, qualified to enlighten the world, *de omnibus rebus et quibusdam aliis!* It might be well, then, if he informed us how it happens that the Protestant Bible-reading countries of Sweden, Prussia, and England are, by writers of their own faith, described as the most immoral of the nations of Europe; why in the supereminently Bible-reading West Riding of Yorkshire their exists a perpetual necessity for adding new wings to our lunatic asylum and for building and enlarging jails; and whether or no it was from "a love of the Holy Scriptures and of truth" that the unrestricted Bible-reading ruffians of Charleston deliberately turned helpless and unoffending women out of their convent, and those of Philadelphia reduced to ashes the temples of their fellow-Christians. As to his future hostility, his Holiness must look to himself! and we can only humbly pray that the Vatican *may not* fall by the tiny thunder of Mr. E. Baines's indignation, nor St. Peter's, after withstanding the enmity of so many ages, be at length subverted by—what my friend Mr. Waterton has so happily termed—the muck-fork of the Whigs.—I am, Sir, your faithful and obedient servant, JOSEPH WOOD.—Sandal, July 22, 1844." —*Tablet.*

MISCELLANEA.

ADDRESS OF THE CORPORATIONS OF IRELAND TO THE PEOPLE.—"We, the undersigned Mayors, and other members of the municipal corporations of the under-named cities and towns of Ireland, have, in compliance with the wishes of our constituents and fellow-citizens, visited this metropolis for the purpose of paying our respects to Daniel O'Connell, and of conveying to him, by the presentation of the respective addresses confided to our charge, the assurance how deep and enduring is their gratitude to our illustrious countryman, and how great is their indignation at the personal insult received in his person. Though disappointed in the object of our Mission, we think that a moment of such intense interest—a crisis so important—which has brought together a large section of the popularly constituted authorities of this country, should not be permitted to pass without a solemn and deliberate declaration of our opinion on the present aspect of affairs in Ireland. Having consulted together to ascertain how far the state

of public feeling in our different localities corresponds with the sentiments in the addresses entrusted to us, and having reviewed the proceedings connected with the State trials—commencing with the mysterious disappearance of Catholics from the panel, followed by the formation of a jury wholly exclusive in its character—this again succeeded by the novel application of the law of conspiracy, and the whole terminated by a sentence enforced in opposition to the opinion of a distinguished member of the Court of Queen's Bench in favour of a new trial, and in defiance of the declaration of eminent lawyers and statesmen in Ireland, that O'Connell had not a fair one—having thus reviewed these proceedings, vitiating as they do, in the eyes of the world, the verdict obtained, and making a martyr of Ireland's first citizens, we now put on record this solemn and conscientious declaration:—That the State trials, and their result, have produced in the great communities with which we are connected, and throughout the whole country, a strong apprehension that life, liberty, and property cannot be safe as long as an administration so hostile to the national sentiment, and so obnoxious to the people, continues in power. That if anything could increase the popular exasperation it is this; that while, on the one hand, the most oppressive measures have been resorted to, under the forms of law—on the other, ministers have been deluding the Irish nation, by holding out, even in the Speech from the Throne, hopes of a just extension of its electoral rights, at the very time that they contemplate the introduction of the measure now before Parliament, which, if it become law, will almost annihilate the miserable franchise we possess. That an administration which has pledged itself to maintain in its full enormity the monster grievance of a Church establishment in Ireland can never be countenanced by the Irish people. That, notwithstanding much hollow professions, we see no attempt made to relieve the prevailing distress—we expect for the rack-rented tenantry no alleviation of their misery, nor for our starving labourers any general employment; and all that can be looked for from the boasted Land Commission of this anti-Irish Administration is a tardy report, from which no practical benefit is likely to arise. That while we thus deliberately declare our opinion that the continuance in power of the present Administration is irreconcilable with the well-being of Ireland—still we are daily more thoroughly convinced the liberties, the franchises, and the social prosperity of the people cannot be effectually or at all secured under any Administration, without giving to the Irish nation a participation in its government by the establishment of its own Parliament."—[Here follow the signatures]—Mr. W. S. O'Brien having appealed to Sir J. Graham against the decision of the Governor of Richmond Penitentiary, in rejecting the deputation, [illegible] the following reply;—"Whitehall, [illegible], 1844. Sir—I beg leave to acknowledge receipt of your letter of the 11th instant, [illegible] subject of the directions given by the [illegible] of Superintendence of the Richmond [illegible]entiary, that no deputations should be admitted to present addresses to certain prisoners therein confined, and to acquaint you that, by law, the enforcement of the discipline of the Richmond Penitentiary is vested in the Board of Superintendence, and this board is not under the immediate control of the Secretary of State, and that I am not prepared to interfere with the discretion of the board on this occasion. I have the honour to be, Sir, your obedient servant, JAMES GRAHAM.—W. S. O'Brien, Esq., M.P., Dublin."—*Tablet.*

SPAIN.

"The *Univers* states that, under the administration of Gonzales Bravo, arrangements were made, and are now carrying out, for the sale of the relics of church property in Spain. An advertisement has appeared in the "*Bulletin Official*" of Barcelona, announcing the sale of two religious edifices—the College of the *Trinitaires Chausses* and the Chapel of Saint Agnedia—The Chapel of St. Agnedia is the noblest historical monument of the crown of Arragon. It is in a rich and graceful style of architecture, and was in a Chapel royal in the times of the Kings of Arragon. It is at once a model of the state of art in the 13th century and a monument of national glories. The *Ayuntamiento* assembled on the 14th of May have addressed the Queen, demanding that these orders from the Minister of Finance should be annulled.—*Ibid.*

AMERICA.

PROGRESS OF CATHOLICITY IN THE UNITED STATES.—The *Catholic Herald* of Philadelphia, of the 11th April, has the following:—"The *Home Missionary* gives an account of the progress of our religion in the United States, calling it *Romanism* and *Popery*, although it styles us Catholics, We have changed the offensive terms in the heading, and in the only passages of the article in which they occur, and omitted what relates to foreign supplies, which we cannot ascertain, but otherwise give unaltered (save '*the* sects' for 'other sects') the original article, which possesses some interest:—'The earliest Roman Catholics of this country were the colonists who, in 1634, accompanied Leonard Calvert, son of Lord Baltimore, to the colony of Maryland. The first company consisted of about two hundred. Smaller bodies occasionally found their way to the different settlements of the New World; but as they were not well received, especially by the other colonies, they seem to have increased very slowly. Among the laws promulgated by the Duke of York, was one commanding all Roman ecclesiastics to depart from the province of New York before 1600. Their religious teachers for more than a century were Jesuits, and almost all from abroad. In 1725 Catholicity began to appear in Pennsylvania, though its importance does not seem to have advanced in an equal ratio with that of the sects, since the consecration of the church of St. Augustine in Philadelphia, as late as 1800, is regarded by Holmes as an event worthy of insertion in his Annals. At the commencement of the revolutionary war, there were probably not more than twenty or thirty ecclesiastics in the whole country. The suppression of the Jesuits in 1773 had cut off the supply of Missionaries from that order; and the changes of feeling, resulting from

the contest between Great Britain and the colonies, rendered it politic for the Catholics of America to have a hierarchy of their own. Instead, therefore, of a vicar of the Bishop of London, who had governed the churches since 1673, American prelates were designated in 1789, the first of whom, Bishop Carrol of Baltimore, was afterwards advanced to the Archiepiscopate. The establishment of American independence threw open a field most inviting to foreign emigrants, and the events of the war had heralded the attractions of this field to all the nations of Europe. A rapid increase of population from abroad at this time brought a proportional addition of Catholics. Arrangements were accordingly made to raise up priests for the increasing congregations. Accordingly, when, in 1796, the diocese of New Orleans was added to those of the United States, we find that there were already two colleges for general purposes, two seminaries for ecclesiastical training, and three convents. In 1799 another college was established. The priests now numbered forty-five. In the present century, the first political event which caused any considerable emigration of Catholics to America was the Irish rebellion. But what more contributed to this result was the increasing facilities and frequency of commercial intercourse between the old and new world. The operation of this cause was suspended for a short time during the war of 1812-15, but on the return of peace, it went on with redoubled activity. In 1810 Bishop Cheverus was ordained for Boston by Archbishop Carrol, making the fifth or sixth now belonging to the hierarchy of the United States.* From the peace of 1815 to the present time, the increase of the Catholic population has been prodigious. The ratio, it is believed, must have been greater than that of the Protestant population, since a very large share of the recent influx of foreigners are adherents to Rome. For various reasons this class of emigrants does not spread itself over the country and in the cultivation of the soil, but clusters around the seaports and larger inland towns, and along the lines of public improvement. Hence it is comparatively easy for them to be reached and controlled by a smaller number of religious teachers than other denominations. The same fact has also brought them into notice as occupying the most important localities; and has inspired their leaders with the hope of exerting an influence over the social interests of this country greater than their numbers or their individual intelligence and wealth would otherwise warrant them to expect. In 1830 the number of dioceses had increased to eleven; the priests to three hundred; the Catholic population to half a million; while, as the result of foreign sympathy, literary institutions of every grade were rapidly multiplied. From 1834 to 1844 the enlargement of Romish interests in this country has been astonishing. The population, from being 500,000, has become, according to general estimate, more then 1,000,000—some say 1,500,000. The priests have multiplied from 300 to 634; the dioceses have become 23 and the bishops 25—six having been added during the past year. All these items, therefore, have more than doubled in ten years.'"—*Tablet.*

* Bishops Flägte and Egan were consecrated for Bardstone and Philadelphia in the same year.

PRIOR PARK.—RECEPTION OF THE BISHOP.—Bath, May 30.—The Right Rev. Dr. Baggs, Vicar Apostolic of the Western District, on this day took possession of his college and district. His lordship arrived by the quarter past ten a.m. train, arriving in Bath at five minutes past two p.m., and immediately proceeded to Prior Park, where he was received at the entry into the beautiful grounds by a numerous procession of the pupils of the college and the clergy of the district, who preceded his lordship chanting the litanies and other sacred chants, till they arrived within the chapel of the college. After a considerable time spent in these devotions, the Bishop, seated in his episcopal chair, received the respects of each individual, first of the clergy, then of the members of the college, then of the lay gentlemen, whose religious devotion prompted them to attend on the occasion. Afterwards addresses were presented to his lordship, first from the Rev. Dr. Brindle, Regent of the college and V.G. of the District, welcoming his lordship to the college and district, alluding delicately to our late lamented prelate, and soliciting the patronage of his right rev. successor; then from the Rev. Mr. Wilson, Prior of the Benedictine College at Downside assuring his lordship of the devotion of that body. His lordship replied at considerable length. He much lamented the loss of his right reverend predecessor, both as a prelate much wanted in the present necessities of the Church, and as a personal friend, and his lordship added that it afforded him great consolation to reflect that he had been able to alleviate the trials which had afflicted his right reverend predecessor. He expressed great solicitude for the welfare of the college, which was an object of anxiety to all Catholic Europe, and great satisfaction at the address presented from the Benedictines. In conclusion, he imparted an indulgence of forty days to all present. The ceremony lasted till nearly five o'clock, and was followed by an excellent cold collation, after which Lord Clifford, in brief but very appropriate terms, proposed the health of the Bishop, which was very warmly received. His lordship, in few but expressive terms, returned thanks. The attendance of the clergy, the time of indulgence being considered, was numerous; of the laity, we noticed Right Hon. Lord Clifford, the personal friend of the late bishop and great patron of religion in the district as everywhere else; R. Berkeley, Esq., of whom may be said ditto; T. Eyre. Esq., Mr. Tancred, General Mauley, M. Mecham, E. King, &c. His lordship preached at the Chapel in Lower Berkeley-place, Clifton, on Sunday last. The Rev. Edward Metcalfe is the new priest at this mission. A Confirmation will be held in Bristol on the 30th instant.—*Ibid.*

Mgr. Dominic Benoit Balsanco, Archbishop of Monreale (in the Two Sicilies), President of the Commission of Public Instruction at Palermo, died there on the 6th of April.—*Ibid.*

A letter in the *Allgemeine Zeitung*, dated Vienna, April 5, states, that on the preceding day (Maunday-Thursday, or, as the Germans call it,

Grun *Donnerstag*), their Majesties the Empero and Empress washed the feet of twelve aged men and twelve aged women, who after the ceremony were regaled with a dinner, and each received a present of new clothing. Of the men the oldest was 110 years of age, and the youngest 83; of the women the oldest was 106, and the youngest 84. The ceremony was, as usual, attended by a vast concourse of spectators.—*Tablet.*

A correspondent of the *Ami de la Religion* writes as follows from the Eternal City:—The New Basilica of St. Paul *extra muros*, is rising by degrees from the great disaster by which it was destroyed from the very foundation on the fatal night of July 15th, 1823. It will not be among the least of the glories acquired by Pope Gregory XVI. to have carried on the work with so much activity, and so many generous sacrifices that, so long ago as four years since, the transverse nave was solemnly blessed by him and restored to the holy ceremonies of worship. The eye is dazzled by the magnificence of the gilding and by the resplendant richness of the marbles in this extensive portion of the new church; but the grand altar raised above the confession, to which the sacred relics of the great Apostles have been restored, must chiefly delight the Christian. On the anniversary of the feast of St. Paul each year, the Pope has imposed on himself the pious duty of going to visit the tomb which his hands have rescued from the midst of ruins, and restored to the veneration of the Catholic world. On the 30th of last month the worthy successor of St. Gregory the Great, by whom the feast of the Commemoration of St. Paul was instituted, repaired, as usual, to the Basilica, dedicated to the illustrious Apostle of the Gentiles. His Holiness was received at the gate of the adjoining Monastery by the cardinals who form part of the special commission that presides over the works of the reconstruction; and after adoring the Holy Sacrament in the chapel on the left of the abside, the Holy Father, assisted by two bishops and Cardinal Mattei, celebrated a Low Mass at the altar of the confession, near which he subsequently continued for a long time prostrate in deep recollection, his prayers mingled with pious tears. After the solemn Mass, which was chaunted by the Patriarch of Constantinople, and at which the King of Bavaria and his suite, several cardinals, the dignitaries of the Pontifical Court, and a great number of personages who appeared to belong to the nobility of Rome and foreign countries, assisted, the Sovereign Pontiff retired to the interior of the convent in the midst of the Benedictine Monks, who, in the presence of the illustrious members of that commission, laid at his feet the homage of their lively gratitude and profound veneration.—*Ibid.*

Holy Profession of a Sister of Mercy at the Convent of Mercy, Bermondsey.—On Monday, the 22nd instant, Miss Ann Margaret Duff, daughter of James Charles Duff, Esq., of Lisbon, made her vows to the Lord in the sight of all his people, and thus dedicated herself to the faithful performance of those holy exercises of mercy and love to which our Blessed Saviour has promised eternal life.—*Ibid.*

A Curious Relic.—The *Prussian Gazette* states that a young woman of Kaina, who was travelling with her master's family, found on the road to Bautzen a ring set in rubies, which had on one side a representation in relief of Christ on the Cross, and on the other the instruments of punishment. The ring bears this inscription—"Martino Luther, Catherina V. Boren, die 31 October, 1525." The ring, which is well preserved, is a perfect model of art.—*Tablet.*

Kidderminster.—On Sunday last the Right Rev Dr. Wiseman confirmed thirty persons at the chapel here, eight of whom were converts, one the daughter of a clergyman in the Establishment.—*Ibid.*

At the Bavarian Chapel, Warwick-street, a solemn dirge was, on Thursday last, the 4th instant, sung for the repose of the soul of Barbara Lady de Mauley. Among those present were Lord de Mauley, Lady Kinnaird, the Honourable Charles and Lady Maria Ponsonby, Colonel and Lady Dorothea Leslie, Philip Howard, Esq., M.P., and Mrs. Howard, of Corby; the Honourable William Browne, M.P., and the O'Connor Don, &c. &c.—*Ibid.*

THE NORMAN PEASANT'S HYMN TO THE VIRGIN.

BY WILLIAM JONES.

(From Bentley's Miscellany for August.)

Hope of the faithful! behold us now bending,
Submissive, contrite, at thy footstool of love;
The tears of thy children repentant are blending,
Oh! plead for their help in thy kingdom above,
Thou canst each bosom see,
May it more sinless be,
Ave Maria,
To glorify thee!

We are defenceless without thy protection,
To watch o'er our night, and to shield us by day,
And 'tis to the warmth of thy care and affection,
Our thoughts are more hallow'd, our feet less astray.
Thou canst each bosom see,
May it more sinless be,
Ave Maria,
To glorify thee!

Be thou our comfort, when shaded by sorrow,
For weak are the tendrils we cling to below;
As night is subdued in the dawn of a morrow,
Illume with thy brightness the depths of our woe!
Thou canst each bosom see,
May it more sinless be,
Ave Maria,
To glorify thee!

Through the dim valley our vespers are pealing,
Borne on the winds to a sunnier sphere;
While yon star that lonely the skies are revealing,
Doth tell in its beaming thou hearest our prayer.
Thou canst each bosom see,
May it more sinless be,
Ave Maria,
To glorify thee!

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 16.] CALCUTTA: SATURDAY, OCTOBER 19, 1844. [VOL. VII.

FEVER HOSPITAL.

Our readers will peruse with pleasure the subjoined correspondence between our venerated Archbishop and Doctor Mouat, Secretary to the Council of Education, on the important subject of the erection of a Fever Hospital for the Native community. The very satisfactory letters we annex, render it unnecessary for us to enter on this topic in detail, farther than simply to state, that we fully and cordially concur in the sentiments expressed by the Archbishop, and also by the respected and talented Secretary to the Council of Education. We have been favoured with a copy of the Pamphlet to which the following correspondence makes reference, and, according as opportunity permits, we shall submit some extracts from it to the notice of our readers.

These extracts will show, that it is the interest of every family in Calcutta to contribute according to their ability to the erection of the proposed Institution, not only on the score of humanity, but even out of regard to their own health and that of their children and friends.

To THE RIGHT REV. DR. CAREW,
Vicar Apostolic.

MY LORD,—I am directed by the Council of Education to forward for your information the accompanying published statement respecting the proposed Establishment of a Fever Hospital, in connection with the Medical College, pointing out the large amount of mortality and sickness, existing among the Native Community, the present very inadequate means of ministering to their wants, and the steps which have already been taken in the matter, consequent on the presentation of a piece of ground adjoining the Medical College, and the transfer of the Funds at present in the possession of the Fever Hospital Committee. These are not only utterly inadequate to provide a building of the nature and extent required, which it is estimated cannot cost less than a lac of Rupees, but a further sum of nearly Company's Rupees 40,000 will be necessary to purchase the additional ground essential for free ventilation on all sides. On this account the Council of Education are induced to place the present appeal in the hands of the clergy, for the purpose of aiding them to raise funds to accomplish so great and good an object.

During the late epidemic visitations of Small Pox, Fever, and Cholera, it is well known that among the lower classes of the Native population the mortality was unusually severe, and the means of alleviating their distress or treating their diseases, quite inadequate to the demands for succour, so that the Moslem burying grounds were crowded with mourners, the Hindoo ghâts choked with the bodies of the dead accumulated for burning, and many of the poorer members of the Christian Community suffered from the same causes.

Dispensaries were established by Government in various part of the town, to receive small pox patients, but not until the ravages of the disorder had been widely extended and the confidence of natives in the means provided for their relief completely destroyed, from having no asylum (except the Police Hospital, a very inadequate and ineligible one) to receive them while labouring under the disease, so that few ultimately resorted to them and they made little impression upon the epidemic itself.

I was myself reluctantly compelled to refuse admission to the College Hospital to many sufferers brought to my own door in an advanced stage of the disease, because we have no fever wards, and introducing contagious diseases into a general medical and surgical Hospital, would only have increased instead of diminishing the mortality.

In Great Britain a very large proportion

of the funds raised for the support of such charities is by the means of sermons preached in churches for such objects, and the community is seldom backward in responding to such appeals. In the present case the appeal would not be for the maintenance and support but merely for the building of such an Institution, and therefore not likely to be repeated. The advantages to every class of the community would be great from such an establishment. It would relieve the suffering poor of this great city, enable families at once to send their servants and poor retainers without expense, when afflicted with severe and contagious forms of disease: and would then leave disposable our present Male Hospital for poor Europeans and Christians of all denominations, whom we could admit upon emergency to the number of 112, with the means now at our command, whereas in the General Hospital they are obliged to pay a certain sum daily while under treatment.

I have the honour to be,
My Lord,
Your Lordship's most obdt. servant,
F. J. MOUAT, M. D.
Secretary.

Council of Education,
September 3d, 1844.

To F. J. MOUAT, ESQ. M. D.
Secretary to the Council of Education.

SIR,—I have the honor to acknowledge the receipt of your letter of the 30th Sept. and to state, in answer to that communication, that it will give me great pleasure to co-operate with the Council of Education in the accomplishment of the very benevolent object they have in view, in undertaking to erect a Fever Hospital for the Native community of Calcutta. As it appears to me, that the most useful way in which I can give my assistance towards the furtherance of the wishes of the Council is, to induce the Catholic Clergy and Laity of Bengal to take a becoming interest in a matter of such importance, I beg to forward a copy of the Circular, which I propose to forward to each of the Reverend Gentlemen of this Vicariate. On their zealous co-operation in this good work, as well as on that of their respective flocks, I can rely with confidence. But, to guard against too sanguine anticipations of the result, it is right to add, that, in general, the Catholics of Bengal are by no means affluent; on the contrary they are, for the most part, in very moderate circumstances, and are enabled to provide for their families, only by great industry and economy. Add to this, that as Government gives no assistance towards supplying their religious or educational wants, and as all the Schools or orphanages endowed by Government are based on principles incompatible with their religion, they have, out of their small means, to contribute constantly, to the support of their Clergy and of the Schools and Charitable Institutions established for the youth and the destitute members of their communion, in Calcutta and its vicinity. Yet, notwithstanding these difficulties, such is their zeal in every good work, proposed by their chief Pastor, that, in no single instance, have I appealed to their charity, in which their generosity has not exceeded my warmest expectations. On such an occasion as the present, one in which they have every incentive, both spiritual and temporal, to urge them to liberality, they will not surely evince an indifference unworthy of the high reputation for charity they have justly earned, not only among their brethren in India, but also among their fellow Christians in China, in the Cape of Good Hope, in Singapore and in Gwalior,—for to their suffering brethren in all these remote countries, have they, within the last year or two, sent assistance, cordially and generously. Indeed, a month has not yet elapsed, since I received a letter from the Holy See, in which the successor of St. Peter expresses his paternal joy, at the tidings conveyed to him, of the active and beneficent sympathy evinced by my beloved flock, for the cause of charity throughout the regions I have enumerated. It would be an injustice to them to suppose, even for an instant, that whilst they are so commendably alive to the wants of their fellow creatures in distant countries, they could look with indifference on the sufferings of others with whom they are linked, in some cases, by the bond of common religion, and in all by the sacred ties of country or humanity, or of that almost parental relationship, which binds the Master and Mistress to those of their own household; of this latter tie, in particular, it is written, if any man do not take care of his own household, he hath denied the faith, and he is worse than an Infidel. Now, how can a man be said to take care of those of his own household, if he cast off his servants in the hour of sickness, at the very time when they stand most in need of his kind attention and indulgence?

With sincere wishes, that the grand cause, in which you, Sir, have taken so distinguished and so very useful a part, may be blessed with success by Divine Providence, I have the honor to be, Sir,

Your most Obdt. Servt.
✠ P. J. CAREW,
Archbishop, Vicar Apostolic.

Calcutta,
Catholic Cathedral House,
October 14th, 1844.

Circular to the Catholic Clergy of Bengal.

To The Rev. ———

Calcutta, 14th October, 1844.

Rev. Dear Sir,—I have the pleasure to forward to you a Copy of a very interesting pamphlet, on the subject of the erection of a Fever Hospital in connection with the Medical College. Of the necessity of such an Institution for Calcutta, you will be fully convinced by the perusal of that publication. In a merely temporal or social point of view, it is obvious, that the establishment of a Fever Hospital for the Native Community, would confer great benefits, not only on the Native Community, but also on the British and Indo-British Inhabitants of Calcutta. If viewed in a religious light, it is undoubtedly an imperative duty enjoined by Christianity on its professors, to contribute to the relief of their suffering fellow-creatures, of every creed and country, according to the means with which God has blessed them. In the present case, this obligation is peculiarly binding, because a great number of those, whom it is sought to relieve, are the servants of Christian masters and mistresses, and as such have very strong claims, when they suffer from sickness, on the charity of their employers. Now the establishment of a Fever Hospital on the large scale contemplated by the benevolent proposers of that measure, supplies at once both the most economical and the only adequate means for a Christian master, or mistress, to provide for the care of Native servants in time of sickness. In such an Asylum, conducted according to the liberal and enlightened principle on which the proposed Institution is to be based, every deference will be paid to the religious, and, if I may so call them, the civil or social notions, or prejudices of all classes of the Native population, whilst, at the same time, every attention will be paid by professional gentlemen, distinguished alike for their great skill and humanity, to the medical treatment of those confided to their care. It is not, I trust, too much to anticipate, that by lending our exertions to the furtherance of a cause, in which the interests of charity are so deeply concerned, we shall even contribute much to create a favorable disposition on the part of the Natives towards the Christian religion, a disposition which, with the aid of education and of the Divine blessing, will in time conduce greatly to the dissemination of the true faith throughout Bengal.

Neither should it be forgotten, that by occasion of the proposed Institution, considerable additional accommodation will be afforded in the Medical College Hospital, to poor Christian patients. I need not inform you, Rev. Sir, that, for the most part, the poor of the Christian Community in Calcutta consist of Catholics, and that we cannot be censured, if, whilst we sincerely labor to procure relief for our fellow-creatures of other persuasions, we show a feeling solicitude for those of the same household of faith, to which we have the happiness to belong.

Having briefly pointed out the numerous advantages, which there is every reason to hope the erection of a Fever Hospital will confer on Calcutta, permit me now, Rev. Sir, to recommend earnestly to you, to form, in your district, with as little delay as possible, a Committee of four or five of the influential Members of your flock, for the purpose of adopting, in concert with them, such measures as will be likely to obtain the most prompt and efficient encouragement for the proposed undertaking. In the parish annexed to the Cathedral, it is my intention, to act upon this plan, and to employ the good offices of the Lay Gentlemen of the Committee to collect subscriptions in this district, and of the Clergy of the Cathedral to encourage, by their pious exhortations from the pulpit, the faithful under their care to second cheerfully and liberally the exertions of the Committee. As far as circumstances may permit, I would be glad that a similar course of proceeding were adopted by you, and that the sums collected should be immediately transmitted to Doctor Mouat, Secretary to the Council of Education. With sincere esteem, I remain, Rev. Dear Sir,

Your's faithfully, in Christ,

✠ P. J. Carew,

Archbishop, Vicar Apostolic.

"SCHISM IN THE PAPACY."

A short time ago, the *Englishman* favoured his readers with the following pithy paragraph.

"In the *Quarterly Review* (June) is an article headed "Schism in the Papacy," and the reviewer describes it as a Schism "which must soon produce a division among the members of the Church of Rome, similar to that which has just taken place in the Church of Scotland." To our thinking, it will be even wider and more disruptive; but we shall not enter into the discussion of it, though as a "great fact," we give notice to our Roman Catholic readers, many of the LAITY among whom may not yet have heard that such a Schism has begun in Germany. The four points upon which the reformers insist are, according to the *Quarterly*, 'first, that the public worship shall be performed in all countries in the vernacular tongue; secondly, that the cup shall be given, as well as the bread, in the sacrament to the laity; thirdly, that the frequenting of the confessional shall not be compulsory; fourthly, that vows of celibacy shall not be obligatory on the clergy.' These points, together, will form a wedge which, if driven home to the papacy by the united strength of a large section, will split in two."

As it was to be expected the item was "cheering" to the only Christian Journal in Calcutta,—need we name it?—the *Calcutta Christian Advocate*, the Editor of which paper introduced the paragraph with his usual flourish "against the senseless mummeries and arrogant assumptions of the Pope and his priesthood" and such other clap-trap fooleries.

Let the Editors of the *Englishman* and *Christian Advocate*, read the following notice by the *Tablet* of the article in the *Quarterly Review*, and, if consistent with their notions of justice, transfer it to their columns with a view to disabuse the minds of their readers —:

The just published number of the *Quarterly Review* contains a short but infamous article under this portentous title. *Prince Hal* compares *Falstaff's* lies, for magnitude and grossness, to the father that begot them; and if in this instance we may adopt the same rule and reason from the review to the Reviewer, we have no alternative but to conclude that this wielder of the critical pen is indeed "a huge bed-presser." His lies, at all events, are of the very largest and grossest dimensions, and are told with a boldness and a gusto that "would do honour to a better cause."

The lax and lamentable condition into which in many parts of Germany religious Faith has been sunk by the long-continued operation of so many adverse circumstances influencing in their youth the minds of the generation now arrived at maturity, is well known. That the German soil has contained for some time past many elements of an unpropitious character, no one who has heard of the University of Bonn, of Professor Hermes, and the entire story of Mgr. Droste's persecution, can be supposed ignorant. That the enemies of religion should gloat over these circumstances; should busy themselves in putting together auguries of evil out of them; and in connection with these things, should return—like a dog to his vomit—to the old story of "the Filth of the confessional," is by no means to be wondered at; but that such a galaxy, such a perfect *milky way* of broad, thumping falsehoods, should be packed so very close as we here find them, is perhaps rather astonishing.

The Reviewer sets out with informing us that the anti-Catholic spirit which the Archbishop of Cologne has done so much to suppress and discredit, has been making great head lately; and that the virtuous clerical reformers by whom it is countenanced are resolved not to hear of any "discussion of, or departure from, any one doctrine or article of faith," but are determined coolly to commit the sin of schism with their eyes open to the magnitude of their guilt, in order to correct certain things which they dislike in the present ecclesiastical discipline. When this story is reduced to its naked dimensions it amounts to this: These virtuous reformers take it for an article of Faith that out of the Roman communion there is no salvation; they are resolved not to have this or any other article of Faith interfered with; but yet they are resolved to renounce the communion of the Holy See, and their hopes of salvation at the same time, out of a pure zeal for the reformation of abuses. In other words, these worthies have come to the conclusion to make over their souls to the devil as a preliminary to the more perfect service of Almighty God.

If the Reviewer had told us that his German friends, disgusted with the corruptions of the Church, had, through this disgust, been induced to open their eyes to the untruth of the Catholic tenets, and to that of the Papal Supremacy among the rest, he would at least have had the merit of putting forward a consistent, and, in the eyes of some people, a plausible statement. But to say that they will jealously maintain every, the least tittle of the Faith, at the very time they have come to the resolution of rebelling against a very important article of faith, is to pronounce at once that they are either insane or else wicked and coldblooded deceivers.

The four points, it seems, upon which they insist are (1) public worship in the vernacular; (2) the cup to the laity; (3) "that the frequenting of the Confessional shall not be compulsory;" (4) that the clergy shall not be bound to celibacy.

The reader has seen that these Reformers, who will not touch a hair of the Faith, are yet ready to renounce one of its prime articles. Here he has another parallel instance. The Catholic Faith teaches us that the Confessional was made obligatory *by God*; and that not as a rule of discipline, but by His appointment the Confessional, in the ordinary course of things is the only method of procuring forgiveness for mortal sins committed after Baptism. This is of Faith; and every article of Faith the new German Reformers will jealously adhere to but yet they will rebel against the superior they believe to be placed over them by God, unless that superior consents to abolish a sacrament which they believe God himself has instituted For shame, Reviewer! In any case, tell a consistent lie if possible, and not such obvious dishonest drivelling as this.

However, the Reviewer proceeds to examine in succession these four points.

(1.) Public worship in the venacular. "They,' that is, the German Catholic Reformers, "complain (says the Reviewer)

That this particular law against vernacular prayers *has been* relaxed elsewhere—but not for them. In France the people commonly use a prayer-book called the "Paroissien," which has the Latin service and the French translation in parallel columns; but such a work is prohibited in Italy, Spain, Portugal, and all countries where the power of the Church is absolute. In the North of Germany and the Tyrol they use a German Mass-book, but it is rarely to be met with in Austria Bohemia, or Styria. Nor let it not be supposed that this is a question affecting the laity only; a large majority of the priests in these regions are as ignorant of the meaning of the Latin which they chaunt, as the Jews are of the Hebrew which they read in the Synagogue Jews and Romish priests learn to read Hebrew and Latin, but they do not learn to understand it; even in the towns, to say nothing of the country parishes, very many priests understand no more of Latin than the people: and hence the importance even as respects the clergy, of this first point for which they are contending

It is difficult to know how to set about unravelling this tangle of falsehoods. Every person of common information knows that the Holy See has ten times as much direct power in France, where the Reviewer admits the existence of vernacular Missals, as in Austria, Bohemia, and Styria, where he says they are not to be found. The power of the Holy See in Austria is, we hope, real in its existence, but in its exercise it is notoriously only nominal. And if there are no "German Mass books" in Austria, the fault lies entirely in its own hands. These are facts of which the most ignorant cannot be ignorant.

But the climax of the Reviewer's dishonesty is to be found in this; that, thanks to the reforming propensities of the Emperor Joseph, Austria, upon which a Latin liturgy is here represented as pressing with peculiar weight, is more completely free from the grievance (if grievance it be) than any Catholic country in the world. In Austria, with the single exception of Mass, every public service of the Church is said or sung in the vernacular. This is a fact for which we will venture to trust our memory so far as to refer to the Protestant authority of Mr. Turnbull. At all events, we can refer to the "Austrian Encyclopædia" (quoted in the sixth volume of the *Université Catholique*, p. 69) which praises the Imperial edict of 1781 for having (among other things) so ordered matters that "the liturgical chaunts should be no longer in Latin only, but also in the vernacular tongue."

That the Austrian clergy are ignorant of Latin is not merely a falsehood, but also a physical impossibility—the fact being that in the Austrian Universities theology is taught only in the Latin language, instead of being taught, as in the other German Universities, in the German language. An Austrian cannot go through his ordinary theological studies without being tolerably well versed in Latin. These two gross, notorious, and palpable falsehoods therefore give us the measure of the Reviewer's conscience and honesty.

The second point—the refusal of the cup to the laity—need not detain us long. It is, however, conclusive against the statement that the clerical agitators spoken of are merely reformers of practical corruptions in morals, and intend to leave Faith untouched. There *can* be no question of moral corruption here; and the prominence given to such a point, after the decisions of the Council of Trent, can only proceed from minds tainted with heresy and unbelief. Now, as heretofore on similar occasions, the pretence is moral reform; the end and aim of the struggle is the subversion of Faith, and the establishment of Rationalism and loose living.

"With the third point," says the Reviewer, "commences our difficulty"—that is, the difficulty of condensing into the six or eight following pages a sufficient number of "beastly"—we use his own word—falsehoods, directed in the usual Exeter-Hall style against the Confessional. The practical results of the Confessional admit of an easy test within the compass of the British dominions, and upon exclusively Protestant and official authority. Ireland and England: in the former country we have millions of poor and outwardly-degraded peasants, with a miserable insufficient supply of teachers, trodden down into the most abject poverty, and utterly destitute of every physical means of ensuring or promoting decency of life, to say nothing of virtuous living. *That* people has the use of the Confessional. The Reviewer says, "that if it had been the intention of any body of men to corrupt the morals of the human race, to habituate children of both sexes to impurity, filth, and profligacy, it would have been impossible to have devised a scheme more completely adapted to produce that effect than the Confessional as it is now carried on in the Church of Rome."

Well, this Irish people, whom every physical and every social circumstance combines to lure or force into immorality, have, moreover, the irresistible impulse of this most astutely-contrived instrument of filth. What is the result? If what the Reviewer says be true, or be anything like the truth, it is—we may almost say *physically* impossible that they should be anything else than the most debauched, profligate, unchaste, impure race on the face of the world. Naturally of a warm and amorous temperament; sunk far below any level of human respectability and considerations of mere decorum; apart from the influences of virtue; and tutored by this impure Confessional, they must be monsters of filth. There is no hope for it unless the Reviewer be a lie-monger—which [illegible]. Now, the fact—the notorious fact—is that on the face of the earth there is not a more chaste people than these same Confessional-haunting Irish. This is one side of the experiment.

For the contrast we have only to look at home. Here we have a Protestant race of people, untouched by the Confessional, instructed in their duties "by the purest and most primitive Church that ever existed," which Church has enjoyed almost uninterrupted sway over them for two or three centuries. What is the case here? Why, here the agricultural peasantry are torpid in their intellects; brutal in their tastes, and (as a class) without any sense or knowledge of chastity—and are so proved to be by Protestant official reports. The town population has more intellectual activity, the same amount of moral restraint—and, consequently, a much wider scope for vice, and a much more effective practice of it. These two great facts should in common prudence be maturely considered by any writer, however unscrupulous, before he begins to lecture us upon the filth of the Confessional.

But there is a third fact to which we wish to draw the attention of such of the readers of this Reviewer as may chance to read the TABLET. The Reviewer admits, seemingly for the purpose of making his "beastly" accusations more effective by assuming the cant of candour, that "there is much genuine piety and virtue in Rome." He must admit—or deny all history—that those canonised Saints who have treated of moral theology have been persons of extraordinary purity of mind. As one of the later instances, we give St. Alphonsus, of whom it is said by those who knew him most intimately, that it is doubtful if in his life he ever committed even a venial sin deliberately. Now, our Reviewer admits (p. 162) that the heads of the Church have it at heart to promote "decorum of manners," and to root out moral corruptions.

At page 158 he tells us that "it is impossible, in the very nature of things, that a young female, or almost any female, can have such a burden on her conscience as can make her desire often to resort to special and private confession to a priest." Now, we desire the Reviewer to put all these facts and statements together, and, having done so, to furnish us with his explanation of this other fact, that the purest-minded Saints—such as St. Alphonsus; men the most practised in the Confessional; those best acquainted with the weaknesses of the human heart, its dangers and frailties; always have most earnestly recommended frequent confession; and the *more* frequent, the more innocent and spotless the penitent may be. Penitents, says St. Alphonsus, of of a very delicate conscience are in the habit of going to confession "every day," *quotidie*; but to avoid a troublesome and unreasonable scrupulosity, he recommends that ordinarily "once, or, at most, twice a week, is sufficient for spiritual persons."

Does any one suppose that these spiritual persons frequent the Confessional to accuse themselves of mortal sins? or wait to go there till they have something very grievous to repent of? No one who is not shamefully *ignorant* of the Catholic practice in these matters, or deliberately dishonest, would ever write or publish such trash. The more tender the conscience, the greater the horror of sin, that is, the purer the life, the more eager is the desire for the Confessional—partly because, in the defined and solemn inquiry which precedes confession, the strongest resolutions are formed against sin, and partly because in the reception of this sacrament, a *grace* is communicated which is the strongest supernatural preservative against sin.

The Reviewer writes like a person to whom the angelical purity of a holy life is unknown; and he gives us the impression of one whose soul has a "beastly" hankering after impurity; who has no faith in virtue; and whose favourite companions have been persons of loose and disorderly lives. That he is either a wilful utterer of fiendish lies, or that he has never tried even to understand the practical system upon which he writes, is perfectly obvious to every instructed Catholic. And it is not less evident that if he has read the books he quotes so flippantly—the Catholic books, we mean, on moral theology—the scientific treatises on "the Morbid Anatomy of the Human Soul," he has done so rather to feed an impure imagination and stimulate a filthy appetite, than to derive from them the lessons of virtue and warnings against vice with which, to a reflective mind, they abound and superabound.

Having taken this measure of our author's character, let us hear him speak a little further.

We will confine ourselves at present to two dioceses in France, and two in Germany in each of which we have ourselves resided. In each of the former, on a certain fixed day, a very excellent prelate assembles all the clergy of his See in the Cathedral, *where, with closed doors, and in secret*, they celebrate together the holiest mysteries of their faith. Mass being ended, the bishop proceeds to address a *concio ad clerum*, in which he enumerates all the cases of immorality which have occurred amongst the clergy in the course of the last year, with the sentences which have been passed by the ecclesiastical tribunals. The names of the parties are carefully concealed; some are known to priests resident in the immediate neighbourhood—but the greater part have escaped even local notoriety; many have become known only through the confessional: the *participes criminis* have perhaps been removed into other parishes and then revealed to new confessors that which would otherwise have remained secret, and which has thus come round to the ears of the prelate in whose diocese the culprit resided Sometimes the weight of sin can be no longer borne on the conscience, and voluntary confessions have been made. A thrill of horror pervaded the assembly on one occasion when the good bishop had finished his recital; and then, with many tears, at the head, and in the name of the whole body of his clergy, he confessed the sin of the priests and people, and implored forgiveness. Such is the practice in two different dioceses in France.

A little lower down the Reviewer speaks of being "personally acquainted" with these very facts. He dates this scene in France, and says that "scarce a Roman Catholic layman of any rank, or of whatever general intelligence, has the smallest information upon any subject connected with the priests." We put, then, this plain question—How did he, a Protestant Englishman, acquire a "personal acquaintance" with the most secret proceedings of Bishops and clergy in France?—proceedings that could not be revealed without a crime? Either his "personal acquaintace" is an *impossible* lie—or—he must be an apostate priest—most probably some wretch who has been drummed out of the Church for his infamous life and conversation, or who has left it to gain a freer scope for his detestable enormities.

"Personal acquaintance," mind—we repeat the expression. The best-informed "Roman Catholic laymen" of France know nothing about their priests. The proceedings that take place among the clergy with "closed doors and in secret" are unknown to the best-informed Catholic laymen; but he, an English Protestant, or an apostate priest, has been admitted behind the veil. Suppose him to be what he professes to be—an English Protestant, it is impossible he can have been admitted to the scene he describes. He *can* have had no "personal acquaintance" with the scene. *That* must be a lie. His information *must be* hear say; and his informant *must be*, by the very fact of the revelation, one of the vilest wretches on the face of the earth. If, on the other hand, he is an apostate priest, his evidence is worth nothing until we know the cause and manner of his apostacy; until we know, for instance, whether it was *his* wickedness that made "a thrill of horror pervade the assembly:" until we know whether he renounced his religion to give a freer current to the lusts of the flesh; until we have the means of judging whether, like Luther, he has married a nun; whether, like Luther, he sanctions profligacy, condemns chastity as a physical impossibility, upholds fornication and adultery, and has his soul in every way crusted over and hardened with the filth and impurity of the flesh.

We add one more remark under this head. The writer here affects to describe the proceedings of a French diocese. Now, every French priest and bishop lives surrounded by jealous infidel spies, whose eyes are on the watch to detect the smallest slip in conduct or perversity in demean-

our—men who would be delighted to publish to the world the fruits of their malignant curiosity —men who have as their unscrupulous backers nine-tenths of the press of France. How is it, then, we ask, that not merely the frailties of their priests are unknown to lay Catholics, but that they do not reach the ears of the infidel portion of the population by whom the priests are surrounded? Every common reader of newspapers knows that recently all the infidel organs of France have been trying to preach down the character of the clergy. And how have they done so? Have they brought out facts of immorality; instances of impurity; cases of shameless indecency? NO. What they have done has been no more than is done in Exeter Hall—that is—to reproduce filthy extracts from books of casuistry; just as they might prove the immorality of physicians by holding up to detestation the filthy plates and descriptions contained in books of anatomy, and by haranguing on the indecent practices of midwifery. But while this English Protestant Reviewer pretends to be "personally acquainted" with cases of clerical immorality wholesale, the French infidel journalists, though at their wits' end for such cases, *have been able to produce none.* What a despicable creature this Reviewer must be!

With regard to the fourth point—that of clerical celibacy, the Reviewer uses one sentence which alone would settle a question of his veracity. Speaking of German ecclesiastics in a certain diocese, he says, "It is a remarkable feature in the cases that all the profligate clergy are strong in favour of the continuance of the law of celibacy, whilst all the moral clergy are for abolishing it." He has forgot to append to this falsehood the fact (for which we refer to an article in the *Dublin Review* for August, 1841) that this threatened schism has its root only in immoral dioceses, where the discipline of the Church is checked by the despotism of the State; where faith is sapped by infidelity; where the ecclesiastical seminaries have been under "philosophical" control; and where, if the clergy are immoral, their immorality is the natural and necessary result of the anti-Christian principles systematically infused into their souls by the friends of this Reviewer.

As to the danger of even a local schism we very much doubt it; and certainly it is the opinion of the best-informed Catholics that the danger has very considerably decreased since the noble exertions made by the illustrious Confessor of Cologne. For a more detailed account than we can pretend to furnish of the spiritual condition of Catholic Germany, we must refer to the before-mentioned article in the *Dublin Review*. We are happy to add from other sources our confirmation of the fact stated by the Reviewer, that the *anti-célibataire* party in Germany has received a great blow from the triumph of Cologne; and that since that auspicious event a new spirit has been aroused, and Papal Catholicism has every where been rising more and more throughout Germany, to the confusion and dismay of the unprincipled confederacy of which this Reviewer is the miserable organ.

LETTER NO. XXII.

From a Catholic Officer in India to his Protestant Friends in Europe.

My Dear Friends,—Say, in illustrating our rules of Faith, we take as the first case the condition of children; now bear in mind the spirit of your rule; recollect no stepping across the line of demarcation, for if you do, you decidedly borrow or adopt the Catholic rule, and fear not that I shall encroach upon yours. Proceed! What are you about—What do I see? Why, you are giving Catechisms to your children to learn by heart, and expositions of the Bible to read, and I hear you expounding and interpreting the whole to them! Is this! "That they are first to examine the doctrine, and according to that to judge of the purity of the Church?" Is this! that they are to examine and judge for themselves—to exercise their own judgment in matters of faith? This I will not permit you to do unless you are ready at the first step to renounce your rule of faith, for this is exactly the way which the Catholic Church adopts—this is *bona-fide* her rule and practice, and entirely in opposition to the spirit of yours. You may perceive then that your Protestant rule, as regards children at least, is wholly absurd, unreasonable, unnatural and altogether impracticable. Now I invite you, on the other hand, to look at the Catholic Church, instructing her children according to her professed and legitimate rule, not like you following a rule you decry; how beautiful is the picture which the imagination can draw of her and her *little ones*, and how still more lovely is the reality; their earthly mothers hardly give up nursing them, when she, like a tender mother and affectionate parent, takes them by the hand, and becomes their spiritual nurse and their guide, from the moment she receives her children at the font, she loses not sight of them, nor ceases to guard, instruct, and to admonish them, until in ripened old age she performs the last sacred rite over their graves, nay, even after death, she forgets them not, but her prayers, like the aspirations of angels, are continually offered up as a holocaust to the Lord for *the rest* of the faithful departed. The Catholic Church then is the zealous and devoted instructor of the young even in their very childhood; she expounds to them out of the sacred book the word of life, or gives them the essence of it, as a mother administers food to an infant babe according to its strength, that it may be impressed upon their hearts, instilled into their memories, and implanted into their souls, and as she dismissed them to enter into life, she fervently and solemnly enjoins

them *never* to forget the spiritual lessons and the holy doctrines taught to them in their youth; she may grant them, as her ministers may deem prudent, liberty to peruse the holy scriptures, for edification and instruction, but not tow rest it to their own destruction; not to raise contentions, enmities, dissensions, and sects, as "*no prophesy of scripture is by private interpretation.*" Let us now again turn to Protestantism at this stage, after it has virtually and indirectly acknowledged the absurdity and impractibility of its own dogma, by practically teaching by the Catholic rule, viz, "that they are to judge of doctrines by the authority and decision of the church," that is, by the authority of the ministers, teachers, &c. who instruct children in their catechism, and explain to them the Bible. Thus each sect rears up its children in its own peculiar faith; each stands as the speaking Catechism of his own creed, each interprets the Bible his own way, and warns his hearers to retain in purity, "*the faith as once delivered to the saints,*" though this his faith is in direct contradiction to that of his neighbours. We may now, however, conclude that after Protestant children have thus been trained, and are about to be introduced into the wide and wicked world, that their Clergy assemble and address them *now, at least,* in language, and ground them in a principle quite in opposition to that of the Catholic Church; we may suppose in some such words and sentiments as the following: "we have now carefully instructed you in what *we* believe to be the saving truths of the Bible, and here is the blessed book, and which you are commanded, as you value your salvation, to examine and according to that to judge whether we have taught you pure or impure doctrine; if you judge the latter, then you can conscientiously reject the doctrines which we have with so much assiduity endeavoured to impress upon your minds, unlearn what you have learnt, because we do not pretend to be infallible teachers, that is, we have no positive certainty that we may not be in error ourselves, therefore it is the principle of the Protestant religion that every one is to judge for himself in matters of faith and "is at liberty to follow whatever doctrine he may judge most consonant with holy writ," no infallible guide being necessary." *Gracious heavens!* this address—this counsel to be delivered to wayward, thoughtless, fickle, giddy, headstrong youth! It is the principle, however, of the Reformation, and the professed rule of Protestantism; real honesty and sincere belief in the system would dictate the address, but shame and folly together suppose glaring an insult to reason and common sense. It is like as if you got a party to participate of a certain mixed food, and after they have amply partaken of it, that you then talked about and warned them against poison or unwholesome food, but at the same time would not undertake to assure them most positively that none such were intermixed with what they had just eaten, that therefore it was absolutely necessary for them, if they hoped to be saved, and their bounden duty to ascertain the fact and the nature of the food, by their individually analyzing the component parts of what was to be found in the vessel; truly, the one would not be more madly preposterous than the other. *God of all goodness!* have you left the soul of man exposed to such a fearful pass as this? that before he can possibly establish the point by his own individual search and examination, he may have swallowed, absorbed into his mind, deadly poison, dangerous doctrine, and long before he could possibly find out by his own scrutiny, if ever he could, the proper antidote or apply it to his soul, that soul may be before your judgment seat, in the world of spirits! Gracious Lord! have you doomed us to this? Provided us with earthly parents or guardians to feed us and to nurse us in infancy; to guide and direct us in youth, to explain to us what is wholesome and sound food for our bodies, and what is pernicious; how to sow and how to reap the first, and how to cut down and destroy the latter, and yet that you established no fixed and definite food for our souls, and that this we are to seek after we have arrived at the years of reason and discretion, and through so dark and intricate a labyrinth that not one in a thousand can ever possibly find it by his own examination and knowledge? Did you, O Lord! design that we are, if we judge right, to discard the prayers which we used to lisp to you in our infancy, and to denounce the doctrines taught to us in our youth? Did you, Father of all goodness, thus provide so well for our temporal and perishable bodies, and so lamentably left our immortal souls unfed with true faith and as a thing of uncertainty, until we essay to acquire it at the very age when passions and evil propensities begin to assume their sway, and when tares may be sown instead of wheat? No, no, God of all wisdom and of all mercy, you instil into the new born infant wherefrom to seek for the first nourishment of life, from the mother's breast, so you teach the new received Christian wherefrom he is to get the bread of eternal life, from his spiritual mother, the Church of the living God. As Isaias says, "*And whom shall he make*

to understand the hearing? (the doctrine) them that are weaned from the milk, that are drawn away from the breasts." A freshly harrowed field is the period to sow the seed; and to plant young trees when they are but shoots, before they have taken deep root, so it is with children. Youth is the time to plant good seed and sound doctrine in the mind of man, and not leave it exposed to be uprooted as if by violence, at a stage when it might be expected to take deep and firm hold, and to bring forth good fruit. We are told, "*Train up a child in the way he should go, and when he is old, he will not depart from it.*" But you would reverse this wise proverb, and nature's law; you would expressly and directly expose him to the danger of departing, when advanced in years, from the training which he received as a child; such is your principle. What would you think of the wisdom of the gardener who would purposely and openly expose the plants which he had with much care and labour put into the ground to the risk and almost certainty of their being immediately afterwards dug up, and replaced by others of a very different sort!—or of the husbandman, who was doubtful as to the quality or nature of the seed he was putting into the ground, and therefore left it optional to every new comer, however ignorant he might be, to sow instead whatever seed each might think proper, and to turn up his own as pernicious?—and yet such is the tendency of your principle; you practice *not* then your rule as regards children, because it is unreasonable and unfeasible. and you address them not in the modified form which I ventured to draw out, because youth might then laugh in the face of age; the effect of your rule is melancholy enough as you allow it to work, your young people being allowed to go forth with the cold and tacit understanding that they have liberty of conscience, a liberty undefined and indefinite. This, it is true, begets a lukewarm and a wavering sort of faith, and a callous scepticism in the many, or a fanatical presumption in the few, but were this your principle strictly and formally acted up to, according to its literal meaning and true spirit, and sincerely and implicitly believed, in the same ratio that the Catholic believes and follows his, and were men at the same time as keenly alive to their eternal salvation, as they are to their short lived worldly affairs, one's imagination could not possibly devise a system more fraught with the germs of an universal religious anarchy and disruption than this your rule, tending to throw the whole spiritual fabric into one general chaos. If every aspiring and pedantic youth, every ignorant clown took it into his ardent mind or stupid head to take the Bible into his hands, and to constitute himself the judge whether the particular sect he belonged to was pure or impure, whether the translations were true to the original, and if this book was canonical and if that one was apocryphal, if they had the marks of inspiration, and if this and that were the genuine doctrines of the Bible, &c. &c. Do picture to yourself what might be the consequence then of this your rule; and again contemplate, if every young *woman*, every poor girl, had first to study Greek, Hebrew, and Latin, in order to be enabled to judge of the correctness of the translations; had to compare every disputed point, and estimate the meaning of every text! Ridiculous and absurd notion you will exclaim; you laugh at the very idea, and well you may, but you laugh at *yourselves*, at your own rule, it is so highly preposterous. If then you think the last so truly absurd and ludicrous, though indeed not more so than the first, will you tell me if Christ prescribed one rule of faith *for men*, and a *different one for women*, if the first are to follow their own private judgment, and if the latter are to be guided in their faith by *the opinion* of the former? What then no infallible guide necessary for those fiery or ignorant youths, for those young and simple maidens? Would you leave them like strange travellers in the midst of a desert, not knowing where was this or *that well* is to be found? Would you let them remain in the dark without a light, or would you have them be conducted by a *fallible* guide who might direct them astray, or lead them into *a pit*? So the God of mercy did not treat the children of Israel in their sojourn through desert wilds towards the land of promise; he moved before them or overshadowed them by day *as a* "*cloud,*" and a ray of his light, "*like fire,*" stood over them at night, to illuminate, to guide, and to direct them in all their acts and movements. "By the *word* of the Lord *they pitched* their tents, and by *his word they moved;* and kept *the watches* of the Lord *according to his commandment by the hand of Moses.*" And are we, the children of the new dispensation, not to be so highly favored by the God of heaven? Are we to be left to our own reason and judgment to grope our way through the vast and dark space of ages? No, no, I hear *the sweet voice of Jesus* calling out to us to "*hear the Church, the pillar and ground of truth.*" Will you not then, my dear friends, admit that the law of Nature as well as the law of Grace bear testimony

against your Protestant rule, as indeed you do yourselves by your acts, as being most preposterous and totally unsuitable to the condition and capabilities of children.

Yours faithfully,

—— C. A. C.

BENGAL CATHOLIC ORPHANAGE.

(Through Mr. N. O'Brien.)

Forbes Michie,....	5
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Selections.

MARVELLOUS STORY.

On the 19th of September, in the year 1840, accompanied by my two sisters-in-law, Miss Edmonstone and Miss Helen Edmonstone, and my little boy, we arrived at the cathedral, and entered it just as the great clock was striking a quarter past eight of the morning. Through the kindness of Father Sorentino, of the Society of Jesus, and through that of the learned Abbè Bianchi, we were shown into most advantageous places.

A short time before the phial which contains the blood of St. Januarius was taken out of the chapel dedicated to him, in order to be placed upon the high altar in the cathedral, all the people joined in repeating the Litany of the blessed Virgin, and in reciting aloud several other prayers. When these were finished the silver bust of the saint was taken from the chapel in solemn and imposing procession, and was put upon the high altar. High mass was then performed, whilst the entire cathedral was densely filled with people. At the termination of high mass, the phial containing the blood was carried by one of the canons into the body of the cathedral, in order that every person present might have an opportunity of inspecting the blood and of kissing the phial, should he feel inclined to do so. There were two phials, a large one containing the blood as it had flowed from the wounds of the martyr at his execution, and a smaller one containing his blood mixed with sand, just as it had been taken from the ground on which it had fallen. These two phials were enclosed in a very strong and beautifully ornamented case of silver and glass. I kissed this case, and had a most satisfactory opportunity of seeing the blood in its solid state. Thousands of people, in all ranks of life, from the prince to the beggar, had the same opportunity with myself of witnessing the blood in its solid state; and the canon who held the case as I was looking most intently at it, turned it over and over many times, to prove to us that the blood was not liquid; and as he did this he only touched the case with the extremities of his fingers.

I ought to have mentioned above, that so soon as high mass had terminated, a number of females were admitted into the sanctuary. This was a kind of hereditary right, claimed and possessed by their families time out of mind, on account of their connexion with that of St. Januarius. These privileged women recited aloud the Litany of the blessed Virgin; and they sent up other fervent prayers to Heaven, accompanied with the most extraordinary gesticulations that can possibly be conceived. Strangers who know little or nothing of the Italian language, and who do not enter into the fervour occasioned by a scene like this, have sometimes taken it into their heads that these females are actually abusing the saint for not allowing his blood to liquify so soon as they could wish. But this is a false surmise on their part. I was close to the females at the time that they were praying most fervently, and I heard neither threat nor abuse; all appeared excessive devotional fervour on their parts.

At one o'clock, P. M., by my watch, no symptoms whatever of a change in the blood had occurred. A vast number of people had already left the cathedral, so that I found the temperature of the place considerably lowered.

Precisely at a quarter before two in the afternoon the blood suddenly and entirely liquified. The canon who held the case passed close by me, and afforded me a most favourable oportunity of accompanying him close up to the high altar, where I kissed the phial, and joined my humble prayers to those of the multitude who were blessing and praising Almighty God for this signal mark of his favour in the stupendous miracle which had just taken place.

I kissed the phial again an hour after this, and again at the expiration of another hour, and so on, making in all five times, an hour always intervening betwixt each devotional salutation. By means of these repeated inspections of the blood, I saw that it remained in its liquid state without any apparent tendency to congelation, although the temperature of the cathedral had abated much by five o'clock in the evening, at which hour I kissed the phial for the last time that day. I had been in the cathedral for more than eight hours without once leaving it; and I had watched with intense interest every thing that had taken place on the occasion. This was on the 19th of September; and on the 23d of the same month I visited the cathedral again, betwixt the hours of nine and ten in the morning, just after high mass had been performed at the altar in the chapel of St. Januarius. I examined the blood most minutely; it formed one solid lump, and was quite immovable, as the canon turned the reliquary up and down in all ways before my face. There was no favour shown. The poorest man in the cathedral had an equal opportunity of approaching the relic, and of inspecting it, with the Queen Dowager herself who was there. The blood liquified a few minutes before ten o'clock, and I examined it repeatedly in its liquid state with the same attention which I had shown to it in the afternoon of the 19th.

Nothing in the whole course of my life has struck me so forcibly as this occurrence. Every thing else in the shape of adventures now appears to me to be trivial and of no amount. I here state in the most unqualified manner, my firm conviction that the liquifaction of the blood of St. Januarius is miraculous beyond the shadow of a doubt. Were I to conceal this my conviction from the public eye, I should question the soundness of both my head and heart, and charge my pen with arrant cowardice.—*Waterton's Natural History.*

PROTESTANT EVIDENCES OF CATHOLICITY.

(Concluded from page 206.)

"The advocates of creeds mock the authority of the Pope of Rome, while they have themselves a *paper pope*, who, had not the passion for articles of faith been cooled, would have been infinitely worse.* The Lutherans of our day would set up a paper pope in place of one of flesh and blood; instead of the Bible rationally interpreted, their own books of confessions, as a sacred authority—as the eternal law, not only of teaching, but of faith!"†—Pp. 84, 85.

"No. On this point Hengstenberg is a Catholic, and not a Protestant. Nay, the Catholic Church, which possesses a living authority, leaves the Hengstenbergians, &c., far behind; for they cling to a *dead* authority—to their creeds and symbols which remain as a dead letter; anathematizing without mercy any one who but touches a single hair.‡ It is these papists of Protestantism who injure the good cause. If the principle be once admitted that any created being has a right to cry out to the human mind: 'thus far shalt thou go and no farther,' then he who first exercises the right has gained the point. On the other hand, to exercise this right, and protest against it on the other, is to unite the most *consummate injustice* with the most *inconsistent absurdity!*"§—p. 123.

Thus, therefore, in the consistent exercise of the Protestant belief, there is a positive obligation by which each individual is bound, alone and unaided, to form his own opinions from the Bible alone; discarding the human forms of creeds and symbols. Could any consequence be deduced more clearly? And yet could any be more absurd? Has this principle of unassisted inquiry ever been brought into consistent operation? Is it possible that it ever should? As well, with Episcopius,‖ require that all, even the unlettered, should master the difficulties of the Hebrew and Greek originals, and discard the human aid of version and paraphrase!

"The duty of searching the Scriptures, it is true, is the ground-work of the Reformation, but for the great mass it is *impossible* and *absurd*;¶ *without authority*, for the majority of mankind a religion is *inconceivable*.** Men are *so constituted* that, in the affairs of religion, they *require a guide*.†† We *must have creeds*, until men shall be able to stand upon their own feet, *as, in this world, they never shall*.‡‡ Every human exposition of faith is an evil; but a *necessary evil*, to guard against greater. It is dangerous to truth and liberty; but yet indispensable. Either we must renounce unity and purity of faith altogether, or adopt somewhat of Popery."§§—Pp. 122, 123.

Here, then, on the one hand, the genuine principles of Protestantism preclude the use of creeds and formularies of faith, even for the unlettered multitude; while, on the other, the weakness of the human intellect, the acknowledged and proved obscurity* of the Bible, and the utter incompetency of the vast uneducated majority of mankind, render it impossible that they should be their own masters, even as to the first principles of religion. Where is the sincere inquirer to look for the solution of the difficulty?

"In this undeniable and well-known state of the case, as far as I can comprehend, there remains, as regards what is ambiguous, mysterious, or, in a word, what is not within the comprehension of the ordinary reader of the Bible but this alternative—

"Either to recognize an infallible judge in matters of faith:

"Or to grant to all who agree with ourselves in professing themselves, Christians, and denying the existence of an infallible authority, the right to judge, as shall seem right to themselves, of all that is dark and incomprehensible; however their judgment may differ from our own, and, this difference notwithstanding, to acknowledge them as brethren in the church.

"But, if we are disposed to adopt the first then I can see *no further alternative. There remains for us nothing but straightway to effect a reconciliation with the Catholic Church.*"†—Pp. 128—30.

It is not a little remarkable, that the wanderings and wild excesses of ultra-Protestantism, should have produced upon the reflecting portion of the community the same impressions, both at home and upon the continent,—a settled conviction of the absolute unfitness of the leading principles of the reform, either to form or regulate the creed, whether of an individual, or, still less, of a community. The high-churchmen of Oxford and the confessionists of Germany are alike agreed, that authority is indispensable as a constituent principle in a consistent creed. Whether the Church of England possess such authority, we must, for the present, leave to be discussed by the parties themselves. We shall content ourselves with transcribing, from a host of similar authorities, one or two very short passages, which it is impossible to mistake.

"In truth, the Catholic supernaturalism is the *only* consistent scheme.‡ If a religion contain mysteries—if its path towards faith lie over prodigies, *the system of infallibility is the only possible one.* It is the *only system* recorded in history, which in the mutual dependence and harmony of its parts, *can be said to deserve the name!*"§—Pp. 133, 134.

It is no part of our present plan to enter into any examination of the special doctrines by which the Catholic Church is distinguished; we shall pass over, therefore the fifth and sixth chapters, in which an immense host of names and authorities, from every sect and every party, is produced in favor of the doctrines of tradition, the real presence, transubstantiation, purgatory, the invocation of saints, &c. We could not

* Paalzow. Synesius, s. 192.
† Haurenski. der Teufel ein Bibel-erklärer! s. 296.
‡ Haur. der Teufel ein Bibel-erklärer, s. 226.
§ Darmstadt Allgem. Kirchen-Zeitung, 2896.
‖ Disput. Theol. t. ii. 445. See also Institut. Theol. t. i. 273.
¶ Jurieu, Lettres contre l'Histoire des Variations.
** Niemeyer, Beobachtungen auf Reisen. Th 2.
†† Spalding, Vertraute Briefe.
‡‡ Tief-trunk, Censur des Prot. Lehrbegriffs Vorrede, s. 12.
§§ Töllner, Unterricht der Symbolischer Büchern, 1679

* See pp 607—8, et seq.
† Wieland, Vermischte Aufsätze.
‡ Prof. Kohler, Send-schreiben an Prof Hahn, s. 54.
§ Reinhold, über die Kantische Philosophie, s. 197.

hope to do justice by any selection; and, therefore, shall merely refer the reader to these chapters, as admirable in themselves, and as furnishing a most valuable supplement to those collections of Protestant authorities with which we are already familiar.

We come now to the history of the rise and progress of the Reformation, with the doctrinal divisions and variations of the several sects into which it was split even in its cradle. We feel that it would be impossible to offer even an analysis of these most interesting chapters (VII. VIII.); every authority illustrates some particular point,—every page is full of its own peculiar meaning; the whole is a succinct history of this extraordinary religious revolution in all its phases; and although it be composed of extracts from a great number of authors, exclusively Protestant, yet, so admirable is the skill with which they are selected and arranged, that it presents all the appearance of a uniform and continuous narrative.

Nor could any history present such claims upon the almost implicit confidence of the reader. It does not put forward the one-sided views of an enemy of the reform, and a partisan of the Papacy. It is drawn up by the hands of the very men who were engaged in the work; or, at least, whose interest it was to conceal its defects. Not a single Catholic writer is cited in the entire range of the narrative; so it is a purely Protestant history of the Protestant Reformation. We see its entire machinery laid bare,—and by those who were well acquainted with its workings; the motives by which its apostles were influenced; the means which they employed in its propagation. Let the reader, when he has learned, upon this unquestionable evidence, the human motives and human passions in which it had its rise; the rapine and licentiousness which disgraced its progress; the anarchy, civil and religious, which it produced wherever its steps were turned; when he has read of the ignorance and uncertainty which marked its earliest steps; the pride and personal feeling, as in the question of the blessed eucharist; or the mere accident, as in the controversy with Eck, in which its most important doctrinal changes originated; when he has turned, in loathing, from the foul and un-Christian language in which the holiest questions are discussed, and the most exalted personages assailed; the coarse and calumnious devices by which the popular passions were excited;—with all this before his eyes, and upon the authority of the abettors and apologists of the Reformation, let him ask himself, whether this was the work of God—whether it be possible that it was prompted by his Holy Sprit in its origin, or guided by his eternal wisdom in its after progress?

"The fiery youths, the princes, are the best Lutherans of all; they take presents and money from the cloisters and foundations; the multitude also appropriate the jewels, no doubt with the good intention of taking care of them.* The great mass of the people seem to have embraced the new gospel, solely for the purpose of shaking off the yoke of discipline, fasting, penances, &c., which Popery laid upon them, in order that they might live according to their own inclination, and give free rein to their inordinate passions.*

"To the princes Luther gave monasteries, cloisters, and abbeys; to the priests, wives; to the multitude, freedom; and that was doing a great deal for his cause.† The great were, for the most part, influenced by the church property; the ecclesiastics, by the liberty to marry; the common people, by the hope of being freed from confession and other burdens. In fine, most of them had their private views and interests, although the profession and the love of truth was made to serve as the cloak for all."‡—Pp. 322—4.

Dr. H. has collected a good many specimens of the spirit and temper in which their theological discussions were conducted. But we feel that we should not consult either the instruction or the taste of our readers by transcribing them here. And, indeed, it would be an endless task; for the same spirit distinguished all their controversies. The dispute with Carlstadt, with Zuinglius, that with Erasmus—though in a less remarkable degree—with Storch and the Baptists, all teem with the same unworthy spirit; nor do we conceive it possible, that any man rising from the examination of the controversies of that day, in which the holiest opinions of antiquity were upturned, and the wildest novelties substituted in their place,—knowing the spirit in which they were examined,—the ignorance of many, the pride and obstinacy of almost all the combatants, and the unrelenting hate with which each persecuted in the rest that freedom of conscience which all claimed for themselves, we do not think it possible that any man can look, without shuddering, upon this almost irremediable revolution; nor, however strong his prejudices in favor of the reformed religion, shut out from his mind the startling suggestion, that, in this great revolution, there was but little of that calm deliberation which distinguishes prudent councils; that opinions and practices, which age had consecrated and authority rendered venerable, were rejected from pique, or condemned without examination; that the majestic work of wise and saintly centuries was torn down in a few troubled years of anarchy and outrage, and the authority of the holiest and wisest men who had enlightened Christianity, rudely pushed aside by an excited multitude, dogmatizing from impulse or passion, rather than conviction; and, in the fury of the hour, shut out from the possibility of calm or rational discussion.

The eighth chapter details the after history of the principal sects into which the leading families of the reform were subdivided; the story of each sometimes told by their own historians, but always from the pen of some one who, like themselves, was an enemy of Catholicity. It is in this portion of the history that the full working of their principles is developed. Hitherto they have appeared in a position, in which they are, more or less, influenced by a common object; hitherto, to adopt the language of Henke, we have seen them in the first phase

* Luther, von beider Gestalt des Sacraments, Wit. 1528.

* Bucer de Regno Christi, l. i. c. 4. p. 24. Basil. ed. 1577.

† Brochmand. Examen Confessionis Augustanæ, p. 163.

‡ Arnold, Th. 2. Bd. 16. kap. 6. s 57.

of revolution. The work of demolition went on with comparative harmony; but now the labor, far more perplexing, of reconstruction commences; and it is here that all Lutherans, Calvinists, Anglicans, have conspired to furnish the best moral evidence of those Catholic principles which it was their common object to upturn. Scarce had Luther been called to his last and fearful account when the thin veil of external union, which his despotic rule had flung over the dissensions of his party, was torn into a thousand fragments. The Antinomian controversy furnished the first material of strife; and, in a short time, divided the territory of Lutheranism into two districts—their head-quarters at Meissen and Thuringen—as distinct and as inveterate in their hostility, as if they had never been united under one ruler. The spirit soon extended over the entire country; and we may judge of the rage of the contending parties, from the report industriously circulated by the partisans of one opinion, that the devil had carried off Osiander, one of the leaders of the opposite party, and torn his body into pieces. So firmly was it believed, that the corpse was publicly exhumed, in order to remove the impression! Nor was it confined to their public relations: it extended even to the intercourse of private life; and Menzel tells* that a party of sacramentarian refugees, consisting of women and children, who sailed from London in the depth of winter, were prohibited to land, under pain of death, successively at the ports of Wismar, Rostock, Lubeck, and Hamburg, simply because their leader had distinguished himself by his writings in the sacramentarian controversy!

The discussions on works, free-will and a thousand other points, furnished never-failing fuel for this intolerant spirit. In vain did the authorities resort to the Catholic expedient of synods and concordias. Their formularies were disregarded by the dogmatizers whom they sought to silence; and only supplied new material for dissensions to that party whose opinions they attempted to embody.

We could not hope to follow them through their after-wanderings; nor do we suppose that, except as illustrating the utter incapacity of any body of men to be their own guides in religion, there can be much interest in the motley history of the Gichtelians and Weigelians, the Ubiquitarians and Syncretists; or even the numerous, and, for a time, triumphant sect of Pietists, though it bears a striking resemblance to an important party of our own time. As each branch fell away from the mouldering stem, it divided into new fragments, each enjoying a short-lived existence, sufficiently protracted to perpetuate the seeds of disunion and strife.

The dissensions of the Calvinistic party form the second section of this important chapter. The author confines himself particularly to those formal divisions which took place in the Low Countries during the early part of the succeeding century. The rule of Calvin was not a whit less arbitrary than that of Luther; nor was it more successful in suppressing the spirit of insubordination, although the banishment of Servastian Castalio, and the burning of Servetus, held out a fearful warning to those who might venture to think for themselves. To such a pitch did the disputes on predestination rise, that the authorities at Berne prohibited the discussion altogether. But it was in the Low Countries that the great organic changes in the constitution of Calvinism were brought about. The attempt to force the Belgic Confession and the Catechism of Heidelberg upon the people, called up the storm which had been gathering for half a century. The remonstrants, as the protesting party was called, from their remonstrance against the fifth article, found an able leader in Arminius; while the contra-Remonstrants were headed by Francis Gomar; a name since famous, and identified with the darkest shade of Calvin's gloomy creed.

This party underwent many modifications. On the question, whether or not God's eternal decree of reprobation, precede, in the order of reason, the fore-knowledge of our common fall in Adam, they divided themselves into supra-lapsarians and sub-lapsarians; and after a vain attempt, in 1614, to effect reconciliation, or at least mutual toleration, they subdivided into tolerants and non-tolerants. The unhappy John Barneveldt fell a victim in his grey hairs to the malignant bigotry of this party; and his companion in imprisonment, Hugo Grotius, owed his escape from a similar fate to the affectionate and intrepid stratagem of his wife. But notwithstanding these violent measures, and the explicit condemnation of the Arminian doctrines in the synod of Dort—notwithstanding the deprivation and banishment of beyond eighty ministers who refused to submit*—the opinions still maintained their hold; and the dissensions of the party continued unabated. The question of the observance of the Sabbath, soon after, excited a new flame, which blazed with equal fury. In all these contests the liberty of Protestantism was utterly forgotten; nor was there one who did not feel the justice of the declaration by which the celebrated Isaac Papin justified his return to Catholic unity: "That if an individual Protestant did wrong in refusing to submit to the decisions of his synod, the whole Protestant party was wrong in rebelling against the synod of Trent."

The variations of Protestantism in England—the total remodelling of the articles and liturgy in 1562—the infusion of Calvinism at and after this period—the division into high and low church—the latitudinarian tendency, to which the names of Tillotson, Burnet, Hoadley, Chillingworth, and Watson, in their respective days, lent their sanction—the origin and increase of Methodism, with its own internal subdivisions—and finally, the motley forms under which dissent has, at all times, maintained its struggle with the Establishment—these form the third section; and the divisions of the Baptists under Joris, Hoffiman, Nicholai, and Menno, the fourth; and lastly as if to show the impossibility of union, no matter how few the articles of belief, a section is given to the dissensions even of the Unitarians; although it might be supposed that they, at least, had narrowed the debatable principles so far, as to render disagreement impossible or indifferent as to the few which remained. Thus, through an

* Bd. iv. s. 118.

* Henke, Th. 3. s. 405. 24.

immense mass of extorted evidence, which it would be idle to attempt to condense, it is shown —from the first principles of the Protestant creed —from the history of its origin and progress— from the practical working of all the varied forms under which it has been tried by the several sects which have arisen since that period—that nothing approaching, even remotely, to the appearance of unity, ever has been, or ever can be, permanently maintained under its influence.

But it is time to draw to a close; and most willingly, had we not already exceeded our proposed limits, would we translate entire into our pages the concluding chapter, in which are recorded numberless admissions, which candor has wrung even from the enemies of our church, that in her bosom alone is found the true home of the Christian inquirer after truth.

"When we look back upon past ages," says Hurter,* the Protestant historian of Innocent III., "and behold how the Papacy has outlived all other institutions, how it has witnessed the rise and wane of so many states;—itself, amid the endless fluctuations of human things, preserving and asserting the self-same unchangeable spirit, —can we wonder that many look to it as that ROCK which rears itself unshaken amid the beating surges of time?

"The Catholic faith, if we concede its first axiom, which neither the Lutherans nor the [illegible] even the [illegible] range of the narrative [illegible] of a purely Protestant [illegible] history of the Protestant Reformation, followers of Socinus [illegible] denied, *is as consistent and as consecutive as the books of Euclid.* The entire Romish religion is founded on the fact of a supernatural revelation, designed for the whole human race; which, as it embraces all generations, future as well as present, can never be interrupted; otherwise the sublime work, accomplished by a God-man, and sealed by his blood, would be exposed, which is contrary to the hypothesis, to suffer and eventually to perish by the weakness and errors of men. These consequences of the first principles are indisputable; and there is not a single article of Catholic belief which is not justifiable by the closest deduction, from this principle.†

"We, Protestant as we are, when we take in at one view this wondrous edifice, from its base to its summit, must acknowledge that we have never beheld a system, which, the foundation once laid, is raised upon such certain and secure principles; whose structure displays, in its minutest details, so much art, penetration and consistency; and whose plan is so proof against the severest criticism of the most profound science!"‡—Pages 705, 706.

We have now traced the wanderer through his long and wearisome course,—full, alas! "of much labor and affliction of spirit,"—from the first doubt which crosses his troubled mind, to the full solution of all in the acknowledgment of that divine faith, which, like its heavenly Master, is "yesterday, to-day, and for ever." The zealous author has subjoined, in an appendix, an account of the most distinguished among those who, like himself, have trodden this laborious path, and, like him too, found a rest from their labors in the ancient home of Catholicity.

"It is on record," says Mr. Rose,* in his most interesting, though appalling work on the state of Protestantism in Germany, "that some sought in the bosom of a church, which, amid all its dreadful corruptions, at least possessed the form and retained the leading doctrines of a true church, the peace which they *sought in vain* amid the endless variations of the Protestant churches of Germany, and their gradual renunciation of every doctrine of Christianity." Nor is the spirit confined to Germany. It is the main-spring, strenuously and sincerely though it be disclaimed, of that remarkable revulsion of feeling and principle which the late publications of the Oxford press display. There is still a clinging, to be sure, to the vague and unsubstantial phantom of high-church authority. But the principle is in truth the same which has guided so many back to the fold of Catholic unity; and a brief trial will decide the justice of its application.

We regard this remarkable religious movement with the deepest interest, and we look forward to the issue with the most assured hope. We cannot but admire the manliness and learning with which its leaders put forward their view in the controversy with their brethren of the establishment; and, although we deplore the acrimony, not to say blindness, with which the holiest tenets of our religion are discussed, while we have been so long habituated to insult [illegible] yet we [illegible] and misrepresentation, that we are content to bear on a little longer, in consideration of the better spirit of inquiry which is, even thus, excited. The progress of truth, however it may be modified by circumstances, or retarded by national or educational prejudice, still, in its general results, is uniform and secure; nor does it require much acquaintance with the polemical history of our own times, to read, in the attempted revival of high-church authority in England, the same principles which guided back to the Catholic Church the steps of Stolberg and Schlegel in Germany; the same dissatisfied consciousness of the insufficiency of early convictions—the same unacknowledged want which individual resources cannot supply —the same unavowed, and probably unfelt, tendency to that unerring authority, which reason and experience alike have taught is the only stay for the weakness, the only guide for the waverings, of the human understanding. One † who was well qualified to read the signs of the age, has forewarned his fellow Protestants that their church will lose more of her members. The statistical returns of each succeeding year prove that he has read them aright; and that the time has come for the fulfilment of that prediction, which a few years experience of the anarchy his own labor had brought forth, extorted from the founder of the Reformation himself.‡ "If the world endure yet much longer, by reason of the contrary expositions of the Bible, it will be necessary, in order to maintain unity of faith, *to have recourse again to the decrees of the councils.*"—*Religious Cabinet.*

* Hurter is no longer a Protestant—he is now a member of the Holy Catholic Church, vide the last No. of the *Catholic Herald*, p. 202.—Ed. C. H.

† Gfrörer, Kritische Geschichte des Urchristenthums th. I. Pref. p. 15—17. ‡ Marheinecke, Symbolik. 1810.

* P. 101. We cite from the first edition: the second is greatly enlarged, and by many degrees more interesting.

† Plank, "On the present position of the Catholic and Protestant Parties," p. 120.

‡ Luther, lib. i. contra Zuinglium.

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

No. 17.] CALCUTTA: SATURDAY, OCTOBER 26, 1844. [VOL. VII.

NEALE'S TOUR TO THE ANCIENT CHURCHES OF ENGLAND.

We call the attention of our readers to an article (a portion of which we are enabled to publish this week) taken from the *Dublin Review* of June last. It is a review of a little work entitled *Hierologus; or, the Church Tourists*, by the Rev. J. M. Neale, a member of the Anglican Church.

It is a matter of no small gratification to Catholics in general, and to those of India in particular—where fanaticism and bigotry are rampant,—to find that, whilst their religion is decried, their institutions calumniated, and they themselves abused, by the ignorant and the self-interested,—there are men, sincere and honest, who, having made religion their primary study, are now seen to cast off the prejudices with which ignorance had darkened their understanding, and to stand forth the champions of the very rites and ceremonies of the Catholic Church which they were wont heretofore to condemn;—and these are gentlemen by birth and education,—men of integrity and sound principle. We state this by way of a contrast to some few in this country who calumniate from a bad spirit and condemn from ignorance;—who, from want of a knowledge of the truth, and from a depraved principle, egotistically attribute all excellencies to their own faiths,—however incongruous and inconsistent they may in themselves be,—and slander that of the Catholics, which to them is ever an object of "ignorant scorn and bigoted misrepresentation."

The Rev. Mr. Neale, the author of the work above alluded to, seems a zealous and sincere member of the Anglican Church,—and yet with what ardency does he pray and long for that day when his Church will adopt the external forms and the beautiful and expressive ceremonies of the Catholic Church, which "in his mind have a profound meaning and in his heart have awaked a loving, longing desire to know and realize the great truths which are symbolised therein." To what can we attribute these changes in the opinion of the Clergy of the Church of England, and to what do they tend? If "the march of intellect," which is so rapidly progressing towards the enlightenment of mankind, can be the means of making the so called "mummeries of the Catholic Church" to appear in the estimation of those, the most and indeed among the enlightened, as [illegible] to

of our own private affairs. [illegible] gate the truth,—[illegible]vidence, our passage to Macao niate and aspers[illegible]pleasant; we had a storm in the rant of,—may [illegible]but, by the grace of God, we and perverse—med-for shore of China in health any correct princ[illegible] daring to delay at Macao in portunity they m[illegible] rigorous law forbidding all whatever is beyond [illegible]ow limited and grov[illegible]ook ling comprehension? We are ready to make allowance for prejudice—that prejudice in particular which is implanted in the breast of many a Protestant from his very infancy, against our faith;—but when no means are taken at a maturer age to ascertain whether that prejudice is well founded, in regard to the truth or otherwise of each allegation that tended to its adoption, but, on the contrary, is blindly adhered to,—we say, and we say it advisedly, that it were better if such men professed not Christianity. Arrogance, self-sufficiency and prejudice are ever to be deprecated, but when to these, falsehood is added, and they are brought together to bear upon an endeavour to condemn the rites and ceremonies of a Christian Church, of which the parties can know nothing,—the act becomes a crime: a crime of the deepest dye. We invite every Christian of whatever denomination he be, to a serious consideration of the subject.

THE APOSTOLIC SEE AND THE BENGAL VICARIATE.

The following gratifying communication to every good Catholic in Bengal, has been lately received by His Grace the Archbishop, from His Eminence the Cardinal Prefect of the Propaganda:—

MOST ILLUSTRIOUS AND
MOST REVEREND LORD,

As two approved Priests of the Holy Order of St. Benedict and of the Cistercian Community, and a third Priest also, of the Augustinian Order, have presented themselves to the Sacred Congregation, with the view of consecrating their Ministry to the service of God in India, we, previously to our referring to any other Prelate there, wish to ascertain from your Lordship, first, whether it would be pleasing to you to receive them among your Missionaries, and next, whether, at least in part, you could contribute to defray their travelling expenses to India.

We may here add, that these Missionaries are now diligently studying the English language.

[illegible] a purel[illegible] vor us with as
[illegible] Meanwhile,
[illegible] your Lordship
[illegible]s.
[illegible]ordship's
[illegible]ent Servant,
Cardinal, Pref.

A. B.

THE LIBERATOR.

The news of Mr. O'Connell's liberation was hailed by the liberal of all classes here as the triumph of justice, and of constitutional liberty over injustice and tyranny. By our Catholic brethren it was generally welcomed with a species of religious joy, such as is indulged in by the faithful, when some great event in favor of Catholicity is accomplished by the special interference of its Divine Founder. On Tuesday morning, the holy sacrifice of the Altar was offered up, at the Cathedral, in thanksgiving for this memorable occurrence by the Archbishop Vicar Apostolic. Those of the faithful who had an opportunity of being apprized of the solemnity, assisted at the oblation of the sacred mysteries, with hearts full of joy and gratitude to the Almighty.

WIDOWS' ASYLUM, INTALLY.

It gives us great pleasure to state, for the information, both of the community at large, and of the subscribers to the Widows' Asylum in particular, that twelve aged poor widows are now residing in the Asylum lately established at Intally, by the Archbishop Vicar Apostolic. The house in which they reside has been repaired and fitted up at considerable expense for their reception, and a monthly allowance of four rupees is assigned to each widow for her support. As soon as the benefactions to the Institution will permit it, it is intended to increase this allowance, and to provide accommodation for a larger number of widows. The superintendence of the Asylum is confided to the Nuns in charge of the adjoining Female Orphanage. It is the duty of one of these pious Ladies to see that the religious obligation of Morning and Night Prayer be attended to by the widows, and also that these should assist daily at the Holy Sacrifice of the Mass, and receive the Holy Sacraments on the appointed Festivals. By degrees, it is hoped, that some industrious occupations suited to their age and infirmities may be introduced among them. As it would be very desirable, to enable the religious Ladies in care of them, to provide medicine, clothing and suitable food, for at least the more infirm of these poor destitute females, it is hoped, that the Subscribers to the Asylum will kindly pay in their contributions to Messrs. Lackersteen and Brothers.

It will encourage all classes of the Christian community to contribute to the Widows' Asylum, when we remind them, that the excellent house where the widows reside, has been generously given for a time, free from all rent, by the respectable Mahommedan family Fuzzel Kurreem.

BENGAL CATHOLIC ORPHANAGE.

During the late Holidays, Rustomjee Cowasjee, Esq. and his excellent family honoured the Chandernagore Orphanage with a visit. The Lady Superioress conducted them through the dormitories, the refectory and the School rooms. The respected Visitors were so much pleased with the order and regularity of the Institution, as well as

with the appearance of the Children, that the Lady of Rustomjee Cowasjee, Esq. on leaving the Orphanage, handed to the Superioress the liberal donation of one hundred Rupees, whilst Rustomjee Cowasjee, Esq. requested Chevalier C. R. Lackersteen, who accompanied the Visitors, to send the Subscription Book to his Office, at the expiration of the Holidays, in order that he also might have the pleasure of contributing to so useful an Institution.

J. G. WALLER, ESQ.

The Lady of this respected Gentleman having been lately blessed with her first child, in thanksgiving to God for her safe delivery and to obtain the Divine blessing on the first fruits of her marriage, has intimated to the Archbishop, through Mr. Waller, her wish, that two destitute orphans should be provided for, at her expense, in the Bengal Catholic Orphanage.

ST. JOHN'S CHURCH, CIRCULAR ROAD.

The Countess Dowager Lackersteen has presented the Archbishop with a beautiful Painting in oil, in a superbly gilt frame, representing the Saviour and his Sacred Heart, with the view of having it used as an Altar Piece in one of the Catholic Churches of Calcutta. The Archbishop has placed it over the Altar in the Church of St. John on the Circular Road. The numerous families of Calcutta whose relations are interred in the adjoining cemetery of St. John's, will learn with pleasure, that the Archbishop has arranged that on each Friday,* the Holy Sacrifice of the Altar shall be offered up in this Church at 7 o'clock A. M. for the repose of the souls of the relations and friends of the Benefactors to that Church, and Schools annexed to it. Such as wish to profit of this arrangement are requested to send in their names to the very Rev. Dr. Kennedy, Principal of St. John's College, Intally. The alms which may be thus collected, will be employed in such proportion as the Archbishop may direct, for the expenses of the Church, for the support of the officiating Clergymen, and for the maintenance of the Male and Female Schools attached to St. John's Church.

ST. FRANCIS XAVIER'S CONVENT CHAPEL, BOW BAZAR.

A handsomely carved ivory Crucifix has been presented by the Countess Dowager Lackersteen for the Altar of the very beautiful Chapel lately established at Bow Bazar. The splendid Altarpiece erected there, and which under the type of the Woman in the Apocalypse crowned with stars, and standing on the moon, represents the ever blessed Virgin Mother of the Saviour, has been lately brought from Paris, at the instance of the Archbishop Vicar Apostolic. We congratulate our numerous brethren in Bow Bazar, as well on the opening of their really tasteful and commodious Chapel, as on the admirably arranged Schools annexed to it for all classes of the Community, and we exhort them to unite together cordially and generously according to their means, to support and improve the religious and educational advantages, with which God has now blessed them.

* This arrangement will begin to take effect on the second Friday of November.

MISSIONS IN CHINA.

(TRANSLATED FROM THE LATIN.)

To the Right Rev. Dr. Carew, Vicar Apostolic, Calcutta.

MY LORD,—Whilst the favours your Lordship conferred upon us remain deeply impressed upon our minds, and indeed are such as to merit our undying gratitude, they compel us, though absent in body yet present in spirit, to remember you, most affectionate Father, the more so, because you expressed a desire to be informed respecting the state of the Missions in China, as well as of our own private affairs. Favoured by Providence, our passage to Macao was sufficiently pleasant; we had a storm in the Chinese Sea, but, by the grace of God, we reached the wished-for shore of China in health and safety. Not daring to delay at Macao in consequence of a rigorous law forbidding all Roman Missionaries to set foot therein, we took our departure for Hong-Kong, where the Roman Procurator at present resides. But alas! upon our arrival there, we found that the good Father Theodore Joset had died, a cause of sincere sorrow to us all. His death is attributed to the excessive grief he felt at his expulsion from Macao, as well as to the toils and numberless inconveniences he had to endure, particularly whilst building a Church and dwelling-house, which he conducted alone, as also to the intolerable heat he had to suffer whilst building the Church, himself all the time living in a hut. His place is to be supplied for a time by Father Feliciani, O. S. F. who talks of resigning it soon, and therefore will be succeeded by Father Buffa as Procurator.

Having found a favourable opportunity, after a month we left Hong-Kong, leaving there Fathers Buffa and Jeremia for some time. We did not travel by the usual route through Canton, which at present is attended with danger, but went by the way of Nankin, and indeed, so successful was our arrival, that we ought to

render incessant acts of thanksgiving to Almighty God, who never abandons such as repose their confidence in Him.

In this province we met with the good Jesuit Fathers, and sojourned with them four days. It is impossible to describe how kindly and hospitably they entertained us, and supplied us with all necessaries in abundance. It may be truly said, they excel in hospitality. These worthy Jesuits have a commodious and handsome house, with a College attached to it, not as yet very numerously attended. Having taken leave of the Jesuit Fathers, we proceeded on our journey and arrived in safety at Huquan, our destined province.

About a month after our arrival, namely, at Easter, we assembled together, six Priests and the Vicar Apostolic, to celebrate that great Festival—and such was the peace and tranquillity which prevailed, that it would seem the time had arrived, at which our solemn worship was publicly permitted. May the most bountiful God deign to have pity upon this deserted vineyard, and not enkindle all his wrath against it, but vouchsafe to comfort us, who with the intensest impatience await that happy moment. I feel convinced that your Lordship's zeal for the glory of God will receive sweet consolation, if I but give you some information respecting the Missions of China; therefore I shall not remain silent. We have in China, eight Vicariates, viz. the Vicariate of Pekin, Shansin, Siensin, Sutchuen, Huquan, Kiansin, Nankin, and Fukien. The Vicar Apostolic of Pekin is a Portuguese, those of Shansin and Siensin, Italians, that of Sutchuen, a Frenchman, of Huquan, an Italian, of Kianson, a Frenchman, that of Nankin, an Italian, and that of Fukien, a Spaniard. The Bishop of Shansin has a Coadjutor, an Italian Bishop, that of Siensin has a French one, that of Sutchuen, a Spaniard. We have also beyond the great wall in Tartary two French Vicars Apostolic. Our European Priests exceed fifty. Our Chinese are about a hundred. The number of Christians, according to the statement of our Vicar Apostolic, who has been thirteen years on this Mission, and is very well acquainted with the affairs of China, amounts to about five hundred thousand, but it is past all doubt that it far exceeds four hundred thousand. As a still further proof of our everlasting gratitude and esteem, perhaps you may accept a few trifles, which, though we scarcely venture to offer, yet we most humbly entreat your Lordship, by your innate goodness of heart and that truly fraternal love wherewith you have ever regarded us, to accept as manifest proofs of our devoted attachment.

With humblest entreaties we request your pious Nuns, that, following the example of [illegible]e B. V. Mary,—they would offer Missionary prayers for us,—that the Lord may vouchsafe to bless this vineyard for his own greater honour and glory, whilst we, however coldly and imperfectly, shall perform our part with God, for them. May it please your Lordship to convey our most affectionate respects to Mr. Lackersteen and every member of his excellent family, and at the same time inform them of our everlasting gratitude and esteem for them. Unwilling to trespass any further upon you, on our bended knees begging your paternal benediction,

We remain, your Lordship's
Most humble Servants,
FRANCIS TIEN.
IGNATIUS DRACOPOLI.

Hupé one of the Cuchen Missions,
Nov. 10th, 1843.

CAPE OF GOOD HOPE MISSION.

We have been kindly favoured with a number of the *Cape Frontier Times* of the 25th July last, containing a detailed account of the dedication of a beautiful Catholic Church in the colony. This intelligence cannot fail to be highly gratifying to our readers, and particularly to those of our fellow Catholics in Bengal, who have contributed in some measure in the erection of the temple to the living God. It must indeed be a matter of much gratification to the Catholics of Cape Town that they have so venerable and eminent a Prelate as Dr. Griffiths for their head pastor and guide, and now that so noble a Church has been erected under his auspices and through his instrumentality, their gratitude will we are convinced, be commensurate with the merits of so good and zealous a Prelate.

DEDICATION OF THE NEW ROMAN CATHOLIC CHURCH, GRAHAM'S TOWN.

This Church was dedicated to Divine Worship on Sunday last, the 21st July, by the Right Rev. Vicar Apostolic, Dr. Griffith. The edifice, which is capable of containing at least a thousand persons, was crowded in every part long before the commencement of the ceremony,—the assembly including members of all the Christian communities in Graham's Town. Amongst the spectators were his Honor the Lt. Governor, Col. Hare, C. B; M. West, Esq., Civil Commissioner and Resident Magistrate of the District, together with a number of civil and military officers.

The Bishop in full pontificals, preceded by the Acolytes and the Rev. Messrs. Murphy and Hartigan, commenced the ceremony at the door of the Church with a brief address, in which he explained the sacred nature of a dedication. He then began to pray and to sprinkle the outside walls of the building round which the procession moved, preceded by the band of the 27th Regiment playing the *Adeste Fideles*, or Portuguese Hymn, whilst the priests were repeating the

50th Psalm. On returning to the door the procession moved up the centre of the church—the bishop and priests repeating the litanies, which were continued at the foot of the altar till towards the end, when the bishop rose and with a threefold invocation prayed that God would cleanse, and bless, and sanctify the place. As soon as the litanies were concluded, the ceremony of sprinkling the inside walls of the edifice was performed—the priests chanting, in procession, the 119th, 120th, and 121st Psalms. Mass was then celebrated, during which the band played selections from Handel's Messiah, after which the bishop, standing at the altar, preached a sermon—of which our limits will not permit us to say more than that it was in every way appropriate to the occasion,—in language simple, though eloquent—in delivery graceful, though unaffected—and in sentiment and spirit truly Catholic—breathing peace and good will towards all communities of Christians. At the conclusion of the sermon he warmly expressed his gratitude for the generous assistance received towards the erection of the building from the officers and privates of the gallant 27th Regiment, and from the members of all other denominations who had so kindly and liberally come forward to assist in the work,—and he also touchingly alluded to the memory of the late Mr. John M'Kenny of this town, who had been a large contributor to the church funds.

The collection amounted to more than £50.

We cannot close our notice of the opening of St. Patrick's Church, without adding a few words descriptive of the edifice: The interior dimensions are 70 feet long, 36 feet wide, and 27 feet high. The architecture is Gothic or Ecclesiastical; the style which prevails in the arches is that termed "The Tudor,"—and that in the tracery and interior ornaments is termed the "Decorated English"; these were the styles which prevailed in the 14th and 15th centuries. The absence of the groined ceiling, or carved ribbed roof, is compensated by an elaborately enriched ceiling and cornice, executed in pannelled fan-tracery, having an octagonal pendentive centre with the tracery radiating from a crisp of Gothic foliage, and terminating on the ceiling with 16 star-like points, on the margins of which are placed crockets, and on each point a finial, similar in appearance to pinnacles. Provision is made in this centre for the suspension of a chandelier. There are also four enriched ventilators in the ceiling, whose pierced centres are pendentive in a small degree. At the Western end there are three recesses, two of which having "Lancet Arches," (a style of much earlier date than those described—12th century) are to be the future doors to the vestry room and sacristy when they shall have been built; in the third is placed the altar,—this recess, or semi-elliptical alcove, is 10 feet wide, 2 feet deep, and 24 feet high, having pannelled pilasters on each side, and surmounted with an enriched canopy of a semi-octagonal form, the angles connected with carved projections serving as pinnacles and drops, and having a Tudor trefoil-pierced parapet, and quatrefoilpannelled frieze. The large Window at the Eastern end, has three massive mullions and two transoms with flowing tracery in the head; the stained glass with which it is glazed is so disposed as to produce a cross of a golden color, which is rendered more marked and more relieved by the purple stains being placed to form its immediate ground.—The harmony of the parts forms an effective whole, as far as the work has been completed. The drawings for the building were made by Mr. Teeling, Clerk in the Royal Engineer Department; the designs for the enrichments, and the details for carrying out the different parts, were furnished by Mr. O'Neill, the Clerk of the Works of the same department; and the toilsome duty of superintending and seeing that all the intentions and directions of the architect were carried into effect, devolved on the Pastor, the Rev. Mr. Murphy, to whose sound judgment, and unremitting attention, the sacred edifice owes its present forward state.

The amount already expended reaches £2,000—the estimate given in with the drawings stated £2,500 to be the probable cost, but £3,000 will probably be required.

The foliage from which the castings were made, was carved by Mr. Hart; the plastering, stucco, and castings, executed by Mr. Hockey; and the Gothic joinery, and model pannelling for the centre and cornice, were the work of Mr. Griffin,—all of whom performed their respective parts in a most creditable and workmanlike manner.

The external appearance of the building, from its unfinished state, cannot be, as yet, well described,—but from the parts which have been brought into existence, a pretty fair judgment may be formed of its future appearance, when it will, undoubtedly, rival many of the edifices erected in the Fatherland under every favourable circumstance,—and considering the many disadvantages, difficulties, and obstacles, that are known and acknowledged to exist on this frontier, it is a matter of surprise to all, and an honor to the Roman Catholic community in South Africa, that an edifice of such a character and style should have been erected with the slender means available.—*Cape Frontier Times.*

MR. BUCKINGHAM'S LECTURES.

We cannot forego the pleasure of laying before our readers the following extract from Mr. Buckingham's inaugural lecture lately delivered in London, before the members of "The British and Foreign Institute."

It is an elegant and candid reply from a Protestant *scholar*, to the calumnious *cant* of ignorant declaimers against the ignorance and superstition of the *dark ages*, and the best possible refutation of the baseless assertion, that the Catholic religion, the Catholic Clergy and Catholic Princes have been ever the enemies of an enlightened education. A wonderful discovery! After centuries of Protestant declamation against the darkness and ignorance and superstition of everything Catholic, in the ages preceding the so called Reformation, it is our happy lot in the 19th century to find the most Catholic Queen of the most Catholic age, proposed as a model

of every virtue that can adorn the Christia[illegible]an Queen, who, with a magnificent retinue or the woman, to the illustrious Protestant [illegible]nt from Abyssinia to visit the wisest of Kings Queen on whose empire the sun never sets. in his capital of Judea, and who, tempted by the Let us hope that Protestants will learn to fame of the Jewish monarch for his wisdom, as disclaim still other calumnies against our holy well as his magnificence, went up to Jerusalem, religion, and that the example of *Isabella* of "to prove Solomon with hard questions," was an Spain will not be lost on *Victoria* of England. early example of the force of intellect, and the

"It was a saying of one of the ancients, I courage to direct it right. In Egypt, Cleopatra, think Aristotle, that the human mind is like the the beautiful and fascinating, but not less the marble in the quarry: there is no knowing the learned and accomplished Queen of the Ptole- richness, beauty, and variety of the veins it may mies, who encouraged the learned men of all contain, till the artist brings them out by his nations to visit her court, who founded the skill, and exhibits all their lustre by his polish. Alexandrian Library, the most splendid Collec- The female intellect has been held to be inferior tion of Books ever brought together before the to the male, because it has not received the same invention of printing, and who could converse amount of labour and care to bring out all its with the greater number of the ambassadors excellencies; and many a noble mind has thus that approached her from all quarters, in their lain dormant for want of aids to its development. native tongues, was another example of the same

"But we have happily outlived this delusion kind; and though Cæsar, Pompey, Mark Anto- like many others; and have now accumulated ny, and other great generals and statesmen of abundant proofs of this important truth, that her day, rivalled each other in the homage they the great Creator of both has made no difference, paid to her greatness, the magic by which she in the sexes in this respect. There are strong chained all who approached her, seems to have and weak minds in each, though not in any been rather in the brilliance of her intellectual greater proportion in the one sex than in the accomplishments, than even in the beauty of other. But if the minds of the one have, for her person, or the magnificence of her court, ages past, been trained to vigorous exercise, in surpassingly exquisite as was the one, and over- great and ennobling themes—while the minds poweringly splendid as was the other; for the of the other sex have been chiefly occupied if picture which the English bard has drawn of the acquisition of mere meretricious accessories her descent down the Cydnus, is but a faithfu to the art of pleasing, with the slightest smat- transcript, though a beautifully coloured one, of tering of superficial knowledge, and that on a the statements of contemporaneous historians. very limited number of subjects; with whom Zenobia, the accomplished Queen of Palmyra, does the fault of feminine inferiority lie, but the magnificent ruins of whose temples and pa- with those who originally established this dif- laces still attest the unparallelled grandeur of ference in the discipline and treatment of both her capital, but who ultimately graced, as a —and their imitators, who now hold it an unbe- captive, the triumphal procession of her con- coming innovation to attempt to change this queror, Aurelian, through Rome, was not less barbarous system, and restore woman to her fit remarkable for her wisdom, courage, and nobili- and proper position, as the intellectual compani- ty of soul, than for her encouragement of learn- on, the friend, and even the instructor, of man? ing and learned men; and with the profound I have always held, indeed, if any difference scholar and elegant critic, Longinus, as her mi- were desirable in the intellectual education of nister, she made her court the resort and homge the sexes (save and except professional studies of all the philosophers of her day, herself among only,) that the superiority should be given to the brightest of the stars in this galaxy of wis- women, for many reasons; but among others for dom and genius. these: 1st—That as infancy and youth are un- "In later days Isabella of Spain, Patroness of der their especial guardianship—and as the first Literature, the friend and protector of Columbus, impressions we receive in life are the most in- who, after being driven from court to court in fluential and the most lasting—it is of the Europe, and weighed down with despair from highest importance that these impressions should the "hope deferred which maketh the heart be based on the best foundations of knowledge sick," found in her a friend who sold her jewels and virtue in the mother. 2ndly—That as men, to defray the cost of his first expedition, and in adolescence and maturity, continue equally ever after honoured him with her attention— under the influence of women, though exercised Isabella was another of those bright female through another medium than that of authority, intellects that illumined the word in her age and but one not less powerful, namely, friendship and day. And not only was she a splendid example love, it is equally important that this should be in her own royal person of what her sex *can* be, guided by accurate conceptions of duty, and a com- but her influence brought out from obscurity petent knowledge of all that can engage the atten- other female minds as bright as her own. Mr tion of men, and render their counsel valuable. Prescott, in his valuable History of Ferdinand

"Fortunately, however, we have no longer to and Isabella, says, that the Queen was not only theorize on this subject. Now and then, from the munificent and generous patroness of edu- time to time, in the history of the world, women cation for others, but that she was herself a have appeared in every country, and in every splendid example of learning and attainments, age, who have burst the fetters in which the exciting the surprise of all around her, that she tyranny of men had bound them, and asserted could find time for study, amongst the multitude their own dignity by the superior force of the of engrossing occupations, which the wars with intellect alone. The inquiring Sheba, the Ethi- the Moors, their expulsion from Granada, and the many stirring events of that romantic pe-

riod, necessarily forced on one who was the ev[illegible] active director of almost all the great enterpris[illegible] of her reign. Her admirable genius was the theme of general wonder as well as commendation. The celebrated Erasmus, one of the profoundest scholars of his day, calls her "a miracle of learning among her sex, and as remarkable for her piety as for her erudition." One of the most honourable proofs of her zeal for the promotion of Literature is to be found in this—that, like another Cleopatra, she was the foundress and supporter of some of the first Libraries in Spain. The education of her own children, in all the liberal knowledge of the times, and without distinction of sex—for her daughters were as well instructed as her sons—claimed her first attention, and was crowned with great success: but it was followed up by a more extended effort for the education of the young nobility of Spain; and the account of this is at once so striking and so interesting, that I venture to quote it from the volume in which it is detailed.

"Next to her family (says the historian of her reign) there was no object which the Queen had so much at heart as the improvement of the young nobility. During the troubled reign of her predecessor, they had abandoned themselves to frivolous pleasures or to a sullen apathy, from which nothing was potent enough to arouse them but the voice of war. She was obliged to relinquish her plan of amelioration, during the all engrossing struggle with Granada. But no sooner was the war brought to a close than Isabella resumed her purpose. She requested the learned Peter, Martyr of Rome, to repair to the Court, and open a school there, for the instruction of the young nobility. In an epistle addressed by him to Cardinal Mendoza, dated at Granada in April, 1492, he alludes to a promise of a liberal recompense, if he would assist in reclaiming the young cavaliers of the Court from the idle and unprofitable pursuits in which, to her great mortification, they consumed their hours; and in a subsequent letter he enlarges on the "good effects likely to result from the literary ambition exhibited by the heir-apparent, on whom the eyes of the nation were naturally turned." Martyr repaired to the Court of Isabella accordingly, and in the month of September following, in a letter dated from Saragossa, he thus speaks of his success. "My house all day long swarms with noble youths, who, reclaimed from ignoble pursuits to those of letters, are now convinced, that these, so far from being a hindrance, are rather a help in the profession of arms. I earnestly inculcate on them that consummate excellence in any department, whether of war or peace, is unattainable without science. It has pleased our royal mistress, the pattern of every exalted virtue, that her own near kinsman, the Duke of Guimaraens, as well as the young Duke of Villahermosa, the King's nephew, should remain under my roof the whole day; an example which has been imitated by the principal cavaliers of the Court, who, after attending my lectures in company with their private tutors, retire at evening to review them with these latter in their own quarters."*

"Further on, the same historian, after enumerating the many names of men of the highest rank, "who entered with the utmost zeal on such severe literary labour as few from mere love of letters are found willing to encounter," and mentioning the son of a Duke and cousin of the King, who taught in the University of Salamanca; the son of the hereditary Grand Constable of Castile, who read Lectures on Pliny and Ovid; and another, who was professor of Greek in the University of Alcalá, says, "All ages seem to catch the generous enthusiasm; and the Marquis of Denia, although turned of sixty, made amends for the sins of his youth by learning the elements of the Latin tongue, at this late period of his life. In short as Grovio remarks, in his eulogium on Lebrija, "No Spaniard was accounted noble who held science in indifference."'

"That which follows, however, is still more remarkable, and more to the point, as to whether women are "out of place" for that is the contemptuous language of those who, from selfishness, illiberality, or jealous dread of their superiority, endeavour to exclude them from scientific meetings—whether they are "out of place," in the exalted sphere of literature and science. The historian goes on to say, "In this brilliant exhibition those of the other sex must not be omitted, who contributed by their intellectual endowments to the general illumination of the period. Among these, the writers of that day lavish their panegyrics on the Marchioness of Monteagudo, and Dona Maria Pacheco, nieces of the historian Don Diego Hurtado, and daughters of the accomplished Count of Tendilla, who, while Ambassador at Rome, induced Peter Martyr to visit Spain, and who was grandson of the famous Marquis of Santillana, and nephew of the grand Cardinal. This illustrious family, rendered yet more illustrious by its merits than by its birth, is worthy of specification, as affording altogether the most remarkable combination of literary talent in the enlightened Court of Castile. The Queen's instructress in the Latin language was a lady named Dona Beatriz de Galindo—called, for her peculiar attainments, "*La Latina.*" Another lady, Dona Lucia de Medrano, publicly lectured on the Latin Classics in the University of Salamanca; and another, Dona Francisca de Lebrija, daughter of the historian of that name, filled the chair of rhetoric with applause at Alcalá. All this (adds the historian) may be referred to the Queen's influence, who encouraged the love of study by her own example, as well as by personal attendance on the academic examinations."

"Such was the character and position of Isabella; and when we see our own beloved Queen encouraging the cultivation of letters, accomplished in her own person, and happy in the possession of a Consort worthy of her choice, who presides at the Commission of the Fine Arts, and who has consented, as his Royal Highness the Prince Albert has already graciously done, to become the Patron of this INSTITUTE, as soon as our noble President assures him of its being sufficiently advanced to warrant such a step—a position to which, by the aspect of the crowded and brilliant assemblage

* Prescott's Ferdinand and Isabella, Vol. II, p. 97—193.

now before me, I think we have already attained,—why should we not hope that Victoria of England, like Isabella of Spain, may sometimes honour our Lectures with her presence, and give to our efforts a share of that distinguished favour which it is her Royal pleasure to bestow upon the other Institutions, Exhibitions, and Entertainments of the day? And if her long and happy reign shall be distinguished by an act, like that which Isabella caused to be passed, declaring that "it was prudent and honourable to permit the entry of books from all parts of the world free of duty or tax, in order that her subjects might have easy access to the fountain of wisdom from every quarter, which could not fail to benefit and ennoble the nation,"* her example would no doubt be followed by other Sovereigns, and her name rendered additionally illustrious, as the enlarger of the bounds of knowledge, and the Emancipator of literature, science, and art, from the fetters that have hitherto too long impeded the freedom of their, transit from one country to another."

LETTER NO. XXIII.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—In my last letter I strove, with all honesty and sincerity, to try the propriety and aptness of our rules of faith by the condition and capacity of children, and I leave it to your own candour and sense of justice to decide, whether I have justly and impartially weighed you in the scale, and whether you have not been found wanting when placed in the balance with reason and common sense; so that you are necessitated, by the force of circumstances, to embrace the Catholic rule, as respects children, as the only one consistent to human nature and revelation itself; let us now revert to some of the other cases referred to in my letter No. 21, and after amalgamating them as it were with our rules of faith, then analyze them by the same test as previously employed, viz. reason, and the adaption of our rules to the circumstances of mankind, leaving their proof as to their conformity to Scripture, to some future letter. Suppose, we take the second on the list, those who are *unable to read*, and to those we may add the blind! *The blind!!* why, will you tell me what is the difference, or what one iota of advantage have those who have eyes to see, *but cannot read*, over those who have no eyes *and cannot see*? Certainly, none whatever. As to *their reading* and examining for themselves the Bible, one in this respect is as virtually blind as the other, both stand on a par. Put a book into the hands of the first and you might as well put it into the hands of the *stone blind*; they can no more read than the beasts of the field. With these again, you can include man in his savage and rude state, and conjointly more than one third of the human race, it may with safety be said, are thus circumstanced. Now bring these tens of millions to the test of your rule of faith, and just fancy you hear the spirit of Protestantism thus address them. "You are *first* to examine the doctrine (as found in the Bible) and according *to that* to judge of the purity of the Church; the Scripture commands you to examine *(read the Bible)* and judge for yourselves; every person is to determine for himself, as well as he can, in this world, for an infallible judge in matters of faith is not necessary, every follower of Jesus Christ is called upon to exercise his own judgment in matters of religion, not to believe, like Roman Catholics, that you are to judge of doctrines by the authority and decision of the Church; every one is to examine diligently whether what he depends on for the salvation of his soul is built upon the Bible, *which book* ought to be in every person's hand as *the only sure rule and practice! therefore read,—read the Bible.*" Nonsense, folly you will again exclaim. So indeed it is, my friends, but it is the folly and the absurdity of the principles of the Reformation. You may annex to the above description of persons again, those who can hardly spell the words of the Bible, and the dull of intellect, and are *these millions* of every age to be best *because they cannot read* or understand the Bible! Who then is to divulge to them its doctrines, or to expound to them the great mysteries of the Trinity, Incarnation, or the profound doctrines of Justification, Lord's Supper, Baptism, and other abstruse points? *What!* the *contradictory* and *fallible sects* enumerated and defined in my letters on Unity? Alas! alas! *are the blind to lead the blind!*—are the disunited and contentious to join such classes in "*unity of spirit and in the bond of peace*?" are the defenders *of Dissent* to teach the maxim that all are to be of "*one mind, one rule, one spirit,*" are these sects to be taken as the "*pillar and ground of truth*, the Church of the living God"? Does it stand to reason? Is it consistent to the attributes of the divinity? Even in well-educated Scotland, as it is generally reckoned, it appears by the late General Assembly's Report on Educational Statistics, that in twenty-six parishes alone there are sixteen thousand, three hundred and forty-seven persons *who can neither write nor read*, and if this is so, in the year 1843, among a people who are deemed the best instructed in the world, what must be the condition of mankind through the earth's wide domain?

* Ferdinand and Isabella, vol. II p: 207.

Yet a Rev. Scotch divine and an A. M. gives this sage counsel in a recent printed work. "It is," he says, "an excellent mode of remedying this common evil (misrepresentation) to paraphrase each sentence of Scripture to yourself in words which convey a clear meaning to your own mind, and if you are in difficulty about any word refer at once to *a dictionary* for its clear and established meaning, and then, by reference to other passages in the Scriptures in which the word occurs, affix to your own minds a definite meaning to it in this specific place; you will at first often times be in error, but this *mode* of *reading* steadily pursued, will ultimately land you in an accurate knowledge of the word of God." This advice is worthy of the rule! it is an admirable epitome and illustration of the system of Protestantism. It prescribes to the *tens of thousands unable to read in Scotland*, and to the *tens of millions* of uneducated but reasonable beings throughout the universe, that "the Bible ought to be in their hands, that they *are to read it*, and paraphrase every word of it, that Scripture commands them to do this, and to examine it and judge for themselves, and that this is *the only sure rule* and *practice*." Such is the pith of your rule,—it flies to pieces when thus brought to the test, like corroded steel when brought to the grinding stone. It is rotten and unsound. Unhappy mortals! miserable millions of every age!! wretched thousands that die daily in this uneducated state!!! what is to be your fate if this is true?—if your salvation rested upon this rule? A strong impulse moves me here to appeal to the divine legislature of man, and ask, "*merciful Jesus!* have you doomed us to this fate? that it is obligatory upon us, *thy divine command*, that we must *personally examine*, and judge of the doctrines of the *Bible by our own reading* and private judgment? Is it upon this condition that you "would have all men to be saved," and yet left the great bulk of mankind so circumstanced that the rule becomes futile from its impracticability? I feel, gracious Redeemer, that it would be the highest profanity and blasphemy to say it, and impiety itself to believe it; though, O Lord, you come not to us, as you came to Moses "*in the darkness of a cloud*," and issued not to us your command under the awful form of thunder and lightning, as you appeared upon Mount Sinai, when you delivered your laws to your servant, Moses, that "the people might believe in him and obey his words," yet you came to us under a form not to terrify our senses, but to enchant and engage our souls; you came to us as a Redeemer, as a Pleader, as a self-immolated victim, and your infinity of love for man brought you to stoop to an infinity of misery; and you said, yes, sweet Jesus, you said of the Pastors of your Church — "*He that heareth you, heareth me*, and *he that despiseth you, despiseth me*." You said again, "if he will not *hear the Church, let him be to thee as the heathen and the publican*," and your great Apostle, Paul, tells your people, "*obey your Prelates (Overseers) and be subject to them*; for they watch as being to render an account of your souls," and in another place he says of you, "And *he gave some Apostles*, and *some Prophets*, and other *some Pastors and Doctors*; that *henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men*." See in this, *ye thousands* and *ye millions*, who *are unable to read, how universal* is the mercy and love of Jesus. See in this how He embraces within his saving arms, the young and the old, the learned and the ignorant, the rich and the poor, the civilized and the savage. As the rays of the Sun fall to give light, warmth and life to all indiscriminately, so does the rule of his salvation form as it were an halo of light from which all may derive light, grace and life. Man has only to hear and to obey; he may close his eyes, he may be blind, he may be ignorant, he may be in the rude state of nature, like the diamond in the mine, unpolished, but he may be like it, pure and uncontaminated, for we read, that the greatest man born of woman, was a wanderer in the desert, lived on locusts and wild honey. If God, then, has blessed man with the faculty of hearing or understanding, his soul is open to receive the word of life from the Pastors of the Church of the living God. What, my friends, can we compare it to, it is so exquisitely beautiful? It may be said that it is like a flower to which it is immaterial whether it grows in the unfrequented valley or well cultivated garden, whether it blossoms upon the banks of the roaring torrent, in the dark forest, or finds a place in the highly tended nursery ground, perhaps it only becomes the purer, the further it is removed from the haunts of the busy and civilized world. So is this divine rule; it is suited to the palace and to the desert, to the learned and to the unlettered, to the sage and to the simple, in a word, to *all classes of men*. It is by it that "God would have all men to be saved." Such is the rule of the Catholic Church; it is so simple, so clear and so "*straight*," that as the Prophet says, "*fools even cannot err therein*." It was by it, as

enjoined by Christ, "*Go and teach all nations,*" that St. Peter converted on one occasion by word of mouth "*about three thousand.*" It was by it that our Pagan and ignorant ancestors were converted to Christianity. It was by it that St. Xavier converted the thousands of India, and it is by it that the devoted Missionaries of *Catholic France are now* spreading the Gospel among the nations of China. I shall take up the thread of this in my next.

Yours faithfully,
C. A. C.

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FESTIVALS.

Friday, Nov. 1, *All Saints' day,* d. 1. cl. with Oct.—In Vesp. aft. *Ben. Domino,* the Vesp. of the Dead are obligatory.
Saturday, 2,—*All Souls' day,* office of Oct. sem. After Lauds the Matins and Lauds of the Dead are obligatory.—Vesp. of fol. com. Sund. and Oct.
Sunday, 3,—*23d. aft. Pent. 1st. Nov.* S. Malachy B. C. d. (I. S.) com. Sund. and Oct.—Vesp from chap. com. prec. and Sund. and Oct. and SS. MM.
Monday, 4,—S. Charles B. C. d. com. Oct. and SS. Vit. &c.— Vesp. from chap. com. prec. and Oct.
Tuesday, 5,—S. John Cant. C. d. (20 Oct.) com. Oct.—In Vesp. com. Oct.
Wednesday, 6,—Of Oct. sem. (Collects as in Missal) Vesp. of Oct.
Thursday, 7,—Of Oct. sem.—Vesp. of fol. d. com. SS. MM.
Friday, 8,—Oct. of All Saints d.—Vesp. from chap. com. prec. and S. M.
Saturday, 9,—Dedic. of Basil. &c. d. com. S. Theod.—Vesp. from chap. com. prec. and Sund. and SS. MM.
Sunday, 10,—*3d Nov.* S. Andrew Av. C. d. com 5th Sund. aft. Epiph. and S. S. Typhon. &c. —Vesp. from chap. com. prec. and Sund. and S. M.
Monday, 11,—S. Martin B. c. d. com. S. Men.—In Vesp. com. fol.
Tuesday, 12,—S. Martin, P. M. sem. 2d col. *a Cunctis,* 3d *ad lib.*—Vesp. of fol. com. prec.
Wednesday, 13,—S. Stanislaus C. d.—Vesp. from chap. com. prec.
Thursday, 14,—S. Laurence, B. C. d. (I. S.)—Vesp. from chap. com. prec.
Friday, 15,—S. Gertrude V. d.—Vesp. from chap. com. prec.
Saturday, 16,—S. Edmund B. C. d. (E. S.)—In Vesp. com. Sunday.

Selections.

THE CHRISTIAN ADVOCATE.

The *Calcutta Christian Advocate,* in an article on what it calls "*Sil's* College and the Jesuits," takes occasion to say:—

"We have already expressed our views fully on this subject, for which we have been taken to task, as we anticipated, by the *Catholic Herald* in his usual gentlemanly style. Our cotemporary it seems has discovered a suitable advocate and coadjutor in the *Calcutta Star,* from whose columns we are treated with a long lecture on the subject of Sil's College. In order to save our Catholic friend the expense of reprinting such long extracts from the *Star* in future, if indeed it be for our special benefit that he does so, we may tell him once for all that we attach just as much importance generally, to the opinions of the *Star* in regard to religion and education, as we do to his own, and that a condemnation of our sentiments and proceedings from that quarter, affects us much in the same way as the many columns of condemnation, with which we have been favoured by the *Herald.*"

If the *Advocate* would be spared that censure we are too frequently compelled to bestow on its columns, it must become more Christian in its religion and more measured in its language. There may be some excuse for a lay journal if it occasionally betray a violence that never helps an argument, but for a purely religious paper there can be none. We endeavour to control our pen whenever writing on subjects to which we have been invited by the improper tone of the *Advocate,* and which never must pass unreproved: if we do not always succeed we are sorry for it, but on the occasion in question we certainly wrote nothing that ought to have excited the anger, or any declaration of contempt, from our self-satisfied contemporary, who we are compelled to say preaches Christ and practices the Pharisee. The *Advocate* would appear to think that when he says he cares as little for our opinion as for the *Catholic Herald's,* it is tantamount to proving that he is right and we both wrong, but this, we assure him, is a delusion: such a reply in the place of argument would be discreditable to the good sense of a school boy, while its spirit is exceedingly unbecoming a full grown Minister. Were he really convinced that we are wrong when we differ from him, it would be more becoming in him to speak in terms of kindly persuasion; if he found us impracticable he should pass us by unnoticed. It is due to the worldly respectability of his cloth—to say nothing of the sacred profession to which he belongs—that he should not strut about in ruffled feathers. Why will he not remember the parable that was spoken to certain men "which trusted in themselves that they were righteous, and despised others." Instead of doing

so he is strong in himself, and thanks God he is not like us. We grieve for the spirit that characterizes the *Calcutta Christian Advocate*. Its conductors appear to suppose the whole duty of Protestant Ministers is to denounce the Roman Catholic Faith. Why will they not do justice to their own, and if incidentally they have to expose the errors of other creeds, let them do it: instead of this they are perpetually shying at the Pope as if he were a Shrovetide cock, and Jesuitism is a thing more gratuitously and rancorously pursued by them than Chartism in the political world by the rankest Tory writers. We have over and over again said that our belief is the Protestant religion—with Ministers commonly honest in their calling—as, thank God, we believe the vast majority to be, must make its way against all adverse creeds, and this is one of those opinions which the reverend gentlemen of the *Advocate* despise. We are sorry for it; we have a firm reliance on it, and if we thought otherwise we would look out for any faith that seemed to us to have in it that inherent principle of truth which no sophistry, no delusions, no persecutions could eventually crush.

We must entreat the Editors of the *Calcutta Christian Advocate*—for we believe there are three or four, to reform their Editorical practices all altogether, and to endeavour to make Protestant Christians by some other means than frightening them from becoming Catholics. Above all we do, without a particle of angry feeling, beseech them to abjure the coarse, personal tone that has long characterized their journal, and which would be unpardonable even in men who had taken up Christianity as a trade—of whom unfortunately there are too many.—*Calcutta Star, Oct. 22.*

HIEROLOGUS; OR, THE CHURCH TOURISTS.

By the Rev. J. M. Neale, London: 1843.

Our attention was first drawn to this charming little work by an extract from it which we met in one of the literary journals. We purpose to devote to it a few pages of our present number; and in order to secure in our reader the same feeling with which we ourselves perused the volume, we shall commence by transcribing the passage.

" Oh, the good old times of England! ere, in her evil day,
From their holy faith and their ancient rites her people fell away!
When her gentlemen had hands to give, and her yeomen hearts to feel;
And they raised up many a bead-house, but never a bastile;
And the poor they honoured, for they knew that He who for us bled,
Had seldom, when He came on earth, whereon to lay His head;
And by the poor man's dying bed the holy pastor stood,
To fortify the parting soul with that celestial food;
And in the mortal agony the priest ye might behold,
Commending to his Father's hands a sheep of His own fold;
And when the soul was fled from earth, the Church could do yet more,
For the chaunting priests came slow in front, and the cross went on before;
And o'er the poor man's pall they bade the sacred banner wave,
To teach her sons that Holy Church hath victory o'er the grave.

" But times and things are altered now; and Englishmen begin
To class the beggar with the knave, and poverty with sin:
We shut them up from tree and flower, and from the blessed sun;
We tear in twain the hearts that God in wedlock had made one,—
The hearts that beat so faithfully, reposing side by side,
For fifty years of weal and woe from eve till morning-tide:
No gentle nun with her comfort sweet, no friar standeth nigh,
With ghostly strength and holy love to close the poor man's eye;
But the corpse is thrown into the ground, when the prayers are hurried o'er,
To rest in peace a little while, and then make way for more!

" We mourn not for our abbey-lands; e'en pass they as they may!
But we moan because the tyrant found a richer spoil than they!
He cast away, as a thing defiled, the remembrance of the just;
And the relics of our martyrs he scattered to the dust;
Yet two at least, in their holy shrines, escaped the spoiler's hand,
And St. Cuthburt and St. Edward might alone redeem a land!

" And still our litanies ascend like incense, as before;
And still we hold the one full faith Nicæa taught of yore;
And still our children, duly plunged in the baptismal flood,
'Of water and the Holy Ghost, are born the sons of GOD;'
And still our solemn festivals from age to age endure,
And wedded troth remains as firm, and wedded love as pure;
And many an earnest prayer ascends from many a hidden spot;
And England's Church is Catholic, though England's self be not!

" England of Saints! the hour is nigh—for nigher may it be
Than yet I deem, albeit that day I may not live to see,—
When all thy commerce, all thy arts, and wealth, and power, and fame,
Shall melt away—at thy most need—like wax before the flame;
Then shalt thou find thy truest strength thy martyrs' prayers above;
Then shalt thou find thy truest wealth thine holy deeds of love;

And thy Church, awaking from her sleep
come glorious forth at length,
And in sight of men and angels display her
hidden strength:
Again shall long processions sweep through
Lincoln's minster pile;
Again shall banner, cross, and cope, gleam
through the incensed aisle;
And the faithful dead shall claim their part in
the Church's thoughtful prayer,
And the daily sacrifice to GOD be duly offered
there;
And tierce, and nones, and matins, shall have
each their holy lay;
And the Angelus at Compline shall sweetly
close the day!

England of Saints! the peace will dawn,—but
not without the fight;
So, come the contest when it may,—and GOD
defend the right!"—pp. 102-3.

So thoroughly Catholic is the tone that pervades this beautiful ballad, so undisguised the regret for the religious revolution which England has undergone, and so unconcealed the longing for the return of the "holy faith and ancient rites" which have passed away, that it needs the assurance of the title-page to make one believe that the author is a zealous Anglican clergyman who begins his work with a formal submission of all it contains to the judgement of *Sanctissimæ Matris Nostræ Ecclesiæ Anglicanæ!* Ten years since, which of us would have credited this? We live, indeed, in wondrous times,—full of consolation, but still more of responsibility, for us all. Pray God there be no coldness, or ill example, or other deficiency on our part, to neutralise or impede the extraordinary impulse which the truth is daily receiving from quarters where it would least be expected to possess a representative!

We have long been watching with secret pleasure, the gradual spread among the Anglican body, of the feeling which is represented in Mr. Neale's volume—a love of what they call the "æsthetics of Catholic art." The architectural articles in the *British Critic*, the *Quarterly Review*, the *Ecclesiologist*, and the other publications of the Camden Society, have insensibly produced a complete revolution among the clergy; and the numberless churches daily erected or restored in accordance with the principles of art which it thus sought to revive, are exerting a corresponding influence upon the less educated classes, to an extent which it would be vain to expect from any amount of instruction. We are far from attaching any great importance to this revolution of sentiment for its own sake. Unquestionably with many it is a thing of fashion or of impulse. We think it is Wieland, who tells that the people of Abdera,—the butt of all the humourists of the classic times,—once took it into their heads to build a fountain in one of the squares of their city. It was to surpass anything of the kind ever before erected. The most celebrated artists of Greece were employed in the work. All the finest attic models were canvassed and compared. Paros and Pentelicus gave their richest marbles; Corinth supplied its choicest brass, and the studios of Athens were ransacked for appropriate ornaments. Public expectation was excited to the highest pitch; the public purse was stretched to the utmost limits of liberality; and when at length the scaffolds were taken down and the screens removed, it was universally admitted that the artists had surpassed themselves. The design of the fountain was inimitable, the materials were of the finest quality, the execution was perfect. In a word, only one thing had been forgotten—*there was no water!* Now we believe there can be no doubt that there are numbers of the noisiest advocates of Catholic art who are precisely in this predicament;—who devote their whole energies to its external forms—to rood-screens and east windows, and choir-stalls and sedilia—and lavish all their care on the decoration of the material fountain, forgetting that its only real value is to preserve and transmit the "water springing up into life everlasting." But we also believe, and Mr. Neale's book is a gratifying evidence, that there are many more with whom the feeling lies deeper—in whose minds the eternal symbols have a profound meaning, and in whose hearts the beautiful and expressive forms of Catholic art have awakened a loving longing desire, to know and realize the great truths which are symbolised therein. We agree with Mr. Neale, that "although the re-introduction of copes will not give a man faith or penitence, or put him into that frame of mind in which he may be a meet receiver of the Holy Eucharist, it will teach him that those who order its use, and those who minister in it, consider that mystery as something apart from, and higher than, the other offices of their Church. We do not say that a golden chalice and paten will of themselves lead any one to realize the awfulness of "verily and indeed taking and receiving" the Body and Blood of the Saviour; but it will, at least, teach him, that those who have provided them, consider that Bread and that Wine as worthy of all reverence. We do not imagine that altar candlesticks can by themselves lead a man to keep his eyes fixed on Him that is the Light of the Gentiles, and the glory of Israel; but they will, at least, set before him the altar as a most sacred spot,—a spot not only, as the rest of the church, to be kept from profanation, but to be looked on as even more holy than the other portions of God's temple. We do not think that the rood-screen, by itself, will make any man feel the essentiality of an apostolical succession, or the benefit of priestly absolution; but it will, at least, practically teach him the difference between the clergy and the laity, when he sees the different position of the two classes in the church." It is, for these and other ulterior consequences to which in our opinion, it inevitably leads, and not of any extraordinary value which attaches to itself, that we feel a deep interest in the study of Ecclesiology, so popular of late years with all classes of English churchmen.

The *Hierologus*, however, is not a regular treatise on the subject. Its plan is very simple. Though the author manages to convey, in a familiar and attractive form, most of the principles of Christian art as applied to church architecture, yet he does not profess to lay down rules, or enter into technical details, but simply

to inspire a love for the study, and a due appreciation of its excellence and importance. With this view, therefore, he has put together, somewhat after the manner of Isaac Walton's *Complete Angler*, a series of conversations descriptive of a tour to some of the most interesting of the English churches, in which he contrives, with much simplicity, but yet, we think, with very considerable success, to develop, partly from the churches which he visits, partly from an immense number of others with which he compares them, the most important characteristics of the Gothic and Saxon architecture. Some idea may be formed of his industry and research, from the fact that he refers, for the purpose of illustration, to more than three hundred churches (the greater number of which he has himself visited), not only in these countries, but in France, Spain, Belgium, and whereever else the Gothic architecture has left traces of its existence.

It is not our intention to examine Mr. Neale's book in a critical spirit; for although there are a few—indeed very few—expressions which we had rather seen omitted, and a few technical details in which we should feel obliged to dissent from him; yet we do not think it fair to detain the reader by punctilious exceptions, or over-nice discussions of questions of art, from the far more interesting matter with which his pages abound. We shall not pretend, therefore, to follow the order of his tour, or to dwell upon those parts of it which are technical or descriptive: our business is with his own views and opinions, far more than with the matter-of-fact information he has collected. And, indeed, the Catholic reader can so seldom meet any book of this description which does contain, in every page, an admixture of bigotry far more than neutralizing all the pleasure or profit to be derived from its perusal, that we shall readily be excused if we yield to the temptation of showing that there are some who can write in a kindlier strain; and who, though they be not of our body, yet can sympathise with us under the calumnies to which we are constantly exposed, and share our indignation at the "horrible profanity" of the olden school of "church tourists."*

The contrast will be best illustrated by an anecdote which the author himself takes occasion to relate. He is speaking of the numberless representations of the passion of our Saviour which are to be met in all the ancient ecclesiastical monuments:

"I think the piety of our ancestors shines more conspicuously in nothing than in those constant references to the passion of our Saviour. I remember once at Cambridge, after having been informed, in the Sunday afternoon sermon at St. Mary's, that till the Reformation, nothing whatever was know or thought of the Atonement, that I went into King's College chapel. It was a bright evening in autumn: and there at the east end, as if closing the magnificent vista of the deeds of saints and martyrs pourtrayed in the side windows, and forming the life and soul of all, and attracting the eye through all the rest to itself, brought out into the strongest possible relief, hung the image of our crucified Redeemer, as if to convict the preacher of the calumny he had just uttered."—p. 73.

The following conversation among the ruins of the abbey of Croyland is even more interesting. We should premise that the main weight of the dialogue is borne by two imaginary personages, Palœophilus (the author) and Catholicus;—two or three other characters being occasionally introduced, all of whom, however, except one named Practicus, belong to the same school with the writer himself:

"'*Catholicus.*—And so this is all that remains of the once mitred abbey of our Lady and St. Cuthbert! And so it was to this spot that cavalcades of pilgrims came up, and paid their devotions at that splendid shrine, glittering magnificently with rubies and sapphires and pearls of the East, set in their fretwork of gold; where the unquenched lamps hung carved in the same precious metal, and fragrant with the costliest oils; where, day by day, the commemorative sacrifice was offered up -day by day, at sunrise, TE DEUM was sung—day by day prayers arose for all sects and conditions of men in holy Church—day by day remembrance was made of the departed faithful -day by day alms and ghostly consolations were dispensed to the widow, the fatherless, and him that had no helper. And now the altar and its gorgeous screens are passed, as a fretwork of rubied clouds fades away at nightfall; the shrine has been parted among the rapacious destroyers,—the holy dust it contained scattered to the winds,—the daily sacrifice taken away,—the glorious church a dangerous ruin, except that portion of it which the niggardliness of the inhabitants is legally compelled to keep up,—the nave, where the solemn procession swept forth, tenanted by nettles and reptiles,—and the choir scarcely to be traced by the green mound which marks the boundary foundation.'

"'*Palæophilus.*—I have often thought how admirably that description of the prophet, THE ABOMINATION THAT MAKETH DESOLATE, *(which the fanatics of Exeter Hall apply, I believe, to the Roman church,)* describes the feelings and acts of Puritanism. Desolation there is, indeed, in all of them: man is isolated by them—cut off from communion with bygone ages,—forbidden to believe in his fellowship with departed saints,—scoffed at for showing care of future generations, by providing enduring shrines for their worship,—his warmest feelings, his brightest hopes, his highest affections, are all made desolate.'"—pp. 16, 17.

There are many in whose mouths this would be little more than an idle outburst of poetical indignation, without any higher object than to enliven a tedious chapter or round off a pretty paragraph. But it is not so with Mr. Neale. It is impossible to doubt the sincerity of his enthusiasm. He pursues through the remaining portion of this chapter—and with a degree of warmth which cannot but be real—the melancholy history of the sacrileges which accompanied the change of religion in England, and of the visible judgments with which Providence appears, in many cases, to have visited their perpe-

* See pp. 11-12; also 9-10, &c.

trators. One of the instances to which he refers is that of Breadshall Priory, in Derbyshire. The old religious occupants, a body of Augustinian monks, were ejected in 1553; and it would seem as if from that hour the property brought a curse with it to every subsequent possessor. The original grantee, under Edward VI, was Henry Duke of Suffolk. He was beheaded for high treason, and since his time the property has changed hands, by a variety of visitations and fatalities, no less than thirteen times; having passed, before the commencement of the present century, through the hands of twelve different families!

But the best evidence of Mr. Neale's sincerity in deploring that "the former things have passed away," is the satisfaction with which he contemplates the prospect of their restoration.

"*Pal.* I have sometimes amused myself with imagining the effect which would be produced, could the old religious, their revenues, edifices, and inhabitants start up at once into full vigour and activity.

"*Cath.* Imagine, for example, the impulse which would be given to the Church principle in a place like Leeds, if Kirkstall, at the distance of less than two miles, were suddenly restored! The continual services, the active exertions of the religious in the haunts of vice and misery, the alms-giving, the attendance on diseases as well spiritual as corporeal,—to what happy effects might they not lead!

"*Pal.* You have chosen a happy instance for producing immediate effect. But there is no doubt the manufacturing districts would be the first to profit from so glorious a revival. Cells would be planted from the larger houses, in the immediate neighbourhood of such towns as Birmingham, Liverpool, Rochdale, Manchester, and Bradford; and such counties as Cornwall—where for one *church-town* there are five or six hamlets without a church—would derive immediate benefit. The system must be a little altered: the Church would adapt herself, as she has ever done, to the existing wants of the country; the ceremonial in the larger houses would be less splendid at first; the attendance of priests less numerous; for even the immense resources of St. Alban's, St. Edmundsbury, or Reading, or Westminster, or Glastonbury, would be unequal at first to the providing new churches, or sending forth those whom we might almost call missionaries, in sufficient numbers.

"*Cath.* The hospitals, too, and free chapels, destroyed at the Reformation, would be of inestimable value. Well, though these things cannot be restored, there can be no doubt that the monastic system will, sooner or later—but I think very soon—find its way into the English Church. Difficulties there will be at first; imagine the horrible outcry which will be raised, from John O'Groat's house to the Land's End, against it. But was it not St. Philip Neri, who, when asked to join in any scheme, was wont to ask, 'Is it much opposed?' And if answered in the negative, then he would reply, 'I can have nothing to do with it, for it cannot be good.'"—pp. 27-8.

(To be continued.)

MISCELLANEA.

The *Univers* publishes the following letter from the frontiers of Persia:—"Some unexpected incidents have fortunately modified the unpleasant anticipations which the last news from Persia caused relative to the mission of Ourmiah. Whilst one of the Lazarists, M. Darnis, was sent towards the frontier by roads invested by the tribe Bubassi, of the Curds, and whilst the Catholics of the canton of Ourmiah were exposed to all kind of bad treatment, M. Cluzel, the other missionary, who had been likewise condemned to exile, reached the capital in disguise, naturally thinking that this violent measure could not have been dictated by the Government of the Schah, who was too just, and too much the friend of the French, to treat them so harshly, but that it had been dictated by some other influence, systematically inimical to Catholicity. M. Cluzel was not in error. On his arrival at Teheran he discovered some singular intrigues, which were sufficient to inflict disgrace on the American Methodists and on the Russian representative, Count Medem. The Prime Minister received with distinction our Missionary and the ten winter-bearded deputies of the canton of Ourmiah who accompanied him. Their complaints were favourably received, and they were assured that a second firman would be despatched to the Governor of Aderbitjan, to prevent the first firman from being executed. The second firman will afford a tardy relief to the afflictions and tears of our poor Catholics, but it will not restore to life those who have suffered. It will nevertheless disturb the joyful festival of the Methodists. Let us hasten to announce that the American Protestant missionaries were premature in boasting that they would be supported by Colonel Sheil. They did in effect apply to him, but having failed, they as a last resort appealed to the good-will of Count Medem. Colonel Sheil has demonstrated that the cordial understanding proclaimed between the Governments of France and England is not a vain title, and, moreover, he appears to have remembered that he is an Irishman, and brother of the celebrated Catholic orator. We, therefore, were in error when we doubted of the honour of this gentleman. M. Cluzel placed himself under his protection, not as a missionary, but as the subject of an ally of England, and having, if necessary, a right to his protection. Some proposals for a reconciliation have been made to M. Cluzel by his enemies, but he has refused them, waiting, with confidence in the justice of his cause, the arrival of the Count de Sartiges, whom Providence appears to have sent designedly to maintain in Persia the rights of religious liberty, and the honour of the French name."—*Tablet.*

DONCASTER—The erection of a new Catholic Church in this neat and elegant town has been determined upon, an event which has long been earnestly desired. Ground has been secured for the new erection. We heartily wish God speed to our zealous friends, and trust that the erection will be such as to do credit to their zeal and to the ancient town of Doncaster.—*Ibid.*

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THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

No. 18.] CALCUTTA: SATURDAY, NOVEMBER 2, 1844. [VOL. VII.

REV. C. MURPHY, SECUNDERABAD.

A kind friend has favoured us with the annexed address, presented to Rev. Mr. Murphy, by the Catholic soldiers of H.M. 4th Regiment, on the occasion of his removal to Kamptee, to take the place of the late lamented Rev. Mr. Breen. We subjoin also, the answer of Mr. Murphy to the address. It is most gratifying to every good Catholic, to find so many public attestations, as we have had the good fortune to record in our journal, of the endearing and sacred friendship which the Catholic clergy and their flocks cherish for each other. This holy attachment of charity is the grand characteristic badge, by which the Saviour desired that the world should recognise his faithful followers. Wheresoever this is found, there will truth be sure to triumph, despite of every obstacle, which worldly power or calumny can oppose. A few months only have elapsed since Rev. Mr. Murphy, was removed from St. Thomas' Mount, Madras, amidst the tears and lamentations of a numerous and devoted flock of Europeans, East Indians and Natives, to Secunderabad. Their grief at his departure from St. Thomas' Mount, was recorded in the affecting address, which his flock then presented to him. Nor was that sorrow transitory, for, we know, that the recollection of his many virtues is tenderly and gratefully preserved to the present day. Indeed, it would be dishonorable to his former flock, if this were not the case. For during Mr. Murphy's ministry at the Mount, that truly good priest not only reclaimed many sinners from their evil ways and promoted a love of Christian perfection among the good, but, by an astonishing effect of the power of truth and of divine grace, he gained over to the fold of the true Church about two hundred poor souls, who were previously immersed in the darkness of paganism or heresy. The copious benediction which attended his labors at St. Thomas' Mount accompaned his ministry also at Secunderabad. For, during the eight months of his mission there, he, aided by the virtue, experience and talents of his distinguished relative, the Rev. D. Murphy, had the happiness of witnessing thirty-four heathens and ten Protestants received into the Catholic Church. It gives us great pleasure to add, that Rev. C. Murphy was one of the pious band of ecclesiastics, who accompanied our venerated Archbishop from Ireland to Madras, and received there from his Grace the holy order of priesthood.

ADDRESS.

The Rev. C. Murphy, Secunderabad.

REV. SIR,—We the Roman Catholics of H. M. 4th Regiment, hear, with the deepest feelings of regret, your departure from amongst us. We can assure you, that we cannot find language strong enough to express to you, our sorrow at this unexpected event; for since your arrival at this station, your kind and affectionate disposition, together with your piety and zeal in the cause of religion, has endeared you to the heart of every Catholic belonging to this regiment.

The Tectotalers, in particular, beg to tender to you their warmest acknowledgments for your efforts in their cause, since your arrival at Secunderabad; and we further congratulate our Catholic brethren at Kamptee upon your appointment to that station, and at the same time express our feelings of sorrow, at the demise of your late worthy predecessor, the Rev. J. Breen.

In conclusion, we beg to present you with the small sum of Rupees 200, (two hundred,) as a trifling token of our gratitude and respect for the many favours we in general experienced from your hand in the discharge of your sacred ministry. We shall continue to offer up our prayers to the throne of Divine Grace, for your safe arrival at your destination; and that your life may be prolonged, to labor as you have heretofore done in the

vineyard of the Lord, to the edification of all those who have had the pleasure of your acquaintance, is the prayer of your affectionate friends of H. M. 4th Regiment.

On behalf of the Catholics,
Secunderabad, (Signed) C. SMITH.
9th Oct. 1844.

REPLY.

MY DEAR AND WORTHY FRIENDS,—Your very kind and flattering address, your liberal and generous subscription, the fullness and moral respectability of your meeting, call forth from me the warmest expressions of my heart. When, at your request, I promised meet you in this hall previous to my departure from you, I had not the slightest idea that you were to present me with such valuable testimonials of your affection and esteem. My worthy friends, you have overrated my merits, and lavished more praises on me, than I deem myself worthy of, but this I attribute to your own kind and generous hearts. When I consider your disinterested zeal, and kind co-operation with your pastors, your charitable and liberal subscriptions towards the families of your brother comrades, who fell either in the field in behalf of their Queen and Country, or, from the effects of an oppressive climate are prematurely hurried to the grave; the large amount of your subscriptions to propagate the faith of Christ, and erect the standard of the Cross on the ruins of Idolatry, you can conceive, better than I can express, how much I must feel at being removed from you. You were kindly pleased to state your regret at my departure, but I assure you, I equally feel sorrow at being separated from you, and nothing but obedience to my superior, could sever the link that binds us. This beautiful Temperance Hall, so lately established, and so splendidly enlarged at your expense, bears ample testimony of that unanimity of feeling, and that cordiality which reign triumphant amongst you. The spacious school you have built in addition to this Temperance Hall, for the instruction of youth, in the faith of their forefathers, cannot but gain for you the estimation of every liberal minded man, whilst your pure motives for doing so will gain for you greater rewards when the innocent prayers of the protected young will ascend before the throne of the Most High, in your behalf. I have been much edified by your piety and regularity in complying with your religious duties, and I am delighted beyond expression at the idea that you will remember me in your pious prayers.

In conclusion, I return you my sincerest thanks for these mementos of your regard and esteem for me, and rest assured I will always remember you with gratitude and esteem.

BURIAL GROUND AND FREE SCHOOL AT HOWRAH.

We have been requested to notice that the Rev. Paul da Gradoli, M. A. C. the Pastor of the Howrah Catholic Church, seeing the necessity for a Burial place at Howrah, proposes purchasing a piece of ground for the purpose. It is intended for the interment of Christians of all denominations; the only distinction to be made is in the allotment of a portion of the ground solely for Catholic Burials as distinguished from the burials of other Christians. Monuments will be allowed to be erected on the ground on payment of fees. The Rev. father proposes also to establish a Free School at Howrah for the benefit of the poor,—and to carry out these very necessary and charitable designs, he earnestly solicits the assistance of the public.

The Rev. gentleman deserves great credit for the building of the Howrah Church, erected entirely through his own exertions and for the most part at his own expense. The clock which now adorns the steeple, procured likewise through his own exertions, must be of great benefit, both to the residents of Howrah and Sulkea, and to the shipping in the river. We hope, therefore that, as the Rev. father has some claim on the public, his call for aid towards the accomplishment of the objects he has in view will be readily responded to.

CHINSURAH.

The Sacrament of Confirmation was administered on Sunday last to upwards of twenty of the military now stationed at Chinsurah by the Right Rev. Dr. Olliffe.

FORT WILLIAM.

The same divine rite was performed in Fort William on Tuesday last, when between forty and fifty of H. M's. 10th Regt. were confirmed by the above-named Right Rev. Prelate, and received holy communion at his hands.

FEVER HOSPITAL.

We lay before our readers, with much pleasure, the following letter to the Archbishop, from the respected Secretary to the Council of Education, and we feel assured that the anticipations of the Council will be fully realized.

THE MOST REV. DR. CAREW,
Vicar Apostolic.

MY LORD,—I am directed by the Council of Education to acknowledge the receipt of your letter, dated 14th October, with its

enclosure, and to return you their best and most sincere thanks, for the very kind and prompt manner in which you have responded to their appeal in behalf of so good and great an object. They doubt not that your eloquent appeal to the charitable feelings of the Catholic Community will be attended with success, and effect much good in a cause in which all men of feeling and humanity must have a deep and sincere interest.

I have the honor to be, my Lord,
Your most obdt. Servt.
F. J. MOUAT, M. D.
Council of Education, } *Secretdry.*
26th Oct. 1844. }

ST. JOHN'S COLLEGE—ORDINATION.

The first ceremony of the kind that has, we understand, ever taken place in Bengal, was performed yesterday, All Saints' Day, in the neat chapel of St. John's College. Four of the Ecclesiastical Students whom Bishop Olliffe brought out to India, viz. Messrs. Tracy, Prendergast, Oshea, and McCabe, received Minor Orders at his Lordship's hands—they had received the tonsure on the previous day. On both these occasions the Rev. Mr. Formosa assisted as Archdeacon to the officiating Prelate. The ceremony was very impressive, but is only a prelude to a more solemn one, which is to take place before Christmas, when two of the above students, Messrs. Tracy and Prendergast, will be ordained priests. We congratulate our fellow Catholics on this approaching accession to our Missionary body.

HILL TRIBES AT CACHAR.

The following edifying letter will be perused with interest:—

TO THE RIGHT REV. DOCTOR CAREW,
Archbishop of Edessa, and
Vicar Apostolic of Bengal.
Cachar, 15th October, 1844.

MOST REVEREND LORD,—I humbly beg your Grace's pardon for not having, agreeably to my promise, addressed your Lordship sooner on the subject of the Hill Tribes, who inhabit the mountains which surround this valley. The Reverend Mr. Freycenon, sent by your Grace to visit Sylhet, having been so charitable as to come so far up at our earnest request and invitation to help us with the consoling assistance of his Holy Ministry, this happy circumstance has brought to our recollection the above promise.

All the details respecting these people that we can give your Grace in so short a letter is that they have no religion, excepting a very strong fear of an evil spirit, whom they designate by the name of Deo, and propitiate by offering sacrifices of animals, &c. It appears that the difficulty a Missionary would have principally to overcome, would be to break this fear. To our certain knowledge the tribe called *Nagah* are an inoffensive people, and peaceably disposed; a charitable Missionary would have no probable danger to apprehend in going among them, and we lean much to the opinion, that, with the blessing of God, his mission would eventually prove successful. In confirmation of this opinion we have much pleasure in announcing to your Grace that the Reverend Mr. Freycenon, during the short stay with which he has honoured us, has already sown the seeds for the conversion to our holy religion of two women of that nation, and were he to remain a few days more, it is very probable he might bring over more.

We cannot but sincerely approve of the selection your Grace has been pleased to make of the Reverend Mr. Freycenon to visit Sylhet. The long and painful mission he has undertaken in China during many years, and the zeal with which he has performed the task imposed upon him by your Grace of bringing back from the valley of the shadow of death into the light of salvation the numerous Christians in Ossoonpoor, Sylhet and Bonassill, so long abandoned to themselves, and who had degenerated into the grossest Mussulman and Hindoo superstitions, and his knowledge of various languages and also of Medicine, seem to point him out as the fit instrument for so laborious and tiresome an undertaking as the conversion of these hill tribes. Accordingly we communicated to him our ideas on the subject and explained every thing,—he appeared very willing indeed to undertake this mission and suffer again in these mountains in the cause of our holy religion; but he told us that without your Grace's command and blessing he would do nothing.

Whatever may be your Grace's determination, we humbly beg leave to repeat, my Lord, what we had the honor of telling your Grace when in Calcutta in March last, that we would be but too happy to render every assistance and help in our power to the reverend gentleman, and that our house, servants and everything we have, will be entirely at his service and at your Grace's command. We pray God to pour on your Grace His blessing, and earnestly beg to recommend ourselves to the prayers of your Grace and benidiction.

I remain, my Lord,
With profound respect,
Your Grace's
Most obedient and humble servant,
G. DE FOUCHY.

P. S. My eldest brother particularly soli-

cits your Grace's prayers, for he has completly lost his sight. We are in hopes that the Reverend Mr. Freycenon will deign to say Mass here on Sunday next.

CATHOLIC ORPHANAGE—CHUNAR.

To the Editor of the Catholic Herald.

SIR,—I was pleased to observe, by one of your late issues, that our Dum Dum friends have again been bestirring themselves, and with their accustomed liberality, in favour of the Catholic Orphanage. Too much credit (and that will be their smallest recompense) cannot be theirs who so manage their limited means as to find themselves enabled, gratefully to render back to the Almighty Giver, some humble offering from the little which it has been His pleasure to entrust to them. The Orphanage merits the warmest support of every Catholic, and in a more particular manner, of every Catholic Soldier, and it were much to be desired, that some system could be adopted of establishing in every regiment, and at every station in the Bengal Presidency, a monthly subscription in favour of so deserving an institution. By this means an income might be secured, which could be calculated upon: it would, in all likelihood, be of small amount, but it would be regular, and need not necessarily hinder the periodical collections now made. The Catholic soldiers have hitherto built their own Chapels, maintained their own establishments, and, in great part, supported their own Priests; and are now, under the happy auspices of our excellent Archbishop, making a further effort in the cause of their religion, by their endeavour to ensure for the Catholic Soldiers' Orphans, a Catholic Education. The funds of the state are so deeply taxed to maintain the persuasion of one half of its servants, that nothing can be spared for the religion of the other half. It was not, however, by the aid of government funds the Catholic Church attained her preeminence, but in despite of them; and now, how consolatory it is to witness the sincerity and attachment of her children, as instanced in their establishment and maintenance of the Catholic Orphanage, to save their children from the Government Asylum, admission into which, is unobtainable for a Catholic child, except on the condition of apostacy.

Father Marcellinus, the Apostolic Missionary at Ghazeepore, favoured us with a visit here early in August, and passed the greater part of the month with us; when he was obliged to return to his station, earlier than he had intended, in consequence of learning that disease was busy among his flock of H. M. 29th Regiment. It is the second visit we have received from Mr. Marcellinus since his appointment, and much we wish, his stay could have been prolonged, or that it could be more frequently repeated. The first could not be accorded, for sickness cried to him; and such petitioner never cried in vain to the Catholic Priest, who will ever be found a ready attendant at the couch of sickness, directing the spirit's last moments on earth to the eternity to which she is hastening; and the distance of this place from Ghazeepore, with the expense of travelling, is too great an obstacle in the way of a poor friar, to be encountered as often as his flock or himself would wish.

But that the Bengal Vicariate does not comprise our station, I should long since have written to you on the very great hardship we labour under, in our want of the consolation and guidance of a resident Priest among us; and I advert to it now, in the hope that the subject may meet with the notice of His Lordship the Bishop at Agra, who from the priests expected out with Dr. Borghi, may be able to nominate one to the duties of a station, which is the last resting place on earth to so many old soldiers; and the only one indeed that many of them have ever known.

Chunar, as you are aware, is a station for European Invalid soldiers from the Company's Service. All who have not served 21 years when invalided, are sent here to complete that period in the performance of Garrison duty, if considered capable of doing so; and nearly all the married men of the Company's Army locate themselves here, when past further service. The European population consists, then, chiefly, of old men, whose lease of life, is, in nature's course, fast closing; men of fewer years, who have sustained injuries on duty, or whose constitutions have been shattered by disease or climate, and children. Amongst a society so constituted you will readily believe, that all the aid which religion can afford, is more than ordinarily needed; and that the calls for the administration of the sacred offices would be incessant, if calling were not known to be vain. The worn old man drops into his grave, without any one of those consolations or aids in which our very Holy Religion is so rich, and of which he expresses himself so desirous; and our youth, for the want of an instructor, are left as ignorant of the doctrines of their Faith, as they are careless of its observances. And yet it is not that the spirit of piety is wanting, that we are thus destitute. Since I came to Chunar, I have witnessed more manifestations of religious feeling, than I have elsewhere met with in India, which,

indeed, might naturally be looked for from the constitution of society, such as I have described it to be, and I have no hesitation in saying, that I do not think there is a station in the country, where the constant residence of a Priest is more needed; or would be more highly appreciated; or where his labours would be more fruitful of salvation to men. We have a small chapel and the celebration daily of the offices of the Sacred Heart, the Scapular, and the Rosary, are generally well attended; but it cannot be expected that a Flock without a Shepherd can thrive, and we shall feel very grateful, if you, Sir, by making our wants known, will afford us a hope of having it supplied.

Your's obediently,
AN INVALID.

Kildare House, Chunar.

SWITZERLAND—STRASBOURG.

The following extracts of a letter, dated, 31st July, 1844, is in continuation of the interesting accounts of a traveller, published in the *Herald* of the 28th September last:—

"I despatched my last letter to you from Milan. This is being written from the top of Mount Rigi, in Switzerland, an elevation of nearly six thousand feet above the level of the sea. This panorama is one of the Lions of Lucern. —— would not come, so she remained at the Lucern Hotel, whence Dr. ——— and I embarked in a little steamer for Riga, where the mountain of that name is situated. After a toilsome *ride* of three hours, Dr. ———, my Swiss guide, some women and little boys performing the task of walking up, I arrived at the summit, and what a sight burst upon me,—the rich valley of Switzerland, with its picturesque towns, lakes and rivers, lay smiling beneath me, diversified by hills and hillocks, sheep and cows, pasture, meadows and forest groves. Clouds were floating beneath, above and around me; in the midst of summer I was shivering with the cold, but braved it stoutly for the sake of enjoying this piece of enchanting scenery. You distinctly see (the clouds being dispersed by a strong breeze) ten or twelve or fourteen lakes and their *exact forms;* the water has the most lovely greenish hue imaginable; the mountains which enclose these lakes are covered with verdure; cattle grazing in the hollows and looking like so many dots in the plain; in the distance are the higher Alps, looking blueish and barren with patches of snow at their summits. Nature is triumphant here in rich landscape beauty, which no art, no pen, no pencil can describe adequately, much less imitate.

"What a majestic aspect has Switzerland in the grandeur and sublimity of her portion of the Alps. Two days ago we ascended these eternal monuments of the Mighty power of Nature, in a carriage drawn by four hard-working horses, over a road that excited my admiration for its goodness, solidity, extent and the consummate skill by which a multitude of formidable obstacles were overcome. But in ascending the great St. Gothard, what magnificent natural treasures were displayed almost every five minutes. We followed for more than forty miles the course of the river Tecino, which waters the rich plains of Lombardy; you cannot, by the wildest effort of your imagination, picture to yourself the rich, indescribably rich, magical, sublime, lovely, bewitching scenery that charms you at every turn. The Tecino in these parts is but a mountain torrent, but what a torrent! heedless, impetuous and sullen, it perseveres with gigantic strength in its onward course; leaping from crag to crag, foaming and frothy, dashing down with a roar that stuns and deafens the traveller, who is almost bewildered with admiration; this torrent, in overcoming the mighty obstacles by which the smoothness of its progress is frustrated, seems to lash itself into a fury, and presents such rapid falls, such daring leaps over enormous blocks of granite, as excite the most intense admiration in the spectator. Fancy to yourself the almost irresistible power of this mountain torrent, which has cut its way through solid blocks of such dimensions that giants alone could have removed; fancy to yourself this turbid stream receiving, during its rapid course, lavish tributes from more than a thousand rills trickling down the mountain sides, some of these tributaries being rich, powerful cascades, which dash down with indescribable grandeur; fancy to yourself the rich Swiss valley of Tecino in which these scenes are being enacted with all the accessories of crags and precipices, snow-capped peaks, pine and fir forests; fancy to yourself the varying relative positions of the spectator and the scenery—sometimes the valley closes to a narrow compass, and the restless impetuous Tecino winding in some sequestered spot is not seen at all and can be known only by its angry roar; at other times the valley widens in a considerable degree, displaying lovely green meadows and groves of blooming orchard, trees laden with fruit. Sometimes you are nearly on a level with the bed of this restless torrent, at another time you see it dashing and foaming at the depth of a hundred feet or more, with a violence that throws the spray all around to a considerable distance. Now

you see the mountain tops bare and rugged without a blade of green grass to relieve their naked, brown aspect; some time after you see the sides covered with vegetation and the tops fringed, as it were, with pine and fir trees, forming the most picturesque object in the world. I have no doubt you smile at the bombast of which I am guilty, but I assure you that the Alpine scenery of Switzerland would make the soberest fellow in the world, a perfect Bombastes Furioso, unless he be dead to all perception of natural beauty.

"In ascending Mount St. Gothard, said to be the highest inhabited point in Europe, ——— and I, assisted by our good and adventurous friend Dr. ——— walked upon a large heap of snow and left our foot-marks on its flaky surface. The air was colder, at that height, in summer (29th July), than we have it generally in January in Calcutta; this will give you some idea of what degree of cold there must be in an Alpine winter.

"Within the last fortnight, I have seen a great deal of beautiful scenery. We have been on the Lago Maggiore, the Lake of Como, and at this moment, I am writing on the banks of the Lake of Lucern. ——— and ——— will smile at these names and recall their favorite songs, the theme of which treats of those beautiful lakes. On the Lago Maggiore, we had a delightful boat trip one whole day, and enjoyed ourselves with a variety of natural and artificial sights, one of which was a small island, called Isle Borromeo, on which is a palace very large and richly furnished with a superb gallery of paintings; the gardens of this palace are small but well laid out, jutting out as it were into the lake. The lower or ground floor of the palace is a series of artificial grottos, cut out of a rock and studded with shells. The scenery all around is really charming. We had another trip of half a day on the Lake of Como, which is not so large a piece of water as the other, but is infinitely richer in natural scenery; the Alps here just begin to assume that lofty grandeur, which is so fully and strikingly developed in Switzerland, a land which nature seems to have delighted in adorning, with lakes, rivers, and torrents, cascades, and waterfalls, that absolutely bewilder you with delight and amazement.

"In crossing the Lake of Lucern, from Huellin to Lucern (done in three hours by steam) we were shown two or three spots of peculiar interest connected with the celebrated William Tell, the deliverer of Switzerland from the tyranny of its Austrian Governor. The spot where this daring hero leapt on shore from the boat which was conveying him to prison is consecrated by a little chapel, which is popularly known as William Tell's chapel: another spot is celebrated as the spot whence he shot the tyrant Gesler; a third spot is also hallowed as the meeting place where a band of devoted patriots swore to free their enslaved country or perish in the attempt. These glorious historical reminiscences render Switzerland a country of great interest abstractedly speaking; but, alas! the Cantons are now divided not only by little petty political intrigues but by the more serious and mischievous spirit of religious bigotry. On leaving Como, we passed through two Catholic Cantons, where we had the gratification to see a number of fine Churches bearing, externally as well as internally, the impressive signs of the solemn rites of the Catholic Church; when we came to Basle, alas! what a scene of spiritual desolation presented itself. The Protestant party had the ascendency, and kept the Catholics down with a strong hand; there is but one Catholic Church in Basle and that is a small one; the Catholics, though not numerous, are yet too large for the building. I assisted at Mass on Sunday and saw more than a couple of hundred people standing in the open air, the Church within being overcrowded. Some of the wealthy Catholics had applied to the Local Government for a spot of ground to build a new and more commodious Church; the application was refused. The Catholics are not allowed to ring the bells; several large Catholic Churches are converted into public warehouses; the beautiful Cathedral (once Catholic) is now devoted to the Lutheran worship; it was with great difficulty that the Catholic priests were allowed to build a house for themselves. What think you of the Protestant doctrine of "freedom of conscience?" William Tell, the deliverer of Switzerland, was a Catholic; he freed his country from a foreign and tyrannical yoke, and how has his example been followed by his Protestant countrymen who, enjoying the civil and social liberty which his patriotism gave them, have fettered the spiritual liberty of their fellow citizens! What a mockery is Protestantism of everything that is consistent, free and generous!

7th August.—Yesterday we were in the republican Cantons of Switzerland, to-day we are walking the streets of Strasbourg, in the kingdom of France, passing, on the way, the Duchy of Baden; so much for the regularity and swiftness of steam!

"Strasbourg is a fine, lively, bustling town, where German is freely spoken, and where the celebrated Pate de Foie Gras is prepared. I went to the shop and purchased a

small pot (about a pound in quantity) of this national French dish; it cost six francs. We have not tasted of it yet. There is a fine bronze statue of the famous Gen. Kleber who was a native of Strasbourg and one of Napoleon's most talented officers. He died in Egypt: I believe assassinated. In Strasbourg we saw the famous Clock, and the working of its wonderful mechanism. Just as the clock has given the twelth stroke of noon, a large cock, admirably represented, shakes his wings, raises his neck and crows; then comes the 1st Apostle gliding along, he stops before the image of the Saviour and bows; the Saviour then blesses him by a sign of the hand, when the figure of the Apostle glides on and vanishes; the second Apostle then appears and goes through a similar ceremony; when the sixth figure comes forward, the cock, who is perched on high, repeats his extraordinary gestures and cry, after which the sixth and the remaining five Apostles go through their allotted tasks, at the conclusion of which the watchful cock crows a third time. The regularity, precision and grace with which this skilful piece of mechanism is made to act, amaze the beholder.

"From Strasbourg we took our passage on a Steam boat down the Rhine and stopped for a couple of days in each of these towns—Manheim, Mayence, Heidelburg and Cologne. From this last place, we proceeded by Railway to Brussels, Ghent, and Ostend, three populous towns of Belgium. From Ostend we crossed over by Steamer to Dover, whence by Railway we landed, safe and sound, in London, the great metropolis of the world."

BENGAL CATHOLIC ORPHANAGE.

From the 6th Comp. of the 10th Reg.	30	0

THROUGH JOHN BOYLE SERGT. H. M. 10TH FOOT.

Sergeant John Boyle, ... Rs.	2	0
Sergeant Ed. Cooney, ...	1	0
Corporal P. Ryan	1	0
Corporal J. Curry, ...	1	0
Private J. Corkery, ...	0	8
„ James Dixon, ...	0	8
„ Hugh McCabe, ...	1	0
„ Daniel Hangan, ...	0	8
„ Patrick McCartin, ...	1	0
Bernard McVeigh, ...	1	0
Pritchard Matthews, ...	0	8
Patrick Power, ...	1	0
Patrick Slattery, ...	0	8
Patrick O'Donnell, ...	1	0
John Sullivan, ...	1	0
Patrick Driscoll, ...	0	8
Maurice Joyce, ...	0	8
Patrick McGee, ...	1	0
John Healy, ...	0	8
Patrick Clynes, ...	0	8
Peter Batindale, ...	0	8
Private John Crump, ... Rs.	0	8
„ Patrick Madigan, ...	0	8
„ Hilton Maudsley, ...	0	8
„ Henry Hughes, ...	2	0
„ John Costollo, ...	0	8
„ John Smith, ...	1	0
„ James Reilly, ...	0	8

THROUGH MR. N. O'BRIEN.

Richard Owen, ...	2	0
Mr. Palmer, ...	5	0
Captain Buckland, ...	5	0
—— Moran, Esq. through the Rev. Mr. Mascarenhas, ...	50	0
Sergt. Haslen and Companions, thro' Do.	13	8 6
Edward Pereira, Esq.	18	0

ST. THOMAS' CHURCH.

Donation from —— Moran, Esq. through the Rev. Mr. Mascarenhas, ...	50	0
First Annual Subscription, from Simon, Joseph, and Jeffry Finch, Esquires, through His Grace the Archbishop, at 100 each, ...	300	0

ST. JOHN'S COLLEGE.

P. T. M. through His Grace the Archbishop, ...	50	0

BURIAL GROUND CHAPEL.

P. T. M. through His Grace the Archbishop, ...	9	0

CHAPEL AT BOW-BAZAR.

P. T. M. through His Grace the Archbishop, ...	9	0

O'CONNELL TESTIMONIAL.

Captn. Phayers, ...	25	0
G. Smyth, Esq., ...	30	0
Anonymous, ...	50	0
Mrs. Captn. FitzSimon, ...	50	0

TO THE PROPAGATION OF THE FAITH

From the 6th Company of the 10th Regiment, ... Rs.	4	9	0
From the 5th Company of the 10th Regiment, ...	6	3	6
From the 10th Regiment, ...	8	8	6

Selections.

We regret to announce the decease at Kamptee on the 20th ultimo of the Rev. J. Breen, Roman Catholic Priest at that station. This amiable and zealous clergyman died of dysentery, to which so many persons have fallen victims at Kamptee and Secunderabad during the present season. The remains of the deceased were interred in the Roman Catholic Chapel on the following evening, upon which occasion (says our Correspondent) the vast concourse of people who attended his remains to the grave, "best testify the respect in which Mr. Breen was held, and the regret that was felt for the departed." The Rev. J. McEvoy, Station Chaplain, and a great number of Officers attended the funeral of this pious and excellent Priest, who was respected and esteemed by all ranks at Kamptee.—*United Service Gazette, October* 15.

ON THE USE OF THE BIBLE.

THE LETTER OF FENELON TO THE BISHOP OF ARRAS.

My Lord,—As you have signified to me your wish to know my sentiments, respecting the propriety of the laity reading the Bible, I will endeavour to state these, with all that veneration and deference, which you so justly merit.

I. It is my opinion, then, that many writers have given themselves a very needless degree of trouble to prove, what cannot be called in question,—namely, that the laity were wont to read the Bible, during the first ages of the Church. To be convinced of this, we need only to consult the works of Saint Chrysostom. Thus, he says, for example, in his preface to the Epistle to the Romans,—that "*he bitterly regrets, that many of the Faithful do not understand St. Paul, as they should do; and that the ignorance of some is so great, as not even to know the number of his Epistles.*" "*The reason of this disorder,*" he adds, "*arises from the circumstance of their not assiduously reading the writings of the apostle.*" He, moreover, states, that "*the ignorance of the Holy Scriptures is the source, both of the contagion of heresies, and of the corruption of morals. They,*" he says, "*who turn not their eyes to the rays of the Scriptures, fall necessarily into errors, and into the commission of frequent faults.*" These reproaches were addressed to the laity, who attended the sermons of the Saint.

Saint Jerome, instructing Læta respecting the education of her daughter, tells her, that "*soon as the child is a somewhat older, her parents should find her constantly employed in the sanctuary of the Scriptures, consulting there the prophets and the apostles, concerning her spiritual nuptials. Let her,*" he adds, "*bring back to you, each day, the fruits of her regular work, which will be a collection of flowers, culled from the Scriptures. Let her learn, first, a certain number of the Greek verses; and then instruct herself by the Latin version. Teach her,*" he says, "*to love the sacred books in preference to precious stones and robes of silk. Let her learn by heart the Psalms. Let her know the Proverbs of Solomon, relating to the rules of life. Let her, from the Ecclesiast, be engaged to trample under foot the vanity of worldly things; and from the book of Job to imitate the examples of courage and resignation. From these instructive lessons, let her proceed to the Gospels; and let these be constantly in her hands. Inspire her with an ardent thirst for the Acts of the Apostles and for their Epistles. Make her learn by heart the Prophecies; the seven first Books of the Scripture; those of Kings; and the Chronicles, along with those of Esdras, and Esther. Last of all, and when the thing can be done without danger, let her read the Canticle of Canticles. This precaution is necessary, lest, reading it too early, she might not, under its carnal expressions, comprehend the mystery of the spiritual nuptials with the sacred Spouse; and the tenderness of her innocence might, thus, possibly be wounded.*"

In thus laying down the above plan of education, St. Jerome does not pretend to violate the established discipline of the Church, at that period. On the contrary, he but followed the general practice, which then prevailed in the method of instructing young Christian females. Now, if the Saint thus required, that a child, so young as Læta, should not only know, but even learn by heart, so many portions of the Scriptures,—what ought we not, of course, to infer, with regard to men of mature age, and of women of tried discretion and distinguished piety? Moreover, in those times, both the Scriptures, and the Liturgies of the respective churches, were written, and used, in the vulgar languages. Thus, in the West, men, all understood the Latin, in which they possessed the ancient version of the Bible, denominated by St. Austin "the old Italic." In like manner, they enjoyed, also, the Liturgy in the same language, which was again the language of the people.—In regard of the East, it was, likewise, here, the same thing:—The public here, all spoke Greek: they understood the version of the Septuagint, and the Greek Liturgy,—just as now we understand our modern translations. Wherefore, without entering into any critical discussions, nothing is more manifest than the following facts,—that the Christian public possessed, each in their own languages, both the Bible, and their Liturgies,—which, for their pious education, the very children were made to read;—that the holy pastors of each church were wont, in their sermons, to explain regularly, and in order, the entire books of the Scriptures;—that the sacred text was familiar to the people;—that they were continually exhorted to read the holy volume, and blamed,—if negligent,—for the omission;—in short, that the Church, and its pastors, considered the neglect of the Scriptures, both as a source of heresies, and as a cause of the relaxation of piety and morals. The evidence of all this is incontestable, because it is clearly attested by the monuments of antiquity.

II. On the other hand, my Lord, it cannot be denied, that, whilst the Church acted thus, in relation to the great body of the Faithful, she was, at the same time, peculiarly careful not to intrust the sacred volume to the hands of those, of whose faith and piety she was not, as yet, completely satisfied. Thus, in regard of the Catechumens, she employed the nicest care and prudence, to discover to them only by slow degrees the mysteries of faith; and the form and nature, of the holy sacraments. Thus, also, conducted by the same spirit, she regulated her discipline, in relation to her Neophytes; and to such young individuals, who, as yet, were deemed tender in their faith,—permitting these to read the Scriptures, only in proportion to their supposed necessities, and dispositions. The Jews had already given the example of this necessary discipline: for they never allowed the reading of the beginning of Genesis; of certain parts of Ezechiel; and of the Canticle of Canticles, before men had attained the age of maturity and discretion. We have, indeed, just seen, that St. Jerome observed the same method, or economy, in regard of the young Læta, prescribing, at first, certain books; and, ere long, certain others; and, last of all, the Canticle of Canticles,—because *the carnal expressions*, under which the mystery of the sacred nuptials of the soul with

the divine Spouse is concealed, might possibly wound the delicacy of her heart, had they been confided to her before she had made a certain degree of progress in the simplicity of faith, and in the attainment of the interior virtues. Thus, on one side, the Scriptures were given to all the Faithful. On the other, they were given to individuals, in proportion only to their respective wants; to the measure of their progress; and to the degree of their acquirements.

III. It would be a dangerous opinion, and a prejudice too nearly approaching to that of the Protestants, to imagine, that the Christian may not be solidly instructed in all the truths of religion, although he has never read the Scriptures at all. Saint Irenæus was far from entertaining such opinion when he says:—"*What if the apostles had not even left us the Scriptures—should we not, in this case, have been bound to follow the order of that Tradition, which they have deposited in the hands of those, to whose care they have confided the government of the churches? There are many barbarous nations that have received the faith in Jesus Christ, and that have followed this order,—preserving, without letters or ink, the truths of salvation, written in their hearts by the Holy Ghost; observing carefully the ancient Tradition; and believing, through Jesus Christ, the Son of God, in one only God, the Creator of heaven and earth, and of all things contained therein.... These men, who have embraced this faith, without the help of any letters, are barbarians in relation; to our language; but in respect to doctrine, practices, and morals,—in respect to* FAITH, *they are thoroughly wise, and pleasing to God,—leading lives of perfect justice, chastity, and virtue. Hence, then, should any one, speaking to them in their own native language, propose to them the dogmas, invented by the heretics,—straight, they would stop their ears and fly far away,—not bearing to listen to a discourse so replete with blasphemy. Thus, being supported by the ancient Tradition of the apostles, they refuse to admit even into their simple thoughts the slightest image of those monsters of error.*"

From these words of this great doctor of the Church,—and who was nearly a cotemporary of the apostles,—we see that, in his time, there were among the barbarous nations, a numberless body of faithful believers, who were highly spiritual and perfect; and, as St. Paul says, "*rich in all word and in all science,*" although, yet, they had never read the sacred books. It is not that this circumstance diminishes, in the slenderest degree, the value of the holy volumes; neither ought it, any way, to lessen the zeal of the Christian public to nourish their minds with the heavenly food,—conducted, meanwhile, by an humble dependence upon the Church. But, in short, this fact is clear,—evinced by the most positive, and satisfactory testimonies,—that Tradition alone, without the use of the Scriptures, sufficed to establish the faith, and to form the morals, of countlessmultitudes of the Faithful;—and this, too, in a degree the most perfect and sublime. The Church, which has given the sacred books to us,—has *to them*, without these holy records, communicated, by her living word, all those same doctrines, and instructions, which we derive from the sacred text. That *unwritten* word; which is in the mouth of the Spouse of the Son of God, supplied for the absence of the written word; and administered to the mind the same interior nourishment. Hence it was, that those pious individuals, being thus enlightened, would, as St. Irenæus remarks, have stopped their ears at the first sound of any erroneous or contagious doctrine. Strong in the simplicity of faith, and humbly docile to the voice of the Church,—they, in these happy dispositions, had the discernment to reject, and the delicacy to shun, every artifice, however subtile, of the authors of innovation. Wherefore, as the same Saint observes, it would be a very erroneous notion to suppose, that the Church cannot conduct her children to perfection, both in regard of faith and morals, without the use or reading of the Bible.

What St. Irenæus has attested respecting the Faithful in his times, St. Austin has equally stated concerning the Solitaries, in his days. "*A man,*" says the Saint, "*supported by faith, hope, and charity, does not stand in need of the Scriptures, unless it be for the sake of instructing others. It is thus that many Solitaries live in the deserts with these three virtues, without the use of any of the sacred books.*"—Thus we see the hermits themselves, in their deserts, sanctified by the fervour of their prayers; and, without any aid from the Scriptures, arriving at the highest state of spiritual contemplation. We read even, that one of these holy recluses went so far as to sell the sacred volume, by which he had been instructed "to sell all," in order to give himself up entirely to the spirit of evangelical poverty.

After having considered these, so frequent, examples, can we be otherwise than convinced, that the Faithful may attain perfection without reading the Scriptures,—since thus the Church, which teaches them by the spirit of her Divine Spouse, becomes to them a living Scripture; and a Scripture, distributed amongst them in a way, of all others, the best adapted, and proportioned, to their capacities, and wants? It is under the impression of these feelings, that St. Austin says to the Faithful: "*Attend to the Scriptures*: WE *are your book.*"—*Intenti estote ad Scripturas: Codices vestri sumus.* Men do indeed read the Scriptures, when they listen to the voice, and instructions, of their pastors, who explain them; and who inculcate and deliver to them those parts of the sacred volume which are adapted to their respective duties and obligations. Thus, the pastors of the Church are, in fact, the real *living* Scriptures. Considering these circumstances, no private individual can, with anything like reason, complain, as if he were debarred from acquiring the knowledge of the truth. For, if so, he must, in such case, not only regard the Tradition of the Church as insufficient, but he must also prefer his own interpretations of the sacred text to the dictates of her authority, presumptuously conceiving, that he understands the sense of the Divine Volume better, and with more unction, and wisdom, than she does. Wherefore, behold, what ought to be the conduct of the Faithful, whenever the Church, in her prudence, should deem it necessary to restrict their liberty of reading the Bible, in order, by an equivalent, to

impart to them a series of instructions, more accommodated and measured to the nature of their present wants:—They ought, on such occasion, to humble themselves; and on the assurances of this Holy Mother, believe that they sustain no loss. They should rest contented with the simple food of milk and bread; receiving with docility of mind what the Holy Ghost, the author of the Scriptures, thus dictates and communicates to them, as the truths themselves of the Scriptures, without confiding to them the sacred text,—lest, by their ignorance, or profane curiosity, they should interpret it amiss. Curiosity, and all presumption, or precipitancy,—under whatsoever alleged pretext of the love of the Word of God, men may seek to justify these evils,—are in reality in such cases but the dictates of pride and the temptations of independence.

IV. During those happy periods, when the Scriptures were read by multitudes of the Faithful, in the manner above described, there were then a variety of causes, which prevented, or checked, the abuse of the sacred volume.

In the first place, the pastors in the different churches were wont to explain incessantly the sacred text, in order to inculcate the sense of Tradition; and to prevent the presumption of private individuals from attempting to interpret it, according to the dictates of their own fancies; or in a sense repugnant to the sober, and temperate, explanations, affixed to it by the wisdom of the Church. In the next place, it was the practice of the Faithful, whenever any, however slender difficulty occurred, respecting the meaning of an obscure text, or passage, to consult the learning and piety of their pastors. Thirdly, soon as ever any individual was suspected of any novelty in the interpretation of the sacred text, the bishops at once assembled, and explained away the difficulty. In short, in order to prevent, or to check, any dissension in the Church, it was the custom, above all in the West, to consult the Apostolic See. It was by these means, and by the simplicity of faith, the docility of the public mind, and the authority of the pastoral body, combined with their continual instructions, that the contagion of error, and the diffusion of any dangerous abuse, were effectually prevented, or suppressed. It is true, indeed, that, notwithstanding such precautions, there did sometimes, here and there, rise up a few daring innovators, perverting the sacred text, and creating very dangerous contests and disputes. For St. Peter tells us, that, in the Epistles of St. Paul, "*there are some things hard to be understood, which the unlearned, and unstable, wrest,—as they do, also, the other Scriptures,—to their own destruction.*" Even the pious Origen seems sometimes to have carried too far his allegorical interpretations, in order, as St. Jerome expresses it, to exalt his ideas into so many divine mysteries. On the other hand, the Semi-Pelagians complained, although unjustly, that St. Austin explained the Epistle to the Romans in a new sense, and in a way unheard of in the order of Tradition. But, in short, during those ages, the spirit of freedom, and licentiousness, in the interpretation of the sacred pages, had, no where, even remotely, approached to the rashness of that criticism, which, in these days, is daily, and every where, shaking the very foundations of Christianity.

(*To be continued.*)

HIEROLOGUS; OR, THE CHURCH TOURISTS.

(Concluded from our last.)

The dialogue is interspersed with poetical pieces, some of them original, and some extracted from the older and less known poets—especially those in which the author thinks he can discover what he considers the Catholic tone of thought and feeling. Under this head we should have expected to meet more of Chaucer, who, however objectionable many of his tales must be admitted to be, yet has done more in his devotional poetry to illustrate the Catholic usages and feelings of England in the fourteenth century than any other writer of the language. Among the original pieces, we would particularize a hymn to St. Lucy, some very beautiful lines upon a nameless old stone in the vale of Llanelltydd in Wales, with the simple words *Homo Christianus erat*, and a translation of St. Hildebert's hymn, *Extra postam jam delatum.* We must be content with the first:—

"We watched as she lingered all the day
Beneath the torturer's skill;
And we prayed that the spirit might pass away,
And the weary frame be still.
'Twas a long sharp struggle from darkness to light,
And the pain was fierce and sore;
But she, we knew, in the latest fight,
Must be more than conqueror!

"Oh, what a change had the prison wrought
Since we gazed upon her last!
How mournful the lesson her thin frame taught
Of the sufferings she had past:
Of pain and sickness—not of fear!
There was courage in her eye,
And she entered the amphitheatre
As to triumph, and not to die!

"And once, when we could not bear to see
Her sufferings, and turned the head,
"This rod and this staff they comfort me,"
The virgin martyr said:
It was near the setting of the sun,
And her voice waxed faint and low:
And we knew that her race was well nigh run,
And her time drew near to go.

"We could almost deem the clouds that rolled
In the ruddy sun's decline,
To be chariots of fire and horses of gold,
On the steep of Mount Aventine,
Yea, guardian angels bent their way
From their own skies' cloudless blue,
And a triumph more glorious was thine to-day
Than ever the Cæsar knew!

"We lay thee here in the narrow cell,
Where thy friends and brethren sleep;
And we carve the palm, of thy lot to tell,
And we do not dare to weep.
Hopefully wait we GOD'S holy time
That shall call us to share thy rest;
Till then we must dwell in an alien clime,
While thou art in Abraham's breast!"

—pp. 195-6.

Perhaps the most interesting portion of the

work, however, is that devoted to ancient monuments and monumental inscriptions. Some of the specimens selected are extremely striking and impressive, especially when contrasted with the tawdry though elaborate compositions of more modern times. Mr. Neale does not shrink from avowing his anxiety for a return, not alone to the olden simplicity, but to the faith which inspired it, and to which it owes its beauty and significance. He is afraid that the form "*Orate pro anima*," though sanctioned, nay adopted, by some of the great Divines, would hardly meet with general acceptance: but "why," he asks, "not restore *Cujus anima propicietur Deus?* or *Cujus anima cum Deo?* or *Cujus animæ et omnium fidelium defunctorum misereatur Deus?* or, again, the prayer *Jesu fili Dei miserere mei*, or *Sancta Trinitas, Unus Deus, miserere nobis*; or, in plain English, *Jesu mercy!*"—(p. 230.)

Nothing could be happier than his description of a procession in a Gothic cathedral. He is speaking of what he saw in Amiens.

"I can almost fancy that I see it now, as I saw it for the first time, on much such an evening as this. The stupendous height of the vaulted roof; the rich foliage of the piers; the tall lancet arches throwing themselves upwards; the interlacings of the decorated window-tracery; the richness of the stained glass; the glow of the sun-light on the southern chapels; the knotted intricacies of the vaulting ribs; the flowers and wreaths and holy symbols, that hung self-poised over the head; the graceful shafts of the triforium; the carved angels, that with outstretched wings keep guard over the sacred building; the low, yet delicately carved choir-stalls; the gorgeous altar, faintly seen beyond them; the sublime apse, with its inimitably slim lancets, carrying the eye up higher and higher through the dark cloister-gallery, through the blaze of the crimson clerestory to the marble grandeur of the fretted roof; lights and carving and jewels, and gold, and the sunny brightness of the nave, and the solemn grayness of the choir; these all are but accessories to the scene. The huge nave-piers rise from the midst of a mighty multitude; the high-born lady; the peasant mother, with her infant; the grey-headed labourer; the gay bourgeoise; the child, that knows only the sanctity of the place; the strong man and the cripple; the wise and the unlearned; the great and the small; the rich and the poor; all meet as equals. The sweet music floats along from the choir; the amen bursts from the congregation. Now the organ, at the west-end, takes up the strain, sweetly and solemnly, like the music of far off angels, and as the holy doors open, pours forth the hymn 'The banners of the King come forth.' White-robed boys strew the way with rose-leaves; there is the gleaming and the perfume of silver censers; there are the rich silver crosses and the pastoral staff; there is the sumptuous pall that covers the Host; there is an endless train of priests with copes and vestments bright as the hues of a summer sunset, gemmed with the jewels of many lands, lustrous with gold, and chased with flowers, and wreaths, and devices of pearl; but each and all bearing, though in different forms, that one symbol, the cross. Right and left the crowd part as the train passes, and as the pall is borne by, every knee is bent, every head bowed. And now the soft breathings of the organ die away; voice, and clarion, and flute take up the hymn. 'The banners of the King' move statelily down the nave; and in every pause of the strain, not a sound is to be heard save the silver chime of the falling censer chains. Now they enter the north aisle: now they bear up again towards the choir: now they wind among its chapels: fainter and fainter arises the holy hymn as they recede eastward; now with faint and mellowed sweetness it steals from the distant shrine of our Lady; now it is silent, and the organ takes up the note of praise." —pp. 253-5.

But far beyond this glowing picture, all gorgeous as it is, we prize the honest and kindly testimony to the devotion of the worshippers with which he concludes.

"*Theophilus.*—And does the devotion of the worshippers equal the splendour of the worship?"

"*Cath.*—Undoubtedly. We have lately heard, in an archidiaconal charge, the assertion, that in the Romish church, the people gaze on the official devotions of another and do nothing for themselves. *I hope this is only ignorance.*"—p. 225.

We shall add one other extract of a different kind, but singularly beautiful both in thought and expression. It is a description of the most touching of all scenes,—a burial at sea.

"It was that of one, who, after vainly seeking for health in a more genial climate, was returning to England in the hope of lying among her own people. But we yet wanted three days of making our own land when it pleased God to call her to himself. It was a still summer evening that I committed her to the deep. The sea was calm and peaceful: the sun almost rested his broad red disc upon the waters, forming a path of glory to himself upon the face of the ocean like a road for happy spirits to a better world; the soft hills of Portugal were blue in the distance, the air was mild and balmy: it was just the scene that seemed as if the world had never known and never could know grief; and there, while the vessel was held on and off, were the mourners clustering round the gangway; there were the weather-beaten sailors with some feeling even in their iron countenances; there was the union-jack, the only mark of respect we could give; then came the solemn service, and at the sad words, '*We therefore commit her body to the deep*,' the splash of the waters and the gurgling of the waves over that which was committed to their trust—not given to their possession. For who but could feel that to be Christian burial, when the waves had been stilled and trodden by our Redeemer, when the bodies of so many of his saints have been committed to them, and when one day they must of necessity give up their dead?"—pp. 232-3.

And here we must reluctantly cease. From those which we have hitherto given, an idea may be formed of the lighter portions of the *Hierologus*. Its more solid chapters will well repay a careful and leisurely examination. It can hardly be possible but that these studies will lead to a better appreciation of many great Catholic truths which have been the object of ignorant

scorn or bigoted misrepresentation. Of their own nature, too, they are essentially progressive, and every advance is valuable, not only for itself, but for the ulterior results to which it leads. Mr. Neale "feels sure, that when once churches are built or restored so as to be equal to them of olden times, when we have gilded and frescoed roofs and walls, rood screens burning with gold, rich deeply-tinted windows and encaustic tiles, the poverty of our present vestments will become intolerable." *We* are equally sure that the want will not cease there, that the cravings after the true and the beautiful will not be satisfied even with this advance. Men will not long remain with these forms under their eyes, before they begin to examine seriously how far they possess, how far it is possible within the pale of the Anglican Church to possess, the realities which they represent;—how far the Anglican Church, as at present constituted, herself attempts to do it? They will begin to enquire whether this "movement," as it is called, is in reality a movement of the Church, and not merely an unauthorized proceeding of private individuals; and to speculate how it is that, while the clergyman of one parish is "decidedly Catholic in his views," a devoted advocate of chancels and east-end altars, a stickler for altar plate and candlesticks, and even an admirer of roods and rood-screens; yet his neighbouring clergyman—equally a minister of the Church, equally approved and sanctioned by the bishop—looks upon all these things as silly forms, if not dangerous novelties; and what is still more important, denounces to his people as "damnable and idolatrous" the very doctrines which these forms are meant to symbolize and embody? The question will arise, no matter how ingeniously it is mystified, how is it possible that the Church can really hold these as her own doctrines, and yet, in a matter which every other Church claiming to be called Catholic considers essential, leave to individuals, whether clergy or laity, to adopt them or not at their own pleasure; and even impose upon all a body of articles which cannot, without a process of grammatical torture which it is difficult not to call dishonest, be forced into a construction compatible with the belief of them? It will be remembered before long, when the first flush of novelty is over, that this sudden passion for antiquity is of very recent origin, and of very precarious tenure; that there are no canons to guard, no Church authority to enforce it; that it has but little stability beyond the enthusiasm or caprice of those who have forced it into popularity, and that there is no guarantee either in the constitution of the Church, or in the formularies which she imposes, against a relapse into the same feelings and the same usages which existed twenty or thirty years ago, when vestries and rural deans were content to "putty up" the holes in the rickety deal table used for the communion service (p. x), and when a pulpit or reading desk for the parson's wife, was to be seen *vis-á-vis* to that in which the parson himself officiated! (p. 243.) It is perfectly plain that no amount of external decoration, no degree of exactness in restoring the ancient forms, will ever afford any such security. At the time when

"From their holy faith and their ancient rites, her people fell away,"

the external appointments of the English Church —the *matériel*, so to speak, of Divine worship— was all but perfect;—certainly far nearer to perfection than all the resources at the command of the present generation of the lovers of antiquity could ever hope to bring it. And yet, when once the bond of unity was severed, and the allegiance to the successor of Peter discarded, how long did the splendour of ceremonial, and the imposing array of external symbols, and the solemnity of public worship, avail as a bulwark to protect the faith with which they had from immemorial ages been associated, or rather identified? For a few short years it remained as of old. But the storm came, and the flood arose; and if the weak bulwarks which the established forms presented, had the effect of checking its onward course for a moment, it was but to delay, without averting, the threatened ruin; and the fatal torrent, concentrating its strength by the interruption, gradually swelled beyond the feeble barrier, till at length, overthrowing every obstacle, it swept away all—the ancient faith and the ancient rites, —the symbols and the reality, the substance and the form,—in one common, and, to human power, irreparable ruin.

Nor need we remind Mr. Neale, that in the England of that period everything was unfavourable to the progress of the innovation. The Catholic doctrines were then the public creed of the English Church: there was nothing in the whole circle of English life,—religious, social, and political,—which did not perfectly harmonize and assort with their spirit. The very courtesies of every-day life, the forms of ordinary salutation, were Catholic in their tone. Men were habituated, from their youth upwards, to hear Catholic language, to witness Catholic usages, and, as it were, almost to breathe a Catholic atmosphere. The truths they were required to believe were constantly brought before their eyes, and kept alive in their memories by a thousand palpable and obvious forms. How completely is the picture now-a-days reversed! And if these forms, all perfect as they were, could not avail to keep England Catholic when she was and had for ages been so, how much less hope that a feeble imitation of them can now restore her Catholicity, after three centuries of rampant and unbridled Protestantism?

Alas, when England tore herself from the side of the parent Church, she madly cast away all the precious privileges of membership,—the holy faith, the sanctifying practices, the sublime and majestic ceremonial. Those of her members who would now regain them, must re-attach themselves in the bonds of obedience to the venerable Mother, under whose arm England enjoyed them in the olden time. Until this is done all the rest is unavailing. He is but a sorry leech who would close the wound while the barb still remains unextracted. And they who, while her formularies remain Protestant, and her members, and even ministers, fearlessly profess the most Protestant opinions, place their trust in stately churches, with an array of so-called Catholic appliances,—chancels, and choir-stalls, and altar-plate, and copes and crosses,—are but realizing the idea mournfully suggested by Mr. Faber, in his *Foreign Churches:* they have "*made to themselves an illuminated transparency*

—a soothing sight for quiet times—and sat before it so long and so complacently, that they venture to call it a Catholic Church."—Dublin Review.

STATE PRISONERS.

The monster sentence of the monster trial is reversed. The league-long indictment, the more interminable pleadings, the insinuation of treason under a mere accusation of misdemeanour the plainest objections and claims of right overruled, the straining of law and the perversion of justice—all have come to nought. The convulsive efforts of a corps of fanatics to push their car of Juggernaut over the necks of a chosen band of Irish victims, has failed to immolate, although its wheels have been allowed to crush and wound them. Justice, though it limped, has still come to assert the right; and though it cannot make up to the injured that large portion of punishment, unfairly, precipitately, and iniquitously inflicted by political vengeance, it still holds out a shield for the future against the arbitrary risks and chances of a monster prosecution. With our strong and repeatedly expressed conviction of the illegality of those proceedings, our first feeling is one of exultation that by this great and memorable act justice has been vindicated, and a stain, otherwise indelible, removed from the administration of the law. An enormous wrong, solemnly protested against by a whole people, has been corrected. A prosecution, the most unfair, unscrupulous and oppressive by which in our time legal forms have been discredited, has been condemned and branded by authority, unsurpassed in legal or moral weight. This noble assertion of the true principles of English law will take its place amongst those great historical transactions which give dignity and warmth to the love of freedom in this country, and the memory of it will be a warning to the Judges and Ministers of future times. Compared with this great and lasting good, any temporary inconveniences and embarrassments which may ensue to a Cabinet are as dust in the balance.

But justice being done, we are obliged to cast a look also at the immediate results. It is hardly worth while pausing to ask what is the position of the Government, but the thought in every man's mind is, what is the position of the country? The O'Connell prosecution is at length concluded, and what has it effected? The Irish people have been filled with irritation and resentment Their leader has been attacked, accused, unfairly tried, unfairly condemned, stigmatised as a criminal, and consigned to a prison, while the very question of his guilt was undecided. In prison and lying under the imputation of crime, he has not lost but gained in the passionate veneration of his countrymen. But now a new event occurs, which must agitate the Irish mind with new intensity, and raise the national enthusiasm to an unexampled height. It is acknowledged that the obnoxious trial was unfair, the unpopular sentence unjust; and while these lines are read, the prison gates may be thrown open for the liberation of the popular champion. He comes forth with redoubled power. He tramples upon a Government as he leaves the prison walls. The *prestige* of his legal infallibility is restored in the eyes of his countrymen. From the greatest struggle of his life he emerges victorious.

What use will he make of the new and tremendous power which this unhappy prosecution has bestowed upon him? This question, which now flies from mouth to mouth, is the best comment upon the policy recently pursued. After all our vigorous Government of Ireland, are we to hang on Mr. O'Connell's lips to learn the fate of that country? Is this the triumph of a Government too firm to truckle to agitation? We must confess we see little reason to hope that the reparation, necessarily tardy and imperfect, which the law now makes to Mr. O'Connell for the wrong done to him, will check the activity of the repeal movement. On the contrary, the agitation is likely to go on with increased force under the stimulus of events, which will add to the pungency of every popular exhortation. The difficulties in the way of governing Ireland will be found as formidable as ever, and to remove them some new scheme must be tried.

In the present state of Ireland, Ministers cannot stand still, conciliation or coercion they must try, on some new and great scale. They have paltered too long with the integrity of the empire. The evil was felt vividly ten days ago, and no one can say how soon or how long it may be before the cloud now disappearing darkens the horizon again. A heavy responsibility lies upon that Minister who exposes the country to a concurrence so menacing as that of foreign war with intestine dissension. Every consideration of prudence, as well as of justice, now urges us to consolidate the union with Ireland. Is the session really to close without contributing any thing to this end? That it will so close is but too probable. The commission to prorogue has been appointed for *one* o'clock this day, almost the very hour at which the House of Commons is to meet, as if for the purpose of preventing even the slightest expression of opinion on the seriousness of the present exigency. Ministers, we fear, know not what to do, and will do nothing more than let events take their course. They have neither the courage nor the comprehension requisite to grapple with the difficulties of Irish Government, and they are equal to nothing better than looking idly on while the connection between the two countries is exposed to the shock of a new agitation.—*Chronicle, September* 5.

CLAIRVAUX.

The famous monastery of Clairvaux, founded by the great St. Bernard in 1115, the scene of his superhuman austerities,—which sent forth to the world such "armies of saints,"—where the temporal spiritual princes of the earth sent ambassadors to crave the arbitration of the Saint in matters alike of secular or religious difference,—which boasted, at the time of its founder's death, of seven hundred monks, and was the parent house of eight hundred other abbeys,—is now metamorphosed into a "capacious gaol!" Judging by the effects of revolution in France and reformation in England, the words seem to bear a strikingly synonimous import.—*Cath. Magazine.*

THE CHURCH OF LA SAINTE BAUME, IN PROVENCE.

The church and convent of "La Sainte Baûme," situate at about an equal distance from Marseilles and Toulon, well deserves a pilgrimage. They occupy a situation most wildly desolate, which the austere spirit of a Trappist community has fittingly selected for the scene of their penitential labours. There, in a sterile and lonesome valley, some thirty monks of that rigid and inflexible order perpetuate the penitential fame of scenes hallowed, according to traditionary and immemorial legend, by the repentant tears of St. Mary Magdalene.

The old church crowns the summit of—or, more properly speaking, is scooped out of—a perpendicular rock, itself overtopped by precipitous eminences. The road to it steeply winds through a gloomy forest, that clothes every part of the mountain but that consecrated crag. Arriving at the entrance of the cavernous place of worship, after a tedious and tiring ascent, the traveller surveys a wide and magnificent prospect of hill and dale, bounded by the snowy Alps of Gap. He then enters that ancient house of GOD, and finds himself in just such a temple as the primitive Christians might have hallowed for themselves out of the living rock, when compelled by the persecutions of men to seek hiding-places for the solemnization of their religious rites. But for a rude fashioned altar here and there, indicating the purposes to which the place is dedicated, the cavernous church of "La Sainte Baûme" contains little adornment, nature herself lending its chief solemnity to a site which pious legends have for ages invested with a character of awful sanctity The visitor feels a dread of disturbing the death-like stillness that reigns around by aught of profane thought or remark, and yields a ready credence to the wondrous tale of the sainted Mary's miraculous voyage hither, and subsequent years of rigorous penitence passed among these rocky wilds.

"La Sainte Baûme" gives a name to a peculiar kind of deep green fir that only grows on this mountain. At Whitsuntide, pilgrims from all parts of Provence flock thither, to gather branches of it, which they preserve with religious care till the ensuing anniversary of the same festival.

The Trappist monastery stands on a sterile plain at the foot of the mountain of "La Sainte Baûme." It is a low, straggling, melancholy looking building, which only men whose every thought was Heaven's would consent to inhabit on earth. As we listened to those anchorets chaunting the service of GOD in their cold and unadorned chapel, and afterwards beheld them in perfect silence, and with downcast looks, partaking of their humble meal, literally consisting but of black bread and water, we were filled with admiration and reverence for those poor monks, who to the hope of everlasting happiness in a future world sacrifice all that would seem to render life endurable in this lower one.—*Cath. Magazine*

PROTESTANT PERSECUTION.

(Extract from a private letter, dated Stockholm, 23d Feb.)—In 1841, a painter, and citizen of Stockholm, Sieur Joel Oscar Nillson, openly embraced the Catholic faith, depending on the 16th section of the Swedish constitution, which accords liberty of conscience. Conceiving himself so much the more secure of his right to renounce Lutheranism, as in the diet of the year 1809, wherein that constitution was discussed and adopted, there were certain orators desirous of maintaining the first section of the constitution of the year 1772, which absolutely prohibited the Swedes from quitting the confession of Augsburg, but, in spite of this opposition, full liberty of conscience was conceded in the 16th section of the new (that is, the *existing*) constitution. The Sieur Nillson had been compelled to appear several times before the Lutheran Consistory, which employed menaces and promises to make him apostatise from the Catholic faith, but the courageous confessor constantly answered that the Swedes have liberty of conscience, that the Lutheran confession of faith, as it is written in the *Confessio Fidei* of the Lutheran Council of Upsal, of the year 1593, and the lesser catechism of Luther, page 16 of the Falun edition of 1840, confesses *enhelig, allmannelig kyrka*, a church one, holy and universal; that he saw the Swedish Church did not extend beyond the frontiers of the Kingdom, and could not by consequence be called or considered universal at all, as is the Catholic Apostolic Church of Rome. Yesterday, Feb. 22, Nillson was condemned by the *Hofratt* (Court tribunal) to the *confiscation of his property*, to the loss of his *hereditary rights, and to banishment;* according to the first chapter and second section of the *Kynkislag* (church law,) of the year 1686. The judges would not permit him the assistance of counsel for his defence. I leave to you, my dear friend, and to Mr. O'Connell, to comment on these facts. The excellent agitator will see that the Swedes also know how to pass between the laws on either side, without touching either of them, as I hope the defender of the Catholics of Ireland will always do. The Turks lately cut off an Armenian's head for having abandoned Islamism, and the Swedish Journals described the fact as an action revolting to humanity; but Protestant fanaticism so blinds them, that they cannot perceive that to confiscate a man's goods, and to banish him, is to condemn him to die of hunger, for he knows no language but Swedish, and will be unable in a foreign country to ask charity for his Catholic wife and children."

"We confess our inability to see how persons can innocently go where they know *error*, if not *falsehoods*, are preached *as the truth* of the Gospel, without (in ordinary circumstances) being guilty of slighting the truth, or countenancing the error. If the position is exclusive, it is the exclusiveness of truth, which knows no compromise with falsehood. In these times, men should "take care *what* they hear."—*Banner of the Cross.*

Good!—*Catholic Herald.*

EGYPT.—Mehemet Ali has given the French Lazarists a vast tract of land, and abundant materials for the erection of a College.—*Phil. Catholic Herald.*

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THE

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CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

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REASONS FOR RENOUNCING PROTESTANTISM.

The following extract from a letter from a recent Convert to Catholicism, to his father in Dublin, shows a few of the reasons which induced him to abjure the tenets of the Church of England, and become a member of the Holy, Catholic and Apostolic Church.

"You are aware, my dear father, that from an early period of my life, I have made controversial theology my study, and have been a determined opponent to *Popery*. In fact my judgment was so totally warped with prejudice against the Catholic tenets, that I held them unworthy of investigation, much less of belief, and devoted my whole time and attention to the study of some of the works of able and learned controversialists of the Church of England, not for a moment supposing that anything like solid and rational argument could be advanced by Catholics in support of what I had ever been taught to believe the damnable idolatry and ridiculous superstition of the Church of Rome. I was thus led to regard seven millions of my countrymen, as the blind slaves of superstition, and the dupes of the priesthood, and as capable of perpetrating the most atrocious and cold blooded villanies for the advancement of *Popery*. This unfavorable impression of my countrymen was not removed until after my arrival in this country. Within the last two years, I have carefully and dispassionately, though I cannot say without prejudice, examined the arguments and evidence in favour of Catholicism, and, considering the education I had received, it was with considerable difficulty I was brought to admit the solidity and conclusiveness of anything advanced by the Catholic divines, whose works I perused. I have lately, with much care, compared these arguments with Scripture, and placed them in juxta position with such as have been considered the most powerful and conclusive against Popery, and what do you think has been the result? Why! in spite of all my incredulity, and my prejudices against the religion, and principles of Catholics, the irresistible conviction on my mind is that the Catholic Church, in communion with the See of Rome, is the Church of Christ and none other. This may appear to you strange, and, considering my deep rooted hostility to Catholicism, miraculous; it is nevertheless, I must solemnly assure you, before God, true. I have as yet merely spoken of the arguments brought forward by Catholic divines,—what will you say when I tell you that I have found some of the most talented and profoundly erudite theological writers of the Protestant Church bearing testimony in favor of the claims of the Catholic Church in communion with the See of Rome to be considered the Church of Christ! viz. Hammond, Whittaker, Jeremy Taylor, Cave, Montague, and other able writers. See Hammond, on the Apostasy; Taylors' view of the Catholic doctrine of Transubstantiation; Cave on the miracles of the Catholic Church; after this, I could no longer remain a Protestant, without knowingly and wilfully setting at nought the imperious dictates of conscience, and the voice and authority of the Catholic Church of Christ. You are aware how conversant I am with the Scriptures, and how ably I have defended the Calvinistic tenets against my brother, a Clergyman of the Church of England, who had studied theology under an Arminian professor of divinity, Dr. Elvington, and will you believe, that, notwithstanding my intimate acquaintance with the Scriptures, I have never had that assurance of the truth of the doctrines, viz. the Trinity, Incarnation, Original sin, &c. &c. laid down in the Bible, and generally held by all denominations of Christians, than I have of the truth of any fact, recorded in profane history, for instance the battle of Actium. You

will certainly be astounded at so awful a declaration coming from one so conversant with, not only Scripture, but the writings of learned Protestant divines; it is however not the less true. I had not that assurance, because I could not believe, (as a Protestant) the Scriptures to be the Word of God, that is, I could not receive them on Protestant principles. I have been repeatedly told that the Scriptures bear testimony to their own inspiration; I have looked for this testimony, but I cannot say that I have discovered it. I have found many apparent contradictions in the Gospels, and have considered St. Paul and St. James at variance on the doctrine of justification. I have read circumstances stated in the books of Genesis, Deuteronomy, Joshua, which, according to my poor judgment, could never have been written by Moses, and Joshua, and in fact I thought there was good reason for believing that those books were neither genuine nor authentic, much less the word of God. As a Protestant I was allowed the exercise of the right of private judgment and reason, and my judgment and reason led me to doubt the authenticity and inspired character of a book which seemed so full of contradictions, both doctrinal and historical, and so totally at variance with common sense and experience. In order to clear up those doubts, I consulted the ablest Protestant expositors, and perused works written by erudite Church-of-England Divines, viz. Leland, Watson, and others, in vindication of the truths of Christianity, but, so far from solving those difficulties which I complained of encountering in the Scriptures, they generally left me more sceptical than before. I asked some Protestants upon what authority they received the Scriptures, and they could give me no satisfactory answer, others said that they received them, from the Catholic Church and believed them on the authority of that Church. I asked them then what assurance had they that they had received the genuine Scriptures from what they called an idolatrous and lying Church, or that that lying Church had not been guilty of mutilation or interpolation. I told them that the book of Revelations, the 2nd Epistle of John and the 2nd Epistle of Peter, the Epistles of James and Jude, and the Epistle to the Hebrews were not received into the Church as canonical, until the year 397 after Christ, at the Council of Carthage, and that there was no canon of the Scriptures until the first session of the Council of Nice, assembled by order of Constantine the Great, in the year 325, after Christ, when, according to Mosheim and other Protestant Church Historians, the Catholic Church had begun to be corrupt. I further told them that Martin Luther threw the Epistle of St. James, and the Revelations, overboard, and that the authenticity and inspiration of the latter book were doubted of, by Irenœus, Dionysius, and Eusebius, three of the most learned Fathers of the Church, and not received as inspired Scripture, until declared to be canonical in the latter part of the fourth century, when the Church, according to Protestant Historians, was sunk in abominable superstition and idolatry. I told them that the Council which declared the books above named to be canonical, also declared the canonicity of the books of Macabees and of Tobias, but that these latter books were rejected by the Protestant Church. I then asked them to explain the inconsistency, but they could not. Oh! what an inconsistent Church must this be! I involuntarily exclaimed: they receive some books of Scripture, upon the authority of a fallible Council, of a fallible and Idolatrous Church (the great apostasy foretold) as the inspired word of God, and for no reason that I can see, reject other books of Scripture, declared canonical by the very same Council. Finding my own Protestant Church to have no better grounds on which to rest her faith in the inspired character of the Bible, than the authority of an apostate Church, I felt myself called upon to exercise my glorious privilege, the right of private judgment, and I, consistently with common sense and reason, pitched the whole of the Bible overboard and became an avowed sceptic. In this state of scepticism I continued until I examined the arguments and evidence adduced by Catholic divines in favor of Christianity, and compared the Catholic doctrines of the present day with those of the primitive fathers, when struck with the harmony, beauty, consistency and unchanging character of the Catholic religion all over the world, I naturally and at once concluded, that if the Almighty ever did establish any system of religion on earth, that system must be the Holy Roman Catholic. Up to this moment I had doubted the divine character of the Jewish dispensation, but no sooner was I brought to see the beautiful features of Christianity, as exemplified in the Catholic Church, then I immediately resolved to submit my judgment to the teaching of that Church, and can now, thank God, say with St. Augustine, that I would not believe in the four Gospels, but on the authority of the Catholic Church, and this belief is not the belief of Protestants, having no firmer basis to rest upon, than the

authority of what they call a lying and Idolatrous Church, but it is the belief of one who is convinced in his heart and soul that the Holy Roman Catholic Church is the Church of Christ, against which the gates of hell cannot prevail; that it has never erred, because Christ has promised to be with it until the consummation of the world, and that those who say, it has apostatized, must believe the promises of Christ to have failed. These are a few of the reasons which have induced me to become a convert to Catholicism. I could mention a thousand others, of as solid a nature, if I could find space and time. I have abjured the errors of Protestantism, and been admitted, by conditional baptism, into the Catholic Church. I solemnly assure you, before God, that it is solely from honest and unbiassed conviction I have become a Catholic, and from no selfish or unworthy motives whatever; the Catholic Religion is at a discount in this country, being that of the poor and uneducated, so you see I gain nothing in a temporal point of view, but much in a spiritual and an eternal. My dearest mother, who is herself pious and charitable, although she may be grieved to hear of my conversion to Popery, will, I am confident, make every allowance for one, who has only acted in obedience to the imperious dictates of conscience, and who cannot, without incurring eternal damnation, resist the conviction on his mind, that the Holy Catholic Church in communion with the See of Rome, is and ever has been the Church of Christ.

THE REV. MR. BOULOGNE.

The following farewell letter to the Rev. Father P. Boulogne, of Chandernagore, addressed to him by the Catholic Soldiers of the Right Wing, H. M.'s 10th Regiment of Foot, on the occasion of their removal from Chinsurah to the North Western Province has been sent to us by a Non-commissioned Officer, and we publish it with much pleasure:—

"Rev. Sir,—With feelings of since regret, we, your children in Christ, beg to lay before you the testimonials of our sorrow, in having to part with a Clergyman, whom no opportunity has escaped of ministering to our spiritual wants, in every way that lay in your power, since coming under your fatherly care; not only were the healthy and strong the objects of your care and solicitude, but the sick and infirm were attended to with all that care and promptitude, ever conspicuous in the true Minister of Christ. Thus evincing to the world (but more particularly to us) the zeal you have in planting the seeds of virtue, and in rooting out the tares anywhere they may be seen in the vineyard, in which you are placed a watchman and guardian.

"Dear Father, allow us to say, that it is with the deepest sense of feeling, we are about to depart from under your immediate charge, and proceed to a distant station, but although we are to be separated in body, in mind we shall not; for wherever it may please our authorities to send us, you shall be present in our mind and have a place in our hearts, and when we are addressing the Lord in prayer, distance shall not preclude you being present, that we, your children, may supplicate the Almighty for every blessing on the Father that has so unremittingly attended to our spiritual and moral edification, during our sojourn in *Chinsurah*.

"Rev Sir, it is useless to recapitulate the many sick calls you have had to our hospital, at all hours of the night, and that in the most inclement season of the year; however, you cheerfully attended the bed of death, and consoled the dying soldier on his departure hence. Thus counting as nothing the many exposures your own delicate constitution underwent in the cause of your fellow-man. And for what was all this toil and labour? We can answer the question, and with confidence affirm, it was for no earthly consideration, that your humane and charitable heart was biassed, but solely for God's honour, and the pure intention of reclaiming and bringing back, not only the careless and profligate to a sense of their duty to God and man, but also to incite the lukewarm and indifferent to a greater diligence and fidelity in the service of our bountiful Creator.

"Rev. Sir, we, the Catholic Soldiers of the Right Wing H. M.'s 10th Regt. do humbly but fervently pray, that you may be blessed with every blessing, conducive to your temporal and eternal welfare, for the many kind offices done to this portion of H. M.'s subjects on every occasion, and when we are distant from you, we may hope to reap those fruits you were ever most assiduous in planting in the breast of every one amongst us, that has sought your aid, or has had any thought for himself, on the all-important business of Eternity.

"Dear Sir, in offering this our humble tribute of thanks to you, we humbly beg to associate the name of the Most Rev. Dr. Carew, our beloved and venerable Archbishop, who in person has done many kind and pious offices towards us, whom may God bless with his choicest blessings, as well as all the clergy under his direction, that they may all be enabled, through the help of God, to prosecute their pious missionary labours with success in the cause of benighted man, and

may they be the means of adding those also to the fold, who have gone astray for lucre sake and have become a stumbling block to many, is our humble but fervent prayer to God.

"Rev. Sir, in conclusion we wish to say, that we had it in contemplation, to present you with some lasting token of our regard, but we were dissuaded from our purpose on a mature consideration, knowing that you would not keep anything for your own use that we might present you with, therefore, dear sir, we beg to present you with thirty-nine Rupees for the *Catholic Orphanage*, knowing that you will receive it for the use of the fatherless orphans in preference to any token we might present for your own use. And Rev. Sir, allow us to add that you are as dearly beloved by us, as if you were born in the centre of our revered Isle, for no other thought could have a resting place in the breast of any true Irishman, but that of respect and gratitude for a French Catholic Clergyman. Let us for a moment take a retrospective view of history, and we shall find that our glorious Apostle St. Patrick, was a Frenchman, and preached the gospel to our benighted ancestors in the fourth century. This is enough to make us associate the name of France with every generous feeling of our heart. Therefore, dear Sir, we trust that you will remember us to the Lord, when lifting up your hands to HIM at the Altar, that HE may have mercy on us. We, kind Father, reluctantly bid you farewell, and if it be not our lot to meet again on earth, we hope to meet in Heaven, where, dear Father in Christ, we hope to meet you, that in unison we may praise God and his mercies to us for all Eternity."

BENGAL CATHOLIC ORPHANAGE.

Six Soldiers of H. M's. Service through Corp. Casey, Catholic Chapel, Dum-Dum, 5 0
Subscription from Soldiers at Dum-Dum, through the Rt. Rev. Bp. Olliffe, ... 5 0
Mrs. P. Daly, ... 10 0

We beg to state that Mr. Arthur King, of Howrah, has since last January been enrolled as a subscriber of 4 Rs. per Month to the Bengal Catholic Orphanage.

BURIAL GROUND CHAPEL

Collections on All Souls Day, through the Very Rev. Dr. Kennedy, ... 8 0

FESTIVALS.

Sunday, 17, Nov. *4th of Nov.* Office of the day, sem. 3d. Noct. of 6th Sund. aft. Epiph. Vesp. of fol. com. Sunday.
Monday, 18,—Dedic. of Basil. &c. d. Vesp. from chap. com. prec. and S. M.
Tuesday, 19, S. Elisabeth W. d com. S. Pont. M. Vesp. from chap. com. prec.
Wednesday, 20,—S. Felix of Valois C. d. (Les. 1. N,) *Incip. Amos, Incip. Abdias Incip. Jonas.* Vesp. of fol. com. prec.
Thursday, 21,—Present. of the B. V. d. maj. In Vesp. com. fol.
Friday, 22,—S. Cecily V. M. d. Vesp. from chap. com. prec. and S. M.
Saturday, 23,—S. Clement P. M. d. com. S. Fel. Vesp. from chap. com. prec. and Sund. and S. M.
Sunday, 24,—*Last aft. Pent. 5th of Nov.* S. John of the Cross C. d. com. Sund. and S. Chrys. Vesp. from chap. com. prec. and Sund.
Monday, 25,—S. Catherine V. M. d. In Vesp. com. fol. and S. M.
Tuesday, 26,—S. Gregory Thaum. B. C. sem. (17th inst.) com. S. Pet. M. Vesp. of fol. com. prec.
Wednesday, 27,—S. Virgilius B. C. d. (I. S.) Vesp. from chap. com. prec.
Thursday, 28,—S. Livinus B. M. d. (I. S. 12 inst.) *fixed day.* In Vesp. no com.
Friday, 29,—Vigil of S. Andrew, office of it, sem. colour purple, com. S. Satur. 3d, col. *Concede (Ferial prayers.)* Vesp. of fol. no com.
Saturday, 30,—S. Andrew Apos. d. 2. cl. In Vesp. com. Sunday. At end of Off. Ant. *Alma* To-day cease suffrages of SS.

Selections.

THE PROGRESS OF POPERY.

For good or for evil, we are living in times when Popery is presenting a more formidable aspect in this country than has been the case for the last century and a half. Politically and spiritually it is presenting this aspect. Turn where we will, the signs are apparent; we meet with them in small matters and in great; in the observance of mere forms and in the assertion of fundamental principles. Gradually and seductively, in sermons, in pamphlets, in tracts, in the lives of hermits and of saints, we are being familiarised with Papistical observances and encroachments.

There may be those who see no danger in all this, believing, with Sir Robert Peel, that the time is past when the Church of England stands in need of legislative protection; that "she must now defend herself with other arms." We think differently; and so, we are persuaded, do the great bulk of our Protestant fellow countrymen. Let it not be supposed that we would now act in the spirit of those penal laws which have been repealed by Lord Beaumont's Bill. The particular form of danger which those laws were intended to provide against has passed away, we admit; but the danger itself has *not* passed away. It has only changed its character.

It is impossible to look at what is daily taking place *in* the Church, and *out* of it, the leanings to Popery in matters of form, and of the encroachments of Popery in matters of substance, and deny that the period is approaching when there will arise a determined struggle for ascendancy between the two religions. This struggle threatens to be precipiated by the temporal policy of our rulers. We are governed by men

who show less anxiety to defend the Church, than to conciliate her enemies. On all occasions they are eager to concede whatever is demanded, and they think, or profess to think, that concessions will strengthen our own position.

Is there a question about maintaining the usages, the privileges, the rites, of the Established Church? These men call it bigotry. Is there a question about securing or restoring to the Roman Catholics *their* usages, privileges, or rites? The same phrase is employed. It is *bigotry* to *resist* such demands We must not be so illiberal as to keep our own; neither must we be so illiberal as to withhold their own from others. We do not comprehend either such bigotry or such illiberality.

Why, it is asked, should we wish to retain on the statute book obsolete and inoperative laws —laws which are never appealed to, and which, if they were, would be rendered a dead letter by special legislation indemnifying their intended victims from their penal enactments? May we ask in turn why, if these laws be so much waste paper, the Roman Catholics are so anxious for their repeal? Having slumbered for so many years, why is this particular period selected for annihilating them. If they be useless as a protection, are they not equally harmless as a penalty? Surely they might have been allowed to remain in the desuetude into which they had fallen without this ostentation, and in some degree triumphant, removal of them from our legislative code.

Be it remembered, too, that while *we* are showering upon the Roman Catholics these abundant proofs of *our* liberality and toleration, *they* are requiting *us* with renewed acts of persecution—not of actual persecution, simply because *as yet* they lack the power—but in spirit, as fierce and unrelenting as the darkest ages of papal usurpation. Which of *their* decrees against heretics—which of the intolerant statues of *their* pretended infallible Church, have *they* relaxed or repealed? On the contrary, while *we* are levelling, one by one, all the defences, which our forefathers erected, *they* are tenaciously insisting upon the preservation of all their weapons of attack. Ask them to reciprocate this liberality, and learn wisdom from their answer.

In the debate upon the Charitable Donations' Bill (a Bill which the Irish Roman Catholic Members received with ill-suppressed exultation, unwilling to betray the full extent of their delight,) Lord Eliot, acknowledged that the law of mortmain was to be relaxed, in order "to place the Catholics on a *better footing* than any other of Her Majesty's subjects." And what was the tone of Sir James Graham when he found that Mr. Sheil and others were not content with having five Roman Catholics and five Protestants to constitute the Board, subject to the contingency that by the appointment of the Judge of the Prerogative Court, the established religion *might* have a preponderating influence? How meekly he expressed his opinion that "the Protestant establishment *ought* to have security that *one* member of the Board should be of the established religion as *five of them must be Roman Catholics*, and all the remainder of the thirteen *might* be *Dissenters*." One member—only one—*ought* to be of the established religion! A less favour could not be solicited at the hands of the Roman Catholics; and we suppose we must congratulate ourselves that it was accorded. Such however, is the spirit in which a Minister, who is himself of the established religion, stipulates for its interests.

In the same spirit he consented to recognise the *status* of the Roman Catholic Archbishops and Bishops in Ireland, because Mr. M. O'Ferrall and Mr. M. J. O'Connell objected to their being described as persons of a "higher rank or order." Mark, again, the humility with which he tendered *this* concession to the Papists:—

"Some comments had been made the other night as to the omissions in this Bill of the titles "Archbishop" and "Bishop," with reference to the Roman Catholic Clergy. He believed, and he still thought, that the words, "persons in Holy Orders in the said Church, of any higher rank in order than Priests," did include, in a manner most unobjectionable, the higher dignitaries, Archbishops and Bishops. If, however, any feeling of dissatisfaction was entertained on this subject by some Hon. Gentlemen opposite, he was bound to say that, looking back to the statutes of this country from an early period, there had been a recognition of the Archbishops of the Church of Rome—(Hear, hear, from the Opposition benches)—and the Church of England, with reference to many of her most solemn rites, had recognised the authority of the Archbishops and Bishops of that Church. He had demurred, and he still demurred, to the Archbishops and Bishops of the Church of Rome claiming titles as affixed to certain localities and districts in Ireland; but hoping to conciliate the feelings of those who were deeply interested in this measure and having no other desire than, as far as was consistent with the maintenance of their principles, to tender that which might be acceptable to their Roman Catholic fellow subjects—the Government were anxious to make such tender in the form and in the terms which might be most satisfactory. He would, therefore, propose the omission of these words in clause 13, line 5, "In trust for any Priest in holy orders of the Church of Rome, or for building a residence for his use, so long as he shall have the pastoral superintendence of any district, or of any congregation of persons professing the Roman Catholic religion, or in trust for any person of the said Church of any higher rank or order;' and he would propose to insert, in their steads, the words, "or for any Archbishop or Bishop, or other person in holy orders of the Church of Rome, officiating in any district, or having pastoral superintendence of any congregation of persons professing the Roman Catholic religion; and for those who shall, from time to time, so officiate, or succeed to the said pastoral superintendence; or for building residences for such persons.' (Hear, hear.) The Government had gone the utmost length in their power, consistently with the principles they must maintain, in order to meet the wishes of their Roman Catholic fellow-subjects, *and having made these concessions he must add that it would be their duty to resist any further alterations.*"

"And having made these concessions he must add that it would be their duty to resist any further alterations"—yes—just as all the alterations that *have* been made were resisted till Romanism grew turbulent, and, then, Ministerial Churchmen grew submissive. Oh, the incredible absurdity of supposing that the way to preserve the hundredth favour is by granting the ninety-nine! Look at the whole series of concessions which have been made to Popery during the last thirty years—you will find that each and every one of them were yielded upon conditions—framed in utter folly—the folly of believing that each was to be the *last*; and that contentment would spring from obtaining a *part* only of a desired *whole*.

"This," said Mr. M. J. O'Connell, "is the first Bill which recognises the Roman Church in Ireland." It was a thing for *him* to boast of, we grant. It was a "great fact." It was a boon from the same hands which gave to Popery its political triumph in 1829. It was more. It was the natural consequence of that fatal mistake.

Well, we have now got so far as to recognise, by law, the Archbishops and Bishops of the Church of Rome, merely stopping short of recognising them as Archbishops of any province, or Bishops of any Bishopric. If Sir Robert Peel and Sir James Graham would consult Paul Sarpi's *History of the Council of Trent* (Lib. VIII. p. 416, An. 1463), they find there something which might shake their faith in the lawfulness of Titular Bishops, which, says the Rev. F. A Glover, in his admirable tract. "Figmentum Papale," (a store house of learning, argument, and research upon the subject of Papal sham Bishop's) is "a most audacious imposture."

"As (observes Mr. Glover, p. 39) the incapability of the first sort to administer office in the Church is determined by those Canons, which limit the power of a patriarch to ordain in places subject to him, so is the incapability of this sort in like manner determind by those Canons which preclude the possibility of their being *two Bishops, speaking different things and in opposition to each other, in the same See. Of this species are the pretending Bishops in Ireland.* The first is a shabby pretence, a hiding of responsibility and office under a mean subterfuge; this is a daring one—men daring, in defiance of every sanction of apostolical precept, Canon law, the reason of things, and lastly of statute law, to style themselves Bishop of Sees in Ireland, in manifest and avowed opposition to, and derision of the powers of the apostolical, canonical, and legal Bishops of Ireland; whose office and dignities are, be it observed, *legal*, inasmuch as the State has had the grace to recognise and defend them by the infliction of a heavy fine on all who dare to impugn their title and style, as Bishops of the Church, by assuming the same."—(See Catholic Relief Bill, A.D. 1829, sec xxiv)

We think the following paragraph, which appears in the *Times* of Thursday, may very properly find a place here, as among the most recent occurrences indicative of the assertion with which we set out as to the present aspect of Popery in this country:—

"NOTTINGHAM,—A Romish 'Cathedral' *on a largar and more magnificent scale than any built in England since the Reformation* has been recently erected in this town, and will be 'opened' on Wednesday the 28th inst. A large number of the Roman Catholic gentry, including the Earl of Shrewsbury (who has been a principal contributor,) Lord Arundel, Lord Camoys, Lord Dormer, Lord Newburgh, Viscount Southwell, the Hon. C. Cifford, the Hon. T. Stoner, Sir P. Mostyn, Sir E. Vavasour, &c., are expected to be present and the solemn pontifical mass will be presided over by Dr Wiseman. The architect is Mr. Pugin."—*John Bull, Aug.* 17.

CONSECRATION OF A ROMISH MONASTERY AT MOUNT ST BERNARD, LEICESTERSHIRE.

The first English Monastery of Cistercians was founded in the county of Surrey, in the year 1129, and the order so rapidly extended itself throughout the country, that in the reign of Edward the First (A. D. 1300) there were no less than 62 houses of this order in England. At the dissolution of Monastic Institutions by Henry the Eighth, such of the Cistercians as remained faithful to their vows sought refuge in continental states, where these devotees of the Romish faith were allowed to practise their austerities in security, and Monasteries were founded for the reception of the refugees.

A temporary Chapel and buildings were erected eight or nine years ago, during which period the monks have laboured with unceasing toil to bring their land into cultivation, and notwithstanding its exposed situation and great natural difficulties, they have succeeded in a great degree in covering the barren waste with productive corn fields and flourishing plantations. The building of the Monastery, which from various causes has occupied so long a period of time, is now completed, and consists of cloister, chapter-house, refectory, dormitory, calefactory, guest-house, prior's lodgings, lavatory, kitchen, offices, &c. The whole of the buildings are erected in the greatest severity of the lancet style, with massive walls and buttresses, long and narrow windows, high gables and roof, with deeply arched doorways. Solemnity and simplicity are the characteristics of the Monastery, and every portion of the architecture and fittings corresponds with the austerity of the order for whom it has been raised. The space enclosed by the cloisters is appointed for the cemetery; a stone cross, similar to those which were formerly erected in every Churchyard, is set up in the centre, and the memorials of the departed brethren will be inserted on plain wooden crosses at the head of the graves. The view from this enclosure is particularly striking. From the nature of the material used (a sort of rubble granite,) and the massiveness of the architecture, the building already possesses the appearance of antiquity, and this being combined with the stillness of the place and the presence of the *religieux*, clad in the venerable habits of the order, the mind is most forcibly carried back to the days of the cowl and crosier. The country immediately surrounding the Monastery is exceedingly wild and romantic—more indeed resembling Sicilian than English scenery; being situate amid the sterile rocks and stern grandeur

of Charnwood. Irregular masses of granite, of most picturesque outline, surround the land cultivated by the monks; and as the situation is exceedingly elevated, the extensive prospects which open out beyond these, from different points of view, are of the most rich and varied description. The Monastery is sheltered on the north side by a huge rock, on the summit of which it is intended to erect a Calvary, which will be visible from an immense extent of the surrounding country. Only a sufficient portion of the conventual Church (viz, the nave,) to enable the monks to celebrate "the Divine office" with the necessary solemnities, is at present finished.

The consecration of the Abbey and Church above described took place last Tuesday, August 20, being St. Bernard's Day, in honour of which Saint the erection is dedicated. This being the first consecration of an Abbey Church in England since the Reformation, the attendance of Romish Bishops, Priests, Nobles, and Gentry, holding the Romish Faith, was exceedingly numerous.

The services commenced with a grand procession of Monks and Ecclesiastics, attended by the visitors, and an immense concourse of spectators from all parts. The solemn train left the old temporary monastic buildings at ten o'clock, chanting appropriate psalms, and on reaching the Abbey the usual ceremonies were performed; the office of consecration being performed by the Right Rev. Dr. Walsh, Bishop of Cambysopolis; high mass by the Right Rev. Dr. Wiseman, Bishop of Melipotamus, assisted by the Right Rev. Dr. Morris, Bishop of Troy.

A sermon was afterwards preached by Dr. Wiseman, and the day being spent in religious exercises, vespers were sung, and the proceedings were closed by a sermon from Dr. Morris. —*John Bull.*

An Excuse for Licentiousness.—The Rev. Mr Johnson, formerly editor of the *Evangelist* in this city, and pastor of a Presbyterian Church in New Jersey, convicted on his own confession, by a council of his brethren of practices rather unbecoming a clergyman, has written a penitential letter, in which he ascribes his downfall in part to the debasing influence of the light literature of the age. If a beardless boy, just cut loose from his mother's apron strings, had held up one of Paul de Kock's novels, or one of Sue's or Bulwer's, and snivelled out that the book tempted him to the commission of a sin, we might be induced to pity and pardon; but for a minister of the gospel, a man set apart and consecrated as a teacher of his fellow men—a light in the world, shining out amidst deep moral darkness to say that his heels were ripped up by the novelist, is too provoking. We dare say that this Mr. Johnson has written and preached against light literature. If we could rake together his old sermons, we would find eloquent warnings against the seductions of the novelist, and yet the man who preached did not practice; the pit that he pointed out as dangerous and to be avoided, he fell into himself. By his own admission, Mr. Johnson has been a very great hypocrite; we may be uncharitable, but we are more than half inclined to believe he is now. As for the blast against light literature, it's all gammon. There are unwholesome issues from the press, but we do not believe that Bulwer, Sue, de Kock, and a host of other writers we could name, ever made a man a libertine against his own inclinations. The devil is in the man, and not in the book. —*New York Herald.*

THE ABBEY OF FONTEVRAULT.

This ancient monastic foundation has likewise been converted into a prison. Here, during a lapse of nine centuries, one hundred and fifty nuns and seventy monks submitted to the rule of an abbess, who was wisely a lady of the highest distinction. The church is as interesting in an historical, as it is in an antiquarian point of view. Within its walls were interred the remains of two British sovereigns, and two queens. Their graves were ransacked during the French revolution, and the royal dust was scattered to the winds. Their monuments, mutilated indeed, but still highly curious and valuable, as authentic extant likeness of the personages whom they represent, consist of four recumbent statutes of Henry II: Richard, Cœur de Lion; Eleanor of Guienne, the queen of Henry II.; and Isabella of Angoulême, the queen of King John.

It was to this once celebrated and opulent monastery that the body of King Henry II. of England was brought from the neighbouring castle of Chinnon, and deposited in the sanctuary previously to interment, when, according to tradition, upon Richard, his undutiful son, approaching his father's corpse, the dead body "shuddered convulsively and sweated drops of blood."—*Ibid.*

CHRISTIANITY.—Christianity, like a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood stained warrior sheaths his sword, and plucks the laurel from his brow; the midnight murderer turns from his purpose, and like the heart-smitten disciple goes out and weeps bitterly. It brings liberty to the captive, joy to the murderer, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint-hearted and assurance to the dying. It enters the hut of the poor man, sits down with them and their children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through great cities amid all their pomp and splendor, their imaginable pride, and their unutterable misery, a purifying, ennobling, correcting, and redeeming angel. It is like the beautiful companion of childhood, and the comfortable associate of age. It ennobles the noble; gives wisdom to the wise; and new grace to the lovely. The patriot, the priest, the poet, and the eloquent man, derive their sublime power from its influence. —*Mary Howitt.*

PROPOSED FEVER HOSPITAL, IN CONNECTION WITH THE MEDICAL COLLEGE.

Baboo Muttyloll Seal having munificently presented a piece of ground in the immediate vicinity of the Medical College, for the purpose of aiding to form the site of a Fever Hospital, and the Fever Hospital Committee having in consequence promised to transfer their funds to the Council of Education to carry out the original objects for which they were collected—it is deemed advisable to make a fresh appeal to the public, upon so important a subject, to procure additional aid towards the accomplishment of an object of so much benefit and importance to the suffering poor of this great city. The Professors attached to the Medical College, have volunteered to perform gratuitously the duty of affording aid to the sick of the proposed Hospital, which will become a part of the regular duties of those officers, and of their successors in the College. The Government has likewise promised to maintain the requisite establishment, and afford all the medicine, diet, &c., that will be necessary. Under these circumstances it only remains to procure sufficient funds to provide a Native General Hospital, worthy of the city, and commensurate with its wants; when a design which has been contemplated for some time past, by some of the most enlightened philanthropists in India, will be carried into effect without further delay. As the public may not, however, at present be perfectly aware of the frightful ravages of Fever and similar diseases among the native population of Calcutta and its neighbourhood, and the urgent necessity for the establishment of an Asylum to receive the sufferers, the following passages from the able report of the Fever Hospital Committee are republished for general information, embodying the observations and experience of some of the most able and eminent members of the Medical Service in India. The extracts are selected from the Report, without professing to enter minutely into the topics discussed in that laborious work, with its numerous valuable appendices:—

"On the 9th of April, 1835, James Ranald Martin, Esquire, Surgeon to the Native Hospital, addressed a Letter to the Governors of that Institution pointing out the urgent necessity for establishing a Fever Hospital in a central part of the Native Town of Calcutta, from the constant, universal and frightful prevalence of Fever among the Native Inhabitants, its generally fatal consequences, and the acceleration of the fate of those attacked by it through the unskilful and mistaken remedies resorted to by the Native Doctors, to whose aid alone the poorer classes of Natives with few exceptions could have recourse; the relief afforded by the Native Hospital being intended by its constitution to be directed to Surgical cases."

"The Governors came unanimously to the following Resolutions:—

1st. "That, in the opinion of the Governors the proposal to establish a Fever Hospital in a centrical part of the Native Town of Calcutta, is one of undoubted expediency."

2d. "That the object is consistent in every respect which is to give Medical advice and assistance to the utmost possible extent."

3d. "That our present funds, with reference to the disbursements on account of existing establishments, do not give us the necessary available means to purchase ground and to build the projected Hospital."

4th. "That, under such circumstances, it is highly necessary to solicit the contributions of all classes of the Community.

5th. "That statement explanatory of the object now contemplated be drawn up, published in the English and Native Papers, and be circulated among the Community, Native and European, in the City of Calcutta, and throughout the Towns and Stations in the Interior."

6th. "That the following gentlemen be appointed as a Sub-Committee to give effect to the above Resolutions, and to report after the result of this appeal to the Public shall have been ascertained, to the body of Governors for such further consideration as may then appear necessary":—"Sir Edward Ryan, Lord Bishop of Calcutta, Sir J. P. Grant, C. W. Smith, Esq. Chairman, Baboo Ramcomul Sen, Baboo Rajchunder Doss, Baboo Radhakaunt Deb, S. Nicolson, Esq., J. R. Martin, Esq. Dr. A. R. Jackson."

7th. "That the Governors of the Native Hospital, in laying the foregoing Resolutions before the Honorable the Governor General in Council deem it right to submit for his consideration a Paper prepared by Mr. Surgeon Martin on the state of Calcutta and its Suburbs."

"The Governors are, of course fully sensible that the prevention of disease is even more important than its cure; and the recommendations contained in this Paper appear to them of the highest importance, and have the sanction of all the experienced Medical gentlemen of their body; but the giving effect to any of these suggestions is of course quite beyond the objects and means of this Institution; and they deem it out of their province to do more than humbly submit them for the consideration of Government."

8th. "That the Resolutions of this day be communicated to Government."

"Modoosoodun Goopto Kobeeruttan,* who had practised medicine in Calcutta for twelve years, among the Native population, and was educated in the Sanscrit and English College for six years, and was afterwards Professor of Sanscrit Medicine there, having been assistant to Dr. Tytler and Dr. Grant for the last two years, during which he attended their Lectures upon Anatomy and the Theory and Practice of Medicine and Surgery, stated, that his practice had been among the respectable, the middle, and the poorer classes of Natives, most among the middle classes,—that he had seen a great deal of the diseases of the lower classes—that

* At present Native Demonstrator in the Medical College, and Superintendent of the Military Class.

he thought he could give the Committee a pretty accurate and full account of the disease prevalent among the Natives in Calcutta—that fevers are the most prevalent diseases; bilious, remittent, and intermittent—that enlargement of the spleen is the general termination of the two last descriptions of fever—that diarrhœa, dysentery, dyspepsia, rheumatism, and venereal disease are the most prevalent diseases in the town, among the Native population—that there are very few inflammatory diseases—that the fevers, except the intermittent, are dangerous to life, and certain to be fatal if not attended to medically—that the intermittent fever, unless it produces diarrhœa, does not produce an enlargement of the spleen; but if it is attended with diarrhœa, it almost always produces an enlargement of the spleen—that the diarrhœa following intermittent fever, is generally fatal, if not medically attended to—that the enlargement of the spleen is not generally fatal of itself; but if not cured produces dyspepsia, œdematous swellings of the legs, and hands, and loins, and anasarcha, which are fatal—that dysentery is always dangerous, and if not medically attended to in time always fatal—*that nearly two-thirds of the Native population in the Town have dyspepsia*—that it is not of itself fatal, but produces debility, which predisposes to other diseases diarrhœa, dysentery, and piles—that rheumatism is very frequent—that it often arrives at a height among the labouring classes to prevent their obtaining their bread—that the children of the Hindoo inhabitants of Bengal are generally weakly, and that they are subject to several diseases; hooping-cough, which he considers in this country not an infectious disease, dyspepsia, diarrhœa, dysentery, and all the fevers before mentioned—*that he does not see in the Town of Calcutta, any children that are in perfect health.*"

"Mr. J. R. Martin, Surgeon to the Native Hospital, said that he had perused the evidence of Modoosoodun, the last witness—that he concurred in his opinion as to the nature and extent of the disease—that he believed, however, he had underated the prevalence of fever, and its sequelæ, spleen and diarrhœa, which carry off more Natives than any other diseases—that the dyspeptic complaints of which he spoke he, (Mr. Martin,) knew to be very general."

"In conjunction with the great objects treated of in the preceding part of this Report, the attainment of which forms the first thing necessary to the removal, or alleviation, of the present lamentable state of disease among the Native population, and the general insalubrity of the City, your Committee has, in pursuance of the objects of its appointment, directed its attention to other concomitant causes of disease, and obstacles to convenience, improvement, and prosperity, which now abound in it. To these they will presently call your Honor's attention.

"But previously to so doing, it appears to your Committee that in a City, in which, from its locality, and the absence of the necessary precautions to remedy the defects of it, disease is so prevalent that nearly two-thirds of the Native population are said to be afflicted with one of it varieties alone—where out of a fixed population estimated at under 200,000, or a floating population of 300,000, it is said, that within four months of the year 18,000 persons are attacked by fever, diarrhœa, dysentery, and cholera—and it is affirmed that there are not within it any Native children in perfect health—it is their duty to enter upon the consideration of that, which formed the first of the original objects of their constitution—the Medical treatment and care bestowed upon the Native population, not until now, they lament to say, the objects of the attention of the English Government in Calcutta.

"The Governors of the Native Hospital state, in their address to the Public, that "thousands of the poorer Natives in and about Calcutta are continually exposed to the ravages of the more prevalent diseases of the country, and in a very large proportion, *without a chance of being relieved:* that they die in thousands, not from the original force of disease, but from the want of an asylum like that now proposed, viz. an Hospital."

Nor is their assertion destitute of sufficient proof to support it. Mr. Martin, in the first Paper he submitted to them, states, from his Medical observation, that "Fever is so universal with the Native, that, until enlarged spleen or bowel complaint (the sequelæ to often-repeated fever,) seizes him, he never thinks it necessary to apply for aid; and when he does, it is but to accelerate his fate: the compound of arsenic and spices, or the rude preparation of mercury given by the Native Doctors, is efficacious to rekindle the feeble remains of constitutional power only to sink the more rapidly in death."

The first observation, accordingly, which your Committee have to make upon this branch of their inquiry, is one, which they think must strike a stranger to be the most remarkable ever made, as applicable to the seat of the Government of a great nation, and the chief emporium of its trade—namely, that there is no place in Calcutta, of the nature of an Hospital, maintained for the reception of any persons of the Native population afflicted with fever or other diseases, the subjects of Medical treatment, except the utterly destitute, who are found lying in the Streets, and whom it is a matter of the Police to remove. For these a small Hospital attached to the Police is provided, which is represented, in the note furnished by the late Dr. Vos, to be of sufficient size for its purpose, to have existed for about sixteen years, and to have owed its existence, as Dr Vos believed, to W. C. Blaquierre, Esq. the Magistrate. But even this Hospital does not seem, from Dr. Vos's account, to afford the means of separating the patients in the manner necessary to their speedy recovery, or in some cases to their recovering at all; "for it is filled up," he says, "with all kinds of people, who have disorders of the most contagious, and malignant character, viz. fevers, dysentery, diarrhœa, spleen, syphilis, small pox, and old sores, and often women near their confinement. In case," he adds, "a Fever Hospital be established, of course they will have the opportunity of entering it earlier, and in a better condition, and thus will have a greater chance to recover; as it is impossible for any man to recover from fever speedily (if at all) whilst in the same place with many labouring under the worst of diseases."

(To be continued.)

ON THE USE OF THE BIBLE.

THE LETTER OF FENELON TO THE BISHOP OF ARRAS.

(Continued from page 248.)

V. It would seem, that the chief causes which compelled the Church to employ the severe measures of her authority,—restricting the reading of the Scriptures to those individuals only, whom she deemed tolerably prepared to read them with profit,—were the pernicious errors, and the conduct, of the Vaudois and the Albigenses. Not, indeed, that I pretend to declare that such restraints began only at the time of these heretics: for, to determine the precise period of the order of this discipline would require, perhaps, a considerable degree of investigation. However, be this as it may, the fact is certain, that, at the time of the aforesaid innovators, the Church, by a melancholy experience, became sensible that even the daily bread of life ought not to be given to children; it became now necessary for their pastors to break it for them; and that this same divine food, which feeds and supports the humble and the docile, becomes a poison to the presumptuous and the untractable. The Vaudois, or the Poor Men of Lyons, pretended that they understood the Scriptures far better than their pastors,—whom, also, they undertook to reform and correct. The Albigenses in like manner, loudly called upon the people,—animating them to examine the Scriptures, by themselves, independently of the explanations of their pastors,—whom, again, they accused of ignorance, and deception. It was, accordingly, against these, and such like innovators, that the Pope,—Innocent the Third,—wrote, as follows, to the Faithful of the diocese of Metz:—"*Our venerable Brother, the Bishop of Metz, has, by his letters, informed us, that, in his diocese, and in his town, a considerable multitude of laymen, and women, excited by the wish to read the Scriptures, had got translated into French the Gospels; the Epistles of St. Paul; the Psalms; the Morals of Job; and several other books;—and that some of the clergy having, herewith, blamed them for the innovation, they openly resisted,—pretending to draw reasons from the Scriptures to prove, that they ought not to be molested for what they were doing. Among them, there are some, who go so far as even disgustingly to despise the simplicity of their priests. And when these propose to them the Word of Salvation, they, in their secret murmurings, say, that they know better than their priests how to explain this Word; and that, above all, it is far better explained in their libels. Now, although the desire to understand the Scriptures, and to instruct the public according to the doctrine of these holy books, is, by no means, blameable,—but, on the contrary, praiseworthy;—still, do the aforesaid individuals appear reprehensive in these regards,—that they hold secret assemblies;—that they usurp the ministry of preaching; and that they mock at the simplicity of their priests, &c...*" His Holiness adds: "*The secret mysteries of Faith ought not to be exposed indifferently to* ALL; *because* ALL *are not competent to understand them. They should be exposed to such only, as are disposed to receive them with sincerity of heart. It is for this reason, that St. Paul says to the more simple,—I have given you milk to drink, and n solid food, as to little children in Jesus Chris for solid food, as the Apostle says elsewhere, for those who are grown up. We preach, he ad the wisdom of God among the perfect; but amo you, I have judged, that I knew nothing, save Jes Christ, and Jesus Christ crucified. The depth, fact, of the divine Scriptures, is such, and so gre that, not only the simple and the ignorant, but t wise and the learned themselves, are incapable penetrating them, so as to acquire a complete u derstanding of them.*"

That spirit of indocility, and insubordinatic which had thus broken out, and prevail amongst the laity, is a convicing proof, h dangerous it was to allow the indiscrimina reading of the sacred text to the public, at tim when the pastors of the Church neither posse ed the ancient authority of their early predec sors; nor their ancient vigilance and care, explaining the holy volume; and when the pe ple, moreover, were taught to contemn th simplicity. Experience, again, made it evide that the fanaticism of the aforesaid laity w contagious; and that they easily seduced t multitude, by promising them to prove, from t Scriptures, that the clergy were a set of ign rant and artful impostors,—wholly unworth of the sacred ministry. Thus, Wycliff, too, a Luther, and Calvin,—and, in fact, all the sect rists of the sixteenth century, perverted, a abused, these words: "*Scrutamini Scriptura* (Search the Scriptures.) They reduced t Church to the necessity of restricting the pub from the indiscriminate use of the Bible; a from the reading of it, without the permissi of their pastors.*

* At the time when Luther began the Reformatic and for some years after, there did not exist any Can nor any kind of restriction, prohibiting the use, reading, of the Bible On the contrary, the Church, far from withholding the Sacred Volume, or discoura ing its use, laboured every where to promote it, a was eager for its circulation Thus, no sooner had t art of printing begun to prevail,—and long before a Protestant version was known, there had been pri ed and published a variety of Catholic translatio In Italy alone, there had been published upwards forty,—and these, moreover, sanctioned by the app val of the Popes, Bishops, Cardinals, &c.

The circumstance, which gave occasion to the alte tion of this discipline, was the abuse made of the cred book by the first Reformers These men, anxio to gain abettors to their revolution, and to secure f lowers of their new opinions, perverted and mistra lated it, for these purposes, in a great variety of p sages; and prodigally circulating these false versio engaged multitudes of the public to read them. Th moreover, at the same time, loudly and incessant proclaimed, that the Bible, and the Bible alone, is t rule of the Christian's faith; and that the reason each individual is its sole interpreter. Flattered these principles, so gratifying to self-love, and the lo of liberty,—an immense portion of the public, ea and very ardently, embraced them. They read, jud ed, and decided for themselves. We know the con quences. Soon, confusion everywhere took plac and error, at once prevailed in every shape that fan ticism and folly could devise. It was, according under these circumstances, and in this state of thin that the Church, as the guardian of the Scriptures a of the Faithful, deemed it prudent to interfere; and, possible, to check the growth of the alarming evil. F this purpose, therefore, it issued those regulatio which are denominated "*The Index.*" By these, it w

VI. The learned Gerson,—who certainly cannot be accused of having favoured the maxims of the Ultramontanists,—writes, nevertheless, as follows:—"*It is from this empoisoned source,* (the alleged right of reading, and interpreting, the Bible,) *that come forth and every day increase the errors of the Begaurds; of the Poor men of Lyons; and of all other innovators who resemble them. Among all these, there are many laymen, who translate the Bible into the vulgar tongue, to the great prejudice and scandal of the Catholic truth.*"—He elsewhere adds:—"*The translations of the Scriptures in the vulgar languages,—And, above all, the translation of our Bible,* (the French version) *ought to be prevented,—save those parts which regard morals and certain portions of history.*"—He still farther, says:—"*It is a thing too replete with danger, to give the Bible, translated into French, to a set of simple and ignorant men, because by interpreting it wrong, they may fall, at once, into errors. Their duty is to listen to the Divine Word, delivered to them by the mouth of their preachers: for else, all preaching is in vain.*" The sentiments of Gerson are founded upon the following reflection:—"*Precisely as from a good and faithful version of the Bible into French, men might derive a certain share of benefit,—provided they read and understood it with sobriety,—so, on the contrary, if the sacred book be ill translated, or presumptuously explained,—rejecting the sense and interpretations of the Holy Fathers,—it must, of course, become the source of errors and of evils without number.*"—In reality, such is the case:—We know, by experience, that it is by means of the versions of the Bible, and by the aid of its arbitrary interpretation, that the Protestants have laboured to overturn the fabric of the ancient Church. It was thus,—by this flattering assurance,—that the people were seduced to believe, that they would discover and clearly behold the truth, in the pages of the sacred volume.

VII. It was under the apprehension of the aforesaid evils, that the Faculty of Theology in Paris condemned, in the year 1527, certain propositions of Erasmus, who had said, that "*if his opinions were adopted and followed,—then labourers, masons, and every other class of artisans, should read the Bible, and that, moreover, it ought to be translated into every kind of language.*" The Faculty, in reply to these propositions, declared.—*that the Vaudois, the Albigenses, and the Turpulins, have demonstrated clearly, how dangerous it is to allow indiscriminately the reading of the Bible in the vulgar languages: for, although such privilege might eventually be a service to certain individuals,—yet, it would be wrong to concede it indiscreetly, and without reserve, to all persons without distinction.*" In regard of the laity, the Faculty again adds:—"*that the Church does not prohibit these from reading certain books of the Scriptures, which might serve for their edification, and the improvement of their morals,—but, having still an explication appended to them, adapted to the measure of their capacities.*"

VIII. The Clergy of the Church of France appear to have followed the same maxims: for, in the letter which they addressed to the Pope, Alexander the Seventh, concerning Voisin's French translation of the Missal, they say:—"*We have been watchful over this innovation, and have wholly condemned it, as contrary to the discipline of the Church and as dangerous to the Faithful.*"

Thus also, in like manner they cite, and approve of the censure, which the Faculty of Paris had formerly passed upon the propositions of Erasmus,—remarking, how much the Vaudois, or Poor Men of Lyons, had abused the familiar reading of the Bible; and that it was this—this unrestricted liberty of reading the sacred volume,—that had subsequently given birth to all the sects of the Reformation; and "that, previously, it had opened the way,"—as the Faculty of Paris had remarked in its censure,—"to the errors of the Bohemians." In short, the Clergy cite the words of St. Vincent of Lerins, who says, that "*the Scripture,*"—on account of the subtilties, by which men turn its various texts against the authority of the Church,—is called "*the Book of Heretics.*" The Pope Alexander VII. having received the above letter, replied to it, "*by condemning the rashness of those, who, without any authority, had presumed to make, and to place in the hands of all kind of persons, of every state and sex the aforesaid French translations.*'

IX. From the above facts, and consideration, I, therefore, infer, that the Church, without changing any of its fundamental maxims, deemed it still necessary to change in some degree, the order of its conduct in relation to the reading

required, that, before the laity indiscriminately should be allowed to read the Bible, they should, first, have applied for the approbation, and have obtained the permission of their respective pastors or superiors Considering, indeed, the temper and confusion of the times; the sanctity of the divine book; and how greatly it was everywhere abused;—considering all this, it cannot but be admitted, that, to guard the holy volume, by some kind of regulation, from farther profanation and abuse, was but an act of pastoral prudence and Christian piety. Thus, in this country, in consequence of the confusion and disorders created by the indiscriminate use of the Bible, there was, early issued an Act of Parliament, approved and sanctioned by Cranmer himself, restricting the reading of it to such persons only, as were supposed to be competent to understand and explain it properly.

In regard, however, of the regulations of the above-mentioned decree,—those of the "*Index,*"—it must be remarked, that they were designed to be *only temporary and local,*—confined to the time whilst the mischiefs of error were increasing; and limited to such dioceses, as were deemed the most openly exposed to the dangers of contagion. In fact, although admitted in certain dioceses, they were also, in many dioceses rejected At present,—now that the fierce spirit of innovation has, comparatively speaking, subsided,—they are rejected every where. They are obsolete things, a mere dead letter: so that, now, the Catholic Church imposes no more restrictions upon the use and reading of the Bible, than do any of the Protestant sects.

If, indeed, since the periods above alluded to,—or even recently—certain Bulls, or rescripts, have been issued by the Popes relating to the Bible,—these do not regard the reading itself of the sacred book, but only certain false and corrupted versions of it which are now in circulation; and circulated, above all, so prodigally, by the zeal and bigotry of the Bible Societies. And, surely, to condemn false versions, and to warn the Faithful against them, is no other than an act of enlightened pastoral, and Christian vigilance: for, the Bible, falsely translated, is no longer the Word of God.—ED.

of the Bible. As the Clergy possessed less authority, and were less assiduous in the explanation of the sacred text,—whilst the public also were more indocile and presumptuous,—disposed to listen with curiosity to every fanatic and innovator,—so, of course, the Church deemed it an act of prudence to grant fewer facilities; and to employ more precautions, than what she had generally and at more happy periods been wont to concede to the Faithful. Thus, looking back to the bright ages of Christian piety, we remark that this same Church permitted the simple laity to carry to their respective homes or to take with them on their journeys the holy Eucharist. The reason was, because her pastors then were assured of the purity of their lives; and of the zeal and modesty of their whole conduct; whereas, now, she gives the holy communion only in her churches; and this, too, with a great deal of watchfulness and caution. It is not therefore, the Church that changes; but the public, who are altered; and by the alteration, rendering necessary a change of her former discipline. Moreover, it is again true, that during the first ages the Church did not allow the reading of the Scriptures, save with a dependence upon the direction of her pastors, who prepared the Faithful for the awful task; and who only admitted them to undertake this, in proportion as they found them sufficiently advanced in knowledge, and in piety, to do so with advantage. And even then, as we have seen in St. Jerome, the individual who was allowed to read the sacred volumes, read only certain books one after the other and accordingly as his pastor judged that it was right; and proper time to do so. What, then, the Church has practised, in these times, is simply the fact of more, or less. It is the same order of economy, the same method and the same dependence. The only difference is, that the Church has augmented her restrictions and multiplied her precautions, in proportion to the indisposition, and the disorders of the public.

X. In regard to our Low Countries,—the condemnation of the translated Bibles there, and the restrictions imposed upon the laity not to read indiscriminately, were perhaps more severe than those which were enforced in other countries. The reasons were,—the evils and the errors which the Reformers of those parts had every where diffused in the time of the Duchess of Parma;—the vicinity of Holland;—and the great submission, which, hitherto, those provinces had paid to the Holy See,—motives, which rendered the increase of watchfulness and precaution the more necessary. It was hence, that the Council of the province of Cambray, which was held at Mons in the year 1589 declares, as follows:—"*No one among the laity shall be at liberty to read the Sacred Scriptures in the vulgar language, in opposition to the fourth Rule of the Index, respecting forbidden books, unless it be by the permission of the Bishops, or their delegates.*" It was in conformity with this regulation, that my late predecessor, Archbishop De Brias, published, in 1690, a Charge, designed to appease certain disturbances, which had taken place at Mons, concerning this subject of reading the Bible in the vulgar tongue. In this, he speaks as follows:—"*With all the tenderness of our heart, we implore all those, whom God has committed to our care, to listen with earnest attention and piety to the Word of God, delivered to them, whether by the instructions of their catechisms, or by the means of sermons. For, by the aid of these, they may derive those lights, which are necessary to direct their conduct, in a way that is better, and more nearly proportioned to their weakness, than by their own private reading of the Holy Scripture,—a divine book, unsuited to be placed indifferently in the hands of all orders and conditions, of the public. It is for this reason, that the Church, as a wise and charitable Mother, has ever properly reserved to herself the power of permitting, or restricting the reading of it. Neither can anything be more absurd than the insolence of those men, who represent her as cruel, because she sometimes refuses to her children the food which they are not able to digest. We, therefore, thus consider ourselves bound in charity to make use of the like precaution in regard of those for which we shall, one day, have to answer before God.*"

XI. From the above considerations, I infer, my Lord, that the Church, in seeming to change a somewhat of her external dicipline, has not, in fact, altered, in any respect, her real and genuine maxims. She has always invariably preserved two of these,—the first, to give the Sacred Scripture to all those among her children whom she deemed properly prepared to read them with advantage "*not to cast pearls to swine;*" and, therefore, not to place the divine volume in the hands of men, who would read and interpret it to their ruin. In the early ages of Christian piety, when the Faithful were simple, docile and attached to the instructions of their pastors, she confided it to them, because she was then convinced, that they were solidly instructed, and well prepared to read it with fruit and edification. But, in these times, seeing that men are become presuptuous, indocile,—critics, seeking in the Scriptures for arguments against the Scriptures, in order to confirm themselves in their incredulity;—or else, directing the sacred pages against the pastor of the Church, in order to shake off her authority;—seeing this, it became but an act of prudence and necessity, to restrict the reading of the holy volume, which, although so salutary in itself, is thus rendered so dangerous by the use which the laity, for the most part, have made,—and still make,—of it. My opinion is, that we ought never to separate these two maxims of the Church;—one of them, to allow the reading of the Scriptures to such only as are already disposed and fitted to read them to advantage; the other to labour incessantly to prepare the Faithful for the useful task. If you rest easy under the supposition, that the Faithful are all of them, without any *effectual* preparation, already prepared to read them, you, in this case, nourish their curiosity, their presumption and the rashness of their criticism;—you feed them,—as we see done every day,—with the Scriptures themselves. If, on the contrary, you make the supposition, that the Faithful are not, as yet, sufficiently fitted for the useful reading,—neglecting, at the same time, to prepare them carefully for it,—you, in this case, deprive them, both of the consolations

and the benefits which the first Christians were wont to derive from the sacred pages. My conclusion, therefore, is, that it is the duty of the priesthood to endeavour, with assiduous care, to prepare and dispose the Faithful for the important study;—that we ought to look upon those alone, as truly instructed,—and solidly fixed in Jesus Christ, who have been prudently trained and fortified to digest this divine bread of the strong;—and that, moreover, according to the decisions of the most experienced directors, the surest method of doing this, is to proceed gradually in putting the different books of the sacred code in the hands of the people, according to the measure of their capacities to understand them, and to their dispositions to revere them,—saying to such as are not as yet, thus sufficiently prepared:—"*Non potestis portare modo; poteritis autem postea.*"

(*To be continued.*)

THE CATHOLIC PRINCIPLE.

Can the Catholic Principle be "Illustrated by the Bible, by common sense or reason, or by anything but self assumed arrogant authority or ecclesiastical despotism?"

As the *Evangelist* has given up the argument regarding our illustration from *Millerism*, we now come to discuss the question to which he invited us, and we put it at the head, in his own words. The Catholic principle is this.—Believe the word of God, written or unwritten. If any difficulty arise regarding its meaning, adhere to the interpretation of the universal Church in preference to your own, or that of any other individual. By doing so you are sure to be right, for God will assist his Church and prevent her from sanctioning error.

This is the principle which our contemporary says cannot be illustrated by the Bible, by common sense or reason.

Let us try; we shall begin with the last. Let us compare our principle to that embodied in the form of government of all civilized communities. This may be taken, we presume, as no unfair specimen of common sense.

In every civilized community that we know there is not only a written law, but there is invariably a tribunal provided to which difficult cases are referred. If any one asserted that the existence of such tribunals was incompatible with a due respect for the written law, he would be laughed at. If the decisions of the tribunal were of no force, but every one were warranted, still worse if every one were required to follow his own construction of the law after the decision, such tribunals would be almost, if not entirely, useless.

Now, why should the Christian society be left by its Founder without those requisites for self-preservation, which are found necessary in every other society. Every where else the living authority is so important, that though societies may be pointed out without written laws, none ever yet existed without a living authority to preserve it from falling into decay.

Is it that the written word which God gave to his Church is not liable to be misinterpreed by the unlearned and unstable?—is it that there never is a doubt of the true meaning of its teaching? Look around through our own city, and what is its most remarkable feature? Churches packed together, in which clergymen are preaching, literally within hearing of one another, all from the same Bible, all saying it is perfectly clear, and scarcely two of them agreeing in assigning its meaning.

And is it really so much against "reason and common sense," that nothing but "self assumed arrogant authority or ecclesiastical despotism" could give rise to the idea, that this state of things was not intended by the Saviour, but that foreseeing it he provided a remedy in the teaching of his Apostles yet living in their successors, who confiding in the assistance of the Man-God, who sent them and promised to be with them to the end of time, will always form one firm point, around which we may rally, and be sure that the storm will not shake us?

But, is no "illustration" of our principle afforded by the Bible? Let us see.

How did Christ provide for communicating to the world, the saving truths of His Gospel? One who was unacquainted with these matters would imagine, that those who lay such stress on all the sufficiency of the written Bible, without any authorized interpreter, could point out in that book some very clear testimony to prove, that He decreed that a Bible should be written, that all should read it, should believe it, and that an assurance the most explicit was given that by this course they would attain a certain knowledge of everything necessary to be known.

But, so far from this being the case, in all the lessons which are recorded to have been delivered by him not one word is said, not an allusion is made to the very project of anything having been written at all to explain his doctrine. We no where read that he commanded it, that he advised it, that he suggested it. When his disciples did write they no where state, that this was their object, they no where tell us what was written, or intended to be written, and you will search the book itself in vain for the least intimation, that it was designed, or calculated to be read by every one, much less to become the only source of knowledge, by which a Christian man should be guided.

But we do find, that Christ provided *teachers* to announce His Gospel to the world. The commision given them embraces "all things" whatsoever He commanded, it reaches to "all nations," it lasts to the "consummation of the world." In executing this commision they point for their authority to Him, who sent them, even as he was sent by the Father, who said to them "he who hears you hears me." They do not rely on their own strength in discharging this duty, they confide in Him who promised He would be with them: they know that, like their fellow men, they too may be tossed about by error, but they look to the "Spirit of truth" whom He hath sent, and sent "to teach them all things, and to abide with them for ever."

Here again we ask, is it necessary to have recourse to ecclesiastical despotism, to say that the ministry which Christ thus established on earth, will be protected from error, and that the Christian desirous of knowing His truth

should cling to the teachings of those whom he thus sent, and be sure that thus he is guarded from error?

Christ founded a Church. This cannot be denied. He did not leave it to men to do this, and form one are many to suit their own fancy? He founded one, and but one; he provided it with officers who had all the necessary powers to secure the objects for which he established them. Christ not only founded a Church, he died to sanctify it, he espoused it to himself, and he promised that the gates of Hell should not prevail against it. By his institution and in consequence of the firmness which he imparted to it, it became as "a pillar and ground of truth."

And yet a Christian man knows no name but "self assumed arrogant authority," and "ecclesiastical despotism" for the claim put forward to our submission by this authorized messenger of Christ.

But what is there to warrant this unaccountable reluctance? The opposition of her teaching, we are told, to God's word. The opposition of the teaching of Christ's Church, to the written word inspired by him! We ask emphatically, can this be? Can the spouse of Christ, cleansed by his blood, the Church which he set up as a "pillar and ground of truth," that Church against which the power of Hell itself cannot triumph, can that Church be supposed to be permitted by God to lend the whole weight of its authority to anything *really* opposed to the *true* meaning of his written word? Can the Apostles teaching in her, and executing through those who shall hold their place to the consummation of the world, the commission confided to them, can they be thought to be abandoned by God, and now teach the contrary of what they committed to writing under the influence of inspiration? Let the unworthy thought be banished for ever.

But you think the two are in opposition. Ah! *you* think so. And whence comes it that *you* promise to yourself such acute discernment, that you can see an opposition which is not observed and was not observed for centuries by the universal Church on earth. *You* have seized the true meaning of the text. Have you then received a promise of more ample assistance than was vouchsafed by Christ, to the rest of the Church, so that while that body founded by him, lapsed into idolatry; and superstition, and darkness sat brooding over the world for centuries, the saints and martyrs and doctors of the Church were all in error, all ignorant of what was yet so plain, while "reason" and "common sense," and "the Bible" were all reserved till your advent to the world, to shed their light upon you.

How humble the position assumed by Protestantism; how exalted the notion it inspires of the power and mercies of a Saviour, who died to redeem the world, but whose saving influence was not felt in any fullness till Luther thought fit to quarrel with the Pope about indulgences! —*Pittsburgh Catholic.*

On the 24th April three Jesuit Fathers and a lay brother embarked at St. Louis for Independence, on their way to Oregon Mission. When they arrive there will be twelve Fathers and eighty lay brothers employed on that interesting mission.—*Ibid.*

The *Church Register*, a Protestant paper, had stated in one of its articles that the Catholic Journals had admitted that, as regarded converts, more were lost than gained, and had insinuated that none of note were being added to the church. The *Catholic Herald* replies: "The Catholic journals have not at all allowed that we lose more converts than we gain; on the contrary, we believe that at least fifty come to the church from deep conviction, for one that deliberately forsakes it. We have admitted that it may be doubtful whether we lose more than we gain, considering the number of poor orphans who are bound out to Protestants, and who are trained up by them, and the number of neglectful adults who live far from religious influences, and who virtually abandon all religion, leaving their children under the direction of a Protestant wife, or husband: but no one can call persons so trained *converts* to Protestantism, although they be lost to Catholicity. As to *converts of note*, if rank in society be meant, there have been many in Baltimore, some in this city, and elsewhere within a short period.—*Ibid.*

CONVERSION.—Mr. Thomas Hercules de Patras de Champaigno, a member of one of the most ancient families of Boulogne, abjured Protestantism at Paris on the 15th February. His mother, an English lady, a short time previously made her abjuration.—*Ibid.*

PRESBYTERIAN VISIT TO DANIEL O'CONNELL, ESQ., M.P., AND THE OTHER STATE PRISONERS.—The Rev. William Hugh Doherty, Presbyterian Minister of Comber, in the county of Down, and Moderator of the Remonstrant Synod of Ulster, paid a visit to Mr. O'Connell, at the Richmond Penitentiary, yesterday, for the purpose of expressing his thanks to that honourable and learned gentleman, and through him to all the Roman Catholics of Ireland, both in and out of Parliament, for the generous and powerful support which they had given to his Synod in the matter of the Dissenters' Chapels Bill. The Rev. Moderator also expressed his hopes of a speedy and favourable decision by the House of Lords on the writ of error, and the consequent termination of Mr. O'Connell's unjust imprisonment; and stated for himself, and all the Liberal Presbyterians of Ulster, that, although they may differ from their fellow-countrymen, the Roman Catholics of Ireland, on the question of Repeal, they are (as far as he knows) perfectly unanimous in believing what Lord John Russell affirmed in the British Parliament, that "Mr, O'Connell has not had a fair trial." Mr. O'Connell, in reply, thanked Mr. Doherty for his good wishes, and said that he had acted on principle with regard to the Dissenters' Chapels Bill, wishing to protect innocent men from robbery—he could not qualify the term in the least—*from robbery!*—and declared that Mr. Doherty and the gentlemen with whom he acted, would always find him the firm, constant, and zealous friend of civil and religious liberty.—*Freeman*, of Tuesday.

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism."

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INTERESTING LETTER ON THE HABITS AND CUSTOMS OF THE KOOKEES TRIBE.

We have been favored with the following interesting letter from the Rev. Mr. Barbe of Chittagong, to the address of His Grace the Archbishop:—

Chittagong, October 28th, 1844.

MY LORD,—Having read a long time go in different works the most shocking ccount of the Langate, or Kookees, as they re generally called, living in the forests of hittagong and the Tippera district, during ıy stay in this station, I collected some in-ırmation of the habits and customs of that ibe. It is not extraordinary to see persons ho live at a great distance from those ıvages, misrepresenting them; generally ɔeaking, they copy what has been said by ɔrmer authors, not better instructed than ıemselves, and what is more extraordinary, , that people here have the same opinion of ıem. They are represented as cannibals, and ıvage tribes offering in sacrifice not only ıeir slaves, but even their relations.

The few Bengalees and Mussulmen who sit them, deceived, perhaps, by seeing ead bodies kept in houses, which are no .her than those of their relations, which they reserve for one year, paint them in the same ɔlours. The English who rule this district, r many years, know no more about the ɔople living forty miles from this station, an they did when they first settled here, ıd consequently nothing has been done or tempted to civilize them. Did the Koo-ɛes judge the character of our rulers from e disposition of the few persons who visit em, they must have conceived very preju-cial ideas of the English Government.

The Mugs, an Arracanese extraction, liv-g on the banks of the river, or on the hills ljoining it, are about 2,000 in number; a ırt of them pay revenue to the Ranee, and e other part to the Bhomengee. These ɔ persons are tributary to the English. The w suits of the Mugs are settled at Chitta-ng, but they complain most bitterly of being ɔliged to go to such a distance, their case ing sometimes very trifling, and they being ıder the necessity of employing interpreters to have the case brought on. It occasionally happens, that they are detained a long time in this station, before their case is settled, and after expending money for the Vakeel and Interpreter, they are sometimes obliged to leave the case pending in the court to visit their homes, when their adversaries, taking advantage of their absence, have the case brought on, and of course dismissed, they not being present to answer it. The Government could very easily put a stop to their complaints, by appointing one or two respectable Mugs to settle the disputes of their countrymen, and as it is the custom of the Burmese Judges to take the advice of the most respectable people in the village where they live, before they pass sentence, I am sure that the Chittagong authorities would be very seldom troubled by their appeals.

I had been long desirous to visit the Kookees and examine their character and social institutions, but my clerical duties here had always prevented me. A favourable opportunity at length offered, and on the 23th of the last month, I proceeded from Chittagong in a small boat, to see these interesting people. Both sides of the river are well cultivated. Small villages inhabited by Mussulmen or fishermen, are very numerous. We passed the foot of the Heco Hills, elevated about 150 feet above the level of the water; no boats pass them without abusing or calling the Crama or echo. I reached a small Mug village where a Burman was living who had promised to accompany me to the Kookees. In the evening we entered the territories of the Ranee; there is a Chokie where all boats going to cut timber and bamboo are obliged to pay so much for each person on board. We passed the Setetagra, called blue hills, elevated 1,500 feet above the water, some spots of ground might be seen cultivated, with sheds built over them.

To the South of these hills, are some beautiful plains where the Gaial* is found. The wild goat † with strong and straight horns, hair about one foot in length, of white colour, with some black spots, is seen there. The Gibbons, of which there are two species, one of a black colour, with the forehead and beard white, called Hooloo, and the other of a brown colour is also found. ‡ At the foot of those hills, I found a plant bearing a strong resemblance to tea, a specimen of which I have sent to the Museum. This shrub is very common on the Tenasserim coast and is known to the Burmese by the name of wild Tea § or "To ladpe". In the evening we reached another Mug Village. Some of the people there, whom I had known at Chittagong, offered to accompany me to the Kookees; as they had a boat smaller than mine, I accepted their offer. We started in the night; at 6 o'clock in the morning we reached a nearly perpendicular rock elevated about an hundred feet above the water. The legend says, that a king who had an only daughter, offered her hand to the young man who could climb the rock. Seven persons began the ascent and proceeded more or less in the task, but the whole of them fell and became the victims of the Caeca Cupido. The eighth was more fortunate, and he received the reward of the fair maiden's hand.

We saw several deserted villages. During this year, many persons living on the banks of the river, have been the victims of Cholera. We entered in the evening the Kaide whose direction is East and South East. There was so little water, that we were obliged to remove the few things we had on board of the small boat. At six in the evening we rested, and the people, kindling fire on the banks of the river, slept as comfortably as if they were under the shelter of their houses. On either side of this creek, hills nearly perpendicular, their base resting on the water's edge, rise to the summit of from 100 to 200 feet. They were covered to the top with shrubs, wild plaintains and other variety of plants. On the evening of the next day, we reached a large Mug Village composed of 80 houses. We saw only one person in it, as the people had gone to the different hills for their harvest and were not expected to return till November. I sent for the head man, who came with a few followers, bringing fowls, rice and fruit; he promised to accompany me on the next day to the Kookees, and said that (understanding something of their language) he could be of servi to me. I gladly embraced the offer, and w started early in the morning and ascended steep hill raised about 200 feet above th level of the creek. The track was what th Burmese call "*Myouh Lan*," or monke pathway The bamboos and high grass o both sides of the way, saturated with th heavy dew of the night, were so clos together, that it was with the greatest difficult we could ascend. From the top of the hil we could see the Kookee villages appearin quite near, lying towards the East. We coul also perceive on different hills, some patche of cultivated ground, and with temporar sheds raised from ten to twelve feet from th surface. But the greatest part of the countr was covered with bamboos and some larg trees. We then descended to a small strea by the precipitous side of the hill, and fol lowed its course for a mile, being obliged t wade knee deep in the water. We had to pro ceed in this way, on account of the narro bed of the stream, in single file. On th way, one of my people happened to cate hold of a creeping plant, called by the Mug "Menzonge," and whose touch produces prickly sensation similiar to that of the nettl For three days it tormented him wit severe pain. Close to this plant we disco vered another of the parasite nature "foli lanceolatis," about ten inches long, the extre meties of whose topmost leaves being fu nished with roots, bend downwards and s propagate its species. Following the cours of the stream, we came to a wider one run ning at the foot of the Kookees hill, and whic discharges itself in the Kaddai about fiv miles to the south. We then ascended a hill of a scaly structure, which was very steep for the first twenty feet. The ascen was nearly perpendicular. Some crevices o the rock and holes made in it, were the onl places where we could fix the extremity o our feet. To ascend with our shoes on, wa out of the question. The remainder of th way was sufficiently easy, and after ascending 150 feet, we gained the summit. We saw a range of houses built in as regular a struc ture as the nature of the ground could admit These dwellings are formed entirely of bam boos, the walls, supporters, floors and roof being covered with its leaves. They are ele vated from the ground about five or six feet The Kookees remaining only for the perio of four or five years on the same hill, thes houses are intended by them to last only s long, These buildings consist of two veran dahs and two rooms. In one verandah they pound rice and keep the heads of the wil animals which they kill in their hunting

* A peculiar race of wild cattle.
† Probably an Antelope of some undescribed kind.
‡ *Simia hylobates*, a kind of ape.
§ A species of *Cammelia*.

sions. The other serves them for culi- purposes. In the Village there are two s, one intended for the reception of gers and the other for their public amuse- s. On one side of the hill, about 50 feet ds its declivity, is a beautiful spring supplies the Village; the water is car- up by women and children on their in bamboos and courges, in conical ts fastened by a flat rattan strap pass- ound their foreheads. The hill being y inaccessible from three sides, these e cannot be easily surprised by their the remaining side being stockaded studded with sharp bamboo spikes arms are spears, arrows and muskets, last are imported by the Bengalee and almen traders, who exchange them for , rice and ivory. Some of these spears, factured by the Kookees themselves, f such excellent material, so well temper- nd sharp pointed, that they are capable illing holes in the blades of their knives. n I arrived in the Village, the greater part ie inhabitants had gone to their work. e first year they cultivate the adjacent but as they cannot raise a crop on the ground the following year, in conse- ce of the rich surface being washed by the heavy rains which fall in tor- during the South-west Monsoon, they forced to a great distance from their lings, in search of a more favourable Afraid, however, of an attack from the Kookees, or Kions, they seldom remain f their village during the night. Every therefore, they must clear new ground by g large trees and bamboo, which work perform during the cold season, and in months of April and May they burn the timber. When the rains set in, small are dug, in which Paddy mixed with on seed are deposited. The Paddy is in August or September, and the Cotton ovember or December. They plant also, vegetables, such as pumpkins and gourds. his season grow also in the open field ons of exquisite flavour. It is written he Burmese books that there are one lred and ten nations in the world, and hundred and twenty species of rice.

person well informed has told me, that fifty to sixty species of Paddy are n on the hills of this district. The dy varies in produce, according to the ity of the soil. Some of the Ranganhai give a produce from 70 to 80 fold, but rally speaking, if the produce be from 30, the natives are content. This year ng proved unfavourable, the produce has aged but 12 fold.

On the Tenasserim coast, there is a species of Paddy of a very small kind, cultivated on the hills close to the sea, which gives a produce from 80 to an 100 fold.

Having ascertained that the people would not return from the labours of the field till after sunset, I descended the hill, to follow the course of the stream. A woman who appeared about 80 years of age, pointed out to us another path, which I took in preference to the one by which I ascended, thinking it to be of more easy descent. I was sadly disappointed, and had I not caught hold of the straggling branches and bamboos by the way, I should have reached the bottom of the hill in a much quicker space of time than would be desirable. The path was furrowed by the track of the species of wild cow called by the Kookees, *Shio*, and by the Bengalese, *Surgai*. Had I not seen their traces, I could never have believed, that an animal of such large dimensions, was capable of descending so precipitous a way. I ascertained from the person who accompanied me, that the *Shio* can follow a man through the steepest defile. We saw at the foot of the hill, two females of these animals with their young ones. One of them was entirely black, with the exception of the forehead, which in these animals is invariably grey; the other was of a dun colour, with the exception of the belly, legs and the extremity of the thighs, which were white. The female goes with young for nine months. The horns are directed backwards and marked by longitudinal ridges. The horns of the two females which I saw, were not longer than one foot; but I obtained the horn of a bull which was two feet four inches long and 15 inches in circumference. I measured a female who had reached her full growth, of the following dimensions:

1. From the muzzle to the root of the thigh, 9 feet, 7 inches.
2. Tail, 3 feet, 6 inches.
3. From the tip of the shoulder to the ground, 4 feet, 6 inches.
4. Do. behind, 4 feet, 2 inches.
5. The circumference of the body was 7 feet.

The Kookees, Mugs and Bengalese say that this *Shio* is different from the *Gaial*. The shape of the body, the collar, the skin that falls down the front of the neck, the edge of which is clothed with long, black hair, is not seen in the *Gaial*. Several of these bovine species have been sent from Chittagong to Calcutta by the name of *Gaial*. Although called by the name of wild cow,

they are, in reality, tame, remaining the greatest part of the day close to the house and feeding principally on bamboo leaves. I was particularly struck with the ingenious dexterity by which these animals approach the leaves of the bamboo tree They bend it with the neck and continue keeping it bent, till they reach its topmost leaf. In the village are kept from 50 to 60 of these animals; amongst them is a large bull who generally strays into the jungle for four or six days and then returns to the herd. They are never yoked to any work. In their great festivals they are slaughtered.

We followed the creek which was from 4 to 5 feet in breadth. This excellent spring was one of the best natural beauties I ever saw. It glides along a bed of variegated shells and passes between two ranges of nearly perpendicular hills, rising from the water from 100 to 200 feet. Bamboos, shrubs and trees growing from out the crevices of the rock, twisting their branches with those of the opposite side, so beautifully shadowed the place, that not a single ray of the meridian sun could pierce the umbragious foliage. We waded against the current for about two hours, enjoying nearly the whole time the same picturesque and refreshing scenery. On some spot covered with sand, could be distinguished the traces of two tigers, who had been, the preceeding night, prowling there in search of prey. We also saw birds of beautiful plumage, and I was fortunate enough to kill some which I stuffed and sent to the Museum. Amongst them was the *Hynet Meng*, or Governor bird, of red colour, with the head and wings black. I killed also a large brown monkey with a long tail.

We ascended the Kookees hill by the third side. The ascent was nearly as perpendicular as the other two, but being more frequented, as it led to the cultivated grounds, the path was better. The village contains about 70 houses and about 300 inhabitants. The people returned from their field occupations at 6 o'clock, in one body. They brought in their conical baskets of paddy and vegetables. Some of the young men were armed with spears or firelocks. They were, of course, surprised to see amongst them a white face, but manifested neither alarm nor anxiety. They all approached close to me, remaining there for some time, and presented me with fruits and vegetables. The Kookees are of a fair complexion and much resemble the Burmese in feature: round face, flat nose, large holes in their ears, long hair which they tie in the same fashion on the forehead as the Burmese, or behind as do the Mugs of the country. They are strongly built, but lower in stature than the Burmese. Men and women are but scantily clothed, the former wearing a piece of cloth of about one foot square, in front, whilst the latter are covered all around the waist, the cloth, however, does not extend to the knees. Some of the young females wore a black covering of the like dimension, ornamented with a kind of fruit, inserted in the manner of bead-work and according to their notions, tastefully arranged. The complexion of some of the females was very fair and of mild expression of countenance. The women are decorated with glass beads round the neck. They in general prefer those of a red colour. The young men wear silver bracelets and above the elbow, rings of polished iron, nearly 2 inches in thickness. They appeared vigorous and hale. I admired the strength of these people and the activity and vigour of the females, particularly, when I beheld young girls from eight to ten years carrying up the steep on their backs and fastened on their forehead, the conical baskets of the country filled to overflowing with fruits and vegetables. I also remarked an aged couple of 80 years each, ascending the hill, walking with all the elasticity of youth and bearing on their backs a load which would weary much younger persons not habituated to the toil. But the Kookees do not invariably enjoy the same rude health; this I ascertained during the visit which I made last year to *Barracool*, on the *Great Lake*, where I learned from the people whom I had sent to the Kookees, that they appeared to be very sickly. Many of the children were affected with dropsical tumour in their legs and arms, and the greatest portion of the grown population were attacked with the itch. There is no doubt, but that the hills when not cleared are very insalubrious. The decayed leaves falling in the water, which then becomes vitiated, is, in the opinion of the inhabitants the chief cause of their sickly condition. They say, that in the hills, copper ore is found to some extent; if such be the case the water flowing from the hill, becomes impregnated with the mineral properties, and is, therefore, vitiated.

After their meal, the men came to converse with me, and commenced speaking on the subject of religion; but I could not make myself sufficiently understood nor clearly convey to them the important truths of Christianity, as the Mug who served as my interpreter, knew very little of their language. Some of the Kookees understand much of the Mug dialect, as barely enables them to transact the necessary business of barter.

They then brought a large earthen vessel, called Chattah, filled with rice, which had been boiled one year before, and, by being exposed to the sun, was preserved perfectly dry. They mixed with it certain ingredients with whose peculiar properties I am unacquainted, upon which they poured water which produced fermentation. After this process, they racked off the spirit into another Chattah, by means of two bamboos joined at the ends and forming a figure somewhat triangular; one leg of which was placed in the Chattah vat, and, by means of suction, they carried off the liquor into the other Chattah. They offered me some, which, not to displease them, I accepted. The liquor was tasteless and appeared without body; but I could learn, that, when taken in large quantities, it causes sickening intoxication. All who were present drank after me. During the time of the potation, the music commenced, which was composed of three different instruments, the big drum, a courge in which were fixed six bamboo pipes which when blown through, produced a melodious sound, and two horns of the wild cow, which were struck in the manner of a cymbal. Then one of the eldest of the party, commenced the dance in the same fashion as the Burmese perform it. At 12 o'clock at night, the party retired, with the exception of a few of the young men, who slept in the house with me. Early in the morning, the children and adults, male and female, armed with spears, departed in company for their daily labours.

The two chiefs of the village, accompanied by other persons, brought me some fowls, rice and different fruits. I took advantage of the occasion to speak to them on the existence and attributes of the one true God, but I was very imperfectly understood by them. They promised to visit me at Chittagong next month, after their harvest was collected. Should they fulfil their promise, I would recommend that some of them be retained here for the purpose of religious instruction, and, in the event of their not wishing to remain, that your Grace would send them a clergyman who, after learning their language, which may be easily acquired, would teach them the saving doctrines of Christianity. I have written 80 words of the Kookees language, the fourth part of which is Burmese*.

These hill tribes are unacquainted with letters, and their method of computing time is by calculating the number of the successive crops which they grow on the mountain. When, for instance, speaking to a man who told me that his age was 35 years, I asked him, how did he know his precise age? He replied, I was born on such a hill where we had four crops, and from thence we went to another, when we had three, and so on. Thus, by adding togther the crops, he arrived at the number of the years.

Two of the most respectable men accompanied me to my boat, where I presented them in return for their civilities, medicine, powder, &c. They furnished me with the following information

They admit the existence of a Supreme Being, but do not worship him, as far as I could collect from them, on the principle that He, being good, he will not harm them, and that, therefore, it is useless to adore Him. So it is with the Kreians on the Tenasserim coast who worship no God, but sacrifice to the Devil. They say that the Supreme Being came from heaven and summoned all nations to give them a code of worship on a certain high mountain. The Kreians, who were engaged in the cultivation of their fields, could not attend on the day appointed, but did on the following one, where they did not meet God who had departed from the mountain They supplicated him for the law, and he heard their prayer and left it on the mountain, but the rain came and disfigured it. They then exposed it to the sun, but the fowls of the air came and devoured it. The Kookees also adore the Devil; being aware of his propensity to do harm, they appease him with offerings of fowls, &c. They recognise two distinct future states, one son the top of a very high hill from whence can be surveyed all the beauties of nature, and to entitle them to enjoy its happiness they present to the guardian angel of the mountain, the heads of monkeys, deer, hogs and of other animals which they have slain it their hunting excursions. For this reasons they preserve with such care the heads of the animals which I have seen in their houses; but if a person has not the good fortune to possess one of those heads, he is sent to hell, as good for nothing Asking them, if they who had committed murder, theft, &c. would be admitted to the happy state, by presenting heads to the Angel, they appeared quite ignorant of the subject. Concerning marriage, the young man is obliged to give the relations of the girl a wild cow or 50 rupees. In case of divorce, when the woman wishes to separate, she must return he husband the dowry he had given, but, if the husband send her away, he has no claim. Should the woman be guilty of

* A European could not reside and retain his health in these hills more than a few months at a time during the cold season.

adultery, her seducer must pay the husband the original dowry. In all cases of divorce the children, male and female, remain with the father. A person guilty of robbery is sentenced by the head of the village to pay to the party whom he has robbed, double the amount stolen. When a doctor cannot cure his patient by the medicines known to him, he concludes that the sick person is in the power of the Devil, who is then propitiated by the usual offerings. When a person dies, the Kookees have different ways of disposing of the corpse. In some Villages, they perforate the belly in different places, and then, placing the body over a fire, they continue turning it, till all the humours are wasted and the flesh becomes perfectly hardened. They preserve it in this state, in the house for one year. In other Villages, they hollow the trunk of a tree and place the body inside, fencing the place, to prevent the wild beasts from approching it. One year after death, they erect a shed close to the place where the body is preserved, and there the relations and friends of the deceased, assemble to lament, sing and dance, for the space of four days, after which they remove the bones to the summit of a hill, where are deposited the remains of those of the same tribe; taking with them, the arms, gold, silver, clothes and every article which belonged to the deceased, with the heads of the animals he has slain during life; even his dearest friends do not appropriate to themselves, the most trifling article. All is left there and even the most daring robber would not venture to touch them.*

Every one acquainted with the customs of the Burmese and Karians will immediately recognise them in the usages of the Kookees. The practice of preserving the heads of animals is common to the adjacent tribes in the Birman empire. The Karians keep not only the heads of animals, but even of persons whom they have conquered in war. A person having an hundred heads of men and animals is entitled to become the chief of the tribe. The Karians adopt the some custom. The Dyaks, a savage tribe living in the interior of Borneo, preserve with scrupulous care the heads of persons slain by them; and when a young man applies for a wife, the first question demanded, is, "how many heads he possesses?" Should the number be less than half of those in her father's possession, he must return to the wars and add to his stock, when his application will be successful.

I showed the Kookees a specimen of coal and asked them, had they ever seen the like? They said that they had frequently observed such in the hills, but not knowing its use, they gave it no particular attention. Should the Government, however, encourage them, I think that these people would indicate the particular localities where it may be found, and perhaps in large quantities.†

The Kookees of the Village I had visited are an independent tribe, but they usually take the ivory which they procure to the Bomangee, or chief of the Mugs. The other Kookees have their Rajah, but I cannot say how far his authority extends.

Last year, during my trip, I ascertained that two species of dogs were seen in the hills. The smaller has pointed and straight ears. They roam in packs from 15 to 20 in number. This species is common on the Tenasserim coast. The other species is much larger, and they are never seen more than two or three together. The Mugs and the Shammah assured me that they have long and pendant ears. The Kookees having given me the same description, I can have no doubt, that there is a new species of dog, as yet unknown to naturalists. I was also told on the Tenasserim coast, that a large species of dog is seen there of a dark brown colour; but as it never occurred to me, to inquire what was the size and shape of the ears, I cannot say if the species be similiar to that of the Kookee district.

The people living on the hills at the foot of which runs the Chittagong river are the *Daino, Shamma, Langat, Shiamdu,* Benzoo and Rian.

The above is a brief account of the customs and character of the Kookees. I would have gone to see them sooner, but that in my trip of last year, the inhabitants of a Village I had visited, told me, that it was unsafe to go among the Kookees who might take me to be an English spy and treat me accordingly. How little did they know of their disposition?

My Lord,

I have the honor to be,

With sentiments of respect and esteem,

Your Grace's most obedient servant,

J. BARBE.

* The Karians have a custom, like the Kookees, of disposing of their dead, but they burn the whole body to ashes with the exception of one bone, which they preserve for a year, and then, after a feast of several days, they dispose of it with the property of the deceased in the same fashion as the Kookees.

† Coal would be of little use unless found near water carriage.

KOOKEE APPENDIX.

d, Ngion-mee	Rocks, Loon
rship, Mai-meck	Tree, Thiin
vil, Kha-sin	Land, Bell
rson, Mriam	Stag, (hagin anus)
n, Mepa	Tsason
man, Noonoo	Cervas, (muntgace)
iden, Ar	Thaka
chelor, Tran-wall	Pig, Wet
ter, Tooe	Necklace, Shal
ldy, Tsan	Hill, Toung
e, Tha-thin	River, Bôô
to Boiled, Boo	Slave, Tengroon
eat rice, Boo-bar	Cold, Ada
drink water, Tooe-ndi	Warm, Assa
	It rains, Kotsur
come, Hoom-ro	Fowl, Aar
go, Karo	Egg, Aartane
ropean, Men-geaco	Gold, Gnoon
ack, Lowoon	Brass, Dar
d, Assin	Iron, Teir
ad, Loo	Knife, Tsim
se, Naar	Flower, Paar
es, Meet	Salt, Matsi
r, Na	Fish, Ngat
ir, Ssam	Firelock, Sha-lai
ngue, Malai	Powder, Talaitse
ps, Moor	Bad, Salai-moo
in, Boon	Wild-Cow, Shio
ils, Coot	1, Kaka
ck, King	2, Panika
east, Tsan	3, Toomka
lly, Madil	4, Ta
igh, Ell	5, Nga
ot, Phai	6, Roo
y, Nepan	7, Sree
ld man, Tar	8, Rae
og, Hooee	9, Ko
ouse, Teng	10, Sunka
amboo, Kooe	100, Rasa
lothes, Pool-bom	1000, Sunka
ipe, Doon-del	

Mr. Barbe, is probably the first European ho has been allowed peaceably and quietly enter these hills. I have seen a few inances of Officers having crossed from the ylhet district into Assam, but they enountered great opposition from the Kookees nd Wagas. Mr. B. might visit them every ear and cultivate their friendship. He ould soon become acquainted with their nguage and acquire an influence with them hich officers of Government never could ttain. He should allow the season to be little more advanced before starting and ot leave Chittagong before the end of October, when the journey would be attended vith less risk.

ST. JOSEPH'S ORPHANAGE.

The Very Rev. Doctor Kennedy begs gratefully to acknowledge the receipt from Chevalier ., R. Lackersteen, of a capacious and convenit Medicine Chest, stored with a valuable supy of Medicines, for the use of St. Joseph's rphanage, Intally.

November 15, 1844.

FEVER HOSPITAL.

Subscriptions for the Fever Hospital collected through the Rev. E. Varalle, Vicar, and the Committee of the Church of the Sacred Heart at Durrumtollah.

A Catholic,	250
L. B Oliva, Esq.	100
E. Varalle,	50
C. E Schoen, Esq.	50
A. Wattenbach, Esq.	50
F. Bailey, Esq.	50
C. Dürrgehmidt, Esq.	50
A Friend,	20
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A. B. Morinet, Esq.	10
Mrs. C. Young,	10
A Friend,	5
G A.	10
T. D. K.	10
E. Tilliave,	10
V. M.	5
A Protestant,	
N. N.	

IN THE CATHOLIC CATHEDRAL DISTRICT. (THROUGH MR. N. O'BRIEN).

A Catholic,	Rs 8
A Friend,	5
Ditto,	2
J. O'Brien,	4
Mrs. Roberts,	2
A. Jerrard,	5
A. Baptist,	5
A Friend,	2
W. R. W.	5
C. Martin,	2
J. C.	1
J. Mercado,	6
R. A. Kerr,	4
H. Brown,	1
A. Rogers,	10
J. Williams,	
A Friend,	
John Hughes,	
Mrs. Williams,	4
J. M.	1
J. R. C.	1
John Monteith,	5

ORPHANAGE.

Fifth Company 10th Regt.	35
Seventh Company 10th Regt.	34
Collections by Corporal Joyce, Dum-Dum, thro the Revd. Mr. Mascarenhas,	16
Ditto, by Serjt. M'Donagh, ditto ditto,	5
Mrs. Crow, through the Very Rev. Dr. Kennedy,	4
J. G., for October last,	2

PROPAGATION OF THE FAITH.

J. Piaggio and Associates, through His Grace the Archbishop, for Sept. and Oct. last.

A CERTAIN METHOD OF FINDING OUT THE TRUE RELIGION.

To the Rev. Henry Fritter.

Rev. Sir,—My object in writing you this letter is, to convince you by solid reasons that the Protestant church is not the true church of Christ, and that, therefore, it is your bounden duty to seek out this true church, and to join its communion. I purpose, therefore, laying before you some hasty reflections, which may be of service to you in fixing your ideas on this most important point. Let Protestants who really, with an humble and contrite heart, seek the truth ask themselves this question,—Have we done well in forsaking the church which Jesus Christ has himself established, of which the apostles were the first pastors, for which so many martyrs have shed their blood, of which the holy fathers have been her instructors, and of which so many saints have been her ornaments? It is impossible but that they must have some doubts in regard to the legality of so extraordinary a separation; for in a question like this the point to be found out is, if they have acted well in separating themselves from the Catholic church, it suffices to doubt if this separation were lawful, in order to return to the unity of the church, because the very doubt creates a prejudice in favour of the Catholic church, therefore sufficient and convincing reasons must be shown for separating from it. Now permit me here to remark, that the generality of Protestants have not the ways and means, such as ability, industry, &c. to enter into a full examination of all the controverted points, they must have read all the fathers, all the councils, &c. and have examined all the works with their own eyes, which is a thing impossible for the generality of mankind to do. To whom, then, must they have recourse? It must be to their parsons. But permit me to ask, why do they place more confidence in a small number of men, who, in fact, are nothing more or less than elders, than in all the fathers of the church, general councils, &c? Why have they recourse to these men of yesterday, who teach them to confide in no one, telling them that they themselves acknowledge no authority? Now, in this perplexity, would it not be a safer way to have recourse to a more ancient church, and whose authority is the most incontestible under the heavens, rather than to a few parsons, who can show no earthly title why they should be believed? Protestantism is built upon private judgment, and therefore allows a man to think and judge for himself. Upon this their own principle, therefore, how can they blame the Arian for denying the divinity of Christ? for he will tell them with triumph that, according to their own principle of every man explaining the scriptures as he pleases, he, therefore (an Arian), has the same right to deny the divinity of Christ, as you (a Protestant), have to deny transubstantiation; from all which I conclude that Protestantism must naturally lead to infidelity. Also, if every man be allowed to judge for himself; what use have we for a most expensive church establishment of archbishops, bishops, deans, &c.? Therefore, all that is required, according to Protestant principles, is to read the scriptures, and to interpret them as, you please; but, till then, how will they prove the inspiration and canonicity of the sacred volume? I defy them to prove it except on the authority of the Catholic church. Protestants who really seek the truth ought to reflect well that nothing is more absurd than not to submit to any sort of authority, because it is the system of their sect. I here ask them from whom have they received this authority, which they wish to arrogate to themselves of being the judges of what the Catholic church teaches? What right have they to judge the doctrine of the Christians of all ages? So further, because Jesus Christ himself declared, in terms the most clear, that he who will not hear the church is an infidel. How can they, therefore, without the greatest impiety, trample the divine command of the Saviour under their feet and presume to recommend mankind to despise all that is great and venerable in the church of eighteen centuries and upwards?

If I am asked, to whom a person seeking the truth should have recourse to for the true interpretation of the scriptures? I reply, if he goes to a person he will give him his own private interpretation on the point, as he is authorized to do by Protestantism; therefore, his own opinion is probably just as sound as the parson's, and who him moreover, may be a very ignorant man; but let go to the Catholic and apostolic church, who has ever rightly explained the sacred scriptures since the days of the apostles, and who has secured without interruption the Holy Spirit and the light of Jesus Christ, to explain them properly and to understand them. It is from this church that Protestants have separated; it is from this church that Protestants have received the apostle's creed, the knowledge of the great mysteries of the Trinity, and the Incarnation. It is by her that they are Christians; it is by her that know the necessity of baptism. and the knowledge of Jesus Christ, his actions, his miracles and his doctrines. How, therefore, can Protestants presume to arrogate that which has been confined only to his church by Jesus Christ?

I am, Sir,

Your obedient Servant,

ZETA.

P. S. I answer your question as follows. Does not the Greek church, do not all the churches which separated from the church of Rome before the reformation, invoke the Virgin Mary, the other saints, and the angels? Does not Martin Luther exclain, "Who can deny that God works great miracles at the tombs of his saints? I therefore, with the whole Catholic church, hold that the saints are to be honoured and invoked by us. Let no one omit to call on the Blessed Virgin, the angels and saints, that they may intercede for him at the hour of his death."—In his Letter to Spalatinus, and in his Treatise de Purgat., and in Præpar. ad Mortem Vogt. (Rheinische Geschichte unde Sagen.) Add the example of Schlegel, Schiller, Arndt, Fouque and Goethe, to which list of illustrious many might be added from our own nation.

THE VERY REV. DR. MONTAGUE.—We regret to hear that the respected and truly-excellent President of the Royal College of St. Patrick's Maynooth, has been for some time confined to his rooms by severe indisposition.

ON THE USE OF THE BIBLE.

THE LETTER OF FENELON TO THE BISHOP OF ARRAS.

(*Concluded from page* 265.)

XII. I once knew an individual, a man of distinguished talents, and enjoying a high degree of reputation in the world, and who,—without having indulged in any of the grosser vices, had till lived in a great forgetfulness of God,—ought, at length, to find consolation in his infirmities, by having recourse to religion. He, however, repeatedly assured me, that the reading of the Bible, so far from yielding him any benefit, had served only to awaken in his mind uneasiness and scandal. The reason, no doubt, of this was his own proud spirit,—presumptuous, and full of certain prejudices, which indisposed him for the otherwise salutary study. The case, however, is by no means an uncommon one. There are multitudes, unhappily, who have been and are now everywhere in the self-same state of indisposition. I have even known men, who, when they were engaged to read such passages of the Scriptures, as the following—that the serpent spoke to Eve to seduce her:—that an ass spoke to the Prophet Balaam;—that Nebuchadnezzar fed upon grass, like the beasts;—were tempted to imagine, that we were amusing them with childish tales. Saint Austin was aware and sensibly felt it,—that many readers would at first be astonished at the number of the wives of the Patriarchs: and he, therefore, thought it necessary to point out in considerable detail the circumstances and causes which justified their conduct. We all, in like manner, know, what pains the same holy Father has taken to prove that Jacob was not a liar; and that he had not deceived his Father, in order to deprive his elder brother of the principal blessing. I have known a man of talents, indignant and scandalised, at the idea of seeing a nation, which boasted of being conducted by the hand of God, going out of Egypt, carrying away with them the riches of the Egyptians; rebelling in the desert against Moses;—adoring a golden calf; and, ere long, making use of their heavenly mission, in seizing upon the lands of the neighbouring people and murdering them, in order to get possession of their place,—when, mean while, they were not one jot less corrupted than the latter. With these impressions upon his mind, it became necessary for me to refute minutely and one by one all his objections, in order thus to repress his spirit of criticism and incredulity. I have also, known other individuals, who were scandalised at David: because they observed, he recommended it to his son, when he was actually dying to take that revenge which he had not himself taken during his life-time. It must again be owned, that the ordinary classes of society,—the ignorant and the illiterate,—whose reason is not sufficiently disciplined and subdued to the authority of the sacred books,—are surprised not unfrequently at seeing the Prophets commit I know not how many actions, which appear both indecent and absurd.

It is true,—These extraordinary things and actions are mysterious and extraordinarily inspired. It is true, that they teach us truths, which are profoundly deep. But, here the question is:—Are the generality of men,—men without humility, or virtue,—capable of bearing with such examples? Is it not rather to be feared, that they would abuse them? When men are not accustomed to these deep mysteries, how easy and natural, it is for them to be astonished to behold Abraham, preparing to sacrifice his only son,—a son, too, whom God had miraculously given to him, with a promise, at the same time, that the posterity of the interesting child should, one day, prove the blessing of the universe?.. The surprise of such an unenlightened individual is, in like manner perhaps equally great, in seeing Jacob,—prompted by the counsel of his inspired mother,—appearing to act the part of an impostor;—or in seeing Osee, by the command of God, take for his wife such a woman as he did. Where men are incredulous and corrupted they wonder how Job can be proposed to them as a model of patience,—a man who curses the day of his nativity; who boasts of never having deserved the sufferings which he undergoes; who, in the excess of his anguish,—after rejecting every consolation, suggested to him by his friends, who piously exhorted him to own himself a sinner,—appears even to murmur against God himself. Thus, too, nothing is more difficult to explain, than how Judith,—whom the Holy Ghost proposes to us for our admiration,—could have gone to find out Holofernes. She tempted him to sin, says the libertine, and she then deceived and murdered him. In the case of the Canticle of Canticles, there is not in the whole series of this book one single word either regarding God or concerning virtue On the contrary, the letter itself presents nothing but the images of sensual love;—images, which, unless the heart be purified, are calculated to make upon it the most dangerous impressions. It is true, indeed, that, where the eye is enlightened by faith, and the heart has a relish for divine love,—the individual thus favoured, finds in it a beautiful allegory, expressive of the union of the pure soul with God. But, then, how few are the individuals, who are thus so happily renewed in Jesus Christ, as to enter fully into this mystery of the sacred nuptials of the bride with the heavenly bridegroom?—If we were to stop at the bare letter of the book of the Ecclesiast, we might be tempted to imagine, that his reasonings are the arguments of some unbeliever, who considers everything here, as nought but vanity, because man wholly dies exactly like the beast. The books of the Maccabees exhibit to us a people, shaking off the yoke of the kings of Syria, and taking up arms, in order to exercise their religion with freedom, rather than suffer martyrdom like the first Christians, who endured every kind of persecution, without ever revolting against their emperors. A great number of the early Christians, by reading in the Apocalypse the account of the reign of a thousand years, fell into the errors of the Millenarians: and St. Austin owns, that himself, for a time, was seduced by the false opinions of the moderate Millenarians.

It is so, too, with multitudes of Protestants. Misled by prejudices and bigotry, the number among these is immense, who pitifully believe

that Catholic Rome is still that Babylon, which worships idols,—because its members respect the images and invoke the prayers, of the Saints. So, too, do they equally believe, that "*She is drunk with the blood of Martyrs*," because, forsooth, she once persecuted the Reformers!—I have, myself, known persons, who were struck with the splendour of the purple, or the scarlet, of this Babylon; and whom it was difficult to persuade, that, in the aforesaid descriptions, it was the design of St. John to paint Pagan Rome which, during the course of three hundred years, persevered in the persecution of the Christian Church. Wherever men are actuated by prejudices, like the above, they believe, and pretend to prove, from the Epistle to the Romans, that God hates and damns the greater part of mankind, without any demerit on their part to determine him to such acts. These same individuals, —half Protestants,—when they read the words —"*God gives, both to will, and to do*,"—at once conclude, that, therefore, He does so by the power of a "necessitating grace,"—they have recourse to a variety of empty, but artful, subtleties,—alleging, for example, that the will cannot reject such grace, when presented; because it is necessary to follow its delightful, but inevitable and invincible, impulse.

The Socinians, who in our days are become so numerous and withal so dangerous, employ the Scriptures to show, that Christ Jesus has declared, that He willed not to be considered, as God, save in that same improper, and allegorical, sense, in which it is said to men,—"*You are Gods*;"—and still further, that He has declared in express terms—"*My Father is greater than I am*."—The Protestants pretend to prove, from the Epistles to the Romans and Galatians, as well as from that to the Hebrews, that faith alone, without works, suffices for salvation;—although works they say, follow from faith. They pretend to show, from the Epistle to the Hebrews, that, under the new law, there can be but one victim, one sacrifice, and one only offering, which has no need of being, any more, or again, repeated; because it is not like that of the victims of the Jews. Saint John appears to the Protestants to authorise in his Epistles the impecability of those who are "*the seed of God*." There are others, who trace in his words the principles of fanaticism, when he says, that "*it is the Spirit, that teaches all things*." Saint Paul, they add, confirms the same maxim,—declaring, that "*the spiritual man judges of all things, and is judged, himself, by no one*."

Where men experience a disposition to incredulity, they are sure to criticise and quibble on the apparent contradictions which are found in the different editions of the Scriptures, in relation to the subject of chronology. They perplex themselves, in the like manner, respecting the genealogy of Jesus Christ, which, in one of the Evangelists, is given, they assert, very differently by another.—They are scandalised at our Saviour saying, "*I go not up to this festival*,"—whilst yet, he, soon after, went there secretly. They say:—He is sometimes frightened, sometimes troubled, that he prays to the Father to deliver him from his passion, and that, in short, He complains, on the cross, that He is forsaken by Him. To all these various objections, they add, that the disciples of Christ are unable to agree among themselves;—that St. Paul reproaches Peter to his face, and that he cannot agree with St. Barnaby.

After considering the above difficulties, objections, it cannot but be owned, that if a one book of piety, such, for example, as t Following of Christ, the Spiritual Combat or t Sinner's Guide, contained one hundredth part the difficulties, that are found in the Bible, y would consider yourself bound in conscience forbid its being read in your Lordship's dioces Not the excellence of the book would prev you from concluding, that it would be wrong place it indifferently in the hands of *all*,—of t profane, the curious and the ignorant—becau such food, although excellent, would be t powerful for them and they too feeble to dig it. The Scripture, like Christ Jesus himse "*has been given for the ruin and the resurrecti of many*." Like Him, "*it is exposed to the co tradiction of multitudes in Israel*." The sa same word, which is a bread, that nourishes som is a sword, that pierces the souls of others. is an odour of life to such as live by faith, a who die to themselves sincerely. It is an odo of death to such as are estranged from the wa of God, and who are wrapped up in themselv by self-complacency and pride. To disorder stomachs, the very best food turns to poiso Whosoever seeks for subjects of scandal,—a though it be in the Word of God itself,—is su to find it there for his ruin. So nicely has t wisdom of God tempered the degrees of ligh and shade, in his sacred Word, that all such are humble, docile and sincere, find in it on truth and consolation; whilst such as are pr sumptuous and indocile, find nothing in it b error and incredulity. All those difficulties, which I have been giving the examples, di appear and vanish;—and this, too, without an trouble, soon as ever the mind is once cured its presumption. "*Then*," according to that ru of St. Austin, "*we pass over what we do n understand; and we are edified with all that w do understand*."

Where men sincerely and piously believe that the Word of God is deeply mysterious, an therefore impenetrable to our feeble reason,— they, in this case, listen with docility to the pastors, explaining and justifying such passa ges of the sacred text, as are difficult and perplex ing;—they turn their whole attention toward those principles, which serve, as a key, to th truth; they are diffident in themselves; and eve timidly careful not to indulge too far, eithe their curiosity, or their reasonings. Awed b the depth of the mysterious volume, they suffe themselves rather to be judged *by it*, than them selves to judge *it*. They read it, under th guidance of their pastors, or of their pruden and experienced directors; and they read it, als in the spirit of the Church itself. Conducte by the same maxims of Christian wisdom, they pray, still more than they read; whilst, again when they do so in the spirit of prayer,—con vinced, that prayer, beyond every other principle best opens to us the knowledge of the truth. "*When the mind*," says Cassien, "*is sensible o*

its own poverty,—which is the first of the beatitudes,—it then penetrates the sense of the Sacred Scriptures, less by the reading of the text, than by the experience of its own inability. Then the holy volume unfolds itself more clearly; and its veins communicate its marrow; because then we become like the authors of the text; and we enter into the spirit of him, who composed it."

XIII. It was from the consideration of the difficulties, such as those, which I have stated, that St. Austin has declared, that "*nothing is more properly denominated the death of the soul, than the servile adherence to the letter of the text.*" He remarks, still farther, that, "*if, in the Scriptures, there are persons praised, who did certain actions, repugnant to the ways and manners of the virtuous, who, since the coming of Christ, observe the divine commandments,—we, in this case, ought to understand these things in a figurative sense; and not apply them to the customs of the present times; for many things which were anciently under the old law, done officially, could now no longer be done but by the impulse of the passions.*" At the same time, the Saint remarks, that "*the figurative sense, which a prophet had principally in view, so that his narrative of the past is a figure of the future,—this,*" the Saint allows, "*ought not to be proposed to such as are contentious, and unbelievers.*" He merely maintains that the Scriptures "*present to the pious Christian abundant reasons not rashly to criticise its divine authority;—whilst the Marcionites, the Manichees, and other heretics, inspired by the devil, seek in them,—in points, which they are incapable of penetrating,—only vain pretexts for calumny and scandal.*" The rule which this enlightened Father proposes for the reading of the sacred text, is remarkable. "*Be the doubt,*" he says, "*what it may, that arises in the mind of an individual, whilst reading the Word of God, let him not, hence, abandon his Saviour, Jesus Christ: let him feel that he understands nothing, until this divine being is revealed to him in his words. Neither let him presume to believe, that he has penetrated the sense of these, until he is so far happily advanced, as to have found in them Christ Jesus himself.*" It is, no doubt, true, that to penetrate in this manner the mysterious meaning of many passages of the Bible, is a subject far surpassing the talents and acquirements of the ignorant and the indocile. For this reason, the same holy Father adds: "*God presents many grand spectacles to the Christian and pious heart: and nothing can be more delicious,—provided only that men possess that palate of faith, which relishes the honey of God.*" Hence, therefore, every thing depends upon the dispositions of the heart. This once well prepared, the impenetrable depths of the sacred text present nothing hidden to the mind, that is humble, simple and sincere. "*The heart,*" says again St. Austin "*that is full of charity, understands, without either error or labour the overflowing abundance, both of the divinity and of the surpassing doctrine of the Scriptures.*" And he cites the following simple and decisive reason: It is this,—"*that the man who possesses charity, possesses also, at the same time, both what is clear and what is hidden in the sacred text.*" The Saint still farther requires, that the Faithful when they read the Scriptures and are unable to penetrate the meaning of any text,—"*shall still, at all events, honour it, and reserve for it in their breasts the sentiments of reverence and fear.*" As, however, these are dispositions, which are very rarely to be met with,—so, also, does it very rarely happen, that men are properly prepared to read the sacred pages with real benefit. "*All the divine Scriptures,*" he says, "*are salutary to such as understand them rightly. But they are dangerous to those who strive to distort them to the accommodation of their own corrupted hearts;—whereas, they ought to accommodate their hearts to the sanctity of the text.*"

The great principle of St. Austin, which he lays down in his book, *De Utilitate Credendi*, is to refute that system of the Manicheans,—a system so flattering to self-love,—that knowledge ought to precede faith. On the contrary, he contends, that the real order of religion is, to begin by humbly believing, under the guidance of authority, in order thus, ere long, to acquire knowledge. It was, therefore, his wish and plan, that men should read the Scriptures in a spirit of unreserved docility. We must, also, remark, that it was his opinion, that the study and understanding of the Scriptures should proceed gradually,—that is, in proportion to the simplicity, the humility and the conquest over self-love, which each one may have obtained. "*In tantum vident,*" he says, "*in quantum moriuntur huic sæculo. In quantum, autem, huic vivunt, non vident.*" According to this holy Doctor, the most learned divine, who thinks that he understands the Scriptures, without tracing in them every where a system "*of Charity,*" has not, as yet, understood them,—"*nondum intellexit.*" On the contrary, he says, as we have seen already:—

The man, who is led and supported by faith, hope and charity, does not stand in need of the Scriptures, except for the purpose of instructing others. And thus it is, that among the holy solitaries, there are many, who live in the deserts, supported and sanctified by these three virtues alone, without any of the sacred books." The circumstance is not to be wondered at, observes the Saint,—for this reason: "*Although the most holy pastors of the Church, or the very angels themselves, labour to instruct, yet would no one learn well, what he ought to know, in order to live with God, unless God renders him docile to God himself. Thus it is, that the aid of instructions, administered by men, becomes useful to the soul, when God himself interferes and operates to render them useful.*"

XIV. It may, perhaps, be observed, my Lord, that the Books of the Scripture are the same now, that they were in the early ages;—that Bishops, by their ministry, possess the same authority, and that the Faithful ought always to be fed with the same bread. It is true: the Books of the Scripture are the same; but, in all other regards, the state and circumstances of men are altered. Men now, who bear the name of Christians, possess no longer that same simplicity and teachableness,—that same preparation of heart and mind, which distinguished the ancient Faithful. An immense portion of the Christian world are now little else than Christians, by their baptism received in their infancy, without either any knowledge, or any voluntary

engagement. They do not indeed venture to retract their promises, lest the profaneness of such act should excite the horror of the public. They are even too indolent and indifferent on the subject of religion, to trouble themselves about such renunciation. At the same time, they would be delighted, if, without any difficulty they could find out in the sacred pages, arguments to shake off the yoke and to flatter their passions. Hardly can such men be looked upon as Catechumens. The Catechumens, who, anciently, were wont to prepare themselves for martyrdom, whilst, at the same time, they were fitting themselves for baptism, were infinitely superior to those Christians, who bear the name of Christians only to profane it. On the other hand, the Pastors of the Faithful no longer now possess that influence and authority, which the ancient priesthood wisely employed with so much gentleness and force So much is the veneration for the episcopal authority now diminished, that hardly does a vestige of it remain impressed upon the hearts of the public. Whence also, our order now possesses no longer that paternal influence, which is so essential to inspire that spirit of humble docility and piety, which is required for the beneficial reading of the sacred books. In these days, all men are casuists, doctors of divinity—deciding each one for himself—defending the cause of novelty; and, under the most frivolous pretexts, rejecting the authority of the Church. They dispute and quibble about words, without which the sense is an empty phantom. In short, criticism is now carried to the utmost degree of rashness—drying up the heart;—exalting reason above its sphere, —inculcating a contempt for simple and interior piety;—and rendering men, not Christians, but philosophers. Even their piety,—where they have any,—is rather a dry and presumptuous study, than a life of recollection and humility. In fact, such are the darings and conduct of these men, that, did not the promises of God support my confidence, I should tremble for the speedy overthrow of his Church. Those days are now come, "*when men will not endure sound doctrine—but have itching ears,*"—listening to the voice of every artful innovator.

Wherefore, from these considerations, I conclude, that, under such circumstances, it would be highly dangerous to intrust the sacred pages, indifferently, and without any restriction, to the rash criticisms of the public. The great measure should, first, be, to re-establish an order of mild and paternal, authority; and to instruct the Faithful well in the Scriptures, before they undertake to read them. They ought, too, to be gradually prepared for this;—so that when they do come to consult the sacred text, they may be already accustomed to understand it; and be filled with the *spirit*, before they advance to the *letter*. And neither ought the reading of the divine book to be permitted, except to such as are simple, docile, and humble,—to persons, who in reading it, seek not to gratify their curiosity, —not to dispute and criticise,—but to nourish their piety, and to instruct themselves in silence. In short, the Scriptures should be given to those alone, who, receiving them from the hands of the Church, seek in them only the sense of the Church.

PROPOSED FEVER HOSPITAL, IN CONNECTION WITH THE MEDICAL COLLEGE.

(*Continued from page*, 251)

"The population of Calcutta," says, Dr. Vos, "is increasing so much, that there is an immediate want of an Hospital for poor Hindoo-Britons and poor Roman Catholics I have continually poor Christians in the Police Hospital."

"A Lying-in Asylum for Christian and Native women would also be a great acquisition, for I am convinced that many, in small huts, and filthy places, die for want of proper room and care, being very poor, but not quite destitute."

In the Observations by Ramcomul Sein and Dr. Jackson it is said, that "there are no Institutions which are of adequate service to the immense number of poor, homeless and helpless Native inhabitants and emigrants, in and about the Town of Calcutta. It may be said that there is a Native Hospital and two public Dispensaries, but the people do not generally avail themselves of the benefit of these Institutions." "The Dispensaries supply medicines to such persons as are able to attend personally, and to show themselves to the superintending Surgeon or Apothecary; but, if the dose of Medicine they receive does not produce the expected relief, or operates with any degree of violence or if their illness increases, they do not present themselves again, or apply for more medicines, and nothing more is known of their history. Indeed there are many who receive medicine from the Dispensaries, but do not take it at all. The Native Hospital is well calculated, and was originally established, for patients labouring under external, or accidental injuries, such as are constantly sent by the Police; but people affected with fever, or other diseases, of whom great numbers die annually, derive hardly any benefit from it."

Your Committee will presently have occasion to shew that this must be taken to mean, not that the Native Hospital confers no benefit on persons afflicted with fever, and other diseases requiring Medical treatment, but that this is not the object of its establishment; and that its power of receiving patients of this description, though exercised at the expense of a considerable diminution of its efficiency in discharging its duties as a Surgical Institution, is miserably inadequate to the purpose.

It appears from Mr. Martin's explanatory Note that the usefulness of the Native Hospital as a Surgical Institution, is impeded by the necessity existing at present, from the want of an Hospital for Medical cases, of admitting into it cases of fever and dysentery, and that there is this disadvantage in mixing the two classes of Native patients—that the Medical patients are often frightened away before their cure is completed, by viewing the cases of severe wounds, accidents and operations, common to a Surgical Institution, like the Native Hospital. "This," he says, "very frequently happens to us,"

It is stated, in the observations above referred to of Baboo Ramcomul Sein and Doctor Jackson, that, besides the multitude of resident in-

habitants destitude of Medical aid except from Dispensaries, "people from various parts of Bengal come to Calcutta to seek for employment, to beg charity and assistance from their friends and acquaintance and for speculations. They come and live with persons who are employed in offices, and workmen, and those whofollow menial professions and whose means are very limited. If they are able, or willing, to live separately, they hire lodgings in some hut or old building, the small apartments of which are let from two annas to two rupees a month. These people do not possess a sufficient quantity of clothing; they are naked almost day and night; they have no bed, and lie down on mats and leaves spread on the damp ground in their cells or holes. In hot weather they sleep out in open places, and on the borders of the Road, exposed to the weather, and all its changes."

"When they get fever or cholera, they have nobody to attend on them, nor have they any means to procure Medical aid, clothing, or food suitable to the state of their health. If it is fever, it increases, and becomes violent day by day; many cannot afford to buy even a dose of *Panchun* (the commonest and cheapest Native remedy) which costs but one pyee; and, even if the people of the house, or their neighbours, give them pyee enough to purchase it, they have neither place nor means to prepare it; and, destitute of all the comforts and necessaries of life, their illnesses soon arrive at a stage, always dangerous, in which their recovery must be generally considered doubtful, while they are, without any care and attention being paid to them, exposed to the vicissitudes of atmosphere, with nothing but unwholesome water for drink. The friends of the miserable being with whom he lives, or at whose place he hires his lodging, finding his case bad, become alarmed, send for a Byda (Native Doctor) to prescribe for him. But the landlord or host now becomes involved in another difficulty: he cannot attend himself to the sick, and neither has, nor can give means to take proper care of him, and, therefore, to get rid of his sick tenant or guest these are the modes usually resorted to. He procures him either a boat or dooly to carry him to his family in the country, which he never, or at least seldom, reaches. By the shaking and agitation he receives in his weak state, exposed to the weather, he soon dies. "I have seen," says Mr. Jackson, "boatmen and bearers often put down such men on the ghauts and bank of the River, &c. where in a few hours they have expired, or they are often attacked by beasts of prey before they cease to breathe." The second, and more convenient mode adopted in Calcutta for disposing of such a man, is to carry him to the bank of the River, and there to place him under the charge of some hired people at the ghaut of the River waiting his dissolution."

"This mode is considered more convenient and less expensive and better for the deceased as well as the persons to whom he was attached. Another reason for this also is the well known Hindoo belief, that, when a sick man considers that he has no hope left of being recovered, he had better die by the holy stream. Allowing the sick to die in his cell, and throwing his body into the stream, is reckoned infamous, and disgraceful to the survivors and friends of the deceased, and cruel and unbecoming in the persons with whom he has lived. But if he dies on the bank of the Ganges there is some consolation for his family and friends, and at the same time it saves the landlord or his host from the reproaches, which might otherwise be poured upon him by the friends."

"It is to these circumstances that the *Unterjalie*, or ghaut murder, owes its derivation, about which so much has of late been said in the Calcutta papers."

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"Mr. F. H. Brett, Surgeon to the Governor-General's Body Guard, states that early attention to their attacks by means of a well regulated Hospital, united to good Drainage and Ventilation, would go far to prevent decidedly in his opinion, even in the climate of Calcutta the recurrence of dysenteries, remittent and intermittent fevers, affections of the spleen, and rheumatism, which constituted 265 out of 401 Medical cases received into his Hospital.

"For want of such a receptacle," he says, "numbers of the labouring classes and their families, although their diseases are at first of a slight nature, perish—a vast majority of those attacked perish for want of prompt attention, from exposure and destitution of the comforts, and in many cases, the necessaries of life. The great majority of the cases are at first of a slight nature, and would be capable of easy cure by proper Medical assistance."

"He is of opinion that Dispensaries, in whatever number established, would not meet the evil arising from the want of Medical assistance. The reasons are, that the diseases cannot be watched; and if the first dose is not successful the patients lose their confidence."

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"In Dr. Stewart's Paper transmitted to the Committee, he expresses himself with regard to the proposed Fever Hospital and the Medical necessities of the poor in Calcutta and its Suburbs, as follows: "With regard to the proposed Fever Hospital, I am anxious to record my opinion, though but that of an individual, of the urgent duty and necessity existing for such an Institution; to testify also to the high value and estimation which the Native poor will set upon it, and to point out the extensive good, which, in various ways may be expected to follow. Of the first, no one can doubt who has beheld the thousand poor and famished and diseased objects who collect round a rich man's door, when his intention to distribute alms has been announced; or who has ever ventured to visit the haunts of misery and filth and sickness where these poor wretches retreat to die, "insensible to mortality and desperately mortal."

"Of the eagerness with which thousands will avail themselves of the boons thus charitably offered—of shelter, of food, and of medicine—no one the least acquainted with human nature will doubt; but it is well to state that the Natives, both rich and poor, have an extravagant opinion of European Medical skill, and a confidence in it only equal to their submission to the will of heaven."—(*To be continued.*)

THE SECULARITY OF MISSIONS.

The secularizing influence of property and organization for despatch of business is not confined to Established Churches. The purest Voluntary Church cannot escape it; the Missions to the Heathen bear witness to its influence. Wherever there is permanent organization—an annual revenue and annual expenditure—a separate class of secular agents grow up; and they, and sometimes others of ostensibly spiritual functions, combine to instil a worldly spirit into the whole body, or at least to make the spiritually minded unconsciously more or less subservient to their selfish objects.

The difficulty which the Missionary Societies have had to struggle against the land sharking propensities of their Ministers and catechists in the Colonies, and the occasional dimission of the spiritual character by Missionaries rather than part with the lands they had purchased from the natives at a nominal price, prove our position to a certain extent. But the readiness with which Missionary agents exchange their pastoral for diplomatic functions affords a still more striking illustration of it At this moment we have no fewer than three Government officials abroad to whom the Missionary character has been a stepping-stone to political employment. The missionary Gutzlaff has been converted into a Government interpreter, and *quasi* Superintendent of Police, at Hong kong; the Missionary Pritchard has been converted into a British Consul at Otaheite; and the Missionary Clarke has been constituted Protector of the Aborigines, or Minister of State for the native department, in New Zealand. The elevation of a foreign adventurer and a couple of mechanics to official rank and high salaries is enough to attract a whole host of mercenaries into the employment of the Mission. They will look forward to the same opportunities of cutting out work for themselves, and the same zealous patronage from the managers at home, and regard the appointment of catechist as a better introduction to snug place under Government than even a clerkship in a Government office.

It leaves an unfavourable impression of Missions as a school of diplomacy, that all the appointments above enumerated have been productive of, or at least mixed up with, transactions which have occasioned much annoyance to individuals and serious embarrassment to the country. Gutzlaff has been more or less identified with almost every step that awakened the jealousy of the Chinese Government and led eventually to the Opium War; Clarke has been mainly instrumental in producing that state of affairs in New Zealand which occasioned the Wairao massacre; and it will not be the fault of the orators of the London Missionary Society if Pritchard does not become the cause of war between France and Great Britain.

For the political influence and misdirected activity of the Missionary bodies Government is greatly to blame. The meddling of Missionaries abroad in matters beyond their sphere has been encouraged to supply the deficiencies of Government. The power of affiliated bodies spread through every province of the empire, continually appealing to the prepossessions of an estimable portion of the community by the press or public meetings, collecting and dispensing annually revenues to the amount of hundreds of thousands, has made the Legislature and the executive quail before it. Missionary zeal has been affected as a passport into Parliament; and the Government offices have been crammed with the offspring of the agent of Missionary Societies. Government—all our Ministers for many years back—have been little better than tools to the secularity of Missions.

The influence of the traders on the Missionary sentiment is not confined to the departments already specified; or rather, they are naturally leagued with all the traders, whatever their designation, on the religious sentiment of the country. They are part and parcel of that fraternity which has been allowed almost to ruin our Tropical Colonies by their rash and blundering plan of Negro Emancipation, and which only last year caused the rejection of the Education clauses in the Factory Bill. They are, in fact, an intriguing worldly-minded hierarchy, as bigoted and domineering in their sectarianism as the Romish hierarchy in its palmiest days.

The eyes of the public are opening to its real character. The war-howl raised by the Missionaries at Leeds and Finsbury, and this week at Exeter Hall, will assist the unmasking. The usual oratorical device of prefacing warlike appeals by professions of a love for peace was resorted to; but war was the undisguised alternative of all the speakers —an armed intervention between France and Otaheite—a war to arrest the progress of Roman Catholic Missionaries in the Pacific.

These revelations of the real character of the traders upon religious professions ought to encourage Government, as its experience of the danger of giving way to them ought to instigate it, to shake off their yoke. Within his proper sphere, there cannot be a more amiable or useful character than the Missionary. It may not be possible for him to make Christians of savages, to the extent his enthusiasm persuades him: but, by habituating them to the observance of forms, and by familiarizing them with doctrines and histories in which there is a pure and elevating sentiment, which will dawn more and more upon every succeeding generation, he is sowing the seeds of a civilization the full fruition of which is reserved for a distant æra, and at the same time he is taming the savage, and making him a safe companion. While the Missionary confines himself to his spiritual office—be he the most illiterate mechanic hever selected for the task—it is Christianity that speaks in and through him, and its influence is for good. But when he takes upon him to supersede the colonist, and to affect the state-minister of some barbarian chief, or to conduct negotiations with foreign states, he is abandoned by the Power whose altar he has deserted, to his own rude and ignorant impulses, and his meddling is pregnant with mischief. The British Government is bound to watch over and protect its Missionaries with a zealous care so long as they remain within the sphere of their proper duty; but it is equally bound sternly to check and restrain them whenever they are discovered tampering with secular affairs.—*Spectator, Aug.* 17.

THE

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CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

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ADDRESS TO THE MOST REV. DR. CAREW.

The following farewell address to his Grace, the most Rev. Dr. Carew, Archbishop of Edessa, and Vicar Apostolic of Bengal, from the Catholic Soldiers of H. M 's 10th Regt. on the occasion of their departure from Calcutta, has been sent to us for publication by one of that body :—

MOST REV. SIR,—We, the Catholic Soldiers of H. M.'s 10th Regt. of Foot, beg most respectfully to tender our grateful, and humble thanks to your Grace, for the unremitting attention, and kindness, evinced on the part of your Lordship, on all occasions towards us, since coming under your Grace's paternal charge, comprising a period of two years, and three months. Yes, such goodness of heart calls for a return that the humble soldiers cannot advance; however it is our overflowing hearts that speak, therefore eloquence may be silent. But, although we are soldiers, and our fleeting vicissitudes of life, so varied and changeable that it may be truly said we have no solid, or lasting contentment in our line of life: however a moment's reflection, and the thought recurs to our minds, that it would be ingratitude in us, as men and soldiers, not to acknowledge, though in humble terms it be, the unparalelled goodness of heart, and unremitting zeal manifested towards us since coming to Bengal. Most Rev. Sir, it would be a vain attempt in us, to endeavour to calculate the amount of gratuitous, moral and religious instruction inculcated amongst ourselves, and rising offspring, since coming under our Lordship's benign guidance and direction, on the score of our holy religion. Nothing can we adduce better for the truth of what we advance, than to state, that, under your Lordship's, and of the good Clergy of the Holy Order of Jesus, whose unabated attentions towards us has been one unceasing round of instruction, and from thence have sprung, these unequivocal, and undeniable truths, and living testimony of what we offer.

That since our debarkation at Calcutta, in the month of August, in 1842. no fewer than from twenty-five to thirty men of our own Regiment have renounced the errors in which they had been brought up, and were regenerated in the salutary waters of baptism, embracing, with heart and hand, the all saving faith and doctrines of the One HolyCatholic and Apostolic Churchof Christ. This, most Rev. Father in Christ, shows that the labour of your own hands, and those of the Rev. Messrs. Raby and Johnson, were not thrown to the wind. Now, most Rev. Sir, that we are about to depart in a day or two, and leave behind all those good Clergymen, who have, on all occasions, evinced the most warm regard on our behalf: instructing, encouraging, and admonishing, were their constant theme; and, thanks be to the Dispenser of all good gifts, these salutary instructions, thus sown amongst us, have left incontestable marks behind, that shall not, with the blessing of God, ever be obliterated from our hearts. In mentioning the names of the above Rev. Gentlemen, it would be ingratitude in us not to say, in general terms, that we are truly thankful to all the Gentlemen of St. Xavier's College, but particularly to Mr. Cooper, whose Sunday evening lessons of instruction shall never be erased from our hearts. These digressions, we hope are pardonable, when it is considered that they are the overflowing gratitude of the soldiers' hearts for favours shown towards us, and these lines, emanating from the pen of the humble, and unlettered " sons of fortune," it may not be thought strange, when we mention those that endeavour to instil instruction, and that instruction being our sole consolation on earth. The world can never say that the sin of ingratitude was ever a prominent feature in the general character of the sons of St. Patrick. In con-

clusion, Most Rev. Sir, we beg most respectfully to say, that it is with feelings of sincere regret we are parting, and going from out of your Lordship's diocese, where, in all probability, we will never have the pleasure of seeing either you, or the exemplary priests again. But, no matter in what part of the earth we sojourn, we shall ever remember, with sentiments of respect and gratitude, the fatherly kindness shown by your Grace, on all occasions to the Catholic Soldiers of H. M.'s 10th Regiment. As Soldiers we have nothing worthy to offer for any of the Charitable Institutions founded and patronised by your Lordship, however, like the mite of the poor widow, we have forwarded our mite through the hands of the Rev. Mr. Raby, for the Catholic Orphanage. Wishing, with all our hearts, that the blessings of the Lord may be multiplied, on our good, and venerable Archbishop, and Clergy, we humbly bid you adieu, and while the tide of life ebbs and flows in our bosoms, that bond of union shall never be severed, that has ever subsisted, between the father and children, in the Church of God. We know the arduous labours of the Catholic Missionaries of India, but such labours are passed by unnoticed, as unworthy of remark. While there are numbers to write panegyrics for a Hannibal, and a Cæsar for depopulating cities and provinces, the hard working priest of God is passed by unnoticed. O! may the Lord reward you, for works done for his honor, and glory, and the good of your fellow men, without the least remuneration, save that of his bountiful goodness, which may He unsparingly bestow on His own anointed ministers, both here and hereafter, is the prayer of your ever humble and obedient servant,

W. CARLING,
On behalf of the Catholic Soldiers of H. M.10th Regt.

RIGHT REV. DR. BORGHI.

The H. C's. Steamer *Berenice*, arrived at Bombay, from Suez, with the London Mail of the 7th October, on the 12th instant.

Among her passengers, are the Right Rev. Bishop Borghi, Mr. Calderani, his Secretary, Messrs. Bertrand, Marini, Bonoventura, priests; Messrs. Berniet, Baunet, Jerviers, and Gilbert, Brothers of the Order of St. Peter, and sixteen Nuns.

TAHITI—THE REV. MR. PRITCHARD.

To the Editor of the Catholic Herald.

SIR,—Some time ago, I sent you an extract from the *Courier*, a French Newspaper edited in London, containing the laws given the Methodist Missionaries to the natives of Taïti—since then, a great many exagg rations, and I could use a stronger ter have been made by the English press agai the French authorities of that Island, pa cularly since the expulsion of Mr. Prit ard from Papeiti, better known on the Isla by the name of *Piritati*. This Gentleman Methodist Missionary, had his case taken by all the sects of Protestantism, and if t English Government does not declare w against the French, it is not the fault of th pretended ministers of the God of peace. T memorable words of Dr. Wilson, speaking Çabul, "Let us get at them," are nothing comparison to the spirit shown by th pious pastors. Mr. Pritchard being a m chant, has also the sympathy of the Lond traders, and certainly he deserves it, for t exclusive system he has adopted for the b nefit of his countrymen. The Rev. gentl man merchant has yet another string to h bow. He was even Consul of Her Britann Majesty, to Her most Gracious Maj.s Queen Pomare. This last title being he sacred by all nations, the French Governo Mr. Daubigny, could not expel him witho the strongest reasons: whether Piritati w a Consul, or not, at that time, is a quest Lord Aberdeen, in his answer to the Marq of Clanricarde, seems to think that the Re Merchant was not, as he had lowered t British flag, when the French assumed th protectorate and gave due notice that h had ceased to exercise his authority. such be the case, Mr. P. must be considere in the light of only a private individual, a in that case, nobody will deny, that if h were found guilty of troubling the publ peace, the local authorities had it in the power to remove him. The *Times*, speakin of this person, calls him "an indiscreet, ho headed man." Whether these epithets a applied to Piritate as a Missionary, Me chant, or Consul, is more than I know; o thing, however, is certain, that according t the recognised usages of all nations, whe a Consul abuses his prerogative and conspir against the local Government, he forfeit *ipso facto*, all claim to the privileges of h office. We have a case in point,—during th regency of the Prince of Orleans, when th prince of Callemara, then Spanish Ambass dor at the French Court, was arrested fo conspiring against the Regency, the Spanis Government, the most jealous in Europ never required either reparation or satisfac tion.

We learn from the *Courier de l'Europ* brought by the last overland mail, some o the reasons which influenced M. Daubign to exercise his power in sending away thi

is merchant. At the beginning of March, nsurrection broke out in the Island,— tati, who was the first to protest against French protectorate, became suspected to t the bottom of the revolution. He re- ented the French as a small nation who , it was true, gained some victories, hav- then a clever man at the head of their ernment, but this great Chief having taken prisoner, and cast into irons by English, their time was past. He added, a large English fleet was coming out to ver the Taitians, which would hang all people who joined the French. The ple, not suspecting that a person arro- ng to himself the title of minister of l, would deceive them, armed themselves posted up incendiary placards, and had the French taken immediate measures to ck the insurrection, Papeïti would have burned to ashes on the same day. M. bigny being too well acquainted with the acter of the "indiscreet, hot-headed ," immediately suspected him as the e of the insurrection, and, it appears, he not mistaken, as no sooner was the Rev. leman arrested, than the insurrection ed, as if by magical influence.

t the meeting which took place in the owed sanctuary of Exeter Hall on the of August, composed of Missionaries [illegible] of different persuasions, Rev eman, speaking of the conduct of Pomare efusing two French Clergymen to settle aïti, excused the Queen, by saying that priests were spies, and wished to enslave people. The Rev. speaker forgot to , that these two clergymen were expelled he instigation of the Methodists. So h for his good faith! This circumstance ht be ascertained by the official letter ten on the 3rd of May, 1837, by Mr. é, to Mr. Rosamel, then minister of ine. Mr. Freeman excused the Queen he following conclusive argument: "Po- e had in her kingdom as much power as is Philippe had in France, but Louis lippe compels all the English travellers rance to have passports; ergo, Pomare d expel two French priests from her dom." Well, undoubtedly this Rev. aker had been favored with an indulgent ence. He is assuredly a credit to the versity that has fledged him. His logi- reasoning is somewhat in the style of ie libere vult, extinguit sitem; parvo, um salsum facit libere, Ergo, lardum im extinguit sitem." In the same meet- another speaker, Rev. R. W. Hamilton, ssenting minister of Leeds, summoned cially for the occasion, on account of varlike propensities, spoke of the iniqui- ties of the French Government at Taïti and ended his discourse by exhorting his saintly hearers to be ready for war. "England," he said, "has braved a thousand years the battle and the breeze." The paper does not state, that he sung these stirring lines. "Let us prepare to combat Rome, and Rome will perish abhorred, great in her cruelty and her crimes."—Bravo!

This meeting, composed of various dissenting creeds, which, like Herod and Pilate, widely differing in religious belief, coincided in their condemnation of a *just man*, unanimously adopted the resolution; other Clergymen also spoke, breathing the same peace and good-will, and the meeting concluded by imploring the assistance of God and the protection of England for the zealous Missionaries, and to expel the French from Taïti. What a modest supplication!

I have said that the French Missionaries were sent out of Taïti at the instigation of the Methodists. A simple *exposé* of the fact as stated in another newspaper, the *Presse*, will show it clearly, and convince the public, that the Exeter Hall meeting, instead of blaming the French Government for interfering and taking the Protectorate, ought to blame their brother merchant only, who by his indiscreet zeal and injustice has given cause to it, and had the French Government acted towards him as he treated the two clergymen, they would have put him in the hold of a schooner like the *Eliza*, and kept him there till his bile was exhausted, or order him out in the S. W. Monsoon.

Some French Clergymen were sent by the authority of Rome, in the year 1834, to the Gambier Islands. The inhabitants having received the light of the Gospel, two of the missionaries, Revd. Messrs. Laval and Care, left Margarova, and reached Taïti Island in the month of November, 1836; no sooner had Mr. Pritchard heard of their approach, than he did every thing he could to prevent them from landing, but they were allowed by one of the Chiefs to go on shore, and the third day after their arrival, they reached Papeïti, and were hospitably received by a relation of the Queen. Some time after their arrival, they were informed that the *Orgmeduas*, the English missionary, was aware of their arrival, that Piritati was furious and endeavoured to persuade the Queen to expel them. On the 25th of November, they were received by Pomare, against the wish of the methodist preacher. They offered the Queen a shawl and some gold, which she accepted, and seeing that Mr. Pritchard did not like it, she said to the Missionaries in an under voice, "Piritati is not good." Aita Maritai Piritati. On the 26th they were sum

moned before a tribunal, formed under the auspices of Mr. P. which, to their great surprise, ordered them to leave the Island. Mr. Moerenhout, the American Consul, took the part of the Missionaries, but he received a letter from Piritati, saying that if they did not leave the place, of their own good will, they would be sent on board of the *Eliza*. The Missionaries, aware of the danger of returning to Gambier during the continuance of the Monsoon, shut themselves in a house given to them by the gentleman who interfered for them, thinking that the authority of the Consul could protect them. But in this they were sadly mistaken. A letter containing the most harsh language was written to them, at the instigation of Mr. Pritchard, and on the 12th of December, their house being forced, they were seized by the hands and feet by the satellites who dragged them before the house of the instigator in that humiliating state, where they remained for some time to allow the Minister of the God of peace to enjoy the refreshing sight of two harmless clergymen suffering such outrage. From thence, they were carried to the shore and sent on board the *Eliza*, in a canoe filled with water. The Captain, instructed by Mr. Pritchard, put them in the hold, where they were kept, till he could get a person to take charge of the schooner, being afraid to go himself during the Monsoon. Mr. Moerenhout wrote to the French Consul of Valparaiso, who communicated his letter to Mr. Molé, the Minister, and it was then that the Vice-Admiral Rosamel, wrote to the Commander of the *Venus* Frigate to proceed to Taiti and demand reparation from the Queen. What then followed, is the consequence of the above mentioned facts. Oh! for the genius of Fox, how prominently would the pious Pritchard figure in the pages of that veracious martyrologist had he to record the cruel persecutions of the French at Taiti.

Should an etching be required to aid the representation and bring into fuller relief the unexampled and unmerited sufferings of the martyred methodist merchant, I would suggest that, in the next edition of the martyrs, a copy be taken of the picture this venerable Missionary had once displayed before the astonished gaze of the Taitians, in which was seen the appalling group of a roasted heretic, and a Bishop, and a Monk, accompanied by the dignified presence of his Satanic Majesty blowing the coals into flame.

I remain, Sir,
Your Obdt. Servt.
P. B.

Chittagong,
7th, 1844.

FEVER HOSPITAL.

IN THE CATHOLIC CATHEDRAL DISTRICT.

(THROUGH MR. N. O'BRIEN.)

L. Schramm,	Rs.
J. K.,	„
James Cartland,	„
H. Michell,	„
Ram Chand Roy,	„
Issur Chunder,	„
J. M'Carthy,	„
H. Shaw,	„
Kissen Mohun Doss,	„
Robert M'Kenzie,	„
John M'Kenzie,	„
J. A. Currie,	„
A Friend to the Poor,	„
Henry Caripiett,	„
John Gray,	„
H. H. Gibson,	„
J. M. Robison,	„
Peary Mohun Day,	„
William Dodd,	„
W. Charles Waith,	„
D. R.,	„
E. Wingrove,	„
H. M'Cabe,	„
J. B.,	„
R. B. R.,	„
James Sherlock,	„
R. A. Murray,	„
Thomas Ware,	„
Charles Newell,	„
W. H. Grant,	„
C. T. Vaillant,	„

ORPHANAGE.

J. Curnin, Esq. through the Rev. Mr. Mascarenhas,	
Serjt. Guyder, H. M. 10th, thro' His Grace the Archbishop,	
Anonymous, thro' the Lady Superioress of C. E. S.	
Loretto House,	
Infant Joseph,	

FESTIVALS.

Sunday, 1, Dec. *First of Advent*, 1. cl. Of sem. col. purple. In Vesp. com. fol.

Monday, 2,—S. Bibiana V. M. sem. com. Fer. col. *Deus qui*, &c. Vesp. of fol. com. Fer. o

Tuesday, 3,—S. Francis Xavier C. d. 1. cl. Oct. com. Fer. In Vesp. com. fol. and and S. Barb.

Wednesday, 4,—S. Peter Chrys. B. D. d. Oct. and Fer. and S. V.—Vesp. from c com. prec. and Oct. and Fer. and S. Ab.

Thursday, 5,—S. Birinus B. C. d. (E. S.) Oct. and Fer. and S. Ab. Vesp. from c com. prec. and Oct. and Fer.

Friday, 6,—S. Nicholas B. C. d. com. Oct. Fer.—Vesp. from chap. com. prec. and and Fer.

Saturday, 7,—S. Ambrose B. D. d. com. Oct. Fer.—In Vesp. com. Sunday.

Sunday, 8,—*2d of Advent*, 2. cl. Of it, sem. Oct. no 3d col. (no *preces*)—Vesp. of fol. Sund. and Oct.

Monday, 9,—Conception of B. V. d. 2.

(yesty.) com. Oct. and Fer. In Vesp. com fol. and Fer. and S. M.

Tuesday, 10,—Octave of S. Fr. Xavier d. com. Oct. Concep. and Fer. and S. M.—In Vesp. com. fol. and Oct. Concep. and Fer.

Wednesday, 11,—S. Damasus P. C. sem. com. Oct. and Fer. Vesp. of fol. com. prec. and Oct. and Fer.

Thursday, 12,—S. Hugo B. C. d. (E. S. 17 Nov.) com. Oct. and Fer.—Vesp. from chap. com. prec. and Oct. and Fer.

Friday, 13,—S. Lucy V. M. d. com. Oct. and Fer.—In Vesp. com. Oct. and Fer.

Saturday, 14,—Within Oct. sem. com. Fer. (3d col. of H. Ghost)—Vesp. of Sunday, com. Oct. as in 1st Vesp. of Feast.

Sunday, 15,—*3d of Advent*, 2. cl. Of it, sem. com. Oct. no 3d col. (no *preces*)—In Vesp. com. Oct. and fol.

Selections.

O'CONNELL'S FREEDOM.

It is scarcely possible to conceive the degree of enthusiasm with which the release of the state prisoners was received in Ireland; and yet, though the people met in immense multitudes to celebrate the event, and the most extravagant rejoicings were participated in by all, the hour of triumph has passed, and there is not on record the perpetration of a single act inconsistent with perfect tranquillity. What occured was so completely unexpected, that when the news of O'Connell's freedom was received, few at first could be persuaded of its truth. Even now it is generally referred to divine interposition, expressly connected with some religious services in which Roman Catholic prisoners and some of their clergy had been engaged, and which only terminated upon the day on which the traverser left the prison. To the feelings of reverence which such a conviction would induce, the good order which regulated the public conduct might be attributed, had there been no popular demonstrations calculated to create intense excitement. But the fact is, the general exultation was manifested in the most extravagant forms, as, for instance, in the "monster procession," which escorted Mr. O'Connell from the Penitentiary, which, however, as well as the 'monster dinner" at which he was entertained, we must pass in order to notice very briefly the present aspect of affairs. This, though unsatisfactory in some respects, is undoubtedly far more encouraging than it has yet been. It is quite true that agitation has not ceased; yet the movement has become tempered. Its declared objects, however unattainable, are still of a much less ultra character than those hitherto professed. Above all, there seems to be abroad a spirit of toleration and mutual forbearance which induces men of all parties to admit the sufferings of Ireland, and invites them to co-operate in devising measures of redress. This is a state of things which Mr. O'Connell has done all in his power to promote. He has publicly thanked the Orangemen for their forbearance, and, indeed, the consummate policy which he exhibits in assuming a tone of moderation perfectly inconsistent with his previous conduct, is having a palpable effect. It is winning converts, though converts in degree, and hence we have the Hon. Hely Hutchinson declaring for complete Repeal. Mr. Grey Porter, the conservative High Sheriff of Fermanagh, for a Federal Parliament: and Dr. Maunsel, an Orange corporator, in favour of Her Majesty's holding a Session every third year in Dublin. All these are, in their way, men of influence and character, and form links in a chain which may, sooner or later, connect the moderate men of all parties in one common cause; in which, as in the associations of 1782, religious distinction may for a season, be forgotten. Such a union is by no means so impossible as might at first sight appear. Its possibility, nay its probability, has been admitted; for some members of the late Whig Government are understood to have already made overtures, and it is even said that the present Administration has seen fit to intimate an intention of originating important measures of relief, directed to the social condition of Roman Catholics, whether political or religious. That something must be done to meet the exigencies of the times is clear, if we are to be spared a recurrence of the dangers which have been happily escaped. The question is, whether a wise policy would suggest concession, or the suppression of all agitation, which must contemplate a recourse, if need be, to military power. If concession be wise, the season is opportune, for there is at present no extraordinary excitement. The tone of the repeal press has become moderate: Mr. O'Connell has openly reproved the more violent of his supporters, and denounced a recurrence to the "monster meetings." Indeed, he has gone so far as to signify his intention of transferring agitation to this country—of impeaching Ministers and the Irish Judges. These, and the formation of a number of gentlemen of property and influence into a "Preservative Society," to assemble in Dublin, distinct from the Repeal Association, and there to watch over the interests of the country, were among Mr. O'Connell's latest projects previous to leaving for Derrynane, where he has allowed himself a retirement, of thirty days previous to the commencement of a fresh campaign.

PROPOSED FEVER HOSPITAL, IN CONNECTION WITH THE MEDICAL COLLEGE.

(Continued from page 279.)

"The rich feel satisfied that they are not trifled with, or kept on the sick list for the sake of prolonging an Apothecary's bill; and the poor are too thankful to find any one who will take a moment's interest in their fate."

* * * * * * *

"On the 17th December, 1837, Mr. Martin and Mr. Nicolson, two of the Medical members of your Committee, submitted to the rest of your Committee separate NOTES, written in consequence of a perusal of Mr. Secretary Mangles' Letter "to the Chairman of the proposed Fever Hospital Committee."

"Having stated that it appears to him that the Committee stands pledged to the Subscribers, and the Public, to establish *an Hospital*, for the accommodation and cure of persons labouring

under the more prevalent acute diseases of the place, and that the Governors of the Native Hospital in their address to the Public in May, 1825, pledged themselves not to encroach upon the constitution of the Native Hospital, Mr. Martin expresses himself as follows:—

"On the subject of the difference in the nature of the relief afforded by the two kinds of Institutions, an Hospital and a Dispensary, I beg to quote from my Note to Mr. Mangles of 3d ultimo, wherein I have said that, 'With the aid of an Hospital, in a City like this, fever and dysentery cannot be cured; everything in it is necessary to save life; the regular visits of an European Doctor, aided by an intelligent establishment; its open airy wards and raised clean beds; its regulated diet and clothing, and its general cleanliness—these are all necessary. But in a Dispensary, which is only useful to keep men out of Hospital (no small matter in itself) the patient gets his dose of medicine and is cured; or if not, he returns to the very place where he caught his disease, to sleep on the damp ground, to get medicine by chance, and have any diet or clothing the friends choose, together with the absence of all ventilation and cleanliness. In violent illness, therefore, such management can be of little avail in arresting disease. Again, it is not, even in the most dangerous diseases, by medicine *alone* that a man's life is to be saved; but by the careful and continued watching of the operations of nature, and those of medicine, so as to determine when to give and withhold drugs. It results from this that Dispensaries take but a secondary or subordinate station, and cannot be compared in active relief to a well ventilated and regulated Hospital.' Speaking as a Medical man, and viewing the question as it affects the public health, I should feel that I conferred a greater benefit on humanity in one case of acute disease restored to health in an Hospital, (where alone such cases can be treated) than by many scores of cases of doubtful relief afforded through the casual exhibition of doses of medicine at a Dispensary."

"On the subject of attaching a Fever Ward to each Dispensary, I shall only observe, that such arrangement is not within the plan proposed to the Public. I may however, add that such rooms, unless the positions of the Dispensaries be altered, must prove defective in some of the most essential requisites for the proper treatment of disease; viz., freedom from crowding, openness, and freedom of ventilation; for, without these, the best Medical advice and medicine can be of little or no benefit; indeed, it is doubtful whether an Hospital in a crowded portion of the Town would not be an evil, in place of a relief to humanity, so paramount is an open and airy locality."

"I shall look forward with anxious, but high expectation, to the time when, as his Lordship points out, the services of well educated Natives may be available for the purposes of Dispensaries, and for officers even of a higher order; indeed, it was one of the earliest advantages stated by me, when I brought the subject first before the Governors of the Native Hospital. I stated, as one of the advantages of a Fever Hospital, that it is in such an Institution 'alone, they' (the students) 'can ever acquire the practical knowledge which can render them generally useful.' Nothing like the benefit here spoken of can be derived, or is ever derived in Europe, through the attendance of a youthful student at a Dispensary: because the studies of a Dispensary require experience; and that, as I stated before, can alone be acquired in the close observation of treatment, an attention to clinical instruction, and an attentive perusal of the regular diaries of an Hospital: the Hospitals, both Medical and Surgical, are the great, and almost the only Schools of practical Medicine and Surgery in Europe."

The NOTES submitted by Mr. Nicolson, were to the following purport:—

"I have repeatedly perused the Letter of Mr. Secretary Mangles, addressed to our Chairman, with very great attention. And shall now proceed to make a few observations on such parts of its contents, as I may be considered competent to give an opinion upon."

Paragraph 3d. "His Lordship would gladly have seen consideration given to the advantages to be derived to the general care of health, and particularly for watching the approach of epidemic fever and providing meansof general relief in case of its prevalence, from the establishment of one great Hospital, as compared with the benefits which would be afforded at the same expense by an increased number of Dispensaries."

(To be continued.)

TUAM.—His Grace the Archbishop of Tuam has been pleased to make the following changes in his clergy:—The Rev. Mr. Roche, to Clifden, to succeed the Rev. John Moran, removed to Turlough, to succeed the Rev. Mr. Ferucke, removed to Roundstone, to succeed the Rev. Mr. Barret, removed to Ballindine, to succeed the Rev. Mr. Grogan, removed to Newport, to succeed the Rev. P. Jennings, removed to Westport, to succeed the Rev. P. Geraghty, removed to Castlebar, to succeed the Rev. P. Harly, lately appointed parish priest of Aran. The patriotic and spirited inhabitants of Clifden presented the Rev. Mr. Moran with an address and entertained him at a public dinner at Carr's Hotel on Tuesday last.—*Tuam Herald.*

THE MASS IN PRISON.—The following bishops and clergymen celebrated Mass in the Liberator's chapel since our last publication of a similar list:—Right Rev. Dr. Cantwell, Bishop of Meath; Rev. Henry Young; Rev. Gregory Lynch, St. Andrew's, Westland-row; Very Rev. Dr. Spratt, Carmelites; Rev. Mr. Withers, Carmelites; Rev. Mathew Collier, C.C., Rathmines; Rev. Mr. Fay, Meath-street; Rev. Mr. Macauley, Adam and Eve; Rev. Wm. Gilligan; Rev. Mr. Ennis, Meath-street; Rev. Mr. Kavanagh, C.C., Kingstown; Rev. Mr. Goodman, Denmark-street; Rev. Mr. Coghlan, county Meath; Rev. James Hamilton.—*Freeman.*

THE PILGRIMS OF MARYLAND.*

The history of the world in all past time (save only its original resolution from chaos to order) presents nothing so grand, imposing and wonderful as the discovery and settlement of the western continent. It may be considered, indeed, rather a *creation*, than a discovery; for it brought into being states and dominions and empires, and first nourished on its virgin soil that hardy race who recollected tyranny only to resolve on freedom. The gales of western forests, full of the inspiration caught in their swift flight across their native wilds, fanned that flame of independence, whose silent promptings and open opposition, so largely contributed to people our shores. All of heroism, all of romance, all of daring adventure which the world had ever seen before, was immeasurably distanced here. Well are the descendants of the original emigrants entitled to point to the achievements of their fathers as the noblest deeds in the annals of time; for all that history records of migrations and conquests of tribes and nations, that tradition tells of kingdoms won and nations subdued, nay, fable and fiction, in their wildest imaginings, never approached the wonderful story of a trackless ocean traversed in frail and petty vessels, a new world discovered, a hundred nations subdued by a mere handful of men, millions of acres redeemed from fruitless nature to teeming cultivation, and peace and civilization, plenty and prosperity in less than two centuries succeeding to war and barbarism, famine and distress. The work still goes on, and each succeeding generation wonders at the progress. It is the interminable journey of him, who, in circumnavigating the globe, finds that the horizon for ever recedes as he advances. In the inducements to this enterprise and in the means of its accomplishment, the agents and the policy of their operations were widely different.

If human knowledge could discern the future, it might have been supposed that such diversity would not have existed: for in the preparations for the voyage of Columbus, in his acts when the hope became the certainty of discovery, in the first title granted in America and in the efforts immediately made for its inhabitants, there was a unity of generous and benevolent feeling and action, which will for ever reflect lustre on those who planned, aided and effected the first voyage across the Atlantic.

There seem to be men specially created for all the various exigencies of human affairs. The changes of the world never cease for want of agents competent to their fulfilment and direction; for the doctrine of political economy, that demand regulates supply, applies to mind as well as matter. Thus we find that in the reclamation and settlement of this hemisphere, master-spirits rose, as if by magic, to fulfil their destiny. Whether the arts of peace or war, science or common sense, prowess or policy, boldness or caution were demanded for each detail of the grand result, some one was ever at hand endowed with the very qualities required. The names of Raleigh, Delaware, Baltimore, Penn, Winthrop, Smith, Berkely, Williams, Mason, Gorges, Carteret, Oglethrope, embrace but a portion of the glorious catalogue of these rare beings. They were not all so good, as great; but there was perhaps altogether less of human frailty than usually taints the characters of conquerors and founders of governments; for too often splendour of intellect is but the gorgeous covering which conceals depravity of heart. And these great eras of convulsions in politics, of some nations the death, of others the birth, have ever developed the greatest minds. But as the thunder most majestic and lightning most sublime are, at the same time, most terrible and destructive, so heroes sometimes derive their sublime majesty from the terrible destruction which they inflict on the human race. There are other *moral* conquerors whose path is marked not by blood, but blessings. Some of those named were distinguished for all those virtues, which, when fully developed, constitute perfection; and first among the foremost were the Calverts, the illustrious founders of the province of Maryland.

George, the first Lord Baltimore, was of a reputable, but not distinguished family of Yorkshire in England. His education was sedulously attended to, and he graduated at the University of Oxford, having been a member of Trinity College. His talents, and more especially practical business habits, early obtained the notice and patronage of Sir Robert Cecil, the great earl of Salisbury, the friend of Sir Walter Raleigh and minister of Elizabeth and James. He was employed as Cecil's private secretary, became secretary to the Privy Council, was knighted and finally appointed Secretary of State. He sat in Parliament, first for his native country and afterwards for the University of Oxford. On the high road to the first offices of state, the friend of the king and of the king's favourite, he paused for a moment, in the pursuits of this life to contemplate the next. He found that there was neither unity of belief nor charity of practice among the numerous sects into which, even at that early time, the Reformation had divided those who were reformed. He knew that but one could be right, for truth is ever a unit, and each assured him that all the others were wrong. Buffeted and tossed in the storms of controversy, he found a secure haven in the bosom of the Catholic Church. Soon as conviction converted doubt into certainty, he resigned his office, ceasing to be the servant of his king in order to become the servant of his God. He discarded the emoluments of earth for the rewards of heaven, and exchanged the bright hopes of the present for the unfading certainties of the future. He openly avowed his recanta-

* We are much pleased that we have it in our power to place before the reader this interesting outline of the first settlement of Maryland. As an evidence of its merit, we have only to state that, having delivered it as a lecture before the Carroll Institute in Philadelphia, the author was solicited and induced to repeat it in the same city. The publication of the article at this moment may serve to prepare the public mind, and to kindle a congenial feeling for the joyous commemoration of the landing of the Pilgrims, which is to take place on the 10th of May, in St. Mary's county, Md.

The authorities that have been consulted, are principally Bacon's Laws of Maryland, Hezard's Collection of Colonial Papers, Fuller's Worthies of Yorkshire, Joyou's State Worthies, McMahon, Bozman, Graham, Chalmers, Neal's Puritans, &c. - ED. CABIENT.

tion, professed his conversion, and became a genuine worshipper at the shrine of truth.

James, a high churchman from policy as well as principle, was never obnoxious to his Catholic subjects, and they respected him as the son of a martyr and the undoubted heir to the crown. Their good feeling was reciprocated, and this general liberality, combined with personal kindness for Calvert, enabled him to retain a seat in the Privy Council and led to his advancement to the barren honor of an Irish title. His associates, Cecil, Raleigh and others, and more especially his connection with the London Company of Adventurers, to whom James granted, in 1606, all the territory extending from Cape Fear to what is now the southern line of Maryland, had fully impregnated him with those ardent hopes of the success of the western settlements which then pervaded England. He obtained a grant of part of Newfoundland, to which he gave the name of Avelon in imitation of Old Avelon in Somersetshire, wherein Glassonbury stands, the first fruits of Christianity in Britain, as the other was in that part of America. After two voyages and unceasing dangers and difficulties a settlement was effected. On his second visit he recovered more than twenty ships which had been taken by the French, and captured several of the enemy's vessels. He continued this plantation till his death; but finding the soil barren, the climate unfavourable, and the place exposed to the attacks of the French, he turned his attention to Virginia, and visited it with the intention of making it his abode. Immediately on his arrival the Assembly required him to take the oaths of allegiance and supremacy. To the former he did not object, and in vain endeavoured to induce the authorities to modify the latter. They insisted that he should absolutely renounce the spiritual authority of the Pope and disown him as the head of the Church. He refused, and it became necessary that he should at once leave the colony. Wandering in search of an asylum, he explored the shores of the Chesapeake bay, and finding the country unsettled and admirably adapted to his purposes, he instantly returned to England to procure the grant of it. A favourite of the royal family, sustained by considerations of important services, distinguished for his untiring enterprise, respected for his high moral worth, he found no difficulty in procuring from the son of his former master (the unfortunate Charles) a grant of the province of Maryland. This instrument contains internal evidence that it was prepared by Calvert, and the fact is asserted by more than one writer. By it the rights of the proprietor and the liberties of the people are carefully guarded, while the interests of the crown, excepting as connected with the protection of the infant colony, are almost forgotten. It provides that the necessary laws, not repugnant but agreeable, so far as might be, to those of England, should be enacted by the freemen of the province or their delegates chosen for that purpose, and should be executed by their authority. License was given to the subjects of Great Britain to emigrate to this colony, and to organize an armed force for their protection; they were to remain liege men of the king and enjoy all the privileges of British subjects. Freedom of export and import was guaranteed. The proprietary was invested with all the powers of governor and general, authorized to repel invasions and to declare martial law. Power was given to impose by law taxes and subsidies on articles imported or exported, the product of which taxes was given to the proprietary for ever, and it was covenanted on the part of the king that neither he nor his successors should ever impose customs, quotas, taxes or contributions on the people, their property, or their merchantable commodities laden within the province. The entire document exhibits not less the strong attachment to popular liberty than the political wisdom and foresight of its author. It stands alone in the list of American colonial papers. The last condition referred to looked far into futurity, anticipated and guarded against those tax laws of the British Parliament which, more than a century afterwards, roused to resistance all the colonies and resulted in that memorable Declaration of Independence which is but the extension of the principles embraced in this charter.—*Religious Cabinet.* (*To be continued.*)

IRELAND.

CATHOLIC CHARITIES BILL.

THE MOST REV. THE ARCHBISHOP OF TUAM TO THE RIGHT HON. SIR ROBERT PEEL, BART.

St. Jarlath's, Tuam, August 12, 1844.

SIR,—Amidst all the fatigues and anxieties of office, a few must doubtless be cheered by the retrospect of the recent victories which your policy has achieved in the house of Commons. Not only have you subdued the mutinous members who, on the sugar question, presumed to dispute your supremacy, thus reducing them to a worse slavery than that of the Indians, for whose lot they affected such hollow commiseration, but you have been also so successful in taming the fiery patriotism of the Celtic Whigs as to make them put on with the utmost equanimity the ignominious yoke of the Saxon Tories. By what magic can a minister evoke such power as to overcome those formidable difficulties, it would be beyond the range of my present object to inquire. I know not whether there are any such romantic believers in the mere influence of unassisted oratory as to ascribe your success to your rhetorical powers of persuasion. Some think Pitt is the great idol of your political idolatry. Others fancy they can trace a nearer resemblance in yours to the policy pursued by Walpole. But be the prototype what it may, it is certain that with all the dextrous distribution of the treasures of the state, which they so profusely squandered among their retainers, they could never rival you in the winning ways in which you can make converts and rule an obsequious senate.

Never was the observation better verified, that "no one can serve two masters," than in the universal execration which the Irish members have earned and called forth on this occasion. They may have risen in ministerial favour, but they have proportionably sunk in the estimation of the people. They were sent to sustain, and not to sell, their interests. In provoking the vengeance of ruthless landlords by the exercise of their franchise, to which devotion many of

the once-comfortable farmers of Ireland have become victims and outcasts upon the world, they fancied at least they would have the consolation of returning Catholics to Parliament who would watch over their interests and protect their religion. They never dreamt that whilst voting they were to be doomed to the two-fold misfortune of being driven themselves from their houses, and betrayed by their false representatives. Yet, such are now the bitter reflections of thousands of the honest freeholders of Ireland in witnessing the recent apostacy of the Irish members. Their conduct admits of no palliation. At the tail of the session, verifying the ancient proverb of being fraught with poison, a measure clearly and incontestibly bearing on the face of it evidence of hatred to the Catholic religion, is introduced into Parliament, and instead of meeting with opposition from the professing Catholics of the House, is hailed as a boon conferred on the Catholics of Ireland (!) They might have delivered their own individual opinions, and poured forth their gratitude for the showers of ministerial patronage for which they thirsted; but they had no right to misrepresent and insult the Catholic people. No time was allowed for petition or remonstrance: but even during the brief interval in which the bill was hastily precipitated through the House, there was more than sufficient of the public feeling manifested to convince them if they were not deaf and blind, that the bill was universally execrated. Numbers of the Catholic clergy and people petitioned against it. Many of the Catholic bishops from the provinces, some in union with their clergy, and others assembled in Synod, sent forth in explicit terms their remonstrances and their reasons against this atrocious bill. The Repeal Association, the best and most unequivocal organ of the feelings of the Irish people, denounced it. The public journals that reflect faithfully the national mind were equally unsparing of their condemnation of this penal measure. The son of the great and revered individual who is now paying the forfeit of loving his country and his faith too well, found it necessary, in defence of his father's insulted honour, whose name was attempted to be treacherously mixed up with this odious transaction, to come forward and repel the idea of any, even a constructive identification, with a bill of which the accursed object is, to rivet again the fetters which he was so successful in breaking. Thus, through every channel from which the feelings of the people usually find vent was poured indignant condemnation of the measure, and yet the recreant members for Ireland, it is unnecessary to point out the exception, persevere to welcome as a boon a bill so universally stigmatised. Amidst the numbers of bishops and priests who opposed it, not a solitary voice was raised in its favour.—Let it not be insinuated that any half or qualified consent, such as might be construed into an index of political coquetry, was whispered from any quarters. The insinuation on which some members rest as an apology must be a downright calumny. The Irish bishops are not, thank God! so timid or time-serving as to suppress their opinions upon any great public question vitally affecting the interests of their religion. This was one; and so manifestly unreasonable, irreligious, and persecuting were the provisions of that enactment, that not one member of the House, however disposed to trifle with episcopal authority, would venture to affirm that it had the suffrage of even one solitary bishop in its favour.

Never was the loss or absence of the Liberator of Ireland more felt or to be more lamented than on this unfortunate occasion. It was a master-stroke of a terrible policy to strike first their great political pastor, in order by the easy seduction of their other more pliant representatives to prostrate once more the civil and religious liberties of the people. Had the ever-faithful and watchful sentinel of Ireland been suffered to be at his post, you would not have attempted, or would have attempted in vain, to bribe the venal, and then bind in shackles the Catholic Church. His seasonable letters would have conveyed lessons of awful warning to the Catholic people. The tones of his indignant denunciation, would have rolled dismay along the benches of the Treasury, and checked the terrified minister from profanely handling the sacred ark of our religion. His glance would have rebuked into sullen duty the disposition to desertion which often before appeared among his own unfaithful troops. Time, which at last does justice to all, is, even during his life-time, throwing light upon his policy; and when we consider the nature of the instruments with which he had to work, we must wonder, not that he was unable to effect much good, but that he was endued with sufficient power to resist the course of evil legislation into which his political allies must have been perpetually dragging him. And yet, heedless as they were of episcopal remonstrance against this execrable bill, those Catholic members were most anxious for episcopal aid in working out its provisions (!) True, the bishops might not understand it; but though they could not understand it in principle, they were for that very reason the more fitting instruments to work it in practice. These gentlemen are wise in their generation. It was not convenient to attend to the remonstrances of the bishops in the debate, for they well knew if attended to the bill would have never passed into law. But it was more convenient to share with bishops the odium and the disgrace of working it, and to set up two or three episcopal targets to intercept the execration which was sure to follow upon the practical agents of so anti-religious a measure. We were told until the repetition tired, that the board could not give satisfaction if it only consisted of laymen. Did it then follow as a matter of course that it would give satisfaction if managed by crown-created episcopal commissioners? As Catholics, they should know that the objection against the one held equally against the others, and that bishops cannot, more than laymen, derive from the Crown or Parliament any power or commission to manage and reduce to practice a law that strikes at the root of the holiest principles of our faith, that blights with its deadly poison the goodliest fruits which religion ever produced, and aims at producing schism, anarchy and disorder in the Church of God.

These are the three positions to which I shall confine my present letter. Why, it may be ask-

ed, introduce and persist in retaining the damning clause of invalidating the will of an unjust spoliator, should he not be fortunate enough to "redeem his soul by alms," by disposing of his real property three months before his decease? Let not the abettors of this bill affect to be shocked at the epithet with which it is qualified. In the hands of God alone is left the lot and judgment of all his creatures; but as he has revealed to us that a reparation of injuries, the restitution of ill-gotten property, and the liberal distribution of charity and alms-deeds, are, in the dispensations of his mercy, among the most ordinary channels of conveying the graces of pardon, I will calmly inquire of the reader, who is it that is most disposed to trench upon the prerogatives of the Almighty, and the strict right of all his sinful creatures, he who would dry up, or he who would leave untouched those channels of mercy? Hitherto they were sacred; some of the poor of Ireland have been refreshed with the bounty of these channels. It is to be hoped that, like the alm-deeds of Cornelius, those benefactions were the means of drawing down on their donors the grace of pardon and salvation. And yet the heartless framers of this clause expect that Catholic bishops will become parties in closing the doors of comfort against the poor and of salvation against the wealthy. Perhaps you are not aware of the strange expedients to which vanity prompts numbers in order to purchase property, to acquire what is called a political position, or parliamentary influence in a county, some scruple not to raise monies and plunge themselves into embarassments in order to purchase an estate. If, in such cases, debts should have accumulated, so that the conditions cannot be easily found—if there were left no personal or chattel property to meet those obvious claims of justice; and if besides—as often happens—there were no near or immediate kinsmen to whom injustice could appear to have been done, what must be thought of the horrid cruelty of law which would forbid a poor sinner, in such circumstances, from disposing of his property at his death in a manner which would fructify in the blessings of charity or education? Think you that bishops will be found to put a seal on the insulting calumny that the death-bed of the wealthy is too often besieged by sinister influence? It may be useful to inform you that the reverse is often the case, that the ministering priest is the best friend of the broken hearted widow and the orphan, and whilst he exhorts the heirless wealthy to aid the institutions raised for the fatherless, there are found numberless instances where the pious and considerate clergyman is the protector of the claims of the children and other kinsmen.

After thus striving to sever the religious links that bind God and his creatures at the awful moment of death, it naturally enough pursues those religious orders which have sprung from the holy influence of those doctrines. And think you that the bishops will subscribe to the unchristian policy first conceived by a Portuguese minister, that dooms to annihilation some of the noblest orders that ever flourished in the Catholic Church? Is it thus you deal with the best promoters of public instruction? Are you really an advocate for free and enlightened education, or is the profession of zeal for it only a mask to hide the ministerial despotism which aims at the subjugation of the mind and intellect of the people? I well recollect the Parliamentary depositions of Mr. Anthony Blake regarding the religious orders. The perfection of every character requires consistency, and, as he would be no doubt a fit instrument to manage the new board, he could not be forced to encourage those orders, of the value of which he had given such creditable testimony. Besides, as you have taken the National Board under your protection, it must have no rival. The board is yet supported by a grant out of the Consolidated Fund, until, like the military barracks or the pauper bastiles the country is covered with the Government schools, where it is sought that no national sentiment should be lisped no national feeling cherished, and no national emblem worn. By-and-by John Bull will begin to growl at the abstraction out of his pocket of such an enormous amount of the Consolidated Fund, and then to appease him the grant must be raised in the shape of a county cess from a ground-down tenantry. Such shall be the bitter fruits to the Irish people of your gratuitous education!! These are not conjectures: the written plans of some of those embryo ministers of public instruction are now before me. They have been already realised in the plans by which the constabulary of the country are supported. The soldiers were paid out of the Consolidated Fund; but when John Bull protested against paying for the troops, the peasantry were oppressed with the payment of half the tax which came before out of the imperial revenue.

To feed the poor with the spontaneous fruit of charity never would have done without a mercenary staff of gentlemen paupers to annex to the concern, and to enforce taxes for their relief. To rear edifices for public instruction, and to endow them with the spontaneous benefactions of the pious and the wealthy, would not have answered the purposes of those who are aiming at creating in Ireland the educational despotism that is crumbling in France. Hence no religious orders are to be tolerated. Hence no pious bequests, or charitable donations to sustain them. Were they suffered to rear their heads in the country, and were they to receive any support from legalised charities, the national board and its schools would become nuisances; and all the employment of its ministerial stations would be for ever gone. Therefore, the best instructors that ever reared and matured the young mind of a nation must be proscribed with penalties; and the sons of Ignatius, who have left no science unexplored, and no field of literature uncultivated, whose zeal has travelled through every clime, and to whose healing benevolence no human woe has been stranger, must be sacrificed to a ruthless, penal and inexorable law which blows its pestiferous breath over the fairest fruit that ever gladdened the Christian vineyard. Think you that bishops can be parties to such a pestilence, or that the Roman Pontiff could relish such a participation in the proscription of one of the religious orders.

But the more frightful and daring, and revolu-

tionary portion of the bill is yet to be noticed and execrated. Those Crown commissioners, whether laymen or bishops; are to adjudicated by their signatures on rights, privileges, liberties and duties on which they have no more right to adjudicate than the Emperor of Morocco. Think you that any bishops will, at the bidding of the Crown, undertake thus to usurp the rights of their brethren, and of the Roman Pontiff? The bishop alone, under the Pope, has the necessary and inalienable right to adjudicate who may be the legitimate pastors and dignitaries in his diocese; the Pope, alone, who are the bishops and archbishops; and to attempt a decision on these points, without the consent of the parties, would be an encroachment on their authority, and a subversion of the essential discipline of the Catholic Church. It is not difficult to imagine (other fresh instances, not yet alluded to, have occurred in the colonies) that the bishop would defend the rights of the canonical pastor, and that some contumacious pretender would appeal to the Crown or the Board of Commissioners. What would such an appeal be but the bringing of a case from the sole rightful judge to an uncanonical tribunal? If it should be urged by the Catholic slaves, who love the measure for its patronage, that such a collision of judgment between the episcopal commissioners and the ordinary, would not be probable, and, therefore, should not be feared, the answer is, the interests of the Catholic Church do not depend on the contingencies of personal feelings. What is wrong in principle must be wrong in practice. To him, certainly, the volume of history would be like an old almanac, who would not pronounce with certainty that many such collisions would soon take place, and shake the repose of the Catholic Church to its centre. Think you that bishops will be found to lend their aid to such a schismatical concern? The principle is wrong, essentially wrong, and no one can advocate a false doctrine in theory that is not prepared, if beset with temptation, to carry it out to the most pernicious consequences to which such a false doctrine can lead.

Having, then, disposed of those principles of the bill, its interference with the practical freedom of the most salutary doctrines of the Catholic Church, next its blighting influence on religious education and morality—the fruits of those doctrines—and, finally, its tendency to schism and anarchy in the Church, I must adjourn some further considerations, illustrative of the bad spirit in which it originated, and the incalculable mischief of which any Catholic sanction of it would be productive

I have the honour to be, your very obedient servant, ✠ JOHN, ARCHBISHOP OF TUAM.

ANNALS OF THE SOCIETY FOR THE PROGATION OF THE FAITH.

The number for May (just published) of this truly interesting and edifying publication contains the annual report for the present year, which enters at great length on the state and progress of Catholicism throughout Europe, Asia, Africa, America, &c., imparting a vast body of important information, amongst which is a statistical calculation of the number of bishops and priests in the countries which the Association has been instrumental in evangelizing, the totals of which are as follow:—Europe, 27 bishops, 843 priests; Western, Central and Eastern Asia, 71 bishops, 2,736 priests; Africa, 6 bishops, 168, priests; America, 28 bishops, 890 priests; Oceanica, 7 bishops, 113 priests; forming a grand total of missions (17 bishopries and 23 vicariates-apostolic since 1822), 139 bishops and 4,750 priests. In these calculations the countries which are entirely Catholic are ommitted. In 1840 there were 119 bishops and 4,220 priests. The contributions to the Association during the year 1843 amounted to £141,292 12*s.* 10*d.*, and the disbursements to £145,524 0*s.* 3*d.*, which, with what remained on hand at the close of the year 1843, amounting to £23,838 14*s.* 5*d.*, leaves a balance in favour of the Association of £19,607 7*s.* 0*d.* The number of the "Annals" now under notice also contains communications abounding with interesting information from Father Walter Clifford, O.S.J., dated Trichinopoly, August 15, 1843; from the Missionaries of the Society of Jesus in Madura; from the Rev. Mr. Luquet, dated Pondicherry, October 17, 1843; from the Right Rev. Dr. Pallegoix, Bishop of Mallos and Vicar Apostolic of Siam; from the Rev. Mr. Albrand, and Rev. Mr Grandjean, Missionaries-Apostolic in the kingdom of Siam; from the Rev. Mr. Clemenceau; from the Right Rev. Dr. Ferreol, Bishop elect of Bellona, and Vicar-Apostolic of Corea; a letter of the Rev. Mr. Chastan who received the crown of Martyrdom during the general persecution in Corea, in the year 1839, and which he wrote on the day on which he surrendered himself prisoner; and a letter from the Right Rev. Dr. Bonnand, Vicar-Apostolic of Pondicherry.—*Orthodox Journal.*

CATHOLICITY AND BOTANY.

(*From the Orthodox Journal.*)

Living in a beautiful part of the country, where I have a very good garden, after the fatigues of the day I recreate myself therein. Some of the earliest flowers in the spring are gathered in it, and I generally contrive to have an elegant nosegay upon the altar of my parish church upon the feast of the Purification.

Yet I am not inclined to boast, else I could tell of several occasions when I have gained prizes at the flower shows, and how certain seeds are especially valued if known to have come from my plants.

Two articles on the Catholicity of Botany have already appeared in this Journal. It was there shown how the vegetable world harmonized with the feeling of the church in her different festivals, and how the flowers were named after the saints on whose festivals they were known to blow. But what a serious, if not fatal, blow did not our sciences receive on the introduction of Protestantism into this country! Immediately a debasement in all our sciences took place. Painting, music, sculpture and architecture, degenerated similar in character, but inferior in execution, to what they were in the times of the pagans.

The science of botany was also then debased. The religion and poetry of botany was grievously marred, and the old works that spoke to us concerning the religion of flowers then had to give way to such productions as the "Language of

Flowers" "Sentiment of Flowers," &c. How much more beautiful is the idea of calling to the mind some great saint by names such as "Sweet William"—"Herb Robert," than by naming a plant "Lady's Finger." If the sweet name, alluding to the Mother of God, "Marygold," be a type of the fourteenth, the name "Kiss-me-at-the garden-gate" is characteristic of the nineteenth century.

Again, what sainted recollections are not conjured up by the names "Timothy-grass," "St. Barnaby's Thistle," "St. John's Wort"? But to the car-Protestant a more orthodox sound would be "Venus' Comb."

Indeed, the plants upon which we heedlessly tread in a careless moment suggest to us, when in a serious mood, some, joyful—some, serious reflections.

While passing a small flower and, from its beauty, judging of the surpassing beauty of its Creator, what a tender appeal does not the Creator make to us in its name—"Forget me not"? What contentment in poverty was not taught the shepherd when, while tending his flocks, he saw them crop the *Shepherd's purse?* How did it console him that he who clothed his sheep would much provide for him food and clothing.

In the gardens of the monks, besides the plants destined to grace their frugal table, they cultivated others for their symbolical character that, whenever the eye rested on them, it might read a lesson of virtue.

They were taught charity and love of one another by the *looses-trife*—to reckon their time by the *day's-eye* and the *night-shade*—to guard against their spiritual enemies by the *dent-de-lion*, the *wolf's-claw*, and the *snake-weed*—and they learnt the imperishable nature of the reward of their holy lives by the "*everlasting*."

If one of their brethren was ailing they found in their garden for his impaired sight the *eye-bright*—for a wound the *wound-wort*—against infection *pestilent-wort*—if he had a fever, *fever-few* – if stung by a snake *adder-wort*—and if an indescribable all-overness was his sickness, the remedy was the *all-heal*.

The traveller in those ages found the *speed-well* greeting him at every step on his journey, and the *traveller's-joy* to lessen the fatigue of the way. If he had to clime a rugged ascent the "*Jacob's-ladder*" that grew by its side reminded him of the road to heaven.

But to return to the garden of the monk.

The beautiful flowers of the "*noli me tangere*" taught him that sin, however pleasing under one aspect, was most dangerous. The "*Star of Bethlehem*," flowering in April and May, taught him that the nativity of his Saviour was to be contemplated at that season as well as at Christmas. The "*archangel*" and the "*angelical*" taught him the veneration and respect due to the choirs of blessed spirits. The "*golden-rod*" taught him that his Maker ruled him not with a rod of iron. The "*monk's hood*" reminded him of the state of perfection he had chosen and the humility that it required.

We would gladly see our churches decked on the great festivals, as they used to be, with flowers. We would gladly see the porch and pavement covered with sprigs of yew, cypress, and box, as was formerly the case. On St. Cecily's feast the altar used to be decked with "*Sweet Cecily*." On St. Dorothy's with the hyacinth called after her; on the day of St. John with *St John's-wort;* and on the festivals of the Blessed Virgin Mary with the Marygold.

And we would rejoice to see our gardens filled with flowers that, by their symbolical meaning might instruct and edify us. The *Cross-wort* would teach us with St. Paul to glory in the cross of Christ; the *money-wort* would teach us poverty of spirit; the *spleen-wort* would teach us charity and brotherly love.

A love of flowers, both for their own loveliness and for their symbolism, always accompanied a true Catholic feeling.

They were used formerly and we hope to see them again more extensively used, in the decoration of the altar and the church.

The snowdrop on the altar would remind one if nothing else did, that the festival was the Purification of the Blessed Virgin Mary. The passion-flower told of the Easter season; the red roses were put on the altar on the feast of a martyr, and the white lily on that of the pure virgin. The holly and its red berry told of the joyful season of Christmas.

And, that the church might for the ornament of flowers be in some measure independent of the seasons, the carver's chisel changed the stone into imperishable flowers. The oak leaf and apple, the vine leaf and fruit, the ivy and its berry, the trefoil and cinquefoil have been changed into evergreens by the chisel of the carver.

The churches of the Benedictines were ornamented with the "*Herb Bennet*" carved in stone. This carving may be seen in York minster.

In this light was the science of botany looked on when England was Catholic and merry. And it was cherished in and emanated from the cloister, where it was, not as now, the study of the idle, but the idleness of the studious, so the cloister was a protection to it. But in later times when England became Protestant and distracted botany was found by the dominant party to need *reform*. Then was it that the Protestant botanist attempted to degrade the science by introducing such names and terms as Venus' comb, honeweed, ladies' fingers, mare's tail, ladies' tresses, navel-wort, none-so-pretty, ladies' slippers, &c. &c.

But we hope that better days are in store for us. It requires no prophetic eye to see Catholicity in her giant power, striding over the length and breadth of the land, and she is already beginning to take all the sciences again under her protection.

C. A. R.

Octave of SS. Peter and Paul.

The Rev. Thomas Maguire, the celebrated Catholic controversialist, has been on a visit with his friends in Dublin for the last few days and is in excellent health and spirits.—*Tablet.*

THE VERY REV. DR. MONTAGUE.—We regret to hear that this, the respected and truly-excellent President of the Royal College of St. Patrick, Maynooth, has been for some time confined to his rooms by severe indisposition.—*Ibid.*

HE TOMB OF ST. CARLO BORROMEO.

Immediately beneath the dome of that "white onder" of northern Italy, the gorgeous marble thedral of the stately city of Milan, is the ibterranean chapel which contains the body of is great and good man. A more sumptuous ace of sepulchre was never allotted to the relics human morality. Basso-relievos of massive lver incrust the roof, plates of gold adorn the ont of the shrine, upon removing which a sarphagus of crystal exhibits the deceased prelate othed in his archiepiscopal robes, with a crozier gemmed with brilliants lying by his side, and old and jewels adorning every part of his person. he remains of the Saint are in a state of very markable preservation, and his whole body ems to have escaped the ordinary progress of composition. The fine aquiline nose which distinctively marked the lineaments of the chbishop, and by which his numerous portraits d statues are so immediately identified, is of e lifeless corse the still characteristic feature, d the discoloration of time, rather than any of e usual ravages of death, seems to have effected ange in the aspect of the prelate, whose decease curred in 1584. Two centuries and a half have nbrowned, but not consumed, the fleshly coverg of his venerated reliquiæ. The Milanese naally regard with extraordinary respect the tomb their patron Saint, whose body they perhaps ghtly deem to have been thus miraculously reserved from decay. We would not impugn at presumption, because we are inclined to are it: we will, however, take occasion to remark that Europe affords many instances of man bodies being, from some peculiarity in e soil wherein they happen to be interred, preerved for centuries in a wonderful state of enrety and incorruption. Beneath the church of reutsberg, near Bonn, are undecayed corses of venty-five monks: and in the vaults of St. Mihael's tower at Bordeaux is a truly remarkable semblage of dead bodies well preserved, though nturies have elapsed since their inhumation.

If ever great man deserved well of his countymen, it was the philanthropic St. Carlo Borromeo. The austerities and self-denial of his rivate life were incredibly rigorous, while to l with whom his high family and cardinal's nk brought him into daily communication, he as lavish in the exercise of hospitality.

A touching anecdote of his unassuming, self-flicted penitence, was related of the Saint by e bishop of Asti, who, upon the occasion of a sitation of the diocese, surprised St. Charles, the middle of a bitterly cold night studying a single black and tattered gown. Upon being treated to put on some warmer garment, the chbishop replied with a smile, "What will ou say if I have no other? The robes which I m obliged to wear in the day belong to the digity of cardinal, but this garment is my own, d I will have no other, either for winter or mmer." The poor had indeed always been the ewards of his worldly wealth! The crowning t, however, of St. Charles' glory, was the defatigable zeal with which, utterly regardless f personal safety, he laboured for the spiritual ants and administered to the temporal necesties of his flock, during the great and fatal pestilence of 1575. During that disastrous time, he melted his plate, sold his furniture and parted with the very bed he lay upon, to provide relief for the poor,—passing his days with the inmates of pest houses and his nights on the bare boards. Conduct like this might well entitle a cardinal archbishop to live in the grateful hearts of his fellow-citizens, and the magnificent sepulchre of Milan attests the fond reverence they still entertain for one who loved and served them on earth, and now prays for them in heaven.—*Catholic Magazine.*

THE ABBEY OF MOUNT MELLERAY.

(From the Waterford Chronicle.)

As advocates of the poor and the forsaken—of those who are homeless and pennyless, friendless and unknown strangers among countless thousands in this world of woe and worthlessness, we hail the monastic institution of Mount Melleray, as an oasis in the desert a green spot to please the eye and take the heart captive. The value of such institutions is not known in this degenerate age of ours. Monasteries formerly adorned the land; monasteries, where the poor received relief, because the donors were religious; and the recipients of that relief accepted it as Heaven's gift, and prayed for their benefactors. Thus was charity "twice blessed"—it blessed him that gave and him that received. To-day we have work-houses, in which every vestige of home is destroyed. Only think of the exquisite, the heart-touching beauty of the Scottish song—

"These fifty years, John Anderson, my Joe,"

and ask yourselves is it not the irruption of a new-fangled barbarism which could check that feeling. In the workhouses even the old are persecuted, who have no son, no daughter, to

"Rock the cradle of declining age;"

have persecutors in the place *where there is no home.* The aged couple who have lived together for half a century—whose hearts are intertwined round each other—Siamese twins in moral affection—to whom separation would be death; these, even these, are dragged from each other, by the cold-blooded and murderous hand of that cool and calculating, and heartless utilitarian thing called Scottish economy. Again, we say, that we rejoice in the establishment of monastic institutions as blessings in the land. If we believe the Scriptures, we must rejoice that in our land are to be found holy men—rare exemplars of virtue, sufficient to redeem the guilt of the isle from God's visitation. Ten just souls would have saved the criminal cities of Sodom and Gomorrah; and ought not we to rejoice that we have hundreds such souls amongst us—men given to God and the poor? And it is not only that, but the rare edification of their example—beacon lights to priests and to people. Even the pious priest runs from the bad world, and seeks a retreat among those holy people where his zeal is reanimated, his heart influenced with holy ardour, his spirit purified, and he returns to his flock refreshed for work in the vineyard of Christ, with his shield buckled on, "to fight the good fight," and win the battle. The once barren heath is now reclaimed, through the industry of the monks, and affords practical evi-

dence as to what might be done in improving our waste lands, had we the benefit of a fostering or protective Legislature. From what we can learn it costs 60*l.* to transplant or transport an emigrant, and give him anything in the way of a settlement. If the emigration-mongers would only think what such a sum could effect for a poor man and his family at home, we would not be so ready to part with our people and *our money*. In the mere reclamation of the former waste, on which the Monastic Institution of Mount Melleray is situated, the monks have set a fine example to our aristocracy. But the goodness of the monks extends far beyond what may be called physical industry. Their chapel, or rather church, is ever open to the people, who can enjoy the sacrifice of the Mass; and whenever fever, or any other epidemic invades the poor, the monks are zealous coadjutors of the secular clergy. The weary traveller, no matter from what part of Ireland or the world, finds a resting place and relief at their gates; and the children of the surrounding poor have that richest of secular blessings—the benefit of sound moral education, which is further improved by expositions of Christian doctrines. Here are multitudinous advantages. But these are not all. There are at present twenty poor men employed at Mount Melleray throughout the year, at ninepence per day; and thus is support afforded to almost one hundred individuals, taking, as we may, the average of families at five. Here is an epitome of good, moral and religious, —and of physical comfort also, achieved by one institution; and let no one tell us that a multiplication of such institutions would not be God's own gift to our land. May the cursed Poor Law, a practical outrage on religion, be soon overthrown, and may we have a revival of the good old times, when the rich felt that they were Heaven's stewards, and that it was a sacred obligation to relieve the poor.

MISCELLANEA.

(*From the Times.*)

The Cistercians were founded 746 years ago by Robert, Abbot of Molesme, who, with a few devoted monks, retired to the monastery of Citeaux, situate in a wild and desert place near Chalons-sur-Saone, in order that they might restore more perfectly the austere rules of St. Benedict. From this beginning the order increased rapidly, and extended all over Europe. Their first abbey built in England was at Waverley, in Surrey, in the year 1129; but in the reign of Edward I. there were no less than sixty-four Cistercian houses, including Fountains, Furness, Tintern, Joreval, Kirkstall, and a host of others of notable memory. At the time of the Reformation many of the scattered "religious" emigrated to the Continent; but when that in its turn afforded them no longer a refuge, the English Cistercians of La Trappe in France returned to this country, and, after experiencing many vicissitudes, settled near Sheepshed, Leicestershire. The scenery in the neighbourhood is remarkably stern and wild; irregular masses of rock being scattered about in groups at once romantic and picturesque, while the prospects which may be seen by looking down from the hills upon the country around are truly glorious to behold. The site chosen by the new community is at the south side of an immense rock, which rises in rugged grandeur, and completely shelters the monastery from the bleak north winds. This "mount" has been called by the monks after "St. Bernard," and will shortly be surmounted by a sculptured representation of the awful scenery on Calvary, when our Saviour died a ransom for men, being "crucified with the malefactors, one on the right hand, and the other on the left." The land belonging to the abbey is naturally cold and sterile, but the unremitting labours of the "religious" have brought it into excellent cultivation. The scene to a nineteenth-century-man is certainly of the most curious; the monks, arrayed in the sombre garments of their order, may be observed working silently in the fields; but as soon as the bell rings out the hour for prayer, they immediately cease from their toil, and wherever they may be, or whatever they may be doing, they instantly fall down upon their knees and betake themselves to their devotions.

The whole of the domestic and other buildings, including the cloister, chapter-house, refectory, dormitory, calefactory, guest-house, priors' lodgings, lavatory, kitchen, offices, &c., are completed; but of the chapel only the nave has been completed. The style is early English, with massive walls, buttresses, high gables and roofs, long and narrow windows, deeply-recessed doorways, and the other characteristics of that kind of architecture, which surpasses every other for solemnity and grandeur of effect. The chapel is cruciform in plan, and, when finished, will consist of a nave and choir with aisles and transepts, with a tower and spire at the intersection. The arches of the nave spring from pillars nine feet in circumference, with foliated capitals. The framing of the roof, which is decorated with painting, is open to the view, and springs from stone corbels level with the base of the clerestory windows. The high altar will be at the east end against a reredos of arched panel-work below the triple lancets of the gable. On the eastern walls of the transepts are two altars —one to the Virgin and the other to St. Joseph. As the chapter-house adjoins the south wall of the transept, a rose window will be erected in the gable, and three large lancets on the opposite end; the sacristy is on the south side, and forms in the plan a continuation of the transept gable wall nearly as far eastward as the termination of the chapel. The stalls for the monks will be continued a considerable portion of the way down the nave, for which arrangement there are examples to be found in Westminster, Gloucester, Winchester, Tewkesbury, St. Alban's, and Norwich. The choir is bounded westward by a large and handsome stone rood-loft, occupying one bay of the nave. It is supported by three open arches (the side ones containing altars), and surmounted with appropriate painting and other enrichments. The rood itself is fifty feet high, and has images of the Blessed Virgin and St. John. By the rules of the Cistercian order the loft will be used for all its ancient purposes, and will be provided with standards for lights, and other requisite furniture.

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

No. 22.] CALCUTTA: SATURDAY, NOVEMBER 30, 1844. [VOL. VII.

INTERESTING LETTER

FROM THE REV. DR. BACKHAUS TO HIS GRACE DR. CAREW.

London, 30th September, 1844.

MY DEAR LORD ARCHBISHOP,—Probably the most important and gratifying intelligence contained in these few lines, will be the adjoining account of His Holiness's renewed regard for the Lackersteen family and, of course, for our dear Mission. Those magnificent presents which the good Count took with him from Calcutta, as offerings of his filial devotedness to the holy Father, were left in Cairo, on our passing through Egypt to Malta. By some mismanagement or other, they were, contrary to orders, detained, and did not arrive during our stay in the Eternal City. On leaving for Florence, Monsignor Brunelli kindly promised to present them to the amiable Pontiff, as soon as they should have arrived. Whilst we were in Birmingham, despatches reached us from Rome, containing the glad tidings of the safe arrival of the articles, at their destination, of their having been presented to the Pope, of his having been highly gratified by them, and of his having, in token of gratitude, created the Count, a Knight Commander, of the Order of St. Gregory the Great. I need not tell your Grace how highly I was pleased at his new and well deserved distinction of the excellent Lackersteen family, and as I am sure, that many of the readers of our smart little *Herald* will participate in these my feelings, I took great delight in translating the whole despatch from its original Italian or Latin for its pages. * * *

Our little party has been over to Ireland. The trip was undertaken mainly for the purpose of affording the good Countess, an opportunity of visiting the amiable Dr. St. Leger and his kind brother. A necessary consequence was, that our visit was shortened as much as possible and did not exceed eight days. The time was, unfortunately, very wet, and did not permit the country to show off to advantage. Yet, not withstanding all this, our sojourn was very pleasant. We arrived on a Thursday, and dined the same evening (viz. the Count and myself) with a select party with the Jesuit Fathers, in Upper Gardiner Street, and spent as delightful and as interesting an evening as possible. The Count was quite in raptures. The next day we drove to Clongowes College, where one of the most cordial and affectionate meetings between old friends, I ever witnessed, took place. At this noble institute, which, I was very happy to hear, is thriving admirably, we were treated with really Irish hospitality, but could remain no longer than Sunday morning, as it was rather inconvenient for the Countess to go to sleep in Clane-nunnery, a good mile off. Whilst in Kildare, we made it a point to visit the saintly Mr. and Mrs. ———, whose name tallies so well with their behaviour. On Sunday morning we drove off to Maynooth, where the talented Dr. Russell (who desired to be most kindly remembered to you) did all he could to make us pass the time comfortably and agreeably. The Count was astonished at the immense extent of the College, and the great number of its youthful inmates. On continuing in the afternoon our tour towards Dublin, we inspected, accompanied by Dr. Russell, the magnificent grounds of the Duke of Leinster, which certainly fully repay a visit to them. On Monday morning, the Count gratified one of the most ardent wishes of his life, by visiting the champion of freedom, the lately triumphant D. O'Connell. He received us in his study, wherein I was glad to see, O'Connell had determined, that religion shall not be forgotten over the allurements of sciences, or the turmoil of politics. Daniel O'Connell is not ashamed of the Cross of Christ, and the pious emblem of grace and redemption shines, the most con-

spicuous object in his study, over his very writing desk. He received us with that kind openness, and easy urbanity, for which he is so deservedly distinguished. Our conversation with a man having such enormous duties was necessarily short, yet very animated and appropriate. It turned chiefly upon the family of the good Lackersteens, and the affairs of India. On taking leave of this eminent man, the Count expressed a desire of having a good hearing place at the Conciliation-hall, where a general meeting was to be held the same day, at half past twelve. Upon this, Mr. O'Connell wrote immediately a small open letter to his Secretary, Mr. Ray, who had the kindness to accommodate us upon the platform, together with all the Irish patriots, so that we hardly lost a word of any speech, that was made. Long before the time appointed, this large hall was filled almost to suffocation. I was astonished to see the extensive galleries nearly breaking under the incredible crowd of ladies, that had come to participate in the glorious scene of the day. As several of the popular leaders entered, the cheering was great and continuing, especially whenever any of the *traversers* made their appearance; but when O'Connell came in, the cheering was so tremendous and protracted, that it beggars all description. I never saw such waving of hats, and hands, and shawls, and handkerchiefs! It seemed as if our hearing was to be destroyed. The enthusiasm of the assembly found no bounds, until O'Connell himself was, in order to proceed to business, obliged to rise, wave his hat, and command silence, and instantly there came so great a calm, that a pin might almost have been heard dropping to the ground. The honorable Mr. Hutchinson, (a Protestant,) was called to the chair. Mr. Grattan's speech was admirable, but too fiery; that of O'Connell himself, was that of a calm, calculating advocate of a great and an important cause, and of the experienced leader of a fiery, of an oppressed, and a *threatened* nation. His satire upon the ravagers of his fatherland, though it flows smooth as oil, yet penetrates to the very bones and marrow. This meeting, more than anything else, convinced me, that Ireland is determined to shake off the disgraceful fetters of oppression and base slavery. The sacred thirst for freedom, and for equality before the laws, pervades every state, every rank, every creed, every age, every sex, in the Isle of St. Patrick. O'Connell has made the Irish nation determined no longer to be ground down like serfs, and Father Mathew has made it capable, and worthy to be free. Liberty has become the moving spring of action in Ireland, and I fear it would be a politically dangerous experiment to attempt stopping the swelling tide of national will and indignation by the waving hand of an autocrat Prime-minister.

On Thursday, we had much pleasure in inspecting the beautiful paper-manufactory of Mr. McDonell. In this mill, paper of any given length (for miles if you please) might be made. The view of this fine machinery (producing *dried* paper in two minutes from the rag-paste) is exceedingly gratifying. Mr. McDonell is the father of the Rev. F. McDonell of Gardiner-street, perhaps well known to your Grace. He is a very religious man and a great benefactor to the surrounding country. At his own expence, he maintains a school for about 80 or 100 children, over which one of his own pious daughters presides. In the evening we dined at the national banquet to O'Connell and his fellow-martyrs; the description of which you will be delighted to read in the pages of the "*Freeman's Journal*," which I hope Mr.——will carry with him to Calcutta. I regretted very much my having been prevented by most adverse circumstances from seeing the worthy and excellent Mr. McCann, of Castleknock; but I will certainly not miss him whenever I again visit Dublin. Mr Dowley was unwell, and had remained in Waterford. The law for charitable bequests in Ireland, threatens to cause some disturbances but I hope, all will be satisfactorily settled. Sir Robert Peel nominated five Catholic Bishops to act as Commissioners under the said Act, but it is generally supposed, and even expected, they will not accept of it. I was glad to see, that Ireland is bestirring itself in a commercial point of view also; lines of railroads, for the length and breadth of the whole island, are contemplated and companies forming for their actual construction. The one from Dublin to Drogheda is already finished; so is the experimental one from Kingstown to Dalkey. The former it is intended to continue to Belfast; and the latter is the first atmospheric one ever constructed It goes with astonishing rapidity up a considerable ascent, and in most surprising curves. They assert that it could go at the rate of 100 miles an hour! This little railroad is accompanied by a galvanic telegraph.

Friday afternoon, previous to our embark for England, we went to see the new Loretto house at Dalkey, which is quite a fairy palace, and does great honor to the taste of Mrs. Ball, and the institute. We stopped for some days at a friend's, in Birming-

ham. The Catholic Church in this town is a beautiful specimen of Gothic architecture. The catholic population of Birmingham is said to be 10,000. We assisted on Sunday at High-Mass. The Church has *no* pews. The accomodation, which by the bye is *very* good, is free, and the Christian like proposition, that before the throne of our Almighty Creator there is no distinction between poor and rich, but only between the ministers of the altar and the laity, is here strictly acted upon. For want of funds, this beautiful and imposing Church (it is, in fact, one of the *lions* of Birmingham) is not quite finished. Of course we went round to the most remarkable manufactories of this busy and clever town To describe all we saw, would be impossible, and to say we were delighted and astonished, is what nobody expects to be otherwise. In fact all was interesting and wonderful, but most astonishing the new (patent) process of plating by means of the Voltaic battery. To see a large vase of the most delicate, and intricate workmanship *gilt* in the most perfect manner imaginable in the short time of 3 or 4 *seconds!!!* was more than I ever expected from human ingenuity. Whilst the old method of plating, so to say, glued on the silver or gold, this one, imitating nature as it were, incorporates it with the substance it is plating. During our short stay in Birmingham, we spent one day in visiting Oscott-College, wherewith such agreeable Catholic reminiscences are connected. Dr. Wiseman received and treated us with such marks of attention and kindness, of which only a man of such great learning and such refined manners as he possesses, is capable. The worthy Prelate himself chose to be our guide over this extensive establishment, and carried us in person through the corridors, the schoolrooms, the library, the chemical laboratory, the chapel, the sacristy, the different dormitories, the infirmary, the refectory, the museum, etc. etc. We were almost mortified at the excess of his lordship's condescension; when, to crown all, he insisted upon our lunching with him before our return home. Oscott College stands upon a small eminence in one of the most healthy and charming situations imaginable. It is quite a jewel of a College, and justifies any catholic heart to be proud of it. Its library is pretty extensive, well arranged and neatly kept. Among other treasures, it contains the famous discriptions of scenes in (especially) the East Indies by Colonel Forbes, 16 volumes in folio. By marriage they came into the possession of Count Montalambert, who presented them to the College. The chemical laboratory is very well conducted, the dormitories are very clean, and airy, and so healthy, as to make the offices of physician, apothecary, and infirmarian to the College, quite sinecures. The church is extremely handsome. The sacristy is rich in magnificent vestments and plate. Among other treasures Dr. W possesses a venerable relic of the great St. Thomas of Canterbury, consisting of one of the Saint's mitres and stoles. The museum contains many things very curious and interesting. Among other extraordinary objects my eye fell by chance upon one of the passports to heaven issued to one of the "elect" signed by, "Joanna Southcott." It is a rude sort of letter, containing a peremptory injunction upon the gatekeeper of heaven, to let the bearer pass straight away to the "Throne of the Lamb," as all preliminaries to that effect had been settled. On seeing such incredible extravagance, it is impossible to suppress a sigh at the awful aberrations of the Protestant mind. This Joanna evidently must have been a very illiterate woman, for her signature shews clearly, that she had hard work in scrawling her name on the paper.

Our kind Birmingham hostess (of the Church of England) accompanied us on our visit to this venerable seat of education and learning, and was so highly gratified and so much astonished at what she saw in the establishment, and what she experienced from the politeness of Dr. Wiseman, that it caused a complete revolution in her feelings and in her Protestant mode of thinking. She is a very strict Protestant and only two months ago, she deemed *every thing* Catholic abominable, hideous and base. Catholic priests, above all things, could be nothing less, she thought, than vile impostors, barbarians and ruffians. She was firmly persuaded that the Papists know nothing of Christ, and despise him; she could not believe that the Papists have any English Bible, until I showed her my own. As to preaching she had the (not uncommon) idea, that the Popish priests preach in Latin, to keep the people in darkness and ignorance. She was very much afraid of meeting with me, because I was a priest, and as to her meeting a Jesuit (she herself told me) she would have considered such a rash act, as putting her very life into imminent danger. I need not tell your Grace, that after all she does not think me so very bad. The more she sees of the Catholic Church the more she finds it beautiful and attractive. When lately she told her conviction to a lady of her acquaintance, the latter got into such consternation, that she ran immediately and fetched some five or

six most bitter, abusive and violent tracts, as a wholesome and timely antidote to the poisonous draught of Popery she had already swallowed. But I hope all this won't do. I gave her the Imitation of Christ, and reading to her some chapters, especially the last one of the second book, it seemed to me as if her eyes filled with tears of devout consolation. At all events we have her, thank God, so far, that she has even promised me something for *our* poor Orphanages.

On leaving Birmingham, the Count went to Manchester, and the Countess and myself returned at once to London. The weather has been uncommonly fine, and the harvest has been one of the best on record, at least in Ireland. Only a few days ago, I was able to pay my respects to Dr. Griffiths. His Lordship is very well and active. The London mission is very prosperous and increasing under his auspices. Churches are springing up on all sides; and the one now in the course of erection in St. George's fields, is putting all the Protestant Churches of London, St. Paul's and Westminster excepted, to the blush. They say that the Nottingham Cathedral, consecrated about a month ago, is a master-piece of Mr. Pugin's skill. The whole Church is glazed with stained glass, manufactured at Newcastle.

To my most respectful regards to yourself, allow me to unite my most affectionate compliments to Dr. Olliffe, who I suppose is in Bengal prior to the arrival of these my few !!! lines. I trust in Heaven your Grace and all the dear clergy of Bengal, and especially of Calcutta, enjoy good health. I am sure you will be very glad to see, that I have nothing else to say, except that, with kindest wishes to them all, I have the honor to subscribe myself,

Your Grace's.

Most obedient Servant,

H. Backhaus,

Missionary Apostolic.

TRANSLATION.

My dear and Rev. Sir.—Annexed to these my few lines you will find a letter, which His *Holiness* writes to Count John Lackersteen. Therein the Holy Father thanks the Count for his kind presents, conveying at the same time the information, of having created him Knight Commander of the Order of St. Gregory, and remitting to his address, the Insignia, and the analogous Brief.

As the Holy Father is very anxious that every thing should arrive with safety in the hands of the above mentioned Count, I beg of you to inform me as soon as possible of having received the said papers. Trusting you will do me this favor, I have the hono. to sign myself,

My dear Sir,

Your very obedient Servant,

John Brunelli,

Secy. of Prop. F.

To the Rev. Dr. H. Backhaus,

Calcutta.

Gregory xvi. Pope.

Beloved Son, and Noble Sir.—Already some time ago, we duly received the various articles, Chinese and Indian which you have kindly ordered to be presented to us. They all were in the best state of preservation. It affords us much pleasure to confess, that, on beholding them, and considering attentively their magnificence, the refined taste, the variety and perfection bestowed upon the immense workmanship, our expectations were vastly exceeded. One circumstance besides has contributed to make us prize them still higher, viz. that in one of them we see united, with admirable precision, and as it were in a picture, the long series of diversified usages of a nation so important in history, as is the Chinese. In the meanwhile, we cannot refrain from expressing to you, with sincere effusion of heart, our most unbounded gratification therewith; and we desire that thereof you should have a particular token in this our letter, wherewith we should have addressed you much sooner, could we have known with certainty, the place of your present sojourn. But that sentiment of Christian piety, which, whilst it conducted you from your distant fatherland to this metropolis of the Catholic world, for the celebration of the happily recurring last Easter solemnities, prompted you likewise to exhibit, with your aforesaid precious offering, an earnest of your filial devotion to the head of the Church in our person, is that, which on your part forms, in a special manner, the subject of our most just and agreeable satisfaction. By means of information, frequently given to the Sacred Congregation of Propaganda by the Missionaries, and the most zealous Vicar Apostolic of Calcutta, it was already known, how firmly you were adhering to, and how affectionately you respected the Holy See, and how much you render yourself daily more deserving of the Catholic religion, by every sort of liberality in the benefiting of Churches, Schools, and other pious Institutions. Hence it has been our sovereign pleasure, that thereof you should have a new and direct approval. And although we know, that you have no other end in view, except the honor of God,

the prosperity of the Church, the increase of the Catholic worship, and that you aspire to no other glory, or reward, except that, which in eternal life is prepared for real virtue, still we cannot dispense ourselves from bestowing upon your religious actions the most copious and sincere eulogiums. And as our own heartfelt inclination does not permit us to leave such great merit without a public sign of our esteem and gratitude, we have numbered you among the Commanders of our Order of St. Gregory the Great. This you will see from the Apostolic Brief, and the decoration annexed to it, which, together with this letter we have ordered to be despatched to your address, in that town, in which we were assured you would sojourn for some time. In the meanwhile praying fervently the Lord to assist you amidst the difficulties of your protracted travels, and to guide you back in safety and health to your country, to continue there the exercise of your beneficent dispositions in favor of the Church and the Catholic establishments, We impart, with paternal affection, our Apostolic blessing to yourself and your most devout consort.

Given in Rome, at St. Mary Major's, the 6th September, 1844, the 14th year of our Pontificate.

GREGORIUS, P. P. XVI.

To our Noble and Beloved Son, John,
Count Lackersteen.

GREGORY XVI. POPE.

BELOVED SON,—Health and Apostolic Benediction. It is to us certainly very agreeable and pleasing to decorate with renown, honor and titles those men, who by the splendour of their virtue, and their uncommon actions, deserve well of civil society and the Catholic religion, and are sincerely devoted to us, and the Apostolic See. Hence, having understood, from unexceptionable testimonies, that your mind is not only adorned with peculiar gifts and virtues, that you assist with every means in your power those who in India labor in the Apostolic Missions, that you have cheerfully spent considerable sums of money, partly for extending and augmenting pious Institutes, partly in constructing new ones, and that you display extraordinary faithfulness and regard for us and the Apostolic See of Peter, on these accounts we have thought good to give you some token of our good wishes towards you. Desirous, then, to decorate you with peculiar honors, and absolving you to this effect only, and declaring you absolved from all ecclesiastical sentences and censures of excommunication, interdict or other penalties, in whatever manner or for whatever reason they may have been passed (if ever you incurred any) we elect and proclaim thee, in these present letters, by our Apostolic authority, a Knight Commander of St. Gregory the Great, of the Civil Order, and adopt you into the illustrious assemblage and number of the Knights of the same order. Wherefore we grant and impart you also permission to wear freely and duly, the Insignia of the same Order, namely a large octangular golden cross, bearing in the middle, upon a red ground, the image of St. Gregory the Great which hangs suspended on the neck by a red silk ribbon, with yellow edges. In order that you may still more be convinced of our good will towards you, we have commanded, that the same cross should be sent to you.

Given in Rome, at St. Mary Major's, under the Ring of the Fisherman, the 6th day of September, 1844, of our Pontificate, the 14th year.

(Signed.) A. CARD LAMBRUSCHINI.

To our Beloved Son, John,
Count Lackersteen.

BENGAL CATHOLIC ORPHANAGE.

His Grace, Dr. Carew, has requested us to tender his best thanks for five cases of valuable Clothing brought from England, by J. Spence, Esq. for our orphans. Also for twenty-four pieces of Long Cloth presented by "A Catholic," for the same benevolent purpose.

FROM BISHOP BORGHI, V. A. OF AGRA, TO ARCHBISHOP CAREW.

Lyons, 25th September, 1844

MY MOST DEAR LORD,—The day after to-morrow I will leave this, for Marseilles accompanied by my numerous Colony. The Lord has been pleased to crown my poor exertions, with good success. I need not tell your Lordship how much I have been pleased with my visit to Ireland, and in what a kind manner I was received by the Irish Clergy and gentry. I passed a few days with the Apostle of Temperance, who, as your Lordship knows, is a member of the Order to which I belong. I went to see All-Hallows College, Rathfarnham, Maynooth, and other establishments of Dublin and Cork. I am sorry to inform your Lordship, that I found the Rev. Dr. Montague dangerously ill, and I think there is little hope of his recovery. I paid also a visit to the immortal and innocent O'Connell when he was in prison, and now I rejoice with all my heart for his triumph. I pray the Almighty to bless him. Hurrah for

the hero! Hurrah for the Father of his country!!!

I have obtained three Professors, and three Masters of Arts, belonging to the Congregation of St. Victor. for the Sirdhana Establishment. Three of them will direct a College for the European pupils, and the others will have the superintendence of an Orphanage, for the Native children. This new Congregation, approved of by his Holiness, is formed after the rules of the Christian brothers, with this difference, that it admits both clerical and lay brothers. This religious Institute has already many Schools, and Colleges in France, and America. The newly appointed Superior of the Sirdhana College is the late Professor of the College of Nevers, who is a good English scholar. It is the intention of the Superior General to establish, in the course of time, other schools, in the different districts of my Vicariate, and especially in the Military stations.

I think that the Catholic, as well as our liberal Protestant brethren of India, will be delighted to hear that in a short time, I will have a Convent school at Mussoorie, and that the English and French religious ladies, I have appointed for that establishment, are persons of distinguished education.

I beg to tender to your Grace my heartful thanks for the interest you have taken in behalf of my distressed Christians of Gwalior. I am edified to see the charity that prevails amongst our Catholic brethren of Calcutta, which extends itself to every work of mercy, without distinction of country and condition.

I trust that your worthy Coadjutor and party are safely arrived at Calcutta, and, in such a case, please my Lord, to present him my best respects. I will never forget Calcutta, nor the good and amiable friends I have there. I beg of you, my Lord, to remember me kindly to your Clergy and my numerous friends among the Laity. Pray for me that I may reach Agra with my Colony, and begin to do something for my Mission. Meanwhile I remain, most respectfully,

My most dear Lord,
Your most obdt & attached. Servt.
✠ F. J. A, *Bishop.*

NOTE OF THE NEW MISSIONARIES FOR AGRA.

Four Irish Clergymen, who will join my Mission next year, *via Cape.*

Six Capuchins from Rome, who will start in November next, *via Egypt.*

One Capuchin.

Three secular Priests.

Six religious brothers of St. Victor.

Sixteen Ladies of Jesus and Mary of Tourvieres

This party will accompany me to Marseilles, from whence we shall depart on the 4th of October next.

ST. THOMAS' CHURCH.

We beg to inform our readers in town and the suburbs, that on Tuesday, 3d December, at 7 o'Clock A. M., there will be a Solemn Reception and Profession of some of the Ladies of the Loretto Institute. The Sermon will be preached by the Rt. Revd. Dr. Olliffe, and a Collection made for the Orphanage To secure order and obtain aid towards the completion of the Church, Tickets of Admission, at 5 Rs. for each person, will be issued. Tickets to be had at Messrs. P. S. D'Rozario and Co.'s and at Spence's Hotel.

HOWRAH CHURCH.

We have been requested to notify that the annual Novena at the Church at Howrah will commence on Friday the 6th and conclude on Sunday the 15th proximo. The Novena Mass will be performed during the festival at half past seven.

LETTER NO. XXIV.

FROM A CATHOLIC OFFICER IN INDIA TO HIS PROTESTANT FRIENDS IN EUROPE.

MY DEAR FRIENDS,—In further elucidation of your rule of faith, I shall here again quote the Rev. divine whom I cited in my last, in support of yours; he says, "Doubtless, the Bible is everything, but its truths are scattered over the whole surface of a large volume, and we are not necessitated to wait in ignorance till the truths come forth, the result of our own unaided inquiries; the light which others have obtained may shine by reflection upon our path, and be a blessed guide; only it must be our business subsequently to verify and confirm by our own reading the truths to which, by our confidence in others, we have been at first directed." I intreat of you to pause here—to expand your thoughts—to enlarge your minds, and to converge, as it were, the condition of universal mankind to this specific point of your rule. I will allow you, as this does, to overlook what you previously say is your fundamendal rule, viz. "that you are *first* to examine the doctrine (by reading the Bible) and according to that to judge of the purity of the Church." Here is a wide field for your "*variations;*" that is, you can, as you are told elsewhere, "*consistently and conscientiously agree to disagree.*" You can reject to-day, what

you professed yesterday, or *vice versa*. Thus practice it, "let the light which others have obtained, shine by reflection upon the path" of the millions who are *unable to read* and of the thousands of the *simple minded*, "*only it must be their business* subsequently to *verify* and *confirm by their own reading the truths* to which, by their confidence in others, they have been at first directed!!" This is the wisdom of your rule; upon what sort of base, my friends, do you stand and rest your salvation! Do you ascribe such a rule as this to the Holy Trinity, to the Father, the Son, and the Holy Ghost? It is beyond all imagination preposterous; it is actually painful to dwell upon it, and almost cruel to present it thus to you in pieces; it looks so puerile, so limited, and so distorted; it would only in this form embrace the thousands and leave out the millions It is, in fact, unworthy reasonable beings, for the powers of the mind go infinitely beyond it. It was the production of a set of spirits who found themselves hemmed in by the divine and universal injunction "*hear the Church.*" To avoid this it was necessary to frame a rule which would prove to be its very contradistinction; it may therefore, be designated, man's spiritual folly,—But such as it is, it is *yours*, and therefore it is requisite to draw it out for you under every form and shape it may assume. Please however to observe that I take all my illustrations from your own authorities; they present the premises but leave out the conclusions. Above you are told, you are "not necessitated to wait till *these truths—these lights* come forth, the result of your unaided inquiries." You may allow them to shine *as blessed guides* upon your path. But, my friends, mind your rule, you can by its virtue—by its latitudinarian principles, discard "*these truths,*" extinguish those "*lights,*" and quit those "*blessed guides*" should you subsequently come to a different conclusion. As Wesley taught, you are "not to follow Bishop, Convocation, or General Council, if in opposition to your own private judgment." So the Zuinglians rejected some of the doctrines of the Lutherans, the Episcopalians of the Calvanists, the Quakers, Baptists &c. of those and of each other down to the latest "*new light,*" so may you as it were blow out those "lights," and abandon these "blessed guides" and produce others for yourself by the individual prerogative of your own private interpretation. You love to tell us, that "*the Bible and the Bible alone is the religion of the Protestants.*" This is your religious motto; wonderful and extraordinary book! We all believe that you contain nothing but the word of God, yet Protestantism, by a process of its own, strikes out of you a multitude of doctrines,—what one calls "*light*" the other names it "darkness;" what one considers *truth* another deems it *error;* what one reckons as *good* another will count it *as evil;* what one looks upon as "*blessed guides*" the other views them as *false teachers;* thus Protestantism interprets "the Bible and the Bible alone," as a mass of contradictions, and writes this down, as the religion of Christ!! As my object is here to prove to you the absurdity and impotency of your rule, I have to beg you will bear in mind *your motto,* while I endeavour to bring you closer to the point, and ask you to distribute your Bible to the millions of those who are unable to read, to the savage, the unlearned, and to the dull of intellect! *Shout* to them "*the Bible and the Bible alone is the religion of Protestants,*" and maintain that each individual is bound, by his own unaided examination, to extract therefrom the doctrines of Christianity,—I know you are not so foolish, yet this is *strictly* the maxim of your rule. Let me then hear you confess the folly, the uselessness, nay, the wickedness of it; how then in the name of everything that is consistent with reason and the wisdom of God, are you to instruct the ignorant and the vast multitude, but by that very rule which your forefathers, alas in a fatal hour, condemned and renounced, the authority of the Church—the teaching of her ministers? It is possible indeed you may struggle to meet me here, and say you will assemble the people—the ignorant, in masses; that you will profess to read the Bible to them, and dismiss them without any comment thereon, but merely direct them to make use of their own private judgment, and to judge for themselves whether the particular sect to which they may belong teaches a pure or impure doctrine I shall not here cavil with you as to the necessity that exists of their first knowing that the book in your hand, the Bible, is really and truly the word of God,—that all the books mentioned are canonical and rightly translated, nor will I remind you *to tell them* that you, as a Church profess to have no more the infallible spirit of the Holy Ghost, than they may have themselves, therefore that you may possibly be in error. No, my vantage ground is too great to press this admitted obligation upon you, for such an avowal might be fatal to your assumed authority; no, but will you, I mean your ministers, thus far instruct and council them? No, truly, even in this shape your rule is still too preposterous and unsuitable to the state of these people,—how then do

you teach them? Why, by "the authority and decision of the Church," that is, by the ministers and teachers of each sect teaching their own particular doctrines,—were not the matter so serious, it would indeed be highly amusing *to us* to observe how every Protestant denomination, be it high or low, mimics in some way or another the Catholic Church; follow, in truth, that "*piece of Popery which they abhor.*" If we look, we shall see the Church of England has her "*convocation*" could she call it into life; the Kirk of Scotland has now *her two opposite assemblies*; the Methodists their "*conferences*," the Quakers their "*meetings*" and others, their *confraternities*, rules &c. are prescribed; but we can only see in this, downright mockery of the Church of God, and, therefore, we cannot but grieve to behold your lamentable infatuation. Your's faithfully,

C. A. C.

FEVER HOSPITAL.

IN THE CATHOLIC CATHEDRAL DISTRICT.
THROUGH MR. N. O'BRIEN.

C. Church,	Rs. 10
H. P. Burn,	5
Gooroo Doss Dutt	32
H. Biddle,	10
Buddinauth Seal,	10
J. R. E.	5
A. Famler,	3
A. Milomay,	3
J. Perry,	2
J. Stanley,	2
W. D.	5
W. L. F.	2
J. D.	2
R. Young,	5
H. D.	5
A. Garricill,	1
J. Francis,	1
John B. Knight,	2
J. King,	2
A Friend,	1
A Friend to the Poor,	5
Thomas Goodsel,	3
Thomas Crufe,	3
Mrs. N. O'Brien,	5
Mrs. G. Steven,	5
Edward Rider,	10
N. Laurence,	5

PROPAGATION OF THE FAITH.

F. J. Fallon Esq., Moulmein,	50 0 0
Sixth Company of the 10th Regt.	1 11

FOR ST. JOSEPH'S ORPHANAGE.
INTALLY.

Mrs. Crow, Senior,	4

FOR THE BOW BAZAR CHAPEL.
(THROUGH THE REV. MR. MASCARENHAS.)

A. Baptist,	5

FOR THE BURIAL GROUND CHAPEL.
(THROUGH THE REV. MR. MASCARENHAS.)

A. Baptist,	5

Selections.

SEDGELEY PARK.—ASSOCIATED PARKERS.—This excellent society is under the patronage of the Rev. Dr. Bowdon, President of Sedgeley Park, and of six lay gentlemen of great respectability. It numbers amongst its members three of our Bishops, five Doctors of Divinity, and upwards of thirty Priests. When it is considered that for nearly a century, and through troublesome times, this excellent seminary has furnished more priests for the mission than any other in the kingdom, as well as the many thousands of respectable Catholics who have there received a sound religious education, it must be a matter of satisfaction to all who remember with affection the scene of their happy boyhood, to know that, by becoming members of this society, they may renew their intercourse with friends long lost sight of, awaken recollections the most pleasing and instructive, and at a trifling sacrifice of money and time promote very Christian and charitable objects. The annual meeting for this year is appointed to take place at Sedgeley Park, on Monday the 9th September, and will doubtless be well attended; a day replete with enjoyment to all who have the happiness to meet their old schoolfellows, and to talk over by gone frolics on the very spot that witnessed them. A circular will be issued immediately after the meeting, containing the annual report of the funds of the society and a list of the additional members who have, joined it since the last meeting.—*Anonymous Correspondent.*

SHORTWOOD, NEAR WELLS.—On the Feast of the Assumption of our Blessed Lady, High Mass was sung by the Very Rev. Mgr. Parfitt, assisted by the Rev. Dr. Ferguson and the Rev. Canon Vals, in the chapel of St. Michael, at this place. A very nice selection of music from Mozart and Webbe was effectively sung by the choir, and it is needless to say the chapel was crowded. At an early Mass several children, who had been previously instructed, made their first communion, and also two converts, who were that day received into the fold of Christ. We trust that this is only a beginning of still more happy days for the Catholic faith amidst the hills of Mendip, where we hope to see flourish once more the true religion of our Saviour.—*Correspondent*

WIGAN.—CONFIRMATION.—On Sunday morning last the Right Rev. Dr. Sharples, Bishop of Samaria and Coadjutor Vicar Apostolic of this district, held a confirmation in St. Mary's Chapel, when 276 young persons were confirmed in the Roman Catholic Faith. On the same afternoon the Rev. gentleman attended at St. John's Chapel, and administered the rite to upwards of 400 persons.—*Preston Chronicle.*

THE VERY REV. DR. MORIARTY, O.S.A.—On Friday last, 23d inst., the Very Rev. Dr. Moriarty, of (the late) St. Augustine's Church, Philadelphia, arrived in Dublin, where he was received with every mark of respect by his numerous clerical and lay friends. We were rejoiced to see this able and eloquent divine in such good health and spirits.

SCHISM IN THE PAPACY IN BAVARIA.

In the TABLET of the 27th ult. we offered some remarks upon a very shameless article, of the Exeter-Hall breed and species, which appeared in the June number of the *Quarterly Review*. Within the last few days we have received a letter dated "Munich, 16th August," which expresses a warm and cordial approbation of our remarks, and furnishes us with some additional observations that deserve the attention of our readers.

"The short answer, Sir, to the whole of this 'Schism in the Papacy' is, that it is a tissue of falsehood from beginning to end; and its very bitterness affords the clearest proof that Germany is steadily progressing in Catholicity, and farther than ever removed from fear of schism. 'The movement in Bavaria,' says the writer, 'has already created much stir throughout Germany.' True, Sir, it has; but in what way you yourself seem clearly to understand. The conduct of the noble-minded and saintly Archbishop of Cologne has done much; the able pamphlet (Athanasius) of the celebrated Görres, for the controverting of whose sound principles and invincible arguments so much money has been uselessly offered, has for ever put to rest that long-contested question; and the results exhibited in the recent conversions of the Protestant clergymen, Dr. Schleimner and Haas, of Munich, and numbers of others, show the direction of the movement in Germany; and this will proceed onward, notwithstanding the conduct of some unfortunately demoralised persons elsewhere in Germany, and perhaps a few in the one diocese of Bavaria. A word from the spot, Sir, from those of long-standing and high authority here, will put you in possession of realities in this locality in opposition to bigoted prejudices A few there are in a neighbouring diocese, such as the scribe for the *Review* would make out the generality to be. To them, his informants and intimates, unfortunately belong the epithets 'ignorant,' 'indolent,' 'profligate;' and the opposite conduct of the rest in Bavaria, and of all the *younger clergy* throughout all Germany, but naturally proves condemnatory of themselves. They are as insignificant as the paper they publish; their views are confined to their own little sphere, and their efforts (if they ever did or will make them) to produce a schism in the Papacy will end, like all the past, in the mere visionary wish of some bigoted scribe to an illiberal periodical. The flourishing account given by the Reviewer of Bishop Sailer partakes of an equal plenitude of veracity with the other well-authenticated statements of the long-resident and well-informed writer who was so favoured it appears, as to get a thorough knowledge of the secret sayings, doings and thoughts of Bishops; learnt the whole state of Bavaria from a small, dissatisfied, demoralised clique; who, to his mind, formed the majority of men, manners and matters; and now mounts to the throne, and becomes English interpreter to the *Quarterly Review* of the words and thoughts of the Bavarian Monarch."

At page 164 of the *Quarterly Review*, the Reviewer thus expresses himself:—"That movement in Bavaria and Western Germany, which at this moment excites the well-founded alarm of the Roman Court, may be traced principally to the zeal and abilities of the late Bishop Sailer; and hence the importance of the speech of the King of Bavaria upon the appointment of Bishop Riedel, which ended with the expression of his Majesty's hope that he should find in him a worthy successor of Bishop Sailer." Our correspondent is far from denying that such words were used by his Majesty on such an occasion—nay, he even adds that when a newly-consecrated Bishop was recently presented to him, the King addressed him with a delicate exhortation, in these words—"Sailer is a pattern for imitation." But our correspondent rather differs from the Reviewer in the meaning he affixes to these terms.

Sailer, it appears, has occupied something of the same position with regard to the new Reformers of Germany, which Fenelon occupied with regard to the Quietists of France. "The Catholics," says the Reviewer (p. 166), "have long been supported by a very powerful journal—one fully equal in ability to the *Dublin Review*. It does not hesitate to denounce the followers of Sailer as 'Aftermystische:' and it must be confessed that the tendency of part of their system is to produce religious twaddle, and to generate a race of Madame Guions, as the school of Fenelon did in France."

Now, every one knows that Fenelon, though at one time connected with the sect of Quietists, publicly renounced the connection with the most entire humility the moment he ascertained the heretical nature of the doctrines which he, unconsciously, and they, consciously or unconsciously, had helped to propagate. If, therefore, any king or prince in France were, on the consecration of a new Bishop, to recommend him to "imitate Fenelon," it would not, we think, generally be understood as a recommendation to imitate Fenelon in the one act of his life which he had publicly and formally recanted. In the same way with Bishop Sailer. "Sailer," says our correspondent, "at first unconsciously gave somewhat of credence to the disguised representations of the disaffected; but finding out the nature of the men, and their profligate objects and morals, he bade them an eternal adieu, and adhered ever after to the cause of the virtuous and widely-spread majority. The speech of the King of Bavaria, he or they of Frankfort may interpret in their own sense to suit their prejudices; but ere many years have elapsed, the fervent spirit and sound morality of the young clergy throughout the rest of Germany, uniting with the almost unanimous body of ecclesiastics in Bavaria, will cleanse out the true Augean stable of the demoralised, without leaving the Prophet of the *Quarterly* victorious in his premature predictions." On the whole, therefore, we do not think the Quarterly Reviewer makes much out of the patronage of Bishop Sailer. "Imitate him" by all means! that is, "adhere closely to the Church and be her obedient son; and if, by any oversight, you should happen to be drawn in among a lot of spiritual desperadoes—wolves in sheep's clothing—be eager to renounce the connection as soon as you discover the danger of it, and return once more to the Church outwardly as you have always in your hearts partaken of her spirit and been subject to her

rule. Oh yes, 'imitate Bishop Sailer' by all means." We ought to add that our readers may place full confidence in the veracity and accuracy of our correspondent.

While upon this subject we may as well occupy a few lines in completing a statement we made in our former article in contradiction to the Reviewer. The Reviewer states that "the particular law against vernacular prayers has been relaxed elsewhere, but not for the Germans;" and he cites *Austria* as a country in which the law has not been relaxed. We rebuked this falsehood by a short quotation from the "Austrian Encyclopædia," and by a general reference (from memory) to the Englishman Turnbull's well-known travels in Austria. We have now Turnbull before us, and in the second volume (p. 81) we have the passage to which we then alluded.

"Neither was the interference of this great sovereign (Joseph II) confined to the external order and the temporalities of the church. It extended also to its discipline, and even to its rituals; and amid the innovations introduced by him and perpetuated by his successors, no one is more remarkable than the performance of the greater portion of the services in the vernacular tongue. The mass, that peculiar sacramental and sacrificial office, which is celebrated by the priest alone in behalf of the congregation, remains in Latin; *but the devotional exercises in which the people join, the prayers, litanies, and psalms, are, since the days of Joseph, all in German; and, amid the intellectual gratifications of Vienna, few perhaps are greater, than, within the solemn walls of its magnificent cathedral, to hear the swell of a thousand voices combined in offering the choral tribute of prayer and praise, in language which all, though Romanists, can understand and feel.* It was in vain that the Pope remonstrated against these accumulated infractions of what was termed, against Rome, the unity of Catholic discipline and practice. It was in vain that he even undertook a journey to Vienna, for the purpose of personal conference. The Emperor received his venerable guest with every mark of deferential reverence. He lodged him in the palace, and passed with him a portion of each day in the courtesies of conversational intercourse; but he ever declined discussions on the objects of the Pontiff's visit; and His Holiness returned to Rome without having effected the slightest impression on the mind or the decisions of his imperial host." * * * * *

"Like the subjects, however, of other ardent theorists, whose sanguine temperament has outrun the bounds of practical wisdom, every one of the innovations of Joseph, both in Hungary and in Germany, were doomed to be repealed, even by himself before his decease—with the exception only of those which related to the church. *These* have been confirmed by the lapse of years, for they were effected in unison with the feelings of the public. They have worked great and substantial benefits; and, above all, his celebrated "Toleration Edict," which still forms the constitutional code of all the Non-Romish subjects of the empire (exclusive of Hungary,) is an imperishable monument of his liberality of sentiments and of his statesman-like wisdom."—*Tablet, Aug.* 31.

ON TRADITION.

Besides the Canonicity and Divine Inspiration of Holy Scripture and the dogmatical sense and interpretation thereof, there are many other questions of the utmost importance to Salvation, which cannot be determined without the aid of Divine and Dogmatical Tradition. Even among the doctrines of the Anglican Church, there are several *which are not read in Scripture, nor may be proved* (at least with certainty of divine faith) *thereby*, which, nevertheless, *are to be required of every man, that they should be believed as articles of the faith, and be thought requisite or necessary to salvation.* The worthies of that establishment profess to hold, that *the Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.* (Article xxvii.) Yet on the subject of infant-baptism Holy Scripture is wonderfully silent. The doctrine that such baptism is valid is *neither read therein, nor may be proved thereby*, at least on Protestant principles. Of this the Anabaptists take good care to remind their Church of England brethren. A Divine of that section of the Reformers may, it is true, quote in support of his position the reply of Christ to Nicodemus—"Amen, amen I say to you, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God"—(John, III. 5)—and argue that the words are general, (as is clear more especially from the original Greek, and the Latin vulgate) and, therefore, include even infants, for whom, as well as for those who stept into the world before them, the Sacrament of Baptism was instituted. The Anabaptists, in reply, will charge him with gross and wilful inconsistency, in holding that a Sacrament, the pledge or sign of regeneration obtained by faith (or confidence in the divine promises, "whereby faith is confirmed") could be validly received by those who are incapable of stipulating any thing on their own part, or of apprehending by faith the mercies of God offered to them therein.* He will then affirm a parity between the passage above cited and that other declaration of our Saviour.—"Amen, amen, I say unto you: Except you eat the flesh of the son of man, and drink his blood, you shall not have life in you," (John, vi. 54.) and contend, that as in this latter passage a precept is contained, so also the former involves a command, and that, since all are agreed that the latter text regards those only who have attained the use of reason, it is preposterous to include infants in the former. In vain will the i*

* The Madras Branch of the Society for Promoting Christian Knowledge has been at the expense of reprinting, for the instruction of the *Benighted*, a small Pamphlet, entitled—"A serious Caution against the dangerous errors of the Anabaptists, by the late Right Rev. Lowis Bagot D. D., Lord Bishop of St. Asaph." From a copy now before us we have quoted, nearly verbatim, the above objection, which, with some others, the Right Rev. Prelate has had the candour (if such it can be called) to set forth in a manner, and with a boldness which would lead the reader to expect from him some satisfactory solution of the difficulty. On this one *important* point, however he is silent: his silence cannot but prove a triumph to those the baneful influence of whose errors he was endeavouring to counteract. His Lordship's Tract has consequently proved a failure. "*Parturiunt Montes, nascetur ridiculus mus.*" (Horace.)

Churchman attempt to combat these arguments on his own principles. The dangerous errors of the Anabaptist are the natural and legitimate consectaries of the Protestant doctrine of *justification by faith only*. For if no man can be renovated in the Holy Ghost, if, to use the language *of Reform*, the justice wherewith Christ is just *cannot* be drawn over man's soul, as a curtain over a picture, except by faith, (or confidence in God's promises,) how can infants, who are incapable of making an act of faith, be justified hereby, or receive validly the pledge or sign hereof? No human being *can* make an act either of Catholic or Protestant faith, until the age of reason. All, therefore, who die before that period, *must* either be justified, not by faith only, but by some other reasonable and salutary medium provided by the Divine mercy on which base the Protestant principle is *fals* and lost in their regard—or, God, who wishes all men to be saved, *must* have done nothing for *them*—in *their* regard he is the author of a solemn deception, of if a pledge or sign which death falsifies—Infant-Baptism is a mockery, which at the moment of administration does the receiver no bought, and yet *cannot* be reiterated—and the errors of the Anabaptist are as conformable to truth, as their reasoning is sound and logical. Neither of these alternatives suit the taste of the Anglican. The latter he abhors, and with justice, because full of abomination and blasphemy against Heaven,—the former he equally detests, because too *Papistical*, involving necessarily the belief in a Sacrament whereby, in virtue of divine institution, grace is infused into the soul of every one who places no opposition thereunto. He retains the doctrine and practice of Infant-Baptism without being able to render to his adversary a reason of his hope. The charge of inconsistency he *cannot* meet, and, should he venture on advancing by interpretation of those texts or attempt to quote Scripture more copiously in support of *his* views, the *private judgment* of his adversary will not see nothing therein conclusive, nothing bearing satisfactorily on the question at issue between them.

In these perplexities, we, happily, are not involved. Taking the sacred volume of Holy Scripture, and with it the unwritten word testifying unto us the faith of ages, as explained and interpreted by an Infallible Church, we are taught to believe that Infant Baptism is valid—that without it the new-born babes cannot attain Salvation but that unto them, as well as unto those of riper years, it is a laver of regeneration and renovation of the Holy Ghost, whereby, according to the divine mercy, we are to obtain Salvation. Our system of belief, far from involving inconsistency, bears upon it the impress of simplicity and truth, whilst the motives of our faith, and the arguments we adduce in support of the hope which is in us, are at once convincing and unanswerable.

With regard to the validity of Baptism conferred by heretics, Protestants seem to agree with us. Their sharp hits at the Dissenters on this subject refer, in all probability, to the lawfulness, rather than to the validity of the act. One thing however, is certain, although in the *exuberance of their charity*, Anglicans often have the civility to term us *Idolaters*, they nevertheless, hold *our* Baptism good to all intents and purposes. This is so true, that, at least in the opinion of a certain Rev. Chaplain of the Establishment residing not quite six miles from the flock confided to his care, whose discourses are sometimes seasoned with No-Popery effusions, and whose ministerial piety has been cast in the same mould, Baptism administered in Ireland by a Priest, and the non-commission of suicide are sufficient to entitle a dead man to what Protestants call Christian burial, in St. Mary's Burial Ground. Now we would respectfully ask our Brethren of the Church of England, is the validity of Baptism administered by heretics or *Idolaters read in Scripture, or can it be proved thereby?* How would *they* answer St. Cyprian and the Bishops who erred with him on this point? Pope St. Stephen replied by an appeal to Traditon—and ordered that the faith and practice of the Church, to which it bears testimony, should be inviolably followed. *They* would, perhaps, quote the Bible "by her Majesty's special command appointed to be read in churches." We opine that St. Cyprian would there prove an over-match for them.

In the Council held at Jerusalem, (and over which St. Peter presided,) to decide the question touching the obligation of the Gentiles to observe the Jewish Laws, it was decreed "to lay no farther burden upon the Faithful than these *necessary* things. That they abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication." (Acts xv. 28, 29.)

It is a doctrine of the Catholic Church that every human being, who has attained the use of reason, no matter whether he be Catholic or Heretic, Jew or Infidel, can *validly* baptize, provided he apply the matter and form of that Holy Sacrament in a proper manner, and with the intention at least of doing what the Church does. Do Churchmen apply the matter of Baptism in a proper manner? In the Book of Common Prayer they are told *to dip the person to be baptized in the water or to pour water upon him.* Is this Rubric complied with? It is a melancholy fact that owing to the ever to be lamented prevalence amongst Anglicans of Calvinistic notions regarding the *necessity* of Baptism to Salvation, as also to their conviction as Protestants, that faith can be excited in the minds of the receiver of that Sacrament and of all others present at its administration, as well without *dipping* or *pouring* as with it, very many of these Rev. Gentlemen content themselves with merely dipping their finger in water and fillipping it over the person they are baptizing. It is very probable that in these cases the water does not reach the person's head *at all*, or if it does, that the head is merely damped thereby, that there is no *flowing of water*, and consequently no ablution, no baptism. Against this pernicious abuse, subversive, even in true Anglican principles, of the eternal Salvation of so many souls, the more Orthodox among the Lords spiritual of the United Kingdom did not fail to raise their voice, we fear, with little fruit. To provide at once both against the profanation of a Sacrament which cannot be reiterated without Sacrilege and for the spiritual welfare of those who renounce the errors of Protestantism and embrace the faith and communion of the Catholic Church, it is usual to administer Baptism to them conditionally. Those for whom Catholicity has, unhappily, no charms should, at least, look to the eternal interests of their children, and entrust them not to the ministerial care of those, who, in this respect are false prophets, "who come to them in the clothing of sheep, but inwardly they are ravenin wolves." (Matt. vii. 15.)

This precept is recorded in Scripture, its obligation *may be* proved thereby. Are Christians at the present day bound by its provisions as regards abstinence from blood and from things strangled? Are Anglicans scrupulous in its observance? Do they never use the blood of sheep, oxen, &c., in their various dishes? Do they use no other animal food, save that out of which the blood had been first allowed to flow? We opine they must answer all these questions in the negative. They will, no doubt, tell us that the precept in question was merely an Apostolical and Ecclesiastical ordinance which the circumstances of the infant Church rendered *necessary*—which continued in force, at least in some places, even to the time of Bede, but which is long since abrogated. This is a good Catholic answer—such a one precisely as we would give if questioned on the matter. But the men whose faith and morality must *be read in Scripture and proved thereby*, and the rule of whose belief and practice is (or at least should be, according to their own principles) nothing more nor *less* than *the Bible, the whole Bible and nothing but the Bible*, should be called on to produce the chapter and verse of that sacred volume, wherein the revocation or repeal of the mandate in question is contained. If they fail in this, as they inevitably must, let them either acknowledge with contrition their past prevarication, and for the future regulate their conduct according to the injunction of the Apostles, or else renounce at once all belief in the 6th of the 39 Articles, rejecting it as false and erroneous, and admitting and embracing most steadfastly divine and dogmatical Tradition.—*Madras Catholic Expositor.*

PILGRIMS OF MARYLAND.

(Continued from page 288)

Before it had passed through the necessary forms, Lord Baltimore died in London, on the 15th of April, 1632, in the 53d year of his age; lying buried (says Fuller) in the chancel of St. Dunstan's in the west, leaving his son, the Right Hon. Cecil Calvert, heir to his honor, estate and noble disposition. He has left a character worthy of all admiration. For wisdom, justice and virtue, for heroism, perseverance and fidelity, for sobriety, moderation and charity he has been rarely equalled and never surpassed. The writers of his own time speak of him unanimously in the most exalted language. Fuller (a Protestant divine in 1660) says that "he was of rare virtue, for that when he became a Roman Catholic he at once resigned the chief secretaryship which he had filled so well; finding that he must either be wanting in his trust or violate his conscience in discharging the office." Loyd, a writer of about the same period, declares that "his public spirit consulted not his private profit, but the enlargement of Christianity and the king's dominions in that his ancient, primitive and heroic work of planting the world." "Though he was a Catholic, yet kept he himself sincere and disengaged from all interests, and though a man of great judgment, yet not obstinate in his sentiments, but taking as great pleasure in hearing others' opinions as in delivering his own while he heard, moderated and censured."

"He carried a digested and exact account of affairs to his master every night, and took to himself the pains to examine the letters which related to any interest that might be any ways considerable. He was the only statesman that, being engaged to a decayed party, yet managed his business with that high respect for all sides, that all who knew him applauded him, and none that had any thing to do with him complained of him."

"He was freedom's champion; one of those,
The few in number, who had not o'erstept
The charter to chastise which she bestows
On such as wield her weapons. He had kept
The whiteness of his soul, and thus men o'er him wept."

But it is not our task to write the eulogy of Calvert. Ages since it was indelibly inscribed by more than mortal power on the walls of the Eternal temple, that temple wherein, now and for ever, are assembled that glorious army of sufferers, whose passport to Paradise was written with their blood or heard in their sighs, who have shed lustre even on those black pages of English history which record their persecutions.

The name of Cecil, the eldest son and heir, was substituted for George in the patent, and the grant was fully completed on the 20th of June, 1632, not however without remonstrance from the agents of Virginia who endeavored, unsuccessfully, to convince the Privy Council that the territory of that colony was invaded by the boundaries affixed to Maryland. The second Baltimore seems to have inherited with his title and fortunes all his father's virtues, talents and designs, though he lacked that bold heroism which distinguished him. The one only planned, the other could both plan and execute. As soon as the grant was confirmed he commenced preparations for the settlement of the colony. Remaining in England himself, the care of the transportation and settlement of emigrants was confided to his brother Leonard, who was endowed with all the powers necessary for the performance of the trust. As the great object was to provide a refuge from persecution for those of the faith then proscribed in England, the original emigrants were Catholics. Unfortunate at home they sought a spot in which they could embrace the altar, and find an inviolable refuge from the fury of the wicked and the merciless. They hastened to a soil consecrated to Freedom in the name of Religion. On Saint Cecilia's day in the year 1633, they sailed with a gentle but favorable gale from the Isle of Wight, to the number of about two hundred, mostly gentlemen of standing and substance. Their vessels were two in number, a small pinnace of forty tons, and a ship of four hundred, called the Ark and Dove, a name emblematical of the peaceful means by which they sought security for conscience even to banishment. As they sailed smoothly and tranquilly, with sails expanded, like the white wings of the bird of hope, from home and kindred to the wilderness and savage who, recollecting their motives, will hesitate acknowledge that they must have felt the true martyr spirit. There are martyrs who neither burn nor bleed, but suffer a thousand deaths in the prolongation of one life. Their sufferings

are not the less glorious because they lack the dramatic heroism of those, the grandeur of whose character is concentrated in the final scene. The pilgrims of Maryland furnished victims of both classes. The holy offering of patience and suffering for America, commenced on the day when to the winds and waves were committed our band of emigrants. On board the ship were several Jesuits. Where is the spot on earth's surface, however difficult of access or dangerous of habitation, to which these indefatigable messengers of mercy, these zealous and accurate scholars, have not penetrated! After a long and tempestuous voyage, having stopped at Barbadoes, St. Christopher's and Point Comfort, they finally arrived in March, 1634, at their destined homes. Following the example of Columbus, or rather obeying their own pious promptings, they immediately erected a cross and returned thanks to God for their safety. They purchased from the Indians the necessary land for their present purposes, and founded the town of St. Mary's, which, although it continued to be the capital for seventy years, is now levelled with the dust. Having arrived in the spring and bought the crop of corn then planted in the vicinity of St. Mary's, they were soon able to reap a harvest which secured them from want. Neither the ladies nor their servants had ever before seen the maize of this country, and were ignorant of the process by which the shining and brittle grains were converted into bread. They were soon instructed by the good-natured squaws, and so well taught, that even to this day (as no doubt some of us can attest from personal experience) the corn-bread, hoe-cakes, johnny-cakes and slap-jacks of their successors are a savory nutriment not to be despised.

Time will not permit us to pursue in detail the history of the colony. Let us glance at its salient points, and we shall find that Maryland is the "bright particular star" of colonial history; that the justice, intrepidity, virtue, humanity toleration and above all the ardent love of liberty which her founders exhibited, far surpassed what can be elsewhere found. While the sobriety and justice of the Quakers in Pennsylvania, the independence and enterprise of the Puritans in New England, the industry aud perseverance of the Hollanders in New York, and the gallantry, both in love and war, of the Cavaliers in Virginia, have found historians to record and poets to sing their praises, let *us* contemplate the purified concentration of all in the acts of those who first planted civilization on the shores of the Chesapeake. *Their justice*—the right of conquest by which the weaker becomes the prey of the stronger is fully asserted by the law writers. It is the foundation of the royal title in England from the time of William I. It has been recognised by grants in this country and by the decisions of our courts. This doctrine supposed that when a country was overrun and its inhabitants subdued, the law of nature and nations vested in the victors, the sovereign power which had before existed in the Aborigines, a doctrine abhorrent to every sentiment of natural justice and utterly repudiated by the proprietary of Maryland. Not an inch of her soil was wrung by force from unoffending weakness; not one spot was stained by the blood of innocence to gratify the lust of dominion. The governmental power was derived from their sovereign, but their land titles by conveyance from the lawful owners, and their settlement was made with the full consent of the natives.

(To be continued.)

MISCELLANEA.

BIRTH At Wai-Mate, on the 20th of May, the wife of the Right Reverend the Lord Bishop of New Zealand, of a son.

The Archbishop of Canterbury and heads of the Church of England, seem determined to make up for their want of success at home, in stopping the rapid progress of preachers of dissent—Methodists, Jumpers, Ranters, Southcotites, bearded Prophets, latter-day Saints, White Quakers, Socialists, and an hundred others, besides the opponents of all religion, who lecture on chairs and tables, in the Regent's-park and elsewhere, every Sunday. Our Canterbury Metropolitan, it seems, unable to make any impression on Christians, by Bishops, (there are 28 in England)—seems determined to make amends, by trying what Bishops can effect upon Pagans, Mahometans, and Jews; and therefore sends one each to New Zealand—to Jerusalem—to Hong Kong. We expect next to hear of the Protestant Bishops of Ispahan, and Constantinople, and no doubt we shall of Pekin; that is, provided the *sine qua non*—the indispensable £2,000 a a year can be raised by some pious king, like him of Prussia, if Sir Robert Peel should be inexorable. *Apropos* as to this birth of the young New Zealand Bishop—it reminds us of a story we heard. When Dr. Alexander, (the quondam Israelite) was going to take possession of his see, as successor of St. *James the less*, it is said he went on landing, to a hotel kept by an Italian, and amid the endless luggage—the trunks, chests, cases, portmanteaus, bandboxes, &c. &c. &c., and all the male and female servants, *Signor Il Vescovo* (the Lord Bishop) was announced; then *Signora la Vescova*—this made the Italians stare; but when a whole group of children appeared, "*Santa Maria!*" exclaimed a maid servant in amazement—"*Ecco i Vescovini!*" (Holy Mary! see all the little Bishops!)—*Sydney Morning Chronicle.*

The Rev. T. J. O'Connell, late of Waterford who has just returned from Rome, preached on Sunday last, in the church of St. Teresa, Clarendon street, in favour of the Widow's House, Clarke's court, which was numerously and respectably attended.—*Correspondent.* We learn from good authority that Dr. O'Connell purposes treating the opinions of the Tractarians, and particularly those of the Rev. Mr. Hall, in his late work on Purgatory. In Mr. Hall's book there is much apparent research, and as he cites at great length passages from the Greek and Latin Fathers, by misapplication, misconstruction, or other omissions, in support of his anti-Catholic theory, the work to which we allude must be of considerable importance at this moment, as a conscientious and laborious investigation of the Fathers on this dogma, which is the last entrenchment of the Tractarians, will place the genuine doctrine of the primitive

Church in its true light. The letter of Dr. O'Connell on Transubstantiation, addressed last year to Dr. Pusey, has given an evidence of his accuracy and learning in a controversy of this nature, whilst his talents and temper render him extremely interesting.—*Tablet.*

DEATH OF THE VERY REV. DR. M'CONVILLE.—Died, at the parochial house, Dromore, on the 16th inst. after a few weeks' illness, the Very Rev. Dr. M'Conville, V. G. of the diocese of Dromore, and for twenty-two years the respected parish priest of the united parishes of Dromore and Carvaghey. This highly-gifted and esteemed clergyman was in the 63d year of his age, and the 36th of his ministry. He was a zealous and faithful minister. He was pious, charitable, benevolent and humane; mild and gentlemanly in his manners, conciliatory in his conduct, and a living exemplification of the lessons he taught. He won the esteem of all classes in society, and gained for his memory that unfeigned respect which the virtuous and exemplary life cannot fail to ensure. The diocese of Dromore has in his death sustained a heavy loss. His parishioners will long remember the invaluable services he rendered them in the erection of their chapels and schoolhouses besides a handsome parochial house, which he built at his own expense. His ministerial career was distinguished by uniform piety and zeal, particularly in training up the little ones, whom he loved, and in return was beloved by them. His remains were interred, on Thursday last, in the chapel of Dromore, which was crowded to excess from an early hour that morning. One universal feeling of unaffected sorrow and regret for the loss of their revered pastor seemed to pervade all present, the respectable members of the different religious denominations seemed to share the same feeling in common. After the solemn office for the dead had been chanted, by the Right Rev. Dr. Blake, and almost the whole of the Catholic clergy of the diocese of Dromore, the Rev. L. L. Morgan, assisted by the Rev. B O'Loughlin and J. Macken, as deacon and subdeacon, and the Rev. John Sharkey as master of the ceremonies, celebrated a *requiem* Pontifical High Mass; at the conclusion of which, the Right Rev. Dr. Blake delivered a most appropriate discourse, in which he took a view of the duties and laborious life of a good pastor, and in a happy strain of impressive eloquence drew so good a likeness that an attentive and deeply affected audience did not fail to recognise in it the zeal and many virtues that adorned the exemplary and edifying life of the Very Rev. Dr. M'Conville.—*Northern Whig.*

DEATH OF EDMOND IGNATIUS RICE.—The Waterford papers announce the death of a venerable, a good, and, in the best sense of the word, a great man—a man of powerful mind—of vast knowledge of human nature—of a comprehensive grasp of intellect—of undaunted courage—of irresistible perseverance—of unbending integrity—of pure piety—of immense charity—Edmond Rice, the founder of Christian Schools—the herald of a new age to Irishmen in the way of instruction—the harbinger of virtue and of blessings—the benefactor of his species, not only in Ireland, but in whatever quarter of the globe the present generation of the humbler classes of our fellow-countrymen have penetrated, because to Mr. Rice is mainly attributable the credit of whatever intellectual training they enjoy.—*Tablet.*

The Right Rev. Dr. Foran has ordered a Month's Mind for the late Dr. Rice, founder of the Christian Brother's Society, to be observed in Waterford on the 1st of October.—*Ibid.*

INDIA.—Mgr. Borghi, Bishop of Agra and Vicar-Apostolic of Thibet, has returned to Lyons from England, and is preparing to start for Bengal, where he is charged to open two new missions; one in Lahore, and the other in the mountains of Cashmere. He brings with him a sufficiently numerous colony of Missionaries, belonging to various nations, seven Brothers of St. Victor, and several religious ladies, to found schools.—*Ibid.*

GIBRALTAR.—We expect Monsignor Capacini, the Pope's Nuncio at Lisbon, here in a few days, on his return to Rome. He will leave Lisbon with the English packet on the 17th inst. Very elegant apartments are prepared for him in the residence of Sir Leonard Aquarone, the Roman Consul.—*Ibid.*

TRINIDAD.—By the last packet I learn that the Solicitor General of the port of Spain, or Trinidad, has introduced into the Local Legislature a bill, or statute, which is to have for its object the making of the Protestant Church of England the established Church of that colony! Nothing, perhaps, has ever been introduced by the nominees of the British Government into this part of its dependency so unpopular, or so outrageous, as this Church ascendancy project, and that in a country almost exclusively Catholic. Already petitions have been pouring in from all quarters against this most nefarious measure. And this is the Government which is anxious to *take charge of our* charitable bequests. Mercy on us, what urbanity and condescension!—*Our Dublin Correspondent.*

TALLOW.—On Monday the Right Rev. Dr. Foran, finished the triennial Visitation of the district of Dungarvan. In this parish his lordship administered the Sacrament of Confirmation to over seven hundred persons, making a total of over ten thousand in this small district of thirteen parishes—a very extraordinary instance of the increase of the population in this part of the country. We witness, with sincere satisfaction, the zealous exertions of this good and enlightened prelate in the discharge of the many duties of his high calling, of almost daily occurrence. On Sunday morning his lordship was engaged in the performance of the solemn ceremony of the religious profession of a young lady, Miss Margaret S. Condon, in the Carmelite Convent of this town. On this joyous occasion to her friends, over three hundred children were entertained at a public breakfast in the schoolrooms of the Convent, and this number is considerably under the average attendance of those who receive useful and religious education in these schools. After breakfast was over, his lordship visited the rooms, addressed the children, and examined them for their Confirmation on the next day.—*Waterford Chronicle.*

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

No. 23.] CALCUTTA: SATURDAY, DECEMBER 7, 1844. [VOL. VII.

RELIGIOUS PROFESSION.

The interesting ceremony of a profession of six Novices, and a reception of three Postulants was performed last Tuesday in St. Thomas' Church. His Grace the Archbishop officiated, assisted by Rev. Messrs. Juvelier and Kenny. On the Epistle side of the altar an elevated seat was prepared for the Right Rev. Dr. Olliffe, who was attended by the Very Rev. Dr. Kennedy, and Rev. Mr. Formosa. After the reception, his Lordship ascended the pulpit, and delivered a sermon, (in which a brief description of the ceremony is given) of which the following is an outline:—

More blessed shall she be, if she so remain, according to my counsel; and I think that I also have the spirit of God.

(I. Cor, 7, 40.)

" Were I to inform you, beloved brethren, that a certain class of persons was long the object of admiration in the universe; that the most powerful monarchs, both for heathenism and Christendom, have been struck with reverential awe at beholding them; that they have not hesitated to bend their haughty heads in token of respect for them; that captives have been liberated from their chains, on one of them being seen pass by; that Empresses have not only entertained them, but ministered to them with delight at their hospitable boards; were I to mention these and many other prerogatives, with which that class has been honored by the first people of the universe; you, undoubtedly, would ask me with eagerness to whom I alluded. And I presume that, when I satisfy your enquiry, your astonishment will be equally great, on learning that those persons belong to a class, which is, at present, far from being the happiest in the estimation of the world, and which holds a position by no means enviable in the opinion of our separated brethren. That class consists of those, who renounce the pleasures of the senses, and preserve immaculate that purity of mind and body, which is so acceptable in the sight of their Redeemer, who is himself a Virgin. Yes, it was this class that received so many privileges from royalty in the reign of heathenism, as well as in the Christian dispensation. The Vestal virgins of pagan Rome, though far inferior in many respects to the religious of the Christian metropolis, were ever treated with marked reverence by Consuls and by Emperors; and as to Christian virgins, we are informed by that veracious historian Eusebius, that the great Constantine himself entertained for them so high a respect, that he appeared to adore them; and his imperial mother, St. Helen, while visiting the holy places, which had been consecrated by the life and sufferings of the man-God, did not hesitate to minister unto them with her own royal hands. But why such honors? why such distinctions? Because it is indeed a matter of astonishment, that creatures of a frail and delicate frame, surrounded by the allurements of the world, to the enjoyment of which everything that is in it attracts them, should contemn those allurements, should trample them under foot, and should, like Moses, prefer the "reproach of Christ," and the opprobrium of the Cross" to the "treasures of the Egyptians," and the pleasures of Pharoah's palace. Nay, by the most learned men of the Church, such as the mellifluous Abbot of Clairvaux, they are ranked in a higher scale of dignity than the angels themselves, not because the latter are not gifted with brighter purity; but because they have not the same difficulties to encounter in the preservation of that purity, they are not encumbered with a fleshy carcase, which might weigh them down to the earth, and impede their advancement in virtue; while the former are beset with all these difficulties, and are, therefore, doubtless more

to be admired. In the same manner as the now, which has preserved uncontaminated on a valley its original whiteness and beauty, should much more attract our attention, and excite our admiration, than the other snow which is undefiled indeed, and unsullied, but on the summit of a mountain."

His Lordship then proceeded to refute the charges made by Protestants on our Church for sanctioning the religious state, and requiring the observance of perpetual continency from those who embrace it, or who devote themselves to the sacred ministry. He first said that the Catholic Church, so far from holding Matrimony in disrepute, or considering it a dishonorable state, teaches that it was not only instituted by the Almighty as a civil contract in the earthly Paradise, but also was elevated by our Redeemer to the dignity of a sacrament, and thus constituted a symbol of that spiritual union which exists between Christ and his Church. Further, he maintained that the Catholic Church entertains much more respect for matrimony than the Protestant, because she expressly commands her children not to presume to enter into it in the state of sin, but previously to purify their souls from every stain, and denounces the refractory as guilty of sacrilege, of profaning namely an ordinance consecrated by the Lord, while the Protestant Church, on the contrary, issues no such commands to her children, but at least tacitly permits them to engage in that holy state, with the filth of sin upon their souls, as in many cases, sins, at least of thought, precede the celebration of marriage.

Dr. Olliffe next proved that Celibacy, or the unmarried state, is more perfect than matrimony. For this purpose he quoted several passages from St. Paul, from the same chapter and Epistle, from which he had taken his text. These were v. 7, "*I would that all men were even as myself;*" v. 8, "*I say to the unmarried and to the widows, it is good for them if they so continue, even as I;*" v. 32, "*He that is without a wife is solicitous for the things that belong to the Lord; but he that is with a wife is solicitous for the things of the world;*" v. 34, "*The unmarried woman and the virgin thinketh on the things of the Lord....but she that is married thinketh on the things of the world;*" v. 38," *He that giveth his virgin in marriage doth well, but he that giveth her not, doth* BETTER:" and v. 40, "*More blessed shall she be, if she so* (unmarried) *remain, &c.*" as in the text. From all these passages he drew the incontestible argument, that St. Paul considered celibacy or the unmarried state, more perfect than the married.

He then absolutely denied that the Catholic Church sanctions the compulsion of females to embrace the religious state. The Council of Trent on the contrary (Sess. 25. ch. 18,) anathematises those, of whatsoever station or rank they may be, who should compel any female to embrace the religious state! He then asked, why should they be prevented from doing so, if they consider themselves called to it by God, and if they be persuaded that they can more feasibly work out their salvation in a convent than in the world, which, according to St. John, "*is all seated in wickedness,*" (1 John, 5, 19.)

He then briefly described the ceremony of the day. He said that of the nine females who presented themselves before the altar, three were candidates for the religious state, and therefore had received the *white* veil, which is a symbol of the noviciate, a state of probation that lasts *two years*, before they are perpetually admitted. They had already been tried for several months before the receiving even of the white veil. The other six had now completed those two trials, before and after the taking of the white veil, and had been two years and a half in the convent during all which time they had enjoyed perfect liberty to return to the world, if they pleased. Their hair was cut off, to indicate that they had renounced the superfluities and vanities of the world. They received a cincture or girdle, as a symbol of the continency, to which they pledged themselves a symbol alluded to by our Saviour in these words: "*Let your loins be girt,* &c." (Luk 12, 35.) He then adverted to the circumstance of the ceremony taking place on the festival of St. Francis Xavier, and feelingly added that his spirit seemed to hover over this Mission, if we may judge from the glorious enterprises of its present distinguished Chief Pastor, and then concluded by addressing the nine candidates in the following or similar terms :—

"Yes, spouses elect of Jesus Christ, St. Xavier were to return to this country, and to enter this temple to-day, he would rejoice at beholding you treading in his footsteps and labouring like him for the glory of your Maker, and the sanctification of your fellow creatures. For you, like him, are about to renounce the world, with its vanities and sinful enjoyments, and to nail yourself to the cross of Christ, using for nails the three vows of Poverty, of Chastity, and Obedience, which you intend offering to day to your Redeemer. Oh! happy you if you persevere in this solemn engagement happy you, if like Xavier, you be faithful to your divine Spouse unto death. Beware

five foolish virgins of the
lo neglected to keep their lamps
ed, and were on that account
the Bridegroom, and locked
nuptial chamber. Take heed,
trary, as St. Peter admonishes
your good works, to make sure
and election." (2 Pet. 1, 10.)
... may thus merit to be enrolled among
hat chosen band, which alone is privileged
o sing the canticle, that contains the praises
f the Lamb, who is himself a Virgin, and
ou will follow him, whithersoever he goeth;
n the pleasure grounds of Paradise, for ages
f ages."

THE HOWRAH CHURCH.

On next Saturday evening, the 14th inst. Vespers will commence at the Howrah Church at 6 o'clock, and on the following day, Sunday, at 10 o'clock, the Right Revd. Bishop Olliffe will celebrate Pontifical Mass —a Sermon in English will be preached by Mr. James A. Treacy, after which a collection will be made to defray the expenses of the Church.

DWARKANAUTH TAGORE.

The Catholic Community owe a large debt of gratitude to Dwarkanauth Tagore, Esq. not only for his generous contributions to their charitable Institutions, but still more for the kind manner in which they are conferred, and the sincere admiration with which he always speaks of the venerable Pontiff, who now fills St. Peter's chair. We feel convinced, that his liberal and manly candor with Protestants, when talking with them of his interview with His Holiness, has done much towards removing their prejudices, and has created a favorable feeling in many of them, towards their Catholic brethren. In addition to his other benefactions, we have learned, with pleasure and gratitude, that Dwarkanauth has promised to present a valuable public Clock, to be erected in the steeple of St. Thomas' Church, Chowringhee. By this noble act of judicious liberality, Dwarkanauth will, besides giving a magnificent present to St. Thomas' Church, render also a great public service to the numerous, and highly respectable inhabitants of that part of Calcutta. We regret much to learn, from the following letter, which was accompanied with a donation of one hundred Rupees for our Orphanage, that the health of this great and generous Benefactor to our Community continues in a delicate state, and we are confident that our brethren will all join in the earnest and grateful prayer to God, that he may be soon restored to the enjoyment of vigorous and permanent health.

W. R. Lackersteen, Esq.

My Dear Sir,—I am very much obliged to His Grace, the Archbishop, for sending the tickets through you. Pray tell him that I very much wish to attend the ceremony, but I am afraid, from the state of my health, and the early hour, I shall not be able to attend. However, I beg to enclose an order for Co.'s Rupees one hundred, as my contribution to the funds for the Orphanage, and, with my best compliments to His Grace, believe me, Yours very truly,

1st *Dec.* 1844. D. Tagore.

MOOTEEHAREE.

Interesting extract from a letter to the Archbishop, respecting the Christian population in the neighbourhood of Mootecharee.

"Champarun, of which Mootecharee is the Civil Station, not being in the Bengal Vicariate, it may not be known to your Grace, that the interesting Christian colonies of Betteah and Chooree are situated in this district. Betteah is about thirty miles from Mootecharee, and Chooree six miles beyond Betteah. The Mission in Betteah was founded by an Italian Capuchin Friar, about the year 1740, and now amounts to a congregation of eleven hundred Native Christians. There is an excellent house for the Pastor, and a large substantial Church capable of containing three hundred persons. In the small lonely village of Chooree there are about three hundred Christians. These are all descendants of a few families of Nepaulese Christians, who escaped from that country in the persecution of 1769, together with four of the Capuchin Missionaries, who had, fifty years previously, established Missions in different parts of Nepaul. My official duties lead me frequently in the direction of these two places, and I take a great interest in the people. The Rev. and excellent Father who has charge of both Missions is an Italian. He is most anxious to establish a good school at Betteah, but the funds are wanting, and the people, although they cannot be said to be poor, for they are very industrious, and but few of them are in want, will not contribute to its support."

PROPAGATION OF THE FAITH.

R. J. Loughnan, Esq. C. S. has requested the Archbishop to have him enrolled as a subscriber of twenty-five Rupees per An. to the Society for the Propagation of the Faith.

TESTIMONIAL TO CAPTAIN VOSS OF THE "SERINGAPATAM."

A piece of Plate has been presented to the Commander of the "*Seringapatam*," by the Right Rev. Bishop Olliffe, on behalf of the Catholics of Calcutta, for his kindness and attention to his Lordship and the Religious Party who accompanied him out in that vessel. The piece of Plate consists of a very handsome embossed silver Tankard, on a salver, richly engraved with vine leaves of the same material. The inside of the tankard is highly gilt, and the salver bears the arms of Captain Voss. The workmanship does infinite credit to Messrs. Lattey Brothers. The inscription on the tankard is as follows:

Presented
To EDWARD VOSS, ESQ.
by
THE RIGHT REV. DR. OLLIFFE
On the part of the Catholics of Calcutta,
For his great kindness and attention
To the Religious Party
Who accompanied the Bishop to India.
November, 1844.

We have much pleasure in subjoining Bishop Olliffe's address to Captain Voss and that gentleman's reply to his Lordship.

Calcutta, Nov. 29th, 1844.

EDWARD VOSS, ESQ.,
Commander of the Ship Seringapatam.

MY DEAR CAPTAIN,—It is now full time that I should perform the pleasing task of publicly addressing you, not only in my own name, but also on behalf of the numerous party who accompanied me to India.

To say nothing of our admiration of your great skill and unwearied vigilance as a Commander, qualities which inspire even the most timid passenger with confidence, and a moral certainty of safety, I feel much pleasure in communicating to you our grateful acknowledgments for the constant attention you paid to us during our delightful passage, and for the readiness which you ever exhibited, in the most gentlemanly manner, to remove the discomforts necessarily attendant on a sea voyage of such long duration, especially with regard to the more humble portion of my party. I must not omit likewise to advert to that religious liberality which you always evinced, by throwing no obstacle in the way of the free exercise of our devotions, but, on the contrary, by affording every facility in your power to render convenient to us the performance of our public worship.

These feelings of gratitude, however, do not actuate alone myself and party, they are more strikingly perhaps, but not more sincerely evinced by several respectable Catholics of Calcutta, who have contributed to the purchase of the accompanying piece of plate, of which, in their name, I beg your acceptance. This testimonial would be more worthy of your merits, were not the other Catholics, whose means might have allowed them to come forward, prevented by the numerous demands that are made upon their bounty, for the support of our various charitable Institutions.

To your first officer, Mr Brydges, to Dr. Baillie, and to the other officers under your command, you will tender our best acknowledgments for their unvarying kindness and attention. I need not add, in conclusion, that our venerated Archbishop and his clergy fully concur with me in the sentiments of this address.

Wishing you every happiness, and a safe return to the bosom of your family,

I remain, my dear Captain,
Your sincere well-wisher,
(Signed) ✠ THOMAS OLLIFFE,
Bishop of Milene, and C. V. A. of Bengal.

Calcutta, November 29, 1844.

RIGHT REVD. THOMAS OLLIFFE, D. D.,
Bishop of Milene and C. V. A. of Bengal.

MY DEAR LORD,—I have just received your flattering address, with its accompanying testimonial, which yourself and friends have most kindly thought proper to present me with. I can assure you that this demonstration of your regard has given me much satisfaction, inasmuch as it affords me a permanent and substantial proof of the kind manner, in which you have appreciated my humble efforts to render the voyage of the *Seringapatam* as comfortable as it lay in my power.

You speak, my Lord, of the liberality evinced by me towards a religion different to that I have been instructed in, and it is on this very subject that I have to express my admiration of the manner in which you, as head of an Ecclesiastical party, abstained so entirely from subjects that a great portion of our passengers differed in. For this I have in an especial manner to thank you,

You also advert to the fact that your sentiments towards me are participated in by your Archbishop, his clergy, and many of your community: to these, therefore, I beg you to convey my warmest thanks.

In conclusion, let me add my best wishes for the health and happiness of yourself and those who accompanied you.

Remaining, my dear Lord,
Yours very truly,
(Signed) EDWARD VOSS.

RIGHT REV. BISHOP BORGHI.

We have received letters from Bombay which contain the gratifying intelligence, that Sir George Arthur, the Governor, not only paid the most courteous attention to Bishop Borghi, but also most kindly promised, on the part of Government, every assistance towards the safe and speedy conveyance to Agra of the numerous missionary party, which accompanied his Lordship from Europe.

CONVENT OF ST. FRANCIS XAVIER, BOW BAZAR.

We have great pleasure in announcing that the above named most important institution will be opened to-morrow the 8th inst. the day sacred to the feast of the Immaculate Conception of the ever Blessed Virgin. On that day at 7 o'clock, A. M. there will be a solemn High Mass celebrated in the very tasteful and commodious Chapel attached to the convent. After Communion a Sermon will be preached by the Rev. Mr. Kenny of St. John's College. In the evening Vespers will be sung at 6½ o'clock, and a religious instruction given. For the future, during the cold season, the daily Mass at the Bow Bazar chapel will begin at 7 o'clock, A. M.

LETTER NO. XXV.

From a Catholic Officer in India to his Protestant Friends in Europe.

My Dear Friends,—In order to investigate your rule with that minuteness and care which the importance of the case demands, it is necessary to test it by every contingency of life; this will be trying it like gold in the fire; if it is merely a glittering thing made up of alloy, it will instantly, upon such a trial, show what base matter it was made up of, if again, it be genuine and pure, it will shine the brighter by undergoing such an ordeal. Suppose then we subjoin to the cases pointed out in my late letters, the condition of the poor and the daily labourer, and that we contrast their circumstances to the spirit of your rule, and which it is needless for me here to recapitulate; in real earnestness let me ask you how will the daily workman, the man-servant, the field labourer, the soldier and the sailor, the maid-servant, the mother of children, &c. find time, even admitting the most improbable hypothesis, that they are in possession of the requisite learning to make the required, and as you say indispensable inquiry, whether the books of the Bible are canonical and were written by inspiration, are correctly translated, and then to compare text to text or, as the conversion of faith directs them to do, when it says; "when there is a question about the truth and full sense of any scripture, *it must be searched* and *known by other places* that speak more clearly," this your rule *enjoins them to practice.* Consider here that the religion of one generation of Christians, according to your theory, can be no infallible guide or guarantee to the next age; that, like the inventions of art the doctrines of Christianity are to be left open to any changes or reformations which the inventive genius of man may suggest or establish; thus what measure of knowledge the father or mother procures, must not satisfy, agreeably to your system, the mind of the son or daughter; the sister must not be biassed by the opinion of the brother, nor the wife by that of the husband, or *vice versa*, but each must be directed by his or her own individual examination and private judgment; the clergy must not step in to regulate, control or confirm their opinion, for if you admit this, you adopt, "*that piece of Popery*, the authority of the Church, which (you say) *you all abhor* as most injurious to God." Picture to yourselves then the fearful precipice to which this your rule leads these poor people, and leaves them as it were blindfolded upon its very brink, groping their way. It is impossible not to look at this critical stage for the Catholic Church; the picture is too real; the situation too awful. The unenlightened soul looks out here for some object to rest her hope upon; like the mariner in a prolonged storm who anxiously longs and seeks for a sight of the sun; for a time the heavens are deeply overcast, but lo! sun-beams at last shoot their rays from a certain cloud, its edge is tinged with golden and bright colours—behind is the sun, and presently he breaks forth, and shows to the bewildered Navigator his liquid course; so does the glorious Catholic Church, "*the light of nations*," arise before the troubled and darkened souls of men, and so does she break, with her beautiful light through the surrounding darkness, and enlighten our way towards the eternal haven of rest. Oh! it is lovely to contemplate her spirit, and to behold how she acts; she meets the *wanderers* as they are going towards the beetling path; she stands there as a beacon, and will, *if they will*, become their guide, and direct them by that "*holy, straight way, so that fools shall not err therein.*" For the Lord says by the mouth of his Prophet, "I will *clothe her priests with salvation*, and her saints shall rejoice with exceeding great joy." It is in meditating upon this our security, and in viewing how you are, alas! "*tossed to and fro by every wind of doctrine*" that we can feelingly and fully understand the Royal songster,

when he exclaims, "*Blessed are they that dwell in thy house, O Lord, they shall praise thee for ever and ever.*" And will you not come, my friends, and partake of the joy which I and all Catholics inherit? we feel that we are within *the Ark* of salvation, and that if we should be lost it will be our own act; we have the lamp, but we may neglect the oil; oh! that the vividness of these clear truths would but illuminate your minds, as a flash of lightning at times breaks through the murky darkness, and shows to the benighted traveller, the dangers around, and the deep gulf below, but alas! alas! your Rule, like a wayward and evil star, still leads you astray. It may indeed appear inexplicably strange that none are more ready to condemn *your own principle* in the important or even common affairs of life; suppose the Members of Parliament enacted a law that in future it would become the bounden and positive duty of all the people in Great Britain, learned and unlearned, peasants and lords, mechanics and maid-servants, men and women, to make themselves thoroughly acquainted with the laws of the land in every form and shape, how such became to be constituted, in whose reigns the different acts had been passed—those now in force and those rescinded, and would have to compare the copies to the original statutes written in Latin or Old English, and that afterwards they were not to be called upon in cases of law, dispute, or crime to yield their own judgment or opinion to the decision of any Court in the realm, either to Parliament, Privy Council, or to the twelve Judges of England, if opposed to their own version of it, and that without this, they could not be counted good citizens or loyal subjects; would you not turn out such members as carried and supported such a Bill as this, as fools, and send them to Bedlam as madmen? A system that would carry with it all the germs of anarchy, confusion and disruption, and which would eventually overthrow the state and all social order; yet, what is the difference between this would-be wild scheme and your Rule of Faith? I see none, only that the latter is far more difficult to attain and fulfil than the other, leaving individual inspiration out of the question. The system is indeed altogether so monstrously absurd and impracticable, that I would not have the face thus to elucidate it, unless I could adduce numbers of your own divines in support of these my deductions. A famous Non-conformist divine, named Jeremiah Jones, and who wrote about the early part of last century, in a work entitled; "*A new* and full method of settling the Canonical authority of the New Testament," that, "First, that the right settling of the canonical authority of the books of the New Testament is attended with very many and great difficulties. Second, that it is a matter of the greatest consequence and importance. Third, that a great number of Christians are destitute of any good arguments for their belief of the canonical authority of these books, and that nothing at all had been done by the Church of England, or the foreign reformed Churches to prove that these were the Scriptures." Thus the investigation which takes him three closely printed volumes, as "*a matter of the greatest consequence and importance,*" *your rule* would have *every maid and man-servant* in the land, to enter upon the same course. Your celebrated Richard Baxter says upon this point, "are the more exercised understanding sort of Christians able, by sound arguments, to make good the verity of Scripture; nay, are the meaner sort of ministers able to do this? let them that have tried, judge." I shall upon this give you the opinion of another of your great divines, Dr. Beveridge, of the Church of England; the quotation is long, but the subject is vital; he observes in his "*Private Thoughts.*"—"The reason of this my inquiry, is, not that I am in the least dissatisfied with that religion I have already embraced, but because it is natural for all men to have an overbearing opinion and esteem for that particular religion they are born and bred up in; that therefore, I may not seem biassed by the prejudices of education, I am resolved to prove and examine them all, and hold fast to that which is best, for though I do not in the least question, but that on enquiry, I shall find the true Christian religion to be the only true religion in the world, yet I cannot say it, unless I find it upon good grounds to be so indeed; for to profess myself a Christian, and believe that Christians only are right because my forefathers were so, is no more than the heathen and Mahometans have to say for themselves; to be a Christian only upon the grounds of birth and education, is all one, as if I was a Turk, or a heathen, for if I had been born amongst them, I should have the same reason for their religion, as now I have for my own." This may be considered under different views First, that it represents the spirit of your rule, that it is your bounden duty to examine the Bible and judge for yourselves, otherwise that your religious belief is founded upon no better ground than what the heathen or Mahometan builds his upon; this is consistent to your system, though it unmercifully cuts off the ignorant millions, for it is

impossible they can put it in practice, "prove and examine them all."—Second, it may be presumed that this Bishop would not calculate all Protestant sects, as professing in all points, "*the true Christian religion*," and which he thus in the true latitudinarian phraseology of Protestantism implies as being members of the "true religion,"—he would not, I may venture to say, class the doctrine of the "*Real Presence*, the *rejection of Baptism*, and *Infant Baptism*, *&c.* as part of *the true Christian Religion*;" no doubt he came to the conclusion that his own particular creed, Church of Englandism, was "*the best to hold fast by.*" This may show to you here what Protestantism really is; you have only to put his sentiments, and *they are truly Protestant*,—into the mouths of Lutherans, Calvinists, Baptists, Quakers, Plymouth brethren, Anabaptists, and so forth, and mark how it will stand. It cannot reasonably be questioned, but that they as prayerfully and sincerely sought to know, "that particular religion, *which is best*," as the Doctor himself, still upon "*inquiry*," they found no reason, no more than he did, to be "in the least dissatisfied with that religion they had already embraced," and to which, of course, each would say they were directed by the Holy Spirit; he could not condemn them for keeping to "that particular religion they were born and bred up in," without condemning himself, for, as he aptly repeats elsewhere, "*The premises are the same, though the conclusions be never so different; 'tis still upon the same grounds, that I profess religion, though it be another religion*," this he said, relative to heathenism, and Mahommetanism, but it is equally applicable to Quakerism, or any other *ism*. The monstrous inference therefore must follow, that if you allow your principle to be sound, you must grant that all religious sects *are right*, however much they may vary from the truth, whatever blasphemous or wicked doctrines they may teach, so long as upon inquiry they follow the deductions of their reason and private judgment, they are forsooth to be considered *as justified!!*

Yours faithfully,

C. A. C.

PROPAGATION OF THE FAITH.

From Mr. V. Jewell and associates, four months' subscription, through the Rev. W. Kennedy,..... 9 0

FREE SCHOOLS, (CIRCULAR ROAD.)

From a poor woman,..... 1 0

ST. THOMAS' CHURCH.

Lieut. M. Galway, Madras, 1st European Light Infantry..... 30 0

BENGAL CATHOLIC ORPHANAGE.

Collections at St. Thomas' Church on the 3rd inst..... 152-13-9

Donation from Baboo Dwarkanauth Tagore,..... 100 0

Subscription for November last, from the Dum Dum Soldiers, through the Rev. Mr. Kenny,..... 2 8

(Donations through Mr. J. Spence.)

Three Scotch Ladies, Protestants,...	8 0
Mr. Elliott,.....	20 0
Mr. Price,.....	10 0
Mr. Gough,.....	10 0
Mrs. Elliott,.....	10 0
Mr. Francis,.....	10 0
Miss Hopkin,.....	10 0
Khetronauth Chatterjee,.....	5 0
Rajchunder Banerjee,.....	5 0
Bissonath Day,.....	5 0
Bunmaly Ghose, ...	5 0
Chunder Mookerjee,.....	5 0
Srinath Poul,.....	1 0
Okin Pollin,.....	1 0
Three Sircars,.....	3 0
Unknown Subscribers,.....	7 0

FEVER HOSPITAL.

(In the Catholic Cathedral district.)

Through N. O'Brien.

J. H. Roberts,.....	5 0
D. Tagore,.....	10 0
C. Campbell,.....	10 0
H. C.....	10 0
H. L. S.....	6 0
T. Bracken,.....	32 0
T. R. Patton,.....	5 0
A Friend to the Poor,.....	3 0
C. N. Cooke,.....	5 0
E. Paterson,.....	5 0
Frederick Bartlett,.....	5 0
R. Pringle, ...	3 0
A Friend,.....	1 0

FESTIVALS.

Monday, Dec. 16,—S. Eusebius B. M. sem. com. Fer. 3d. col. *Deus qui de B. M. V.* &c.—In Vesp. com. Fer.

Tuesday, 17,—Of Feria sem. (col. purp.) At Lauds &c. Ant. *Rorate*—Vesp. of fol. com. Fer. At *Magnif.* Ant. *O Sap.*

Wednesday, 18,—*Fast day.* Expectatio Partus B. V. d. maj. com. Fer.—In Vesp. com. fol. and Fer. Ant. *O Adon.* Prayer of Sund.

Thursday, 19,—S. Columbanus Ab. d. (I. S. 2f ult.) *fixed day*, com. Fer. In Vesp. com. fol. and Fer. Ant. *O Radix.*

Friday, 20,—*Fast day.* S. Didacus C. sem. (13 ult.) *fixed day*, com. Fer. 3d. col. *Deus qui &c.* Vesp. of fol. com. Fer. only. Ant. *O Clavis.*

Saturday, 21,—*Fast. day.* St. Thomas, Apost. of India d. 2. cl. com. Fer. Ant. *Nolite.* In Vesp. com. Sund. Ant. *O Oriens.*

Sunday, 22,—4th of Advent 2 cl. of it sem.—*At Magnif.* Ant. *O Rex.*

Monday, 23,—Of Feria sem. At Lauds, &c. Ant. *Ecce ven.* At Bened. *Ecce Comp.* At *Magnif.* Ant. *O Emman.* doub.

Tuesday, 24,—*Fast day.* Of Vigil at Noct. sem. at Lauds, &c. d. — Vesp. of fol. concl. of Hymns as in Brev. until Epiph. and Purif.
Wednesday, 25,—*Christmas day,* d. 1. cl. Pref. and com. prop. dur. oct.—In Vesp. com. fol.
Thursday, 26,—S. Stephen Prot. d. 2. cl. com. Nat.—Vesp. of Nat. from chap. S. Steph. com. fol. and Nat.
Friday, 27,—S. John Evang. d. 2. cl. com. 2 oct.—Vesp. of Nat. from chap. S. John com. fol. and 2 oct.
Saturday, 28,—Holy Innoc. M M. d. 2 cl. col. purp. com. 3 Oct.—Vesp. of Nat. from chap. H. H. Inn. com. fol. and Sund. and 3 oct.
Sunday, 29,—S. Thomas B. M. d. (E. S.) com. Sund. and 4 oct.—Vesp. of Nat. from chap. S. Thom. com. Sund. and 4 oct.
Monday, 30,—Within oct. Nat. sem. (1st and 2nd Noct. and Resp. from Sund. and 3d N. Hom. *Vides festinare*) com. 3 oct.—Vesp. of Nat. d. from chap. S. Silv. com. 4 oct.
Tuesday, 31—S. Silvester P. C. d. com. 4 oct. Vesp. of fol. no com.

Selections.

MRS. CHISHOLM.

We are glad to learn that this benevolent lady is preparing a list of the unemployed operatives, and from the extensive knowledge she possesses of the circumstances of the working people, the situation of the interior, and the resources of the colony, we hope that much good will result from her labours. The subject cannot be too often or too prominently brought before the public mind. —*Sydney, Morning Chronicle.*

THE GOLD CRUCIFIX PRESENTED TO THE LIBERATOR IN RICHMOND BRIDEWELL.

We have been prevented by matters of pressing interest from noticing a splendid testimonial of respect, gratitude, and love, which the Christian Doctrine Confraternities of Dublin, headed by the Very Rev. Dr. Spratt, presented to the Liberator of Ireland, with a soul-stirring address, on the very morning of the day on which his liberation was announced, to the joy of millions.

This exquisitely beautiful emblem of a Saviour's love is a *solid rustic cross,* made of the *finest Wicklow gold,* and of course is, in every sense, of Irish manufacture. The entire stands ten inches in height. The figure representing our Divine Redeemer nailed to the ignominious gibbet, after being condemned by his unjust judges, is five inches long, the figure being admirably proportioned. The whole is as simple as it is chaste, and the material as pure as the purpose is holy. The material is national, the design perfect, and the workmanship exquisite. Such a memorial to such a man, at such a time, and from such a body, cannot be without its significance to the people of Ireland. This precious relic weighs, we understand, fifteen ounces, and the gold is, exclusive of the cost of workmanship, worth nearly 50*l.*—*Freeman's Journal.*

SOLEMN MASS OF THANKSGIVING AND *TE DEUM* IN THE CHURCH OF THE CONCEPTION.

The popular joy and triumph on the occasion of the liberation of Mr. O'Connell and his fellow-martyrs were sanctified on Sunday by the most solemn and holy rites of religion, accompanied by all the pomp and splendour which belong to the ancient ceremonial of the Catholic Church. Never, under the lofty roof of the Metropolitan Church, was an occasion of so much interest celebrated; and never, within the majestic colonnades of that noble temple, was a scene more imposing and magnificent displayed. The sacred proceedings consisted of a Solemn Pontifical High Mass of thanksgiving, at which his Grace the Most Rev. Dr. Murray presided; a sermon preached by the Rev. Dr. Miley, and a solemn Te Deum chaunted at the conclusion of the Holy Sacrifice.

For a long time previous to the commencement of the High Mass almost all the seats in the church were occupied by elegantly dressed persons; and before the arrival of that period the sacred edifice became filled with one of the most crowded congregations that was ever assembled within its walls—a vast multitude of people at the same time filling the space in front of the church and some of the neighbouring streets. A few mounted police were in attendance to keep the carriage way clear opposite the principal portico; and notwithstanding the density of the throng, the best possible order was preserved; and the equipages which arrived in rapid succession at the foot of the grand gradatory received no obstruction whatever from the crowd.

At the foot of the pillars on the left hand, or Gospel side of the altar, a throne was erected beneath a lofty crimson canopy, for the Archbishop; and on the opposite side of the sanctuary, near the pulpit, three splendid *priedieux,* covered with crimson, placed for the Liberator, John O'Connell, Esq., and the Lord Mayor, together with many seats for the accommodation of the other Repeal martyrs and their friends. The aldermen and town councillors, who attended in considerable numbers, were accommodated with places behind the altar and in other parts of the church.

At a few minutes before eleven the carriages of the Liberator and his family, who were greeted with hearty cheers in passing through the streets, drove up to the principal front of the church, when a loud and enthusiastic shout burst from the vast multitude around. O'Connell and his friends, however, entered the church with the least possible delay.

The civic state coach, with the officers of the corporation bearing the sword and mace, and followed by the Lord Mayor, in his lordship's private carriage, next arrived, but his lordship and the officers entered the church without the paraphernalia of office.

Immediately on the entrance of Mr. O'Connell the organ pealed forth its richest tones, and the choir chaunted the solemn anthem, "*Exultemus et lætemur in eo, alleluia!*" composed for the occasion by Mr. Haydn Corri.

The sacred procession now entered the holy temple, headed by a long line of acolytes with flaming torches and censers emitting clouds of perfume. The Rev. Mr. Laphan, as high priest, attended by the Rev. Mr. Cooper as deacon, and the Rev. Mr. Meagher as sub-deacon, ascended to the high altar; and the venerable Archbishop, attended by the Very Rev. Archdeacon Hamilton as chaplain, took his seat on the throne. The Rev. Mr. Collier, of Rathmines, acted as master of the ceremonies; and among the clergy and church dignitaries who were present on either side of the altar, chiefly in surplices, we noticed the Right Rev. Dr. Gilles, bishop of the eastern district of Scotland, with the Abbé Bonnafous and Conon Curé of St. Pierre in Paris, as his lordship's chaplains; the Rev. Dr Renehan, Vice-President of Maynooth College; the Rev. Dr. O'Connell, P.P., of SS. Michael and John's; the Rev Mr. Doyle, P.P. of St. Michan's; the Rev. Mr. Aylmer, S. I., of Gardiner-street; the Rev. Messrs. Meehan, Keogh and Smith, of SS. Michael and John's; the Rev. Mr. Barry, and several other Rev. gentlemen, whose names we did not ascertain, to the number of about thirty.

The chair on the Liberator's right hand was occupied by the Lord Mayor; that on his left by Mr. John O'Connell; and of the other national martyrs, Dr. Gray, and T. M. Ray, Esq, were present. Morgan O'Connell, Esq., D O'Connell, Esq., jun., Mr. Fitzsimon and lady, and a great many other members of the Liberator's family, were in the immediate vicinity of his chair; and the number of Protestant gentlemen present was very considerable.

The Solemn Pontifical Mass was then commenced, the Archbishop officiating on his throne. After the Gospel, the Rev. Dr. Miley ascended the pupit, and delivered a powerful and eloquent discourse, after which the usual indulgence was announced by the reverend preacher, and the pontifical benediction was given from the throne. After the *Ite Missa est*, the pontifical benediction was again given, and the Archbishop then left the throne, and, surrounded by his clergy, ascended to the altar and intoned the TE DEUM, which was chaunted with fine effect by the choir, supported by the fullest tones of the organ, the Archbishop and clergy remaining at the altar during the time. This portion of the solemn ceremonies was invested with striking and peculiar interest; and the effect of the general scene at the moment, with all the elevated and soul-stirring emotions which it must have inspired, was such as can never be forgotten.

The music of the mass consisted of the following selection, viz:—the *Kyrie* and *Gloria* from Haydn's splendid mass, No. 6; the *Credo* from Haydn's No. 3, and the *Sanctus* and *Agnus Dei* from the 15th mass of the same composer. The solo parts were sung by Mrs. Haydn Corri, Signora Corri, and Signor Salabert. Messrs. Morrisson, Glover, and Coleman, with numerous assistants, completed the choir, which was most effective; and Mr. Haydn Corri presided with great skill at the organ. After the *Credo* the *Laudate Puert Dominum* was magnificently sung by Mrs. H. Corri; and throughout the whole of the sacred music the choir put forth their powers with admirable effect

After the conclusion of the TE DEUM the Archbishop, with the retinue of priests and acolytes, and Mr. O'Connell, with his friends, retired by the sacristy door; and in a few minutes afterwards assembled in the parlour of the parochial house, where cake and wine were provided; and finally, after a brief delay, the Liberator returned to his carriage, and drove home, in the midst of the exhilirating shouts of innumerable multitudes, who then tranquilly dispersed.—*Freeman's Journal.*

DR. MILEY'S SERMON.

The Rev. Dr. Miley having received the Archbishop's benediction, ascended the pulpit and read the Gospel for the Sunday (the 15th after Pentecost) from St. Luke, chap. vii., v. 11, 16—

"And it came to pass after this that Jesus went into a city called Naim, and there went with him his disciples and a great multitude. And when he came nigh to the gate of the city behold a dead man was carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her he had compassion on her, and said to her, weep not. And he came near and touched the bier, and they that carried it stood still. And he said: young man, I say to thee, arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all, and they glorified God, saying, that a great prophet has risen up among us; and God hath visited his people."

Pointing impressively to the inspired page from which he had been reading, the preacher then said:—

"This is a portion of the Gospel that stands in but little need of commentary. A display, at once the most affecting and decisive, as well of the infinite benignity as of the Omnipotence of the Redeemer, it speaks not only to the intellect but to the heart, in such language as never fell to the lot of man, or even of angels. But even were it otherwise, and that this beautiful and touching narrative stood in need of the exposition which it is customary with us to give of the gospel every Sunday, it nevertheless occurs to me that it would not be looked upon as censurable or in the least degree surprising if, deviating from the usual course, I should entirely consecrate my discourse on this occasion to celebrate the privileges, the celestial benignity and the praise of the Virgin Mother of our Lord; because this day, beloved brethren, (the 8th of September,) is the feast of her ever glorious and memorable Nativity.

"Would it be meet to permit such a festival to pass by in silence? How would that accord with the intentions of the church? how would it accord with the paternal solicitude of our venerated Archbishop to see a devotion, at once enlightened and full of ardour, fostered among his people towards our Blessed Lady? or how would it harmonize with *their* filial piety towards her, to whom, from tenderest childhood, they have delighted to resort for advocacy and consolation,

as to their 'life, their sweetness, and their hope?' In fine—would it not be unpardonable, and indeed preposterous, not to mention her name, and even dwell with rapture upon the praises of this ever gracious Queen of Heaven, to whom, under God, we are indebted for the signal, the astonishing, I will not hesitate to call it the miraculous, interposition from on high in favour of our country, on account of which we are congregated round those sacred altars to tender Him our solemn thanks through the adorable sacrifice of the Eucharist, together with anthems of triumph and jubilation? "*Te Deum laudamus, Te Dominum confitemur!*"

"Nay, independently of all this to set forth the genuine views of the church concerning the Blessed Virgin, to vindicate and enforce them by argument is a matter of that importance that it can be hardly ever considered out of place, or be too frequently repeated. Not only is it requisite for the encouragement of devotion among the Faithful, it is indispensable to preserve them from the shipwreck of their faith. For while Catholics are, on the one hand, instructed by their church to regard with the profoundest veneration the Virgin Mother of their Redeemer, and are invited to implore her advocacy, and to rely upon it with the greatest confidence, they are exposed, on the other hand, to be assailed for these very practices with charges of idolatry, and with detracting from the merits and the prerogatives of the only true Mediator, Christ Jesus; in short, by reason of our tenets on this head, we are perpetually and bitterly reproached with setting aside the august and saving mysteries of the atonement, to introduce in its stead a gross and impious superstition.

"This is a grievous and an every-day impeachment. But is it true, beloved brethren, or capable of being sustained by proofs? Or rather, on the contrary, is it not self-evident from the Gospel that the theory and practice of our religion, with regard to the Blessed Virgin, so far from being inconsistent with, or subversive of, the atonement, is in fact as inevitable consectary of that doctrine; and of all other means the most effectual for keeping it vividly before the minds not only of the more educated classes, but even of persons the most illiterate, and of the tenderest age.

"For in what, let me ask, does the doctrine of the atonement consist but this:—that by uniting hypostatically divine with the human natare in the Second Person of the Most blessed Trinity, our Lord and Saviour Jesus Christ became entitled and qualified to stand as Mediator between delinquent humanity, on the one hand, and an offended Deity on the other? Because while, by virtue of his human nature, he was enabled to present himself invested with our crimes and responsibilities (as was Jacob in the garments of Esau,) that the stripes due to our iniquities might be laid upon His shoulders 'who knew not sin, but was made sin for us,' and that in His bruises we might be healed; whatever he thus endured, as our brother and great representative before the bar of eternal justice, became exalted to a degree of merit and value infinite, as being truly and in the most rigorous sense attributable, not to either of the distinct natures separately, but to his person (the second of the Blessed Trinity,) in which, as I have said, the two natures were united hypostatically, that is to say, after a mysterious fashion analogous to that by which a spiritual and a material nature, a soul and a body, are united in man. Through the divine nature alone the atonement could not have been effected, because to be perfect, to be condign, the satisfaction should be tendered and carried into effect by one who was really a member of the attained race—by one who, participating in human nature, though unstained by its criminality, could still literally and in truth be regarded as our brother; and need I insist on the manifest impossibility of any finite being, as a mere mortal must necessarily have been, no matter how pure and perfect, being ever able to make competent reparation to the Infinite Creator, whose outraged honour and dominion could not be repaired unless by one standing on a par with Him in Godhead. Hence we find it laid down in that formulary of faith which is admitted by all who deserve the name of Christians; we find it to be stated in the Nicene Creed to be the Catholic and only saving faith, that Christ our Redeemer is God, from the substance of the Father, of whom he was generated before all ages, and man from the substance of his Mother, the Immaculate Virgin Mary of whom in time he derived his birth. Grounded upon the inspired assertion of the Evangelist, 'that the word was made flesh'—upon the common creed handed down from the Apostles, and in the infallible authority of her own Tradition; the true Church of Christ ever insisted upon this doctrine, and struggled through many centuries in spite of every persecution in the world, aided by the spirit of darkness, could bring against her to maintain it in its integrity. The Arians would have admitted that Christ was like to God (Homoiousios;) they would have admitted that he was in a certain sense equal to God; some of them even offered, in order to gain their point, to give him the title of God, without qualification of any kind, and even to adore him. In short, like some who in our own times will state almost everything that is Catholic regarding the blessed Eucharist, teaching that Christ's real body and blood "are verily and indeed given and received in the Sacrament," who will even worship Christ under those symbols, and coincide in everything but in the term Transubstantiation. So it was with those ancient heretics. They were ready to admit—to believe everything with regard to Christ's divinity except the adopting, the term of consubstantial (Homoiousios) which the church devised, under the guidance of the holy spirit, to define the nature of his divinity with precision. It is true they upbraided her with keeping the world in agitation for the sake of an iota, but despising this impious and unmeaning sarcasm, she spurned every attempt at compromise, resisted every stratagem and threat of tyranny, condemning every doctrine but that which admitted and believed that Christ was not of a similar but of the same identical substance with his Eternal Father. Nor was she less peremptory in maintaining that he was, by virtue of his humanity, of the same substance with his Vir

gin Mother. Even so early as the times of the Apostles, and throughout the entire East, in Judea, in the vast countries of Asia, in Greece, and Egypt, there appeared immense swarms of opponents to the doctrine, usually known under the title of the Gnostic Sects. These were distinguished into four great tribes, or families, broken up into innumerable subdivisions, having the most grotesque titles, disagreeing with each other, and subject, as must ever be the case with those who reject the principle of authority, to incessant internal variations. But whether sprung of the carnal prejudices of the Jews, as was the case with the Ebionites, or of the dreams of Zoroaster of the intellectual arrogance of Greece, or of the foul mysteries of the Nile, they all, and amidst all their discrepancies and variations, were of wonderful accord in rejecting the privileges assigned by the church to the Blessed Virvin. The Jewish Gnostics, for instance, denied that there ever had been in Christ any participation whatever of the Divinity until his Baptism at the Jordan, and that he was forsaken by the spirit which had then descended upon him before he was led forth to suffer upon the cross. While those of Hellas, of Egypt, and the East, were for rejecting altogether the reality of his human nature, maintaining that he was invested in the mere phantasm of a body, and only appeared to suffer through a deception of the senses. It was against those blasphemies that St. John directed the entire of his Gospel, and especially the opening of it, where he says that the word eternal and consubstantial with the Father was 'made flesh and dwelt amongst us.' St. Peter, St. Paul, St. Jude, and St. James denounce them; and when all those impieties were again revived by Eutyches, and embodied in his formal assertion, that the Blessed Virgin could not be called the Mother of God, the Faithful Spouse of Chrirt, amidst the plaudits and congratulations of the Christian world, levelled against them the lightning of her condemnation. And, as at the council of Nicea, it was defined that Christ was consubstantial with the Father, through his divinity; it was defined at Ephesus that, through his humanity, he was consubstantial with his Virgin Mother. Wherefore it is, that by the genuine doctrine of the atonement we are bound to believe that the body in which Christ, seated at the right hand of God, is adored by the whole prostrate hierarchy of Heaven, that the body which was broken for us on the cross, and the blood which issued in a redeeming tide from His most sacred heart, were in their totality derived from the substance of the Virgin Mother's womb. That this is the only true and saving faith regarding the atonement, it is impossible to question; and with such convictions, let me ask, if it be not obviously unreasonable and preposterous, not to say right down impiety, to regard a being privileged by the Deity, as we see this Blessed Virgin to have been; to regard her who has been brought, not into proximate, but into intrinsical communion with the Deity, with any other sentiments or views but those with which she is regarded by Catholics.

"Had it been merely her destiny to have catered for him in his childhood—for him whose hand when opened 'fills every animal with benediction'—had she been merely appointed to watch over his tender years, to cradle his infancy upon her bosom, and maintain him with the lifetide from her breast, how would it have been possible for us, oh, good and gracious Saviour, ever to have exaggerated the dignity, or to have outstripped the bounds of veneration that would be due to one who had stood in such august and endearing relationship to thee? Even the sepulchre where they reposed his lifeless body for a little while became glorious from the first. In ages of faith to liberate it from insult, all Europe precipitated itself on Asia. Even in this age of scepticism and tepidity, where is the Christian who could behold or even think of it without feeling a glow of sacred enthusiasm within his breast. The cross on which he suffered death—the pillar at which they scourged him—the crown of thorns—the lance that pierced his side—the nails that fastened his venerated members to the wood—are they not, and have they not ever been, in every age and by every people on whom Christianity has shed its rays, regarded as relics most hallowed, and deserving of every veneration, merely on account of their near contact with the frame of our Redeemer! And oh! ye powers, brilliant and tremendous, who stand as His chivalry around the throne of Heaven's Emperor, is it to be conceived that our miserable intellects can ever exaggerate or even attain to anything bordering upon an adequate appreciation of her greatness who has given from the substance of her own womb that glorified humanity which is adored by your angelic legions, along with all the orders of the just made perfect? Why, instead of being at a loss for arguments to sustain the privileges of this Virgin Mother, those which force themselves upon us in contemplating the Mystery of the Incarnation are so overpowering, that we almost shudder, even under the urgency of our sacred office, to repeat them. By virtue of those relations that exist between babe and mother did not Jesus actually live for nine months with the life of Mary? Did not the hearts of Jesus and Mary throb during that term with but one pulsation? Was it not the self-same tide that circled through their veins? Who, then, shall be able to estimate the madness, the infatuation, not to say the blasphemy, of upbraiding us with paying exorbitant honour to the Virgin in placing her image or her picture on the altar of her son—in carrying her represented in processions of his eucharistic presence, when we see her brought so near him, identified so perfectly with him, through this divine mystery that we may say of them both, during this period, that, in a certain sense, they were but one; or who is it that hopes for his salvation, through the blood that was shed on Calvary, can bear the thought of any disrespect being offered or even conceived towards her from whom that tide of redemption was originally derived. But these perhaps are deductions not warranted by the Gospel. Do they not spring inevitably, as I asserted, from the very nature of that mystery on which the great doctrine of atonement depends? or in what other light, let me ask, was this point considered

by personages in the Gospel under the immediate inspiration of the Holy Ghost? Why, the Catholic Church in her most fervent extacies has never saluted the Blessed Virgin in language more utterly at variance with Evangelical or Protestant views in general than that made use of according to the Gospel of St. Luke by Saint Elizabeth, then bearing in her womb St. John the Baptist; 'And it came to pass,' says the Evangelist, 'that when Elizabeth heard the salution of Mary the infant bounded in the womb, and Elizabeth was filled with the Holy Ghost; and she cried with a loud voice and said, blessed are thou among women, and blessed is the fruit of thy womb, and whence is this to me that the Mother of my Lord should visit me.' This St. Elizabeth was of the royal line of David; she was allied to the hierarchy of Aaron. She had become the mother of him to whom Isaiah had pointed as to the 'angel' that was to go before and announce the Long Expected. Yet, with all these majestic titles and privileges of grace and favour before God, and while under the influence of immediate inspiration, she is, as it were, overpowered with reverential feeling and homage in the presence of the Blessed Virgn. 'And whence is this to me,' she exclaims, 'that the Mother of my Lord should come to me?' Mark, also, that the entire honour seems to be here assigned to the maternity of the Blessed Virgin. Nor would this language of the Gospel have escaped without being censured as irreverent and derogating from the respect due solely to the Redeemer, had it been used by the Church without authority from Scripture, or by any Roman Catholic writing on this subject. In the first verse, likewise, which I have quoted, the coming of the Holy Ghost upon St. Elizabeth is made to appear the consequence of her having been merely saluted by the Blessed Virgin.—To the same cause is attributed the inspired exultation that seizes on the infant Precursor. 'For behold,' says St. Elizabeth, 'as soon as the voice of thy salutation sounded on my ears, the infant in my womb leaped for joy.'—While the soul of Mary is far from being elated by eulogies and respect—so far transcending everything that could be assigned to Prophet or to Archangel, she is far from rebuking them as inappropriate, but she says, 'behold, from henceforth all generations shall call me blessed, because he that is Almighty has done great things—that is, effected the greatest of mysteries through me, and holy is His name.' And if any one, still contending against this evidence of inspired writ, which ought to be irresistible, will cavil as if that it had been possible for God to effect all these mysteries, not only through the most lowly but worthless instrumentality, I will not be so infatuated as to dispute with him. I will not go about to determine what the Omnipotent could do, but I shall insist, according to the Gospel that is before me, upon what He did. Now, when this Blessed Virgin, upon hearing the announcement of the Archangel, became filled with perturbation and solicitude, the ambassador of heaven said—'Fear not, Mary, for thou hast found grace with God. Behold'—as if he had said;—therefore, or in consequence of this singular grace and favour in which you stand before the Almighty—'behold, thou shalt conceive in thy womb, and shall bring forth a Son, and thou shalt call his name Jesus.' So that what appears the boldest assertion of the schoolmen of fathers of the church concerning the Blessed Virgin is here literally declared by the angel, viz., that through her singular perfection in every grace, and her immaculate purity from every, even the most venial trespass, Mary had conceived the Redeemer in her heart before he became incarnate, and assumed human nature in her womb. From those broad principles, not elicited from the erudition of the fathers, or from any ingenious subtleties of the schools, but I may say rather quoted than derived by any argument, from the obvious, literal *prima facie* signification of the sacred text, it follows as an inevitable consequence that the efficacy of the Virgin Mother's intercession must transcend that of any saint or angel, or of all of them united, before the mercy seat. But if any one will be still so rash as to resist this evidence, I have' again only to take refuge in the Gospel, for there, in the 38th verse of the chapter from St. Luke so often quoted, I find it, I may say in express terms, that every grace and blessing derived to us through the Incarnation and death of our Redeemer was left in a manner depending, and, as it were, risked by the Divine ordination on the will and deliberation of the Blessed Virgin. For it is obvious that was the case during the interval intervening between the first announcement of the mystery to her by the Angel, and the instant in which she said, 'Behold the handmaid of the Lord, be it done unto me according to thy word.' In reality and in fact the decree whereby God gave us all things in giving us his only son for our redemption is here sanctioned by this mysterious being, and is not, as it were, effective and complete until ratified by her assent—'*Fiat mihi secundum verbum tuum.*' With this before his eyes, who shall be so stupid or so unjust as to impeach us for believing that His graces and mercy are bestowed by her Divine Son upon those for whom she supplicates, when we see it so arranged by increated wisdom that the concession to us of that Redeemer himself was made dependent on the concurrence of her will; which not less now in Heaven than from the first moment of her existence upon earth, has never ceased to harmonize at any instant with the will, ever blessed, of our Father who is in Heaven.

"But, in enforcing the efficacy of the Blessed Virgin's prayers, would it be pardonable to pass by unheeded the evidence in favour of it which is, I may say, forced upon us by the very triumph itself, for which we are assembled to give thanks and praise to the Almighty within this His glorious temple? Men, I know, will say to me that it is puerile and superstitious to look in this event for the hand of heaven, much less for the intercession of the Virgin Mary; but did not the Pharisees say something very similiar when the man who was born blind stood before them restored to sight! "Give glory to God (they cried;) we know that this man is a sinner (the blasphemous hypocrites alluded to our Redeemer!) He (that is, the blind man) said then to them, if he be a sinner I know not; one thing I

know, that whereas I was blind now I see.' And may not we, in like manner, appeal against these cavillers to the evidence of the fact? Is not he that man whom his opponents triumphed over but the other day, as if they held him irretrievably in his dungeon, as manifestly, and may I not almost say as miraculously restored to liberty as was the blind man restored to sight? Is he not now surrounded with the light and fragrance of the sanctuary at the foot of that altar he set free, who had no prospect a few days ago before him but to pine out the dreary winter as a captive, in a prison's gloom? To dispute that he is there before us, with his fellow-martyrs, not only liberated, but triumphant, and exalted on a pedestal of, renown, more colossal and imperishable than any on which he ever stood before, would be scarcely broader absurdity than to maintain that it was a thing to be expected that he should be so, or that it can be attributed to anything short of an interposition from on high. As for my own part, I have conversed with hundreds upon the subject, many of them veterans, hardened by the keenest realities of every-day life, and amongst them all I have not encountered one who did not attribute it to the hand of God. One, a gentleman interested as agent for the defence, not more than an hour after he brought us the tidings, addressed me to the following effect:—'Sir,' he said, 'you see that inscription there before us. I have read those words—I had them printed in London—'THE SENTENCE IS REVERSED—O'CONNELL IS FREE.' I heard the Lord Chancellor of England declare it from his place in parliament—I witnessed and shared in the rapturous congratulations of O'Connell's friends and the confusion of his enemies With my companions, bearers of these tidings, I have travelled two hundred miles over land, and crossed the sea; I am cognizant of the outpourings of joy, gratulation, and tenderness, that I see concentrating around the Liberator here, close beside us, and yet so unlooked for, so contrary to everything we dared to hope for or anticipate, is this event, that I am almost tempted to doubt of its reality and disbelieve my senses.' And why, in short, should it be surprising that such should have been his sentiments, considering our experience of what had happened since those proceedings commenced, which have been already registered on the page of history as a mockery, a delusion, and a snare? Were not all the first principles of law set at naught, and the most solemn guarantees of the constitution trampled upon? It was to no purpose that advocates the most gifted pleaded in his favour, and that he himself demonstrated his own innocence of a foul conspiracy, and the injustice that was done to him. Appeal after appeal, though now admitted to be just, was slighted. The verdict was secured—his enemies were as if beside themselves for having, as they vainly imagined, wrested from him the wand of his infallibility in the law. He was consigned as a convict to a prison cell. It is true the constitution still left him one, but it was manifestly a forlorn hope, for who could have expected that antecedents so marked by injustice would have eventuated in impartiality? And, in fact, up to the very last moment, was not everything so opposed to the slightest hope of an equitable issue, that nothing of the kind could have been anticipated by the most sharp-sighted statesman? Was it not a cause so desperate as that even a gambler durst not risk a wager on the issue? Yet to apply the expressions of the blind man in the Gospel, if it be a miracle I know not. One thing I know—that whereas but the other day he was a captive in a bridewell, he is here to-day, rejoicing in that liberty with which Christ, at the prayer of His Virgin Mother, has made him free. Not a convicted conspirator, but a hero, a patriot, and a benefactor to his country—to the whole human race—who, as by his power, he is on a par with monarchs, is lifted even above emperors by the moral sublimity with which his exertions and his wrongs in the cause of his country and of humanity have invested him.

"Again and again I take up the expression of the Gospel. If it be a miracle, I know not. One thing I know, that what I have stated already, and am about to state, are facts. It was at a juncture when no cloud of adversity even threatened him that he first placed himself and his great cause under the protection of the Blessed Virgin. It was on the 15th of August, in the year of redemption, 1843, that he performed this solemn act. On that day he stood on Tara of the Kings, surrounded by myriads of devoted men, and not less brightly smiled upon by prosperity than by the sun of Heaven that poured its meridian splendours upon his head. I find from the report of what he said that it was in that hour he made the following declaration:—'This is a holy festival in the Catholic Church; it is the anniversary of the blessed day when the Mother of our Redeemer ascended from earth to meet her Son, and reign with him for ever. Oh! *I hope I am under her protection—I hope that our sacred cause has her prayers for its success* (loud cheers.) The church within the last year offered prayers throughout the Christian world for the cause of religion in Spain, and against the sacrilegious plunderers of the church in that country; and what happened? The minion of these plunderers has fallen from power, and nobody can tell how? He made no effort to return, and nobody can tell why? It seems as if he had been bewildered in his course from on high, and the tyrant of Spain has fallen from his power and his palmy state. Was this a mere outburst of enthusiasm inspired by the solemnity of the day and the scene around him, or did this devotion, so fervid in the hour of success, give way, or even wax doubtful, under the chilling influence of adversity? So far from it, that it was exactly in proportion as all human hope of deliverance seemed to expire, that he and his devoted friends applied themselves with redoubled fervour to propitiate the intercession of the Blessed Virgin. They joined from day to day in devotions, with this special object assisting at the holy sacrifice—participating in the divine communion—distributing alms—and applying, as far as was within their power, to the spiritual and corporal works of mercy. He himself, this man so renowned in the world, and exalted by the station to which his virtues have raised him, refused to have those devotions—of

the Novena especially—performed in his private chapel, but from a spirit of humiliation, in the hope of benefitting the hapless inmates of the prison whom we are tempted to despise and forget as the outcasts of society, he insisted upon going to the prison chapel, and having them to join in those prayers. He anticipated, no doubt, that their supplications might prove, perhaps of all others, the most efficacious with Him 'who came to save that which was lost'—who left the ninety-nine to seek that one who had strayed in the wilderness. He hoped that he who had received the prodigal with such mercy, and condemned the arrogance of the Pharisee while he received the prayer of him whom that Pharisee so despised, might hear some one amongst them. This proceeding could hardly fail to attract the favour of that being, who is ever ready to receive the sacrifice of an humble and contrite heart. It must elevate him more than ever in the esteem of every enlightened Christian. In fine, the prayers of all were fervently united; still the horizon darkened, but nevertheless there was amongst them all a kind of mysterious presentment as to the result of the Novena; and that I may hasten to a conclusion, it was not until the first vespers of the festival which we are now celebrating, and in honour of which those devotions had been undertaken, that the official order for the liberation of the captives arrived. The Liberator, the instant he had received it, withdrew from his unjust imprisonment to his own honest home; but still did not fail to return next morning to join in the concluding solemnities of the Novena; and it was after having done so that he ascended the car of triumph. As I have before asserted, I am not making of ordinary events a miracle, but I am reasoning upon recorded facts. It will not be questioned that since the prison gates of St. Peter were thrown open at the prayers of the church, down to the fall of Espartero alluded to by O'Connell but the other day, the history of religion abounds in the most signal incidents of a similar description; but perhaps it is that his is a cause that could not be smiled upon by Heaven, as if his ultimate aim were not identical with what is pointed out as most meritorious even in Christianity—to feed the hungry, to clothe the naked, to provide homes and refuge for the outcast; in short, has he not perpetually declared that his object is to remove those impediments which human blindness and injustice have thrown in the way of the free and benign operation of that Providence which has so munificently blessed his native land. Would that venerable Pontiff, who for the independence of religion, would as joyfully ascend the scaffold as he would the altar of sacrifice, have ever sanctioned the triumph of yesterday by those solemnities we celebrated, had he ever thought that this man had been a guilty conspirator, or that he aimed at anarchy or insubordination? And as to the means by which he has laboured for success, do they not consist in the rejection of brutal violence, and of whatever that can lead to outrage? Again and again he has proclaimed himself the apostle of moral as opposed to physical force. He has denounced all illicit combinations, and proclaimed again and again, as the event has proved it, that the whole mystery of his success consists in violating no law, committing no crime; and all amongst his followers who would slight those principles he has repeatedly denounced as giving strength to the enemy. All this was admitted even by the judge who passed sentence. If, then, the cause be sacred as the means are accordant with Christianity, how can it be said that the reverse of which we speak was one that could not have been brought about by Heaven, or that she who is entitled the 'Mother of Mercies, and the Comfortress of the Afflicted, would have disdained to regard with an eye of pity a nation of mourners, who have been signalized before all Christendom and during a long and disastrous lapse of centuries for their unconquerable fidelity to the faith of her Divine Son—No, no, well may one exclaim '*Hæc mutatio, est dextræ excelsi.*' It is impossible not to recognise in it the finger of God. If God then be for us, what matter who is against us. Seeing, as it were, thus visibly that the protectorate of this cause so solemnly offered to the Queen of Heaven has been accepted, what perils, what sacrifices, what duration or extent of adversity shall be able to extinguish the hopes of our country—or turn aside our people from the onward path of order, obedience to the laws, strict observance of morality and of Christian patriotism, persevering to the end? Through gratitude for the blessings so immense and so unexpected, for which we are assembled here to praise him before these sacred altars, who or what shall be ever able to separate us from the 'love of Christ and of his 'faith once delivered to the saints.' Shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword? Or shall it not be with us and with your descendants as it has been with your ancestors in the faith, that in all these things we shall overcome because of him who hath loved us?

"Hail Holy Queen, Mother of Mercy, our life, our sweetness, and our hope, to thee do we cry poor banished sons of Eve; to thee do we send up our sighs mourning and weeping in this valley of tears; turn then, most gracious advocate thine eyes of mercy towards us, and after this our exile ended, show unto us the blessed fruit of thy womb, Jesus. Oh! most clement—most pious—most sweet Virgin Mary, pray for us. Oh, Holy Mother of God, that we may be made worthy of the promises of Christ.—Amen."—*Freeman's Journal, Sept.* 14, 1844.

ROME.—The political annual for the Roman States has just been published. It containes the following facts:—On the 18th instant the Pope will have accomplished his 79th year. He has occupied the Holy See since the 2d of February, 1831. The sacred college consists of 60 cardinals, 6 of whom are cardinal-bishops, 44 cardinal-priests, and 10 cardinal-deacons. There are still living 2 cardinals, created by Pius VII., Oppizani and Riario Sforza, and 7 by Leo XII. The 51 remaining were appointed by the present Pope. Monsignor Tardini, the oldest cardinal, is 85 years of age, and the youngest, Monsignor Schwartzenberg, 35. At the close of 1843, Rome possessed a population of 170,701 inhabitants, exclusive of the Israelites.—*Tablet.*

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

No. 24.] CALCUTTA: SATURDAY, DECEMBER 14, 1844. [VOL. VII.

THE LORD BISHOP (WILSON) OF CALCUTTA AND THE ROMAN CATHOLICS."

Under this heading, a letter signed, *" Anglicanus,"* (*neither a priest nor a papist*) appears in the *Delhi Gazette* of the 30th ultimo, and as the communication is equally interesting to our Protestant and Catholic readers, we make no apology for transfering it entire to our own journal. The letter is no less distinguished by its tenderness for the honor of Protestantism, than by the spirit of candour and justice with which it vindicates the Catholics of Bengal from the aspersions and insinuations of Bishop Wilson; and we are confident, that it speaks the sentiments and convictions of all the liberal and educated Protestants of Calcutta. While we must deplore the uncharitable and indecent spirit of sectarian antagonism which marks the Protestant Bishop's effusions, in season and out of season, it is consoling to observe that the educated portion of his own flock are so far ahead of his Lordship in the spirit of Christian charity and the knowledge of facts, as to be able at once, to detect and spurn the religious poison by which he would infect their minds, in *sneers and side-wind insinuations.*

Thank God, the time when sneers and unfounded insinuations might hold the place of facts and arguments is passed, and we have only to regret, that, contrary to the adage, men are not changed with the times. Above all, it is a matter both of surprise and regret, that a man of Dr. Wilson's learning and station, should remain in our days, a sad memorial of an unhappy era, like some colossal monument of a nation's dishonor, which speaks to posterity of the crimes and folly of another age. What can we expect from the poisoned ignorance and low sectarian hate of the *Christian Advocate* and its constituents; from the fanaticism of *Free* Church and *no* Church seceders; from the ephemeral spawn of Protestant bigotry and discord, if neither the liberal education, nor the high station, nor the ministerial character of Dr. Wilson, can save him from the disgraceful sectarian littleness of having recourse to *sneers* and *side-wind insinuations* against his Catholic fellow Christians, to the disgust and scandal of his own flock.

Dr. Wilson addresses a number of Protestant gentlemen and ladies, on the occasion of laying the foundation stone of a new Church at Simla, and such is the indecency to which even dignity actuated by bigotry condescends, that the Bishop actually sneered, when he should have prayed or praised, and threw out side-wind insinuations against his fellow Christians, when he should have stimulated his flock to imitate them in the laudable spirit of Christian rivalry.

If our readers distrust what we state, we invite them to read attentively the letter of *" Anglicanus"* (neither *a priest* nor *a papist,*) which they will find entire in a subsequent page of our present issue.

The following extracts from the letter of *" Anglicanus,"* seem to deserve particular attention.

"The Bishop of Calcutta can scarcely be ignorant how much the Catholics, with very limited means, have already done for the cause of education and civilization in several parts of India—and how much the generality of Catholic Clergymen in this country are respected for their piety and benevolence, and for the interest they take in the well being of their flocks. The testimony of a sincere and candid opponent is ever the most valuable when it tells in one's favor. Dr. Buchanan was no friend of the Roman Catholics, and he condemns what he calls their asperity and intolerance. Yet if the Bishop of Calcutta would condescend to peruse the " Memoirs" of Dr. B. he might learn from him how much the Catholic Clergy were respected by the natives for their learning and medical knowledge, and in general for their pure manners. The Dr. acknowledges (with reluctance apparently) that " the Roman Catholic Church possesses a civilizing influence in Asia; and has dispelled much of the darkness of Paganism." Honor to those who are engaged in so noble a work, then, and good speed attend them!! not-

withstanding the attack of the Lord Bishop of Calcutta, who would fain arrest them in their schemes of "cheap education."

"What is the Bishop afraid of from the contact of educated Catholics and Protestants with each other, and a free mutual interchange of their opinions and views on religious subjects? Why should he warn a number of grown up educated gentlemen and ladies at Simla against being seduced into the adoption of Romish notions. This was but a poor compliment to their understanding. It appears a sort of tacit acknowledgment of the weakness of the Protestant cause. That cause, if founded in truth, can never suffer, but must gain by fair and temperate discussion, conducted between educated and well-bred people, Catholics and Protestants, during their friendly intercourse in social life.

"That the Catholics have been instrumental to a great extent in improving the moral condition of the natives of India in many places and dispelling the darkness of paganism I have already shewn by the testimony of a very competent and unexceptionable witness, Dr. Buchanan. In further proof of the same assertion, I may adduce the testimony of another Protestant gentleman, Sir Alexander Johnston, late Chief Justice of Ceylon. In an address which that liberal-minded public officer transmitted to the Archbishop of Goa, he remarks "the propriety of their (the Catholics) conduct reflected great honor upon the priests of the Order of St. Philip Neri, who have the charge of their instruction. In a circuit which I made round the island I was much pleased to find that there was not a single Catholic brought to me for trial."

"There were then about 66 thousand Catholics in the Island—this was in 1807—and in 1826 there were about 160 thousand. Now, Sir, I appeal to you, as a public Journalist, and to your readers, interested as we all are in the diffusion of knowledge in this country, and in the elevation of the standard of moral character among its teeming inhabitants, if it were either prudent or politic, dignified or charitable, in the Right Rev. Prelate—the head of the Church of England in India, to attempt, on the occasion of the solemn ceremony alluded to, to sink the character and disparage the labors of men who, as a body, have already done and are still doing so much for the enlightenment and civilization of the natives of this country as the Roman Catholics."

In our next we shall offer a few observations on the subject of *Cheap Education*, sneered at by Bishop Wilson.

ORDINATION
AT THE CATHOLIC CATHEDRAL.

It is with unfeigned pleasure and deep gratitude to God for the copious blessings his mercy continues to pour down on his Church in Bengal, that we announce, that in the ensuing Ember week, an ordination of Sub-deacons, Deacons, and Priests will be held at the Cathedral. The Ordination will commence on each of the three appointed days, Wednesday, Friday, and Saturday, o'clock, The Right Rev. Bishop Olliffe will officiate on Wednesday and Friday, and the Archbishop on Saturday During the solemnity of Saturday, the Very Rev. Mr. McCann, S. J. Rector of St. Xavier's College, will preach, and after the Sermon, a collection will be made in aid of the Missions in the country districts of the Bengal Vicariate. A letter just received from one of those Missions announces the admission into the Catholic fold, by Baptism, of twelve persons, partly Mahomedans and partly Hindoos. In Calcutta and its vicinity, the number of young and adult Protestants admitted to conditional Baptism within the short period of the last month, is, we understand eleven. Two Englishmen, Protestants, are now under instruction preparatory to their admission to the Sacrament of Regeneration We have had so many solid proofs of the zeal of our brethren for the advancement of the true faith, that we deem it quite unnecessary to exhort them to contribute generously according to their means, to the support of our country Missions. No more appropriate occasion than that of the approaching Ordination, could be selected to appeal to them for their co-operation in so holy an enterprize. Two of the candidates for priesthood, Mr. Treacey and Mr. Prendergast, are students of St. John's College, a third, Mr. Cooper, is one of the Professors attached to the College of St. Francis Xavier, Chowringhee.

CONVENT OF ST. FRANCIS XAVIER,
BOW BAZAR.

On Sunday, the 8th instant, (Feast of the Conception of the Blessed Virgin Mary) we witnessed the interesting ceremony of the opening of the Church of St. Francis Xavier, Bow Bazar. This elegant Chapel, lately fitted up in the most tasteful style for public worship, is attached to the Branch of the Loretto Convent just established in that locality.

The Convent and Chapel promise the choicest blessing which religion and education can bestow, and, we have no doubt, will prove as eminently useful, as they are certainly necessary in that populous and Catholic district. A sight of the religious and educational establishments in Bow Bazar, will amply repay the labor of a journey of some miles under an Indian sun, and we will not, therefore, endeavour to supply inadequately, by description, the gratification which sight of the premises and institutions cannot fail to afford to every friend of religion and education, who may visit them. Too much praise cannot be bestowed upon our venerated Archbishop and the benevolent individuals who co-operated with his Grace in this

Establishment; but as the Rev Mr. Kenny, in his sermon on the occasion of the opening of the new Church of St. Francis Xavier, alludes, in suitable terms of praise, to the merits of all the parties concerned in this good work, we shall not anticipate his very judicious and eloquent observations

At seven o'clock, the Rev. Mr. Kenny, assisted by the Rev. Mr. Formosa as Deacon, and Mr. Treacy as Sub-Deacon, proceeded to the celebration of High Mass; Messrs. Crone, Byrne and White acting, respectively, as Acolytes and Thurifer. The singing was very good, and the choir, assisted by a sweet-toned organ, conducted by one of the Nuns, well sustained the solemnity of the occasion, creating, by the joyous tones of harmony, in the minds of every one present, a prophetic anticipation of the consoling results which, it is to be hoped, religion will derive from the institutions, that day opened to its hallowed services.

After the Communion, the Rev. Mr. Kenny of St. John's College, proceeded to congratulate a very numerous and respectable congregation, on the felicity of the occasion which they had assembled to celebrate.

"I congratulate you, beloved Brethren, (said the Rev. Gentleman) on the scene which is this day opened to you; a scene of great joy and exultation to every individual assembled here this morning, but more particularly to the families resident in the district of Bow Bazar. A few months since, there was no place of public worship in this District; there were no schools for the education of your children; but, thanks and praise be to the Creator, by whom all things were made, and without whose Divine aid we are able to do nothing, (since of ourselves we are nothing) but with whose aid all things are possible, you behold, on this morning, a neatly fitted out church, schools accommodated to the capacities and conditions of all classes, of the poor as well of the rich. And to whom is the direction of these schools entrusted? Under whose immediate care are they placed? They are to be conducted by the ladies of the Loretto House, ladies as remarkable for their high talents and rare acquirements as for ardent zeal in the cause of religion;—persons who have consecrated themselves to God from their youth, who have forsaken their parents, their friends and their homes; who, at the risk of their lives, have courageously and cheerfully crossed the expansive ocean and stemmed the raging billows of a boisterous sea, to break the bread of Christ to his little ones, and to minister, with parental solicitude, to their various spiritual wants; to teach them the respect which they owe to their parents, and to impress on their tender minds the principles of our holy religion. And by what motive have they been influenced to do all this? Solely for the honor and glory of God, with the hope of being one day admitted into the choirs of virgins, whose prerogative it is to follow the Lamb whithersoever he goeth. But to whom principally, under God, are we indebted for the many valuable institutions situated in the different parts of this city? In pronouncing the name I pronounce the eulogy; our zealous and most illustrious Archbishop. Of himself, however, he could not have accomplished so great and glorious an object, but the pious and generous Catholics of Calcutta, under his Grace's guidance and auspices, have accomplished, in co-operation with him, so great and so good a work;—a work so noble in itself, so honorable to our holy religion, and so meritorious before God. For the spacious and commodious edifice in which we are now assembled, we are indebted to the pious generosity of Mr. Cooper, who has this day a strong claim on our gratitude and prayers.

"Churches and Convents are dedicated solely to God, though often under the patronage of some Saint, that the faithful may be excited to implore with united suffrages the intercession of such saints, and that Churches may be distinguished by different titles. "We do not," says St. Austin, "erect churches or appoint priesthoods, sacred rites and sacrifices to Martyrs, because, not the martyrs, but the God of the martyrs is our God;" and we this day dedicate this Church and Convent to God, under the patronage of the glorious Apostle of the Indies, that the faithful, by their united suffrages, may implore his intercession to enable them to become *now* what he *was*, and, *hereafter*, what he *is*."

We are unable to follow the Rev. Gentleman to the end, though we should be glad to do so, for the edification of those who have not heard him. He took occasion to say, that that day, being the feast of the Conception of the Blessed Virgin Mary, added a peculiar interest to the solemnity of the dedication of the Church of St. Francis Xavier, and this observation naturally led the zealous preacher to magnify, to the great edification of his hearers, the glories, the privileges, and the dignity of the mother of God, recommending himself and the congregation, towards the conclusion, with affecting earnestness, to her powerful and merciful intercession.

As this is the first occasion we have had the pleasure of hearing the Rev. Mr. Kenny preach, we beg leave, very respectfully, to

observe that we were as much edified by his earnestness of manner and affecting piety, as enlightened and gratified by that energetic and perspicuous style which is peculiarly his own, and we are led to hope that the Revd. Gentleman's ministry will be fruitful in many blessings.

In the evening Vespers were sung and Benediction of the Blessed Sacrament was given by the Rev. Mr. Kenny. The concourse both in the morning and evening that assisted at Divine Service was very great.

ST. JOHN'S CHURCH.

We are informed that six beautiful framed Prints of our Saviour's Passion, have been presented to St. John's Church, Circular Road, by Mr. Mark Lackersteen.

THE SIRDHANAH COLLEGE.

To the Editor of the Catholic Herald.

Sir,—The expected arrival of our worthy Bishop, Dr. Borghi, from Europe, viâ Bombay, accompanied by six Professors, for the Sirdhanah College, seems a fitting time to call public attention to the Institution, and I, therefore, send you an outline plan and elevation of the new front, now in course of completion, for insertion in the *Herald*, should you deem it likely to conduce to the desired object.

The building, a large substantial Native house, was purchased by the Bishop last year, on the eve of his departure for Europe, and the alterations were intrusted to the Rector, who has shewn no little ingenuity in converting its many nooks and corners, into airy comfortable apartments. When completed, the edifice will consist of nearly thirty rooms, the three principal or centre ones, which will serve for the scholars, measuring respectively eighty-eight, fifty-four, and thirty feet in length, and the rest being of habitable sizes suited to the residence of the masters.

The area between the front wings, shown in plan, is a raised terrace, ascended by a flight of stone steps running along the entire front of the building. Below is a court enclosed by a railing, beyond which is a spacious compound extending to the public road, where the Estate is bounded by a neat wall, with a handsome entrance.

The endowment of the College provides only for ecclesiastical students, but the Bishop has it in contemplation to establish also a pension school in connexion with it, and it cannot be doubted that such an Institution, effectively conducted, will prove a great blessing to such portions of society as cannot afford to send their children for education to the Himalaya hills.

By the beginning of the year His Lordship expects to have rejoined his Diocese, when no time will be lost in making arrangements for the opening of the College, and publishing a Prospectus of the Course of Education, and terms of admission.

Yours faithfully,

W. H. Graham,

Meerut, } *Co-Trustee.*
21st Nov. 1844. }

A Lithographic Sketch of the Sirdhanah College is circulated with this number.—Ed.

THE REV. MR. ZUBIBURN, AND THE NOAKALLY MISSION.

It will give great pleasure to our readers to learn, from the following letter, that the pious efforts of Rev. Mr. Zubiburn to establish the Mission of Noakally, have been blessed with great success. So truly Apostolic a Priest as Mr. Zubiburn undoubtedly has shown himself to be, is well deserving of encouragement and support from every one who has at heart the conversion of the Natives of this country.

To His Grace, the Most Revd. Dr. Carew,

Archbishop of Edessa, and Vicar Apostolic of Bengal.

My Lord,—I respectfully beg leave to bring to the notice of your Grace, the truly deplorable state of the Christians of the District of Noakally, comprising a number of about six hundred people, but who are perfectly ignorant of the Doctrines of their Faith, never having had the benefit of a clergyman to live amongst them; consequently they had no opportunity of receiving any instructions.

Whilst ignorance possessed so mighty a sway over these poor people, your Grace will not be surprised to learn, that, on my arrival at the station, about six months ago, I found no decent habitation for the performance of the Sacred Ceremony;—the one used for the place of worship, besides being made of hay, was in so delapidated and ruinous a condition, that I deemed it prudent to knock it down, in order to place the ground in good order.

Satisfied and convinced in my mind that in the work of God, He would bless my efforts, I commenced soliciting the aid of the community and of several pious Catholics of Chittagong, and finally came down to Backergunge and took advantage of the inhabitants of that place, who very liberally came forward to contribute according to their means for the erection of the House of God. I respectfully beg leave to annex herein the names of the Subscribers, and the amount

I further beg permission to remark to your Grace, that the inhabitants of Chittagong and Backergunge who have assisted the good cause, have, in their own stations, several institutions to support, yet they did not hesitate to contribute a mite to my proposal. In having gone over and traversed from one country to another to solicit contribution, I have at last been convinced, that the amount already obtained, will be too little for the erection of a "Pucka" Church, a Parochial House, and a School, for all which purposes, I have secured a suitable piece of ground.

Aware as I am, of the liberality of the Catholics of Calcutta, and of the frequent instances of their support to charitable Institutions, I was so long diffident to obtrude on their liberality, but apprehending that my remaining silent may injure the prospect I have in view, I, therefore, beg respectfully to submit the same to your Grace, with the humble prayer, that you will use your powerful aid and influence in the good cause, and with the earnest solicitude for a place in your daily Prayers,

I remain, my Lord, your Faithful Missionary,

THOMAS ZUBIBURN.

Sheebpoor, Zillah Backergunge,
21st November, 1844.

CONTRIBUTION OBTAINED AT CHITTAGONG.

Revd. P. Barbe,	100
Revd. J. Storck,	5
Revd. T. Zubiburn,	100
T. Elson, Esq.,	10
H. Randolph, Esq.,	50
Mrs. L. Phillips,	10
F. S. Esq.,	16
Mr. L. Pereira,	10
Mr. Soljedo,	5
V. B.	8
E. Aylevard,	5
V. P.	1
M.	1
M.	1
Mrs. Primo,	5
E. Brown,	5
W. F.	2
A. M. P. M.	10
A. R. Freitas,	30
T. Armstrong,	16
Mr. S. Dosanges,	3
A. D'Silva,	4
T. B. M.	2
R. Ranjel	2
A. Daorty,	1
D. M. DeSouza,	5
T. Luis,	5
Samuel Munro,	6
M. F.	1
P. R.	1
Mrs. P. Davidson,	2
Mrs. E. Tarseira,	20
A. Moreino,	2
B. Z. Voz,	5
T. Freitas,	100
B. D'Rozario,	4
M. D'Rozario,	4

At Sheebpoor, Backergunge.

Ignatius D'Silva,	100
A. M. D'Silva,	50
Geo. Ben. Lewis,	10
Mrs. A. M. Lewis,	5
D. M. D'Silva,	50
Joseph D'Silva,	5
R. F. Laughnan, Esq.,	100
R. R. Sturt, Esq.,	50
T. Pereira,	5
F. Pereira,	5
E. Moreno,	5
D. D'Silva,	30

It has pleased God to bless my Mission in this country. In the Island of Kattra I baptized five children, 2 women *sub-conditione* and I left under instruction for baptism 2 men and 2 women. As soon as I can I shall go to Calcutta to see you and settle all business; I have a great deal to do.

T. ZUBIBURN.

COLONEL LAW DE CLAPPERTON,

Knight Commander of the Legion of Honor, Governor of Chandernagore.

His Excellency Colonel Law having lately arrived here from France, in order to take charge of the French settlement at Chandernagore, came to Calcutta in the course of the present week, for the purpose of paying his respects to the Governor General of India. During his stay, he honored the Archbishop and Bishop Olliffe with a kind visit, and expressed a desire to see the Institutions under their Lordships' care. On Wednesday his Excellency, accordingly, visited St. John's College and the Orphanage of St. Joseph in its immediate vicinity, and on Thursday morning, after having devoutly assisted at Mass in St. Thomas' Church, he inspected the Schools and spacious apartments of the Loretto Institution. On taking leave of the Lady Superioress and religious Ladies, His Excellency in the most handsome manner, expressed the high gratification which his visit to that noble Institution had afforded him, and begged that the pupils might be indulged with a play day, a favor which was cheerfully granted and joyously accepted by the young ladies. From Loretto House, Colonel Law proceeded to the Convent Schools of St. Francis Xavier, Bow Bazar, and next to the Cathedral, and the several Schools in connection with it. With the order and cleanliness of all the establishments he seemed greatly delighted, and at the same time much surprised to learn, that all that he witnessed was accomplished by the voluntary subscriptions of the Catholics of

Bengal, unaided by any Government assistance. On the part of our Brethfen, we beg to express our respectful gratitude to His Excellency for the kind interest he has been pleased to evince for the welfare of Catholicity in Bengal. It is cheering to reflect that in acting thus, Colonel Law exhibits not only his own kind and religious disposition, but also that of the Royal Family of France, a family, that, in after ages, will, we trust, be rendered more illustrious by the recollections of its great services to the Catholic Faith, than by the splendor of its station or its conquests.

CHINSURAH.

The Sacrament of Confirmation was administered on last Sunday in the Catholic Church of Chinsurah by the Right Rev. Dr. Olliffe, to about twenty-five Recruits, who are about to march for the Upper Provinces.

LINES COMPOSED ON THE OCCASION OF THE LATE PROFESSION OF NUNS IN CALCUTTA.

Come, Sisters, come, with heart and voice,
And gladdened souls with pride rejoice,
That pomp and show have pass'd away,
And that, from this auspicious day,
Our thoughts and hopes to God are given,
For, Sisters, we are brides of Heaven!
Oh! never more shall worldly pride,
Or worldly dreams within us bide,
Our aim, our end, for God alone;
Oh! may he make us all his own!

And here, dear Sisters, here at last,
Our perils and our dangers past,
The goal to which our hopes were turn'd,
The lot for which our bosoms burn'd,
Gained and won. Oh! favour'd thus,
Should there be mortals blest as us?
Then let us wing our lowly lay,
For blessings on this glorious day;
For blessings upon him who bore
Us all in safety to this shore:
Oh! rare it were indeed to find
A guide so gentle and so kind.

And, as the knee we humbly bend,
In incense let our prayer ascend,
For him, beneath whose fostering care,
Religion proudly prospers here:
Who has no wish, no hope, no thought,
That is not for it's welfare fraught.
Then let us bless the high command,
That placed him o'er our chosen land,
And pray that every hour be rife
With all he covets most in life.

Oh! what a blessing to console
The suffering heart and wounded soul,
To still the accents of despair,
And lead the sinful one to prayer;
To calm the spirit's burning pain,
And bring it back to God again!

To tend the sick—their woes assuage,
By readings from the Holy page,
To minister alike to all
In cottage poor, or lordly hall.

With equal care on each attend,
At once their solace, and their friend,
Dispising worldly, vain renown,
And looking only to that crown,
Which GOD has promised to bestow
On those, who do his will below.
In that bright region where no shade
Can ever cause its bloom to fade!
Such, Sisters, be our glorious task,
And now His blessing let us ask.

Oh! GOD, Omnipotence divine!
All suppliant at thy holy shrine,
With humble heart, and bended knee,
Oh! hear the prayer we waft to THEE.
As from our souls it purely springs,
Before thy throne, Oh! king of kings!
Do THOU, oh Lord, thy grace impart,
And with its balm exalt each heart,
And strengthen by thy holy grace
Thy handmaids in the path they trace;
In which they hope, they trust to be
The harbingers of joy to Thee.
Bless, oh! bless our holy choice,
And bid us, by thy grace, rejoice.

Oh! Virgin, in the hour of pain,
Never called upon in vain,
Mother holy, Mother dear,
Bear aloft our humble prayer,
And beg of the Almighty power,
Bright blessings on our path to shower!
And may the Saint, whose festive day
We celebrate with pious lay,
With the Almighty intercede,
And help us in our hour of need;
And grant us by the grace of God,
To tread the path that he has trod!

Thus, Sisters, thus, with heart and voice,
We join for blessings on our choice

W.

Calcutta, Feast of St. F. Xavier, 1844.

CATHOLIC ORPHANAGE,

J. M. Dove Esq. through W. R. Lackersteen, Esq.	10	0
A Protestant Lady, through Mrs. Elliott,	20	0
Captain and Mrs. Graham, subscription for 1845 in advance, through His Grace the Archbishop,	120	0

THROUGH N. O'BRIEN.

Mr. Burns, 3d officer steamer *Hindoostan*, Rs.	6	0
Mrs. Ensor, Stewardess ditto,	1	0
Mrs. Carncross, ditto, ditto,	1	0
W. R. Lancaster, Steward ditto,	1	0
J. Bell, ditto, ditto,	1	0
Joseph Robinson, ditto, ditto,	1	0
W. Forbes, ditto, ditto,	1	0
A. Smilart, ditto, ditto,	1	0
John Baptist, Clerk, ditto,	1	0
Mathew Moore, servant, ditto,	1	0
Thomas Bushbey, ditto, ditto,	1	0
W. B. Scones, ditto, ditto,	1	0

t. Brown, ditto, ditto,	1 0
t. Seymore ditto, ditto,	1 0
Henry Tylhurst, ditto, ditto,	1 0
ohn Owen,	3 0
. Connell,	1 0

FEVER HOSPITAL.
(In the Catholic Cathedral District.)
Through N. O'Brien.

obert Hunter, Rs.	5
ames Bell,	5
. Young,	3
. Saxon,	3
eorge Purvis,	3
. W. S.	5
. Friend,	5
. F.	10
. Friend,	1
o.	1
. D. Cooper,	6
homas Smart,	5
. B. Clapperton,	5
. Kerr,	10
. Panioty,	2
ohn D'Monty,	1
. Mc Kenzie,	5
). W. Fraser,	5

PROPAGATION OF THE FAITH.

oldiers at Dum Dum, through the Rev. Mr. Mascarenhas,	10 6 6
aptain Graham, subscription for 1845 in ad. through His Grace the Archbishop,	10 0 0

Selections.

HE LORD BISHOP OF CALCUTTA AND THE ROMAN CATHOLICS.

To the Editor of the Delhi Gazette.

Sir,—Knowing the impartial and liberal spirit which you are accustomed to treat everything affecting the interests or feelings of any class of the community, I venture to send you a few remarks suggested by a passage in the address of the Lord Bishop of Calcutta on the occasion of laying the foundation stone of the new Church at Simla, some weeks ago. The Bishop is a public character, and what he utters on public occasions in his official capacity, is a fair subject of animadversion in the public journals, especially when he uses language designed and calculated to lower the character and credit of any man or class of men in society.

The Right Rev. Prelate in the address alluded to, among many appropriate and excellent exhortations, warned his hearers, "to avoid hasty and rash judgments" in regard to the conduct and motives of their neighbours. He then straightway himself indulges in some exceedingly offensive, if not "rash and hasty," insinuations against his Roman Catholic fellow Christians. He talks in a sneering tone of their "cheap education" and "tricking advertisements," and cautions his hearers to beware of them.

To my apprehension, Sir, such language as this is unworthy the Right Rev. Prelate's exalted station. It is inconsistent with his character as a minister of the gospel of charity and peace and it must have been distasteful to not a few of the educated and liberal minded gentlemen who were present on the occasion. No one can blame his Lordship for defending his Church and her doctrines, and exposing the fallacy of the Romish creed, on all suitable occasions, either by speaking or writing, in public or in private. It is his duty to do so. But to attempt, as he did on this occasion, by a sort of side-wind to injure the reputation and lower the credit of men who are engaged in strenuous endeavours to diffuse the benefits of knowledge and civilization in this land of heathen darkness, can only redound to his own discredit. What may be the schemes of "cheap education" set on foot by the Catholics of Bengal or the "tricking advertisements" put forth by them, and which appear to have excited the pious indignation of his Lordship I do not know. I confess I feel some curiosity on the point, and some of your other readers may do so also. Can you inform us? With the respective merits of the Protestant and Catholic systems of faith I do not mean to meddle.

That is a subject unsuited to the columns of a newspaper.

But when an individual of the Bishop of Calcutta's justly respected character, acknowledged talent, and prominent station, uses his influence to excite odium against a class of men publicly engaged in schemes of benevolence and Christian charity, the public have a right to know something more against them than mere vague insinuations—which is all the Bishop has condescended to give as the ground of his calumnious attack against them on the occasion of the late solemn ceremony, which took place at Simla.

The Bishop of Calcutta can scarcely be ignorant how much the Catholics, with very limited means, have already done for the cause of education and civilization in several parts of India—and how much the generality of Catholic Clergymen in this country are respected for their piety and benevolence, and for the interest they take in the well-being of their flocks. The testimony of a sincere and candid opponent is ever the most valuable when it tells in one's favor. Dr. Buchanan was no friend of the Roman Catholics, and condemns what he calls their asperity and intolerance. Yet if the Bishop of Calcutta would condescend to peruse the "Memoirs" of Dr. B. he might learn from him how much the Catholic Clergy were respected by the natives for their learning and medical knowledge, and in general for their pure manners. The Dr. acknowledges (with reluctance apparently) that "the Roman Catholic Church possesses a civilizing influence in Asia; and has dispelled much of the darkness of Paganism." Honor to those who are engaged in so noble a work, then, and good speed attend them!! notwithstanding the attack of the Lord Bishop of Calcutta, who would fain arrest them in their schemes of "cheap education."

We cannot expect that even the Metropolitan Protestant Bishop of India should be exempt from the common infirmities of man's nature. And some degree of *envy* at the success of the Catholic schemes of "cheap education," prose-

cuted with so much ardour, may have mingled with his feelings of indignation at the pretended or insinuated misconduct of those who gave out the "tricking advertisements." The Bishop can never have desired to deceive the public even to advance the interests of his own Church. His character places him far above that suspicion. Yet the remarks he was pleased to make in reference to the Catholics are calculated to deceive the public. Those whose reading is limited, and who take all their notions of the Catholics and their schemes of education from the writings or conversation of illiberal or bigoted Protestants, will fall into the snare which the Bishop spread for them. But it is the boast and glory of the British Press, wherever planted, that it will never suffer any man or party of men, however obscure or uninfluential, to have their principle misrepresented or their characters injured by even the most powerful or the greatest. The press of India especially plumes itself on its freedom from party and sectarian prejudices. In consistency, then, you will join me, I am sure, in attempting to discourage the introduction or spread of sectarian and religious animosity in this country, which the Bishop's language on the occasion alluded to is so well fitted to kindle and fan into a blaze.

He would have the public believe that the Catholics are meditating designs the most pernicious to society, and injurious to the cause of Christianity. He would circumscribe the limits of their labors, and if they presume to go beyond those limits, he launches forth his anathemas against them as evil doers and deceivers of men. Great men find ready imitators, and the tocsin of religious warfare having been sounded by the Bishop of Calcutta, lesser champions may be expected to rush into the field, armed for the fight. What is the Bishop afraid of from the contact of educated Catholics and Protestants with each other, and a free mutual interchange of their opinions and views on religious subjects? Why should he warn a number of grown up educated gentlemen and ladies at Simla against being seduced into adoption of Romish notions. This was but a poor compliment to their understanding. It appears a sort of tacit acknowledgement of the weakness of the Protestant cause. That cause, if founded in truth, can never suffer, but must gain by fair and temperate discussion, conducted between educated and well-bred people. Catholics and Protestants, during their friendly intercourse in social life. The right of private judgement in religion is the main pillar upon which the Church of England rests. Yet the Bishop would deprive his flock of that right, and denounce as evil doers those who would presume to seduce us into the exercise of it—a thing which Roman Catholics, by their "cheap schemes of education" and "tricking advertisements," it seems attempt to do. With the propagation of peculiar religious tenets a public newspaper has nothing to do. But it has a great deal to do in the encouragement of schemes which exert a beneficial effect upon the moral state of society, and tend to diffuse useful knowledge. That the Catholics have been instrumental to a great extent in improving the moral condition of the natives of India in many places and dispelling the darkness of paganism I have already shown by the testimony of a very competent and unexceptionable witness Dr. Buchanan. In further proof of the same assertion I may adduce the testimony of another Protestant gentleman, Sir Alexander Johnson, late Chief Justice of Ceylon. In an address which that liberal-minded public officer transmitted to the Archbishop of Goa, he remarks "the propriety of their (the Catholics) conduct reflected great honor upon the priests of the Order of St. Philip Neri, who have the charge of their instruction. In a circuit which I made round the island I was much pleased to find that there was not a single Catholic brought to me for trial."

There were then about 66 thousand Catholics in the Island—this was in 1807—and in 1826 there were about 160 thousand. Now, Sir, I appeal to you, as a public Journalist, and to your readers, interested as we all are in the diffusion of knowledge in this country, and in the elevation of the standard of moral character among its teeming inhabitants, if it were either prudent or politic, dignified or charitable, in the Right Rev. Prelate—the head of the Church of England in India—to attempt, out he occasion of the selemn ceremony alluded to, to sink the character and disparage the labors of men who, as a body, have already done and are still doing so much for the enlightenment and civilization of the natives of this country as the Roman Catholics.

This letter is rather long and rather rambling, but if you think it will contribute to dispel prejudice—unfounded prejudice—against our Catholic friends from the mind of the public, and to neutralise the injurious effects of the Bishop's remarks against them, you will perhaps insert it when you have plenty of room and to spare.

I trust it contains neither a rash, hasty, nor uncharitable or disrespectful expression towards the Right Revd. Prelate. I should be as unwilling to use as you would be, I am sure, to publish, any such expression. I, in common with all to whom his character and conduct is known, entertain too high a respect for him to do so. His disinterested zeal in the cause of religion, his zeal and activity in every good work are, in my opinion, beyond all praise. The prejudices of cast, and of education, and effects of early associations are, in my opinion, chiefly to blame for that effusion against the Roman Catholics, which he lately gave vent to at Simla. Yet it was every way so unsuited to his dignity and character that it is to be hoped on reflexion he will regret it and never repeat a similar one.

Yours,

ANGLICANUS.

P. S.—The illiberal and intolerant spirit which the British Catholics have, since the days of Elizabeth, suffered so cruelly in their rights, liberties, property and reputation, has now in a great measure, been banished from British ground, by the good sense and humanity of the Government and people. This evil spirit, however, appears to have taken refuge and found a hearty welcome on the shores of India, and particularly by what is called the "religious press" of Calcutta. No act of mis-

representation is considered too disingenuous and illiberal, provided only it tell against the Catholics. As one glaring instance of this, some individuals of that persuasion in Calcutta had, it appears, got printed an absurd and impious letter said to have been written by our Lord, and which all Catholics of any pretensions to education know to be a spurious invention. This letter got into the hands of two distinguished members of the "Religious Press of Calcutta," the Editors of the *Free Church Man* and *Christian Advocate*, who published it in such a way, as to entrap the public into the conviction that a belief in this impious production formed part and parcel of the authorised creed of the Roman Catholic Church!!! In this discreditable attempt to mislead the public, they were backed by the *Englishman* newspaper. Some of the *Englishman's* correspondents had even the affrontery and downright imbecility to reason as if every extravagant and trashy book issued from a Catholic Book-seller's Shop, *must* form part of the authorised creed of the Roman Church. Can any thing go beyond this?

N. B.—The fact (supported by Government Official Returns) that in the course of little more than 20 years the Catholic Christians, in the Island of Ceylon, had increased from 66,000 to about 160,000, with the strong testimony which I have adduced to the propriety of their moral character, might very profitably have been brought to the notice of the Protestant Missionaries in India, by his Lordship the Bishop of Calcutta as a stimulus to them. Even yet he may do so on the next occasion of any public ceremony at which he presides. The field of mission labor is wide in India, and there is plenty of scope for both Catholics and Protestants. Let them strive with a generous emulation to rival each other in the noble work of dispelling heathen darkness, and diffusing the benefits of knowledge and civilisation, laying aside all malice and uncharitableness and evil speaking. I am neither a priest nor a papist myself, but I do like to see fair play to all parties, and hate all sort of detraction and evil speaking.

ANGLICANUS.

We have also, under the head of "correspondence," inserted a communication which, at first sight, will be said to reflect harshly upon the revered head of our church in this country, but we think that every one who reads it through will say we have but acted impartially in giving room to it; we have done so, however, with great reluctance, as we do not like to make our columns, albeit very moral ones, the arena for anything involving religious discussion, and it will strike many who saw the Lord Bishop's address in our paper that the paragrah which is complained of did not appear on that, occasion, and the reason why it did not is, that, being left to our own discretion, we omitted it; the *Friend of India*, however, published it, and it has, as we supposed would be the case, given offence, not only to Catholics, but to Protestants, as ANGLICANUS, we have every reason to believe from other letters in our possession, *is* a Protestant. He has, however, divested his letter of anything approaching to a discussion of religious tenets or practices, and confines himself to the consideration of what he considers a slur cast upon the efforts of the Catholics to impart education to the heathen, and we are bound to confess that the paragraph in question does bear that imputation, however far it may have been from the intention of the Lord Bishop to have cast it. We heartily agree with ANGLICANUS that, so far as Catholics are concerned, we should rather assist their efforts in educating the natives than attempt to ridicule them, and we should indeed feel sorry if it were thought that our views were so sectarian as not to admit the good that has been done by Catholics as well as Protestants in this country, and it is a good proof that no very invidious spirit does exist, when all classes come forward to assist the poor Catholics of Gwalior upon the broad principle of their being Christians, though of a different sect. We are no friends to the fulminations occasionally lanced against our erring brethren, but should like to see the doctrine of "Love thy neighbour as thyself" acted up to as much as it is preached.—*Delhi Gazette, Nov.* 30.

O'CONNELL IN THE CONCILIATION HALL.

On Monday the Liberator appeared in the Conciliation Hall for the first time since his release from unjust captivity. His fellow-martyrs it was known intended to appear there also. The circumstances of the day were, therefore, calculated to collect an assemblage such as should do honour to the occasion, to the leader, and his compatriots. It surpassed even the expectations of the most sanguine. The hour named for taking the chair was one o'clock, p. m., but before nine o'clock in the morning Burgh-quay was crowded, and soon after the Conciliation Hall became filled from floor to ceiling. Indeed at eleven o'clock it became absolutely indispensible to close the outer doors, for the anxiety to be present prompted the people without to consult their own gratification more than the convenience of those who had possession of the hall, and the pressure threatened to become extremely discommoding.

At the hour just named a number of ladies of high respectability, accompanied by their male relatives, filled the flagway from Hawkins'-street to the door of the committee-room. An announcement, in large characters, the most annoying which could possibly be offered, here met their view:—"The galleries are crowded; no more ladies can, therefore, be admitted." What was to be done? It was too bad to go back, after having pressed forward with some difficulty, and the way of retrogression was by no means easy. It was in vain that those who could not enter offered to turn round; they who were behind were as eager to press forward, hoping they might be more fortunate, and a "crush" succeeded, to which the lobby of the theatre on an opera night affords some apt but faint resemblance. Ladies are not easily turned from their object, and they entreated and pressed, complained and solicited. It was not easy to refuse. But what was to be done? There was no more room inside, the admission of others, therefore, would only incommode those already there, as well as those who should be allowed to enter. The door

keepers were inexorable, and the ladies were excluded. Hundreds were obliged to return home ruminating on the more earnest zeal of their fair sisters, who had secured their places in the early morning hours.

Inside the hall there was not as much space unoccupied as one would plant a staff upon. And yet there was neither disorder nor confusion. The spirit of mutual accommodation pervaded all the assembly. Each man yielded to what his neighbour required, and the harmony thus secured was greater than we have ever witnessed in so large and crowded an assembly held within the walls of any building. There could not have been less than FIVE THOUSAND human beings in that hall.

As the hour of meeting approached, the enxiety of the people became more intense, and every eye was directed to the entrance by which the Liberator and the martyrs were expected to make their appearance.

Presently a cheer was heard throughout the building. No man had entered, and many wondered what it meant. The surprise was instantly dispelled—Mrs. John O'Connell, Mrs. Fitzsimon, Mrs. Ffrench and other ladies of the Liberator's family had just taken the seats reserved for them, and had the blood brought brightly to their brows by the recognition of which they were the objects. At the same time with those ladies Mrs. Gray, accompained by some female friends, entered the gallery, and amongst the ladies present were Lady J. Serle, sister to the Earl of Shrewsbury, who accompained Mrs. James O'Hea; the lady of Sir Valentine Blake, Bart., M.P., was also present. Mrs. Bay was also in the box.

Another cheer was heard—a vigorous hearty cheer. This time the object of recognition was a gentleman, however—it was the Repeal martyr, Richard Barrett. The feeling which was subsiding again rose louder and louder, hearty and heartier—it was Dr. Gray who entered. The cheering revived anew, and eyes were again directed towards the entrance, when a welcome rung around, and the strong and earnest face of Thomas Steele rose above the gentlemen on the committee benches.

Scarcely had this cheer subsided, when another equally prolonged and enthusiastic announced the approach of another of the seven—it was Mr. Ray, the talented and justly popular Secretary of the National Association, whose re-appearance amongst the friends of Ireland, to resume his important functions, was hailed with delight by his admiring countrymen.

Presently Mr. Daniel O'Connell, jun., entered and was loudly cheered. Next Mr. Nicholas Maher, M.P.; then Mr. Robert Browne, M.P., loudly applauded, his friend and colleague, Mr. M. Blake, M.P., and Sir Valentine Blake, Bart., M.P., followed, and each had his meed of well deserved appaulse, and Henry, the patriot son of the patriot Grattan, the M.P. for Meath, received the welcome which became his manliness. The scion of an ancient line then entered—yesterday he made his debut at the Corn-Exchange. He was, therefore, of course unknown, but his plain-spoken good sense proves that he is not likely to continue so; the gentleman is Mr. P. Somerset Butler, M. P. for the country of Kilkenney About this time also entered the Right Worhipful Edward Smithwick, Mayor of Kilkenny, who had come to present an address from the citizens of Kilkenney, congratulating O'Connell and the martyrs upon their liberation, and to invite their representative, Mr. John O'Connell, his illustrious father, and the co-martyrs of both, to a banquet in that city. Captain Mockler, a gentleman who was an Orangeman, and who had been coerced by English injustice to become a Repealer, was also among the prominent personages present. He had already declared his opinions, but he had not joined the association before that day, when he had come up with an address from the people of his vicinage to O'Connell. The Rev. Mr. Tierney, who had escaped a martyrdom for which no man was more prepared, was present on this glorious occasion, and near him we observed the Rev. Dr. Murtagh, of whose hospitality the Liberator and his friends partook, as he was *en route* to Mullaghmast.

During the entrance of these gentlemen a continued succession of cheers rung through the Hall, and now a perfect roar, like the rough commingling of many waters, rose from floor to roof, and the proud, erect, and dignified, and still fine and vigorous from of

THE LIBERATOR

burst upon the view of as generous, devoted, and enthusiastic an assemblage as ever hailed a chief. What a noble study was that man, who had just stepped from a prison to the tribune whence he wielded a power more supreme and illimitable than any monarch of the world. For his power has its deep foundation in the people's hearts, and his will is based upon the coincidence of *their* interests with his.—How elate his air! how joyous his demeanour! how elastic his step! how bounding and exuberant his spirits!—How beautifully, rapidly, yet clearly, did his countenance reflect his emotions, and his body obey the high intelligence which swayed it.

Peal upon peal arose the acclamation—roar rose on roar as billow follows billow—the poor and the wealthy—the rough and the gentle—the feeble and the vigorous—the young and the old—joined, as with one voice, in the outpouring of their exultation at the triumph—the constitutional triumph which Ireland had achieved over the injustice of her foes. No language could do justice to that scene—no imagination exaggerate it. Gradually he who was its object reared his tall form to its full height; his breast swelled—his eye dilated—his aspect assumed a look of mingled severity, pride, and conscious power, which communicated to his form the grandeur of a hero and the enthusiasm of a prophet.

At the same time with the Liberator, the Lord Mayor and John O'Connell, M.P., entered the hall, and their names were frequently mingled with the applause.

While the cheers were yet reverberating from bassement to roof-tree, Mr. Smith O'Brien entered, and offered to the Liberator his manly and hearty congratulations; as the former, with almost parental feeling, received the cordial greeting of the younger leader, it seemed as if the embodied spirit of their Celtic fathers had revived and was continued in the persons of those noble

men who bear all the characteristics of their race. Mr. O'Brien thenceforth led the cheers himself.

The acclamation—but the word is cold—had continued for some minutes, and manifested no symptoms of waining, when O'Connell waved his arm, and almost as quick as the action, what was the roar of the tempest became as the murmur of the distant sea. As soon as silence had been perfectly restored—

The Liberator, who had remained standing since his entrance, and had repeatedly and with his characteristic gracefulness acknowledged the overwhelming enthusiasm of his reception, now said—Fellow-countrymen, it is my high privilege to move that the Right Hon.

THE LORD MAYOR OF DUBLIN

do take the chair (great cheers).

The Lord Mayor having ascended the chair amidst enthusiastic acclamation, said—Gentlemen, it would be affectation on my part were I not to express what I feel at this moment—a moment which I feel to be the proudest of my life, in having conferred upon me the honour of being called to the chair on this very important and most auspicious occasion (cheers). Gentlemen, I will commence by congratulating you all on the liberation from captivity of the man to whom we are all indebted for our religious liberties (cheers), and to whom particularly I feel specially indebted for the high civic position I hold as well as for the honour I enjoy to-day (cheers). I believe it will be admitted that no man living ever contributed so much to the liberty of the human race as O'Connell (cheers). Even it is admitted by his enemies, and it would be ingratitude in his friends were they for a moment to cease to acknowledge it (hear). I think if it could be possible to pay an individual for such a long life of patriotic exertion, so far as grateful manifestations can go, he has been to a great extent compensated. I was never so delighted at any scene as at that of Saturday last. There were at least five hunared thousand of his fellow-countrymen—their hearts overflowing with affection and gratitude, and anxious to take a look at the Liberator as if they had never seen him before (cheers). One great principle established by the recent judgment—one great thing which I have to congratulate you for is that it has struck at the system of jury packing for ever (cheers). That system has got a blow which I trust it will never recover from. Right and law has had a triumph—a signal triumph over tyranny and injustice (cheers). I feel that it would be unpardonable in me to occupy your time unnecesssarily long. I feel more than I can express for the honour you have done me to-day. I did not expect to live ever to boast of such a distinction (cheers). As I see some of the leading men of the country around me, and as I know you are anxious to hear him whom you naturally look up to as your leader and benefactor, I shall conclude, merely thanking you again for the honour conferred upon me (great cheers.)

Mr. Ray now presented himself in the secretary's box, and was about to read the minutes of last day's proceedings when he was interrupted by a loud burst of acclamation. He attempted to proceed, but it was impossible—the cheering perfectly drowned his voice. He then closed the book, and still holding it in his hand, said—My Lord Mayor and beloved fellow-countrymen, allow me to express the thrilling delight with which I resume the duties of my honourable office of secretary for Ireland (loud cheers). We have had a glorious triumph of justice over iniquity—a miraculous triumph—after the father of his country and my honourable colleagues being consigned by a species of legalized brute force to the felon's dungeon (great cheering). I recollect having heard that amiable gentleman, the Attorney General (terrific groans)—I heard him sneeringly remark that although Mr. O'Connell boasted he would drive a coach and six through any Act of Parliament constructed to impede his progress, yet that he would not find it so easy a matter to escape the Attorney-General's meshes. I know not what the Attorney-General meant by a "coach and six," but this I know, that the Liberator *has* driven the triumphal car of Repeal through the monster indictment (immense cheering). I will not stop to designate the circumstances by which our conviction and imprisonment were effected. These will probably be touched on by him upon whose accents you ever dwell with delight (loud cheers); but I will ask what have they gained after recklessly subjecting the country to this lengthened turmoil and vexation? Has there been any shrinking—any compromise (loud cheers)? On the contrary, we come restored to our country's cause with increased energies and additional determination (continued cheering). Often have I heard the Liberator exult in his prison at the admirable conduct of his faithful people, whom no exasperation could turn from the paths of rectitude. His spirit was abroad among them, and they followed his counsels (cheers). Over and over again has he told you that no man who took his advice should ever be committed with the law, and faithfully has he kept his word, for his legal fame stands untouched, notwithstanding the utmost phalanx of lawycrcraft his enemies could bring to bear against him (great cheering). It is only necessary for your fellow-countrymen to persevere in following his directions. Let every man double, treble his exertions; our cause is now beyond the possibility of defeat, unless, by that which will not happen—any fatuitous outbreak or violence (loud cheering). For my own humble part I have no language to express, and scarcely faculties to estimate, the glory I feel in having been the fellow-prisoner for Ireland, associated with our beloved Liberator, the greatest man of any age; and I come again to the discharge of my public duties with a determination to work on, if possible, with redouble vigour until Ireland shall again be a nation (loud cheers).

The Liberator rose and said—I have the honour to move that Pierse Somerset Butler, M.P. for the country Kilkenny, a member of a family not only illustrious for the antiquity of blood and race, but more so for genuine affection for old Ireland (cheers), be admitted a member of this association (continued cheers). Many a patriot was given by that family to the cause of Ireland—and my esteemed friend now comes for-

ward to give his devotion to his country. He is ready to live for Ireland, aye, and if necessary, even to die for her (great cheers).

Mr. S. O'Brien—I have the honour of seconding the motion.

The admission of Mr. Butler was put from the chair and carried unanimously, and with acclamation.

Mr. S. O'Brien—My Lord Mayor and gentlemen, it is not upon my own opinion merely that I venture upon the present occasion to trespass on your impatience—the impatience which naturally leads you to desire once more to listen to the accents of him who for so long a time has been removed from your deliberations (cheers). But I have to announce to you an interesting fact, and it is O'Connell himself who desires that before any further proceeding in this hall that fact shall be announced (cheers). I have to propose the admission of a member of the Protestant aristocracy of the country (cheers), and I do so with not the less pleasure, because many of his connexions have strong Conservative tendencies (hear). The name which I have now to introduce to you is that of a brother of Lord Donoughmore, the Hon. Hely Hutchinson (enthusiastic cheers, in which Mr. O'Connell heartily joined). I need not tell this meeting that the Catholics of Ireland have reason to be indebted to the family of Hutchinson, for their constant and enthusiastic advocacy of the Catholic claims (cheers). But I trust that that family is now about to obtain for itself a far higher distinction that of being the faithful supporters of the interests of the great majority of our fellow-countrymen (cheers). I now claim that family for the whole people of Ireland (cheers); for the Protestants as well as for the Catholics. As a Protestant, I here tender to the individual who now comes forward, on their part, my gratitude for having enlisted in the national cause; and I do believe, as I devoutly hope that this introduction to the hall of a member of one of the highest families of the country, is the commencement of an era the most glorious in our history (cheers). I do believe—I know—that there are many men of the loftiest station in the country animated by patriotic sentiments who have been hitherto prevented from joining in our ranks; but I am mistaken if the example of my friend Mr. Hutchinson be not followed by numbers (great cheering). I think it right, however, to tell you that in the case of Mr. Hutchinson there has been no conversion; that he has been for many years—indeed I might say as long as he has been able to judge—an enemy to the Union. Unfortunately the state of his health obliged him to be on the Continent during a considerable portion of his time, and he was therefore not in a position to take part in the political struggles of his country (hear, hear). But having returned during the present year, and seeing the liberties of the country in danger—seeing an opportunity of recovering those legislative institutions which are the sole guarantee for the continuance of a nation's prosperity, he, at the time of your deepest gloom—at the time when your only prospect was that O'Connell and his fellow-captives would spend the winter in gaol—at that time he intimated to me his desire to be propose a member of the association (cheers). I hav now to read his letter for you :—

"Artane, Sept. 4, 1844."

"Sir,—Allow me to acknowledge your kindness in consenting to propose my name as a member of the National Association.

"Perhaps it may be right I should state my reasons for adhering to the cause of Repeal. They are shortly these: From the period of the Legislative Union the misgovernment—social as well as political—of Ireland had so greatly increased the grievances under which we previously laboured, as to demand in these latter days the application of immediate and vigorous remedies; and it is notorious to the whole world how often, and in vain, the noble assertor of his country's rights, supported by a few not unworthy to combat by his side (amongst whom you, Sir, stood in the foremost ranks)—how often, and in vain, I say, he implored, in the name of our common country, not indeed for mercy, but for justice. That justice, the refuge of the oppressed, has been refused to Ireland, and with contumely; for not only has the Imperial Parliament not thought fit to place this important portion of the empire in a position of political equality with England and Scotland, but has answered our peaceful remonstrances by covering the country with troops and fortresses, as in a time of war; and (what is infinitely more dangerous to our remaining liberties, as well as degrading to generous minds) an attempt is at this moment in progress to stifle, under the forms of law, the right of free discussion, which is the very essence of liberty.

"Now, Sir, these wrongs have been inflicted on Ireland, not by a native parliament acquainted with the wants of the country and anxious to attend to them, but on the contrary, by a large majority of gentlemen totally unconnected with us by interest or feeling, and, of course, necessarily ignorant of the character and habits of the people for whom they legislate.

"The deduction from all this is obvious. If we desire to be free—if we desire that industry should not go unrequited in our country—that starvation should not reign in the midst of plenty, we must resume the undivided management of our own affairs. At this we shall surely arrive by a persevering, peaceful, and constitutional agitation.

"Such, Sir, are a few of the reasons which have guided me in forming the determination that I beg thus to communicate to you. They are those of an honest man who loves his country, and desires to labour for her benefit.

"I again thank you for your obliging attention to my wishes, and have the honour to be, Sir, your faithful and obedient servant.

"George Hely Hutchinson.

"To W. Smith O'Brien, Esq, M.P."

Now that (continued Mr. O'Brien), you will allow, is an excellent letter; but I have the satisfaction of telling you that there is something quite as good in the postscript (cheers).

"P.S.—In giving my adhesion to the cause of Repeal, I think it right, in justice to the strong feeling I entertain upon this point, to say that I

should not take this step if I did not feel perfectly confident that neither by the leaders of the movement nor by the Irish people will the attempt to regain a parliament for Ireland be ever abandoned until success shall be achieved."

The Liberator rose and said—I have the honour of seconding the motion for the admission of the Hon. Mr. Hutchinson; and I claim a right to do so from my personal knowledge of the noble spirit which has ever animated his family (cheers), and of their most useful and energetic exertions in the cause of Ireland (continued cheers). His grandfather was one of the first who stood up against the enactment of the iniquitous penal laws—laws conceived for the purpose of persecuting Christians for merely following the dictates of conscience (hear); the son of that gentleman—the present Lord Donoughmore—was for many years celebrated for his advocacy of the Catholic cause; he never yielded to the paltry persuations of those so-called friends who wanted to procure religious liberty by some surrender of principle (cheers). He stood out against the "Veto" to the last, and I am glad to find a member of that family who, with Grattan "watched over the cradle of Irish liberty"—now standing by her grave—calling her to life again—glorious and immortal—the protectress of Ireland (cheers). I second the motion, and I do so with more pleasure than ever I seconded or moved any motion before, and I move also that the letter read by my esteemed friend Mr. O'Brien be inserted on the minutes (loud cheers).

The question of admission was put and carried by acclamation.

H. Grattan, Esq., M. P., then presented himself, and was received with loud cheers. He said—My Lord Mayor and gentlemen, my hon. friend stated, as one of the results, I suppose, of the late prosecutions, the accession to our cause of a member of a great and ancient family—one of the aristocracy of the land. I beg, as another result of her Majesty's Attorney-General's prosecution, or rather persecution, to introduce to your notice another portion, and a very influential portion of the inhabitants of this country—the Orange aristocracy of Ireland (cheers). There is here to-day a gentleman belonging to that society, who has at last seen how wickedly and how long a system of misgovernment had been persevered in (great cheers).

[Here Mr. O'Connell put on his celebrated Mullaghmast cap, which produced a loud and enthusiastic burst of acclamation.]

Mr. Grattan—He has actually come up to-day, not with an address to the Queen, as some of her Majesty's ministers have done. He has come up with an address to the people, an address to O'Connell (cheers). Here is an Orangeman of Ireland, who, feeling the wrongs of his country, comes forward to join our cause, and does so bringing with him an address of congratulation to O'Connell (hear, hear). Gentlemen, we have every reason to stand by our country; but now that the aristocracy, and more, the Orangemen, are coming round, it would be a baseness in any man to desert her (cheers). We ought not abate one jot, or stir one inch from the ground we occupy (hear). I have but just returned from France, and I will venture to say that if a French minister were guilty, not of the error, but of the fault of the British minister, he would be forced to make some atonement to the people whom he not only injured but insulted (cheers). Not only did we not get an atonement, but we received an aggravation of the original offence; and I am here as an Irishman, as a Repealer, and as a Protestant, to say that the minister must be made to atone for his conduct (cheers). Ireland is not safe, our homes and our children are not safe, if laws are to be thus not only violated, but that that violation is to be afterwards defended. The minister has had the impudence to say that he will vindicate his act—these are the words of Sir Robert Peel—and show that the Irish patriots have had a fair trial (hear, hear). Vindicate his conduct! I say he never will be able to do so (cheers). Instead of vindicating, or endeavouring to do so, I again repeat he must atone to Ireland (continued cheers). I came not here to make a speech; but I call upon every man, in the words of Burke, to be firm—let there be no retreating now. We must stand by our original principles; and I, for my part, would not be disposed to flatter England by thanking her for nothing (hear, and cheers). We see in Irish arms and Irish hearts the secret of our success—in these is to be read our victory and our triumph; and it is for you to uphold the principle of our country, the principle of liberty—to follow the advice which my honourable friend has given you, and which on no occasion was more necessary than now (cheers). If you follow that advice you must succeed (hear, hear). Here is a proof of it in the old friends of Ireland, the Hutchinsons, coming forward—a name rendered immortal when the efforts of our ancestors demanded and obtained liberty for the Catholic. He brings with him untarnished the laurels which he gained, when he added glory to the arms of England—the ardour of a soldier, and the spirit of citizen burn in his bosom—he has been proposed by my friend, Mr. O'Brien, and I have now the pleasure of proposing also an Irishman, an Orangeman, and a soldier (cheers.) These are the triumphs of Sir Robert Peel—these are the victories of the Attorney-General. If you only act right you will bring both on their knees to pray the pardon of a people so long ill-treated, deeply injured, and grossly insulted (cheers.) I beg my Lord Mayor, to propose that Captain John Mockler be admitted a member of this association.

The Liberator—I have the honour of seconding the admission of the Orange captain (cheers.)

The motion was unanimously adopted.

P. S. Butler, Esq., M.P., then came forward. He said he should feel himself deficient in courtesy and respect to the vast and truly important assemblage of his fellow-countrymen, by whom he was surrounded, if he did not come forward briefly and energetically to express his feeling of gratitude for the enthusiastic manner in which his name was proposed to, and received by the meeting (loud cheers.) He regretted exceedingly that he was not prepared with a set speech to address them, because if he had been so prepared he would perhaps in some degree be

able to express himself in terms adequate to the great occasion which they were then celebrating (cheers.) He would take that occasion of alluding to a speech—or some observations in a speech of Mr. Smith O'Brien (hear.) That gentleman had presided with much prudence and judgment over the national council during the time that an iniquitous verdict and an iniquitous sentence kept the Liberator away. Mr. O'Brien had stated that it was, perhaps, necessary for gentlemen to account for having delayed so long in becoming members of the association. Therefore he Mr. Butler, was bound to tell them why he had not appeared in their assembly before (here, hear.) He was representative of a great and important constituency, and the fact of the matter was, that though not a very young man, he was a young member of Parliament, and in going over to the other side he found he had much to learn. If he did not attend he might be perhaps, open to a charge of disrespect to his constituency. He had determined to acquire a knowledge of the forms of the house—to learn, as it were, the A B C of the business, which he could not do without remaining to the close of the session (hear.) He thought that he had performed his duty in parliament, as it would be seen by the list of those who voted last session (hear, hear.) That was the first day since the session closed he had been in the city of Dublin, and before twelve o'clock he came to attend the Conciliation Hall (cheers.)—He would not trespass any further on the time of the meeting, as he knew they were all anxious to hear their great leader; but he could not sit down without noticing the great exertions of Mr. O'Brien, and expressing a hope that his example would be followed by others in the same position; and he was confident that when all Ireland was combined, the effect for which they were labouring would be ultimately accomplished (hear, hear.) In conclusion, he said he hoped that he and the association would be better acquainted (cheers.)

The Hon. Mr. Hutchinson then came forward, and was warmly applauded. He said that as there was such important business to be transacted, he would take another opportunity of expressing his opinion on the question of Repeal (hear, hear.)

Captain J. Mockler said he felt highly obliged and flattered by being admitted one of that great body of Repealers. He had to say that he was a declared Repealer before Mr. O'Connell; he held the commission of the peace for the county Meath for the last thirty years, and for declaring himself as a Repealer he was superseded the commission. He had with him the correspondence which passed upon the occasion of his dismissal, and on a future day he would read it for the association (hear, hear.) He remembered when Ireland had a parliament; he recollected the procession from the castle, the noble equipages that followed in the train of the Duke and Dutchess of Rutland when they came down to open the Irish parliament (hear, hear.) The Repeal of the Union would revive that splendour and prosperity again, and, therefore, it was that he was a Repealer (cheers.)

The Liberator—I am going to hand in some money first, and before I do so, I beg leave to correct a mistake into which my friend who has spoke last has fallen; he says he is an older Repealer than I am. I was opposed to the Union the day the act passed, and unless my worthy friend was up earlier on that morning than I was, I cannot see how he can be correct in what he states (laughter.) I now hand in the following remittances:—7*l.* 13*s.* 6*d.* from Belfast, per Mr. Thomas M'Evoy, who acquaints us that Belfast has been divided into twelve districts, with an inspector to superintend each, in order to carry out the weekly subscription system, and that though but four of the twelve wards have as yet contributed, it has furnished undoubted proof that the penny-a-week subscription is the most approved as well as the most certain plan of carrying into a glorious reality the mighty object of their solicitude, a domestic parliament. The present remittance includes the subscriptions of 450 individuals, who were heretofore precluded from joining their fellow-countrymen in the struggle for nationality. I have great pleasure in moving a vote of thanks to the Belfast Repealers.

Mr. S. O'Brien seconded the motion, which passed.

The Liberator said he had next to hand in 25*l.* 1*s.* 9*d.* from Waterford, per Alderman Delahunty, Repeal rent for August. William Hassett, Richard Gore, and John Long, Esqrs., to be admitted members. From Callan, Newtown, and Coolagh, county Kilkenny, per Patrick Cody, Esq., R. W. V., 13*l.* 5*s.*, third monthly remittance, which will be continued until our parliament is re-assembled. From Wexford 3*l.*, per John Greene, Esq., the patriotic proprietor of that excellent journal the *Wexford Independent.* From Clogher, per Rev. A. M'Geough, R.C.C., 4*l*, being 28*l.* since January last.

The Liberator then proceeded to address the assembly—*Freeman's Journal Sept.* 1844.

(To be continued in our next.)

MISCELLANEA.

America. Philadelphia.—St. Augustine's Church.—The correspondent of the *New York Tribune* says that the congregation of this ill-fated church have resolved upon the erection of another splendid edifice upon the ruins of the former beautiful one. They intend, first, to put up a small building on Crown-street, upon the site of the residence of the Rev. Dr. Moriarty, which was also destroyed by the mob, for the purpose of affording the congregation a place of worship, until the main building is completed.

Sweden. In pursuance of the criminal prosecution carried on against the painter Nillson, of Stockholm, for having embraced the Catholic faith, the Lutheran Consistory having addressed to the Government a violent denunciation against M. Studach, the apostolic delegate in Sweden, the latter has just replied by a publication which throws a strong light on the Lutheran proselytism, and on the melancholy situation of the Catholics in Sweden.—*Ami de la Religion.*

THE

BENGAL

CATHOLIC HERALD.

" One body and one spirit—one Lord, one faith, one baptism."

No. 25.] CALCUTTA: SATURDAY, DECEMBER 21, 1844. [VOL. VII.

BISHOP WILSON AND CHEAP EDUCATION.

We live in strange times. In England, the people call aloud for the repeal of the Corn Laws and cheap bread, and the Tories proclaim that the clamor is really designed to effect a revolution, which will involve in in the Aristocracy, together with their possessions. In Ireland, thanks to Father Matthew, cheap drink has become quite the fashion, and the Orange Tories insist upon it, that the whole proceeding is a scheme ingenuously got up for the demolition of English domination and Protestantism. In India, the Catholic clergy and people, despite of poverty and unaided by Government, are labouring together cordially, to diffuse the blessings of education among the poor of their community on easy and encouraging terms, and Bishop Wilson sounds the tocsin of alarm at Simla, and warns the orthodox to beware of the delusion, for it is all a Popish artifice, contrived for the purpose of disseminating Romanism. All things considered, Popery must needs be an extraordinary system. In the middle ages, if its adversaries deserve credit, its talismanic influence was wholly derived from the cimmerian darkness and ignorance in which it shrouded mankind; whilst, in the nineteenth century, with cameleon-like facility, it puts off its former hues, and, instead of presenting a sombre or benighted aspect, it actually assumes all the radiant intellectual splendors of education, and by thus adorning its hideousness, endeavours to allure within its embrace, the innocent, unsuspecting babes of the Reformation. Alas! for these poor children, their danger is truly deplorable; how shall they be rescued from the perils that surround them? Will not Government stretch forth a helping hand to free them from the ruthless destroyer? But how can Government do more to sustain them in their difficulties than it has already performed. It has, on the one hand, surrounded the Established Church at home and abroad, with wealth and dignity and civil influence, sufficient to satisfy the cravings of the most ambitious or avaricious of her children. Educational and charitable funds of immense amount, not only those funds which itself has conferred, but also those which were left in trust to Government by rich Mahommedans, Hindoos and Catholics, it has so disposed of, that, without a single exception, as far as regards Catholics, all the chief offices in the institutions to which these funds have been assigned, are filled by Protestants. Not satisfied with thus pampering English Protestantism on the spoils of Catholicity and Paganism, Government has also liberally extended its fostering care to the followers of the Scottish Kirk, and, if not directly, at least indirectly but effectually, to almost every sect of Protestants in India, which can boast even of a handful of adherents. All this and infinitely more has Government achieved for Protestantism, whilst, on the other hand, it has sedulously and with obstinate and bigoted perseverance, refused any assistance to promote the education of its Catholic subjects here, and has, moreover, sanctioned the adoption of rules and regulations in schools under its patronage which cannot be complied with by a Catholic pupil, without a violation of the religious principles he professes. With respect to the Catholic clergy, the conduct of Government has been in perfect keeping with the illiberal policy which has been just described. On this head, let it suffice to say, that it doles out, often with reluctance and a bad grace, to the priest, who devotes himself to minister to the religious wants of the Catholic Soldiers, in each station removed from Calcutta, the miserable stipend of *fifty rupees* per month, a sum not much beyond the rent usually re-

quired for the smallest Bungalow in a Cantonment. Now, if all this do not suffice on the part of Government, to crush "Popery" and to exalt Protestantism beyond the reach of danger, any further appeal to Government aid, we repeat it, must prove unavailing. Neither, indeed, ought such an appeal be now necessary. For, if there be question of English Protestantism, it surely ought to be able to repose here in security, when its safety is watched over by a Prelate, who is assisted in guarding its welfare, not only by a numerous body of well paid chaplains dispersed throughout Bengal, but also by several other clergymen who derive a respectable salary from one or other of the societies or funds, which have been established, both at home and abroad, in order to uphold and propagate if possible the doctrines of the Establishment. It is true, that, among several of these Rev. Gentlemen, there is reason to conjecture, that the leaven of Puseyism is fermenting, and that, with respect to some of them, (and they are we are assured individuals of much mental and moral worth) it would require some subtility, to discern in what their creed differs from that of Catholics. But if division and weakness be thus occasioned in the camp of Israel, has not English Protestantism a tower of strength for its support, in the dissenters and sectarians of every class, who, forgetful of their differences from each other, have combined together for the overthrow of Popery. Ought not this to cheer and console the Protestant Bishop, and free him from all morbid apprehensions of danger from the fascinating allurement of *cheap education* held out by the Romanists for the seduction of the children of the Reformation? Of what consequence is it, that among those leagued together against Rome, his Lordship may know, that there is one, whose sect proclaims, that Episcopacy is a foolish human invention, an offshoot of Satan and superstition? The gratitude of his Lordship for the service rendered by such a person, when a Rev. Gentleman of his own Church was to be set aside and dishonored most informally and irregularly, will make him overlook as trivial the inconvenience of such advocacy. What though another of the motley group should laugh at infant baptism and describe it as a rag of the Babylonish Lady; still, in the main, his efforts merit approval, for his first and greatest object is to demolish the beast that is seated on the Seven Hills! Neither in so great an enterprize, can we expect that attention will be paid to the several other doctrines which divide the preachers, in religious belief, from each other, though they exist to an extent, that if the preachers were, when assembled together, to declaim against Popery, to proclaim aloud to the congregation openly and candidly their respective opinions on these dogmas, the very warmest of their abettors should acknowledge, that their temple of worship had no parallel except the tower of Babel, nor the diversity of their tenets, any more fitting illustration than the confused variety of tongues, which disturbed and confounded the proud and impious architects of that fated edifice.

In conclusion, we shall briefly remark, that whilst the dissemination of temperance and cheap education are the means employed to advance Catholicity, the good will not only have little to fear, but, on the contrary, great reason to anticipate, that many important blessings will be dispensed to mankind. It is a maxim sanctioned by Divine Truth, that it is only the doers of evil that fear the light, and we all know, that education is a lamp that ever guides to virtue, and not to vice.

CATHOLIC CATHEDRAL.

There will be a solemn Pontifical High Mass at the Cathedral on Christmas eve, at 12 o'clock. A Sermon will be preached on the occasion, by the Rev. Mr. Peniston, S. J. of St. Xavier's College.

CONVENT OF ST. FRANCIS XAVIER, BOW BAZAR.

On Christmas eve, at 12 o'clock, there will be a solemn Mass celebrated and a Sermon delivered at the Chapel of the Convent, Bow Bazar.

CHURCH OF THE SACRED HEART OF JESUS, DURRUMTOLLAH.

On Christmas eve, at 10½, P. M. the divine office will be sung at the above Church, and at midnight a solemn High Mass will be celebrated by the Rev. Vicar of the Church. On Christmas morning at 6½. A. M. Pontificial Mass will be solemnized by the Right Rev. Bishop Olliffe. The holy mystery will be accompanied by sacred music directed by Mr. Castello.

ST. THOMAS' CHURCH, CHOWRINGHEE.

On Christmas eve, there will be High Mass at midnight. The service in the morning will be as on ordinary Festivals.

PROPAGATION OF FAITH.

During the past week a Bengalee woman who lay dangerously ill expressed a wish to be baptized After due instruction, she was admitted to the sacrament of regeneration.

During the same period, two children, at the desire of the mother, who is a Protestant, received conditional baptism. We need hardly add, that the mother is disposed also to enter the Catholic communion.

BENGAL CATHOLIC ORPHANAGE.

Mrs. Gray's Donation thro' Mr. J. Spence,	50 0
A Protestant. thro' ditto,	20 0
Mr. F. Margaux, thro' ditto,	10 0
J. G.'s Subscription for Nov.	2 0
Mr. T. W. Seyers Annual Donation thro' his Grace the Archbishop,	50 0

RECEIVED THROUGH MR. W. REBEIRO.

J. Russells, Jr.	12 0
J. J.	2 0
V.	2 0
D. D'C.	0 8
V. Marcellin,	2 0
W. D'Siana,	1 0
D'R.	1 0
J. M.	1 0
J. D'Cruze,	0 8
A.	0 12
R.	0 4
J. L.	2 0

FEVER HOSPITAL.

(IN THE CATHOLIC CATHEDRAL DISTRICT.)
THROUGH MR. N. O'BRIEN.

G. H. Marshall,	Rs. 5
W. H. Frith,	10
Hickey, Bailey and Co.	100
Moodoo Roy,	2
L. D'Cruz,	1
A. Bazle,	5
H. Harvey,	2
Mothasam Day,	2
J. H.	10
C. Abbott,	5
L. Regrades,	3
C. Humbert,	2
J. Dacosta,	5
J. W. Ireland,	5
H. Ireland,	5
J. Pehmoller,	5
J. Kerr, Jnr.,	5

O'CONNELL TESTIMONIAL.

J. Curnin Esq.,	100 0

Selections.

THE HOWRAH CATHOLIC CHURCH.

It may not be uninteresting to those of the Catholic Community, who were not present on Sunday morning, at the Novena festival, celebrated in the Howrah Church, to be informed that a grand Pontifical Mass was performed by Bishop Olliffe, aided by some Clergymen of his order; and that a very appropriate Sermon was preached by one of that body. The Church was well attended on the occasion.

The Minister of that Church, Father Paul de Gradoli, who is the Founder thereof, has been at great labour and expense in building that fine Edifice: he has laid out nearly his all in effecting his purpose, and has been assisted partly by the public at large. At present he is labouring under great difficulty for means to have a Burying Ground; and he intends, if assisted by the generous public, to establish a Free School, for the education of the poor and friendless children at Howrah.

These surely are intentions very laudable; and in order to carry them out, the Padree well deserves to be assisted.—*Correspondent Englishman.*

THE BISHOP OF HOBART TOWN. THE VICAR GENERAL.

We announced in our last the gratifying news, of the arrival in Sydney of the Right Rev. Dr. Wilson, Bishop of Hobart Town, in good health and spirits; and we are quite sure our readers will participate in our feelings of gratulation at the coming among us of that learned, zealous and exemplary prelate; but we are equally sure that these feelings are not without their alloy of bitter regret, that the arrival here of Dr. Wilson is the precursor of the departure from among us of our beloved friend, and pastor, and guide, the Very Rev. Vicar General, who is to be consecrated Bishop of Adelaide. It is only when we are about to part from those we love and revere, and admire, that we feel and appreciate their worth; and it is only when we have parted from them that we know all our loss. The will of God, however, and the good of the church call him hence, and though painful may be the separation, it is our duty to acquiesce in the disposition made by our good Archbishop, who consults the well being of every portion of the flock confided to him by the supreme pastor.

We would beg respectfully to urge upon all the admirers of the Vicar General, that they hasten to complete the subscription to the testimonial to be presented to him. It is not to be bestowed as a reward—he sought no earthly reward;—it is not as an honour—he wanted no terrene honours: but it is a solemn duty to evince gratitude for favours beyond all price; and to evince to the world that there are men and women in Australia, who know how to appreciate worth and virtue like his; and that the seed he has sown so abundantly, has not fallen on sterile and ungrateful ground.—*Sydney Morning Chronicle.*

PUSEYITES, ANGLICANS, &c.

A HINT FROM ST. PAUL'S AT ANTWERP TO ST. PAUL'S IN LONDON.—A letter signed "S.," addressed to the editor of the *Times*, says:—"I reside in Antwerp. During the last eighteen months the Cathedral of St. Paul has been undergoing repairs, &c. A screen of wood or canvass placed before the scaffolding effectually shuts it from the view of the congregation, and the usual services, four a day, exclusive of masses, &c., for the repose of the souls of the dead, marriages, &c. have been regularly performed. It is opened at five o'clock a.m, until one p. m. and from half past three o'clock p. m. to six or eight p.m."

THE MILLENIUM.—Three lectures on the Millenium, from Revelation and Prophecy, and of the preparation of Great Britain for the eventful year 1849, have been delivered during the week by a Mr. Benjamin Orwen in the Arcade Long-room, Sunderland.—*Tyne Mercury.*

DURHAM CATHEDRAL.—The prebendaries of this cathedral have, in the course of the last twelve years, given up no less a sum than 100,000*l.* towards the foundation of the Durham University, and 120,000*l.* towards augmenting the poorer livings in the diocese. [*Poor* fellows!]

CHELSEA.

I.

When old Canute the Dane
Was merry England's king
A thousand years ago and more,
As ancient "rymours" sing!
His boat was rowing down the Cam
At eve, one summer day,
Where Ely's tall Cathedral peered
Above the glassy way.

II.

Anon, sweet music on his ear,
Comes floating from the fane,
And listening, as with all his soul,
Sat old Canute the Dane;
And reverend did he doff his crown,
To join the monkish prayer,
While swelled old lauds and litanies
Upon the stilly air.

III.

Now, who shall guide on Hudson's breast,
At eve of summer day,
And cometh where St. Peter's tower
Peers o'er his coasting way;
A moment, let him slack his oar,
And speed more still along,
His ear shall catch those very notes
Of litany and song.

IV.

The Church that sung those anthem prayers
A thousand years ago,
Is singing yet by silver Cam,
And here by Hudson's flow;
And GLORIAS that thrilled the heart
Of old Canute the Dane,
Are rising yet, at morn and eve,
From Chelsea's student train.

V.

VENITE EXULTEMUS, there
Those ancient scholars sung,
And JUBILATE DOMINE
The vaulted alleys rung;
And our gray pile with trembling oft
Beneath the organ's roar,
When here those very matin songs,
And old TE DEUM pour.

VI.

And where are kings and empires now
Since then that went and came?
But Holy Church is praying yet,
A thousand years the same!
And these that sing shall pass away;
New choirs their room shall fill;
Be sure thy children's children here,
Shall hear those chimings still.

VII.

For not like kingdoms of the world,
The holy Church of God!
Though earthquake shocks be rocking it,
And tempest is abroad;
Unshaken as eternal hills,
Unmovable it stands,
A mountain that shall fill the earth,
A fane unbuilt by hands!

VIII.

Though years fling ivy o'er it,
Its cross peers high in air;
And reverend with majestic age,
Eternal youth is there!
O mark her holy battlements,
And her foundations strong;
And hear within her ceaseless voice;
And her unending song!

IX.

O ye that in these latter days
The citadel defend,
Perchance for you, the Saviour said,
I'm with you to the end;
Stand therefore, girt about, and hold
Your burning lamps in hand,
And standing, listening for your Lord,
And till he cometh stand!

X.

The gates of hell shall ne'er prevail,
Against our holy home,
But O be wakeful, sentinels,
Until the Master come!
The night is spent—but listen ye,
For on its deepest calm,
What marvel if the cry be heard,
The marriage of the Lamb?—*Churchman.*

THE "SABBATH."—The following is a letter in the *Times* of Wednesday, signed "One who keeps the Lord's Day":—"Sir Andrew Agnew, in his inimitable lecture to her Majesty, has asserted that Scotland is a 'Sabbath-observing country in the true scriptural sense.' Sunday may, perhaps, have been the Sabbath of the Patriarchs; but not even in the 'scriptural sense,' Sir Andrew can prove, that any day but Saturday is ever once called the Sabbath in the Scriptures; Sunday being called either 'the Lord's Day' in the New Testament, or else 'the first day of the week.' With regard to the absolute obligation of keeping the Lord's Day, Scripture is silent. The Puritans knew this well, and, though the Apostle has said to the Colossians (chap. ii. ver. 16, 17), 'Let no man judge you in meat or in drink, in respect of an holiday, or of the new moon, or of the Sabbath days; which are a shadow of things to come, but the body is of Christ,' they insisted that the Judaical observance was binding. They would not appeal to the authority of the church universal, for it would have proved too much. They would have been forced to admit also the necessity of an apostolical succession; and, whatever may have been the constitution of the primitive church, they could not deny, that since the year 140, at the very latest, none but bishops had been ordained with power to continue that succession. Saturday was always called the Sabbath by the early Christians, as it still is in the south of Europe, and in the journals of Parliament. When the Puritans, in 1621, brought in a bill 'for the better observance of the Sabbath, usually called Sunday, Mr. Shepherd remarked, that it should have been entitled, 'a Bill for the better observance of Saturday, commonly called Sunday,' as Saturday was *Dies Sabbati*. He was more witty than wise; for the 'Sir Andrews' of his day had him reprimanded on his knees, and expelled the House.'

O'CONNELL IN THE CONCILIATION HALL.

(Continued from our last.)

The LIBERATOR then proceeded to address the assembly—He said—It is utterly impossible to find language adequate to describe the sensations of delight with which I once again address this assembly (cheers.) I had imagined that my voice was at least suspended until the month of May next (cheers;) but the merry month of May has come upon us eight months sooner than we anticipated—(loud cheers;) and we can now rejoice as merry as May birds (cheers.) But seriously, we have most important reasons for rejoicing—a victory was never yet mere worthily won—a triumph was never yet more honestly earned (cheers.) We have had a triumph over combination and foul conspiracy—we have had a triumph over the crime of jury packing—we have had a triumph for the constitution—and we are entitled to enjoy the pleasure and satisfaction of that triumph.

" SIT LAUS PLENA, SIT SONORA,
SIT JUCUNDA, SIT DECORA,
MENTIS JUBILATIO."

Yes, it is a moment in which the jubilation of the mind should with proper decorum, but with entire fervour, rejoice over the scenes of our triumph, and rejoice in the victory we have obtained (cheers.) I am unable to describe the sensations that overpower my mind—the first thing that comes upon it with certainty is, that the Repeal must be carried (cheers.) Nothing, can impede the Repeal but misconduct on our part. This triumph is a proof that the Repeal is in its progress too awful and too important to be retarded by any means but your own misconduct (hear.) It is not by man's efforts that we have achieved this victory over fraud, and conspiracy, and injustice (cheers.) It is not by man's means that so great a change has taken place in one short week (cheers.) Last week everything was triumphant on the part of the persecutor and oppressor—this week the persecutor and oppressor keep perfectly silent (cheers) and they are allowed quietly to enjoy their silence; but the palm of victory is with us—the shouts and exultation of triumph at our side (Loud cheers.) No, it was not man did it. We were defeated in every part of the progress of the case. The judges refused us the ordinary privileges respecting the indictment during the progress of the trial (hear.) Every motion that was made was sure to be negatived by the bench and every effort made to procure materials for the defence was sure to be counteracted by the judges. Every hope of acquittal was taken away by the *selected* jury (hisses.) We appealed to the House of Lords. Even there we found seven out of the nine judges giving the most astonishingly absurd opinion that ever was pronounced by men; but it was not the less against us for being absurd (hear, hear.) If I ever entertained any hope, I had long abandoned it, and when the account came to me that the decision was in our favour—the attorneys rushed into our presence, and one of them did me the honour of embracing me as he announced it—yet, notwithstanding that kiss, I could not believe—I could not think it possible that the judgment was reversed; even with the knowledge that it must be reversed or the attorneys would not be there, half an hour had elapsed before I could believe it (hear, hear.) I repeat, it was not a work of man, but a blessing bestowed by Providence on the virtuous people of Ireland (loud cheers.) It is a gift of Providence, and bowing in submission before the Throne of God we acknowledge it as a mercy on His part (cheers.) I am sure I cannot offend the prejudices of any persuasion by this assertion; it is a doctrine of the Catholic, as well as of the Protestant Church, that God deigns to interfere in the affairs of man. As Christians they believe it. They find practical proof of it in the book of Common Prayer. Prayers are offered by them for temporal advantages—for heat, for rain, for variation of the season, and other temporal advantages (hear, hear.) I cannot, therefore, shock any prejudice by the assertion—I would not shock any prejudices if they existed; but none can exist, for this is equally the doctrine of the Protestant and Catholic Church (hear, hear.) And when I recollect that the millions of the faithful people of Ireland have offered up their hands in supplication to God—that the priests at their altars have offered up multitudinous sacrifices—that the holy and revered Sisters of Charity and other religious orders have prayed to the Lord—that the Catholics of England have joined us in prayer—that the entire of Belgium have offered up similar prayers—that along the banks of the multitudinous streams of the Rhine the same supplications have been offered—when I recollect that, oh! I feel convinced they have been heard, and we stand disenthralled, and free before you—thankful to God, and grateful for the blessings of all good men (cheers.) It is a glorious victory, and it is fitting that such a cause should have such a victory. For in that cause there is nothing selfish or individual—nothing to advance the interests or fortunes of particular persons (cheers.) There was involved in this prosecution the great principles of the British constitution—the right to liberty was involved in that prosecution. By that prosecution the government attempted to prevent the peaceful meeting of peaceful citizens to petition the legislature for redress of grievances. Or if not to prevent it altogether, to do worse—to make a mockery and delusion of the right, and take away its real value and importance.—For what is the assertion in the indictment? It is this—that the multitudes of persons who assembled at those meetings were so great, that they necessarily created intimidation. They said that they were guilty of conspiracy, because so many peaceful persons were present. Somebody must be afraid that the law would be violated (cheers.) If that principle were once established, and this foul judgment affirmed, the consequence would necessarily be, that the greater the number of persons who were agreed in opinion that an amelioration of any law was required—and you are not entitled to seek for the alteration of an existing law except a number of persons agree with you in opinion that such alteration is necessary. The more grievous the law you wanted to have altered, the

more convinced the public at large was of the necessity for alteration—the greater the number of persons that concurred in opinion on that alteration was expedient, the more criminal on their part to look for it; and, therefore, their only chance of seeking to effect their object by the force of public opinion was taken away. It would be only safe to seek for some insignificant measure which enlisted the advocacy but of a few individuals; but when you had the voice of the people with you, which is the voice of God, you were to be persecuted, and every foul advantage taken of you (hear, hear, and cheers.) This would lead to the annihilation of the right of petition, and therefore our triumph is a triumph in the holiest and best of causes. It is a triumph without which the throne of the Monarch would be insecure, for it is to the adoption and circulation of public opinions that Queen Victoria owes her throne (hear, hear.) The family of Savoy, the Stuarts, would be on the throne at the present moment if it were not a legitimate principle of the British constitution that even the monarch is not secure from the overwhelming effect of public opinion (hear, hear.) That insecurity must arise through the misconduct of the governing power, and therefore this attempt on the part of the government to annihilate the right of petition was treason to the monarch on the throne (hear, hear.) When I talk to you by and by of the impeachment of the present government, I will demonstrate that their acts amounted to treason to the throne, by taking away one of its props, as sanctioned by discussion, and enforced by public opinion (hear, hear.)—There is another branch of our triumph that cannot be omitted—the vindication of the trial by jury (cheers.)—They will not have another selected jury, or at least they will not have this as a bad precedent for its selection (hear.) The list was shortened, I will not say by whom—the list was fraudulently diminished, I will not say by whom; but I trust the voice of the public will compel an inquiry into the subject, and that a competent tribunal will say—who committed the crime (cheers). The principle of packed juries has been put an end to; a principle which was sought to be consecrated, and sustained, and we have defeated those who sought to consecrate that bad and unjust principle (cheers.) We are triumphant over those who would destroy the right of trial by jury and the right before these tribunals of the country to defend the lives and properties of the Queen's subjects (cheers.) The constitution has been vindicated—the trial by jury has been vindicated—and we stand here to-day rejoicing in having effected the triumph of both (cheers;) and I am happy to be one of the instruments of announcing to the public, and to the world, our joy at this complete triumph (cheers.) We have another great cause of triumph also—for what were the chances for the Repeal agitation if this verdict had been affirmed? It might have some chance to be sure from the consistency and determination of the Irish people, but now how gloriously it stands (hear hear, and immense cheers.)—Now, we can call together hundreds of thousands in peaceful majesty and tranquil might, determined to violate no law—without one particle of intimidation, but resolved to declare in their monster meetings that the Repeal is absolutely necessary for Ireland (cheers.) There is no impediment now to the peaceful conduct of the Repeal cause—there is nothing (keeping within the law) to prevent our meeting—our resolving—our organising—our fortifying ourselves by the increase of the number of Repealers on the registry roll; there is nothing to prevent our adoption of every other legal means to insure success, and pouring in petitions until we make the table of the House of Commons reel beneath the load of the complaints of the people of Ireland (cheers.) Our constitutional rights are preserved—we have the guarantee of the trial by jury to protect us, and we stand both on one and the other (cheers) I here proclaim that to be the unanimous sentiment of the Irish people—the sentiment that pervades them from the Giant's Cause way to Cape Clear—from Connemara to the Hill of Howth—and their sentiments will soon be too loudly expressed to be neglected, too wise and too moderately regulated, to find any human being possessed of common sense and honesty disposed to offer it resistance (loud cheers.) Well, we have been successful—what is better, that success is on the merits (loud cheers.) It has been said, and will no doubt be repeated, that the decision of the House of Lords was a decision founded on legal crotchets and technical points; but it was no such thing—it was a direct decision on the merits (hear, hear, and loud cheers;) and I will prove it to any man even though he is not a lawyer in less than five minutes (hear.) The sixth and seventh counts of the indictment were counts for conspiracy to hold meetings to intimidate. Those sixth and seventh counts were declared by the judges here, every one of them, even Judge Perrin, to be good counts. Judgment was pronounced on them—the judges here gave judgment on every one of those counts—they declared they were counts containing criminal matter of the most culpable nature. Judge Burton passed sentence on me particularly on those counts and on the other traversers, but directing them especially to me. All the judges of England are of opinion that those are bad counts—there is no difference of opinion on that point amongst them. All the judges here, even including Judge Perrin, were of opinion that the counts were good (hear, hear.) I can tell you this, that when the judges here were considering their judgment, Judge Perrin, as junior judge, was first asked what he thought the judgment should be? He said six months' imprisonment. Judge Crampton was next asked for his opinion, and he said two years (hisses.) Judge Burton was then asked what the sentence should be, and he said one year. Chief Justice Pennefather was asked what the judgment should be, and he said two years (hisses.) Two of them were for two years, one for six months, and one for twelve months, and Judge Perrin very properly, as he could do no better, joined with Judge Burton, and they condescended to pass a sentence on me of only one year's imprisonment (hear, hear.) That was an illegal sentence (cheers.) I had as good a right to send them to jail as they had

to send me to jail (cheers and laughter.) Let us now come to the seven judges in England. This was curious. They said, there are some of those counts good, the sixth and seventh are certainly bad, but we will presume that the judges of the Irish Court of Queen's Bench did not intend to fix any punishment on the bad counts. Why, their judgments were published and printed, and circulated; every body could read them, and had been reading them—it was publicly announced in those judgments that were printed and circulated, and in every body's hands, and used by counsel at the bar, that they had passed the sentence specially on those bad counts, so that in point of fact there was no doubt of it whatever. It was as clear as the sun at noonday that the judgment was passed against us on those bad counts; but seven wiseacres of judges in England presumed that it was otherwise, and they gave their decision on that presumption. That is, their decision was founded upon a lie. That is the proper name for it. They called it a presumption of law. I will not waste my breath in describing it. They called it a presumption of law, but I call it a lie (cheers,) and that judgment was affirmed by Lord Lyndhurst (groans,) and by that indescribable wretch Brougham (hisses and laughter,) upon this ground, that the lie should be supposed to be true, and that we should be punished against the fact and in contradiction of the record itself, for the fact was not only public, but the sentence on the record set forth "for the offences aforesaid"—of course including every one, and necessarily including those on the two bad counts (hear, hear.) So the record told the truth, but Lord Lyndhurst and Lord Brougham said it lied to punish us—the judges said it lied to punish us. However, blessed be Heaven! three men were found honest enough to attend to the truth and give up the lie—to look to the fact and not mind the presumption; and I now tell you to rejoice, for the judgment was quashed on the merits, and the technicalities were entirely on the other side (cheers.) There was an attempt to confound truth and fact by matter of law, but justice was vindicated. The truth was with us, and I now make them a compliment of the lie for their portion of it (loud cheers.) And now I am going to make atonement to a public body—a class of men whom I often assailed, and certainly in some degree they deserved to be assailed. But, after all, how infinitely superior to the Tories are the Whigs (hear, hear.) The principle of Toryism is double; it takes as much of public rights from each individual as it can, and amalgamates them together for the benefit of the aristocracy (hear, hear.) But where Toryism is most terrific is in its anxiety for injustice, putting on the bench partial judges. The Tories in every century in our history may have their trail traced by the character of the men they make judges, for in ninety-nine cases out of a hundred they selected most prejudiced and partial men for the office of judge (hear, hear.) In later times in England, within the last thirty or forty years, there was less of party spirit approaching the bench, and the distinction between Whig and Tory had almost ceased. The evil still continued to exist in this country—I need not allude to individuals (hear, hear,)—but I ask if the support I gave to the Whigs could for another year have kept them in office would you not have Chief Baron Brady now Chief Justice of the Queen's Bench? —probably you would have Mr. Pigot Chief Baron, and Moore and Monahan in the place of Jackson and Lefroy (hear, hear)? Was I wrong then in giving the support I did to the Whigs, for you never would have heard of this prosecution if Brady were Chief Justice (hear, hear)? The Whigs would have appointed Moore, and Monahan, and Hatchell to be judges; the Tories have appointed Litton, and Lefroy, and Jackson, and you all know how they respect the reverence that a Catholic has for the obligation of an oath (hear, hear.) It is enough for me to know this, that the Whigs have sought to give us good judges, and the Tories have sought to give us partizan judges in former times (loud cheers and laughter.) I was afraid the thing would happen again, and I therefore supported the Whigs. But I never gave a vote for the Whigs inconsistent with my public and political principles. I defy the press of England to point out one vote I gave for them inconsistent with the public principles of my life.—All I did for them was to attend in the house, to give them my support on ordinary occasions, with a view to speed their bills through the house (hear, hear.) And now see the men whom they made judges. They made Lord Cottenham a judge (cheers.) I believe it will be admitted that a better never lived. I would say so good a judge, but I cannot forget one who is now in his cold grave, my dear and lamented friend, Sir Michael O'Loghlen. There was one judge good, but there was never a better judge than Lord Cottenham (hear, hear.) He was something like Chief Baron Brady. He was not a first-rate advocate, though a useful advocate, which shows the distinction that exists between the talents of the advocate and the judicial quality. He possessed most eminently, as Chief Baron Brady does, the judicial quality, and though not so able an advocate as Lord Plunket, both one and the other are superior to him as judges. The next of the three was the Lord Chief Justice of England, Lord Denman (loud cheers.) There have been many great men from to time on the English bench, but who has shown himself what Lord Denman is (cheers!) He talked of the trial by jury, and said if this course shall continue the trial by jury will become a mockery, a delusion, and a snare (cheers.) Take that, Mr. Attorney-General Smith (hisses.) Read that, Mr. Chief Justice Pennefather (hisses.) Write it on a slip of paper, Mr. Crampton, to mark a place in your prayer book. (loud laughter.) A mockery, a delusion, and a snare—that is what the Chief Justice of England declared such a trial by jury to be (cheers.) These are extraordinary times when it can be said that the governing powers pack a jury to make the trial by jury a mockery, a delusion, and a snare (hear, hear.) Oh, how I thank the Chief Justice of England for the words (cheers;) and next to those was Lord Campbell, one of the best common law

lawyers that ever lived—a man w. was at the head of his profession for sever years. He paid a short visit to this country, nd he told me he was not a week here whe he became thoroughly Irish (cheers.) I thin it happens that with his shrewd Scotch hea he has an Irish heart, and he does honour to his profession by the way he trampled under foot the lying pretence by which this judgment was sought to be sustained (hear, hear, and cheers.) Yes, we owe a debt of gratitude to the Whigs, and as I was never tardy, in censuring them whenever I considered that their conduct merited reprehension, so I am now equally eager to award them that meed of eulogy which it is their unquestionable right to receive when they have deserved well at our hands [hear, hear.] We owe them a deep debt of gratitude for that honest principle of attachment to the cause of truth and justice which has guided their conduct invariably in the selection of good judges. Had they put bad judges on the bench I would have been equally ready to assail as I am now to applaud. But I rejoice with an exceeding great joy at the escape we have had from the fangs of injustice—an escape for which we are, under Providence, indebted to the dignified impartiality by which the bench has been ornamented through the judicial appointments of the Whigs. The great and learned Lord Denman was toiling for many and many a year as a barrister in the Court of Queen's Bench in England before any prospect of the ermine was opened before him, and had there been no intermission of Tory misrule he would never have been upon the bench. If the Tories had been incessantly in the ascendant, Lord Cottenham would never have sat upon the woolsack, and they would also have taken especial care to exclude from judicial office a man who is too honest for them—Lord Campbell (hear, hear.) It was the exclusion of the Tory party from power even for a season which gave to England the lustre, the glory, the honour, yes, and I will also add, the security and safety which now happily appertains to the administration of justice in that country (hear, hear.)* Providence has mercifully interfered in our behalf, and it is to that mighty heavenly power, by which Monarchs reign and Princes decree justice, that our thanks are pre-eminently due; but Providence selects instruments for the carrying out of His great designs, and I am sure that I will not leave myself open to any imputation of profaneness when I speak in terms of sincere gratitude of the great exertions that were made in our cause by the *Morning Chronicle* newspaper (hear.)—By its zealous advocacy of our rights, and by its faithful attachment to the honest principles of judicial determination, it has done much indeed to entitle itself to our confidence and gratitude (cheers.) In the history of England there is no instance of a public journal doing such service to public liberty as the *Morning Chronicle* has done by the simplicity, the perspicuity, the talent, the eloquence, the acuteness with which it pointed at the defects in the judgment, and demonstrated the grounds upon which it ought to be reversed (hear, hear.) I am happy in having an opportunity of awarding to that excellent paper the praise to which it is undoubtedly justly entitled (cheers.) While the Tory papers were endeavouring to distort every thing to the prejudice of the traversers, and at the sacrifice of truth and justice were endeavouring to make the worse appear the better cause, the *Morning Chronicle* day after day was sending forth arguments and facts which would have been a consolation to us, and a means of retribution if we had been defeated in appeal, but which now—in our hour of triumph—invests it with an irresistable claim upon our praise and gratitude (hear, hear, and cheers.) One word more upon this part of the subject, and I have done. I wish just to offer a single observation in reference to a very dear friend of mine, whom perhaps we have treated somewhat too harshly (hear, hear.) I allude to my beloved friend, Richard Sheil (hear, hear, and cheers.) I was vexed and angry with him at the time that he should have uttered any words to which the meaning could possibly be attached of soliciting a favour on my part from Sir Robert Peel. Ah! he ought to have known me better! He ought to have known that I would have rotted in jail before I would condescend to accept a favour from Peel (hear, hear, and loud cheers.) I said from the commencement—I announced it to the world, that come what might there would be no compromise or shrinking (hear, hear.)—Compromise or shrinking there has been none, and there is not a man of us who would not have died in jail rather than sully our hands by receiving the slightest concession from our enemies (hear, hear.)—Sheil was wrong in that instance; but he is one of those men who can afford to be wrong once, for his country owes him a deep debt of gratitude. Oh, I cannot forget his past career—his glorious career (hear, hear, and cheers.) I cannot forget how he ornamented and made interesting our struggle for emancipation. When I was going on with my dull, prosy speech-making—wearying the public ear by the monotony of my tones and accents, and by the continual repetition of the same facts Sheil used to burst forth in all the dazzling effulgence of intellectual glory, irradiating us with the corruscations of his genius and the illumination of his beautiful mind (loud cheers.) We owed him much, and even upon the present occasion he is not without strong claims on our gratitude. He it was who in that very speech with which we found fault got from Peel what has drawn on him the scorn of all Europe, and what must damn him with all posterity—the assertion that we had a fair trial (hear, hear, and loud cheers.) That assertion alone is worth much, and from this spot I thank my friend Sheil for having elicited it from Peel (loud cheers) Well now, as we have succeeded upon the merits—as we boast of our successes, and attribute it, as in duty bound, to that Providence which governs nations, how are we to conduct ourselves for the future? The necessities of the hour, and the vast importance of passing events which are casting their shadows before, render it imperative upon us that we should be discreet, but it is equally incumbent upon us that we should act with firmness (hear, hear and cheers.) It behoves us to act in the fu

spirit of conciliation (hear, hear.) We must seek to increase our numbers by all proper and becoming means, but one jot, one particle of our principle we ought not and cannot abate (loud cheers.) Come what will we are bound, irretrievably bound to the Repeal, and our struggle for legislative independence will end in our graves, or it will end in the triumphant establishment of a parliament in College-green (hear, hear.) We are a sanguine, but we are a steadfast people, and we ought to be encouraged by what has occurred (hear.) The anti-Irish (I will not talk of the Orangemen, for, after all, the Orange is as good a colour as the green, when the heart is in the right place (hear, hear, and cheers.) the anti-Irish party are discouraged and disconcerted, and wherefore should they not? Ours is the triumph—ours the jubilation!—and we must brace ourselves to the struggle with renewed energy. How are we to act for the future?—Conciliation is our primary duty. How are we to act for the future? I think that the best way to answer that question is to look to what we have done up to the present moment—to observe in what a spirit we have acted. We have been engaged. and are engaged in a mighty struggle. Have we injured anybody in that struggle?—Have we insulted anybody in that struggle?—Have we oppressed anybody in that struggle? (hear, hear, and cheers.) Have we been guilty of any turbulence, of any tumult, of any deed of violence? No, blessed be Heaven, we have not. We met by millions, and, not only was no act of violence attempted, but such was our forbearance one towards the other, that not even an accident anywhere occurred (hear, hear.) I turn to my Protestant fellow-countrymen—my Protestant brothers,—men who have the spirit of the Protestants—around me, though as yet they have not had the manliness to exhibit it, and I ask them what are they afraid of? What *are* you afraid of? Did we threaten? Did we menace? Did we overawe? We were strong enough to commit violence, but nothing save the spirit of conciliation and love for each other could have brought us together in such multitudinous masses without violence. In the midst of a people who love me and trust me—with more power in my hands than any Monarch in Europe enjoys (vehement applause, waving of hats and handkerchiefs)—so situated, how have I demeaned myself? But first, how did I acquire that power? I acquired it because of the conviction which every man, woman, and child feels that I would not abuse it (hear, hear.) I acquired it and I have retained it because I was congenial in opinion with the millions of my countrymen, and because they were perfectly persuaded that in the exercise of the power with which by their confidence they invested me, I would sedulously guard against the commission of any crime whatsoever. I have kept my compact, but I never could have done this without the assistance and co-operation of the Catholic clergy (hear, hear, and cheers.) They saw the jealous scrutiny with which our minutest movements were watched by our Protestant brethren—they entered unreservedly into my views, and here is all the secret of my success. They knew me—they appreciated me. They knew that I was the first apostle and founder of that sect of politicians whose cardinal doctrine is this, that the greatest and most desirable of all political changes may be achieved by moral means alone, and that no human revolution is worth the effusion of one single drop of human blood. Human blood is no cement for the temple of human liberty. It is the weakest as well as the guiltiest expedient that can be had recourse to, for it has a crumbling quality in it which in the course of a little time must bring to the ground any edifice how stately soever it may appear. No, my Lord Mayor, my political disciples are apostles of that sect who shudder at the thought of human blood, and who maintain that the most glorious of all political revolutions may be achieved by moral and peaceful means alone. The Catholic clergy saw that this was our theory, and they also saw that our practice was conformable to it. Protestants of Ireland, what objection can you have to the principle we have adopted as our own? The principle assuredly is one which must challenge your approval and admiration; and if we can show, as we can, that we who have ever professed this principle have ever acted in perfect consistency with it, why should you not give us your confidence and co-operation? The conviction that our practice is in all respects in strict conformity with our professions, is daily gaining ground with the most liberal-minded and enlightened in the community (hear, hear.) Of this we had a fresh indication even yesterday (cheers.) When my revered friend, the Most Rev. Dr. Murray (I am almost ashamed to call such a man by so familiar a title)—when, I say, at the head of his priests, that venerable prelate sent up his prayers to the throne of grace, and raised his pure hands to God in grateful thanksgiving for the mercies we had received, think you not that we had a new and invaluable evidence of the purity of our cause? If our cause were not a moral and a pure one—if we were not intent upon attaining a holy object by holy means, think you that we would receive the countenance of such a man? Is not Dr. Murray a loyal man—is he not a man whose allegiance is unpurchaseable? Yes, assuredly he is. His testimony to the purity of our conduct is consistent with the purity of his life, and I am truly glad to observe that we had yesterday his testimony to the propriety of our conduct (loud cheers.) It is not alone in the hour of our triumph and exultation that we are faithful to the theory which we profess as the fundamental principle of our cause. Under circumstances of extraordinary trial and exasperation we have been found true to it. When the foul conspiracy against our rights and liberties was hatching in the purlieus of the Castle, and when the Attorney-General taunted us and insulted us, calling us "foul conspirators," and at the time when they were bringing regiment after regiment to Ireland (though, after all, what can regiments do against a nation)—what was our conduct at that trying period? Their leader, him for whom they condescend to feel an affection which his heart may be grateful for, which his heart is deeply grateful for, but which he can never merit: that leader they

saw torn from amongst them, committed to a common jail, and they also saw that his beloved son was most scandalously included in the same indictment, Yes, I say "most scandalously" included. Would it not have been sufficient punishment for my son John to see that I was punished without bringing him too into the indictment? Yet this the Attorney-General did. Oh, malignant vinegar-cruet on two legs I see it all (hear, hear, loud cheers, and laughter.) It was John O'Connell's opposition to you at Youghal—it was John O'Connell's defeat of you at Youghal, a defeat proved before a committee of the house, that threw him into the indictment (hear, hear.) I am sure that this was the fact; but even if it were not so the people believed it. They know that the Attorney-General had a reasonable ground of irritation against *me*. I had impeached his father in the House of Commons, and upon one motion for impeachment I was successful. I respect the filial piety which prompted him to prosecute me (loud laughter,) and I heartily thank him for it; but even the decencies of enmity might have suggested to him the propriety of leaving my son out of his prosecution. The people saw all this, and yet with what magnanimity, with what admirable composure did they demean themselves! They know their own strength. But now that it is all over I ask was there ever anything so unstatesmanlike, to say the least of it, as the conduct of the government? They inundated the country with troops, and then they locked them up in barracks and punched loop-holes in the walls, which, if they had tongues, would seem to say, "the troops are not enough to keep the country, and there must be something wherein to keep the troops." Believe me the wily Louis Philippe was a vigilant observer of England's policy towards Ireland, and were it not for that policy Tangier would be to-day untouched, Mogadore would be still whole, and Isly would not be stained with the blood of the Moors (loud cries of hear, hear.) Their policy towards us was folly and absurdity; we knew it to be such though we did not say so at the time. The people saw how they were treated, and they felt it deeply. But was there any aggression attempted upon any man's life, liberty, or property? Was any indignity offered to any of the Queen's soldiery? No; peace, order, tranquillity, and decorum reigned throughout the country, and when upon one or two occassions the opposite party attempted some light outrage against us, we did not prosecute them, but acted towards them in a friendly spirit and forgave them. When, therefore, I come to consider what shall be our conduct for the future, may I not be permitted to revert with honest pride to our conduct in the past (hear.) If the people in every town, village, and hamlet throughout the length and breadth of the land were not to a man imbued with the same spirit of forbearance and conciliation, do you suppose that some act of violence would not have been somewhere attempted, and particularly in some remote village, where there were few soldiers and a large population? Some act of turbulence would have been attempted—some unkindness would have been exhibited to the military; but nothing of the kind anywhere occurred. Oh! Protestant fellow-countrymen, look at what our demeanour has been; and if we so conducted ourselves when persecuted, insulted, and aggrieved—with our leaders cast into prison, and juries packed against us—how can you be apprehensive that in the day of our prosperity our natures would undergo a change, and that when we are well-treated, and our rights are conceded to us, we would be brutal and overbearing (hear, hear)? No, people of Ireland, in the crisis of your fate you showed yourselves be worthy of your high destinies. Why should I not be delighted to suffer for you? Why should I not be delighted to die for you (loud and long continued cheering)? No, no, not a single outrage—not a single insult was offered to anybody—no danger arose through *your* instrumentality to life or property anywhere. This great crisis has passed over, as your enemies did not intend that it should pass over, without blood—for I have no hesitation in declaring my conviction, that there were men belonging to the government of Ireland who intended to fill the plains of Clontarf with the blood, not of the enemies of Ireland but of the Irish (hear, hear.) Ah! Sir (turning to Mr. Smith O'Brien) *your* ancestors shed the blood of the Danes there (loud cheers.) I feel it my duty distinctly to express this my conviction, for I question not that it will be asserted by our enemies in the House of Commons, that were it not for the interposition of Sir Edward Blakeney there would have been a massacre that day (hear and laughter.) Could anything be more basely false than such an assertion? I had barely sufficient time to issue my counter-proclamation, but still I had time sufficient and the people were determined to obey it (hear, hear.) What brought the military there the next day? The hustings had been levelled to the ground before twelve o'clock on the night preceding, so that there was not the slightest appearance anywhere of any intention to hold a meeting, nor was there any accommodation for a meeting. My proclamation was extensively circulated in the neighbourhood and for a circuit of many miles around, and no indication was anywhere visible of any intention on the part of the people to assemble. Under those circumstances, what brought the military there? I trust that I will be yet able to get an answer to this question in the House of Commons, and if the English people had any remnant of the love of justice in their breasts I hope that, with their assistance, I may be enabled to find out who it was had the atrocity to marshal out against an unarmed unoffending people the military force which was paraded on that occasion (hear, hear.) —The government issued a proclamation against that meeting, as you are aware, and you may remember that I contrasted it with the Welch proclamation. In Wales there was turbulence and turbulence, too, of a most serious character, involving bloodshed, murder, and popular violence of all description. In Ireland no act of violence was even attempted, and yet, mark the difference between the two proclamations. The Welsh proclamation merely called upon the duly-appointed

constables to assist in preserving the peace—whereas the Clontarf proclamation called upon *all* well-disposed persons, no matter what their occupation or business, to co-operate and assist in working it out. Why, some of Gregg'smen might have sallied out under cover of that proclamation, and if they had discovered that in point of fact they were authorised in so doing, no man can tell me what mischief might have been done, or what blood might have been shed (hear, hear.) They imagine they can crush, but Europe shall know of their proceedings—the world shall know of their proceedings, and the British minister shall either refuse me an inquiry, with a cowardice which will earn for him universal reprobation, or else an inquiry will be granted which will be in its results most important to Ireland and which will cover the minister with confusion and disgrace (hear, hear, and loud cheers.) But the conduct of the people has been admirable, and proves that unbounded confidence may be reposed in them. They have shown they are fit for self government by the complete control they have exercised over their own passions, and I am sanguine in my anticipation that the day is fast approaching when this truth will be universally acknowledged amongst high-minded and enlightened Protestants. Yes, my Protestant brethren, here is a people fit to govern themselves—fit to be your companions and co-equals in governing a country which is alike dear to us all. Every day affords yet another gratifying evidence of the progress of our cause.—Look here. I hold in my hand a pamphlet which has just emanated from the pen of Mr. Grey Porter. Who is Mr. Grey Porter? He is the High Sheriff of the county Fermanagh—the Protestant High Sheriff of a Protestant county (hear, hear!) That you may know the spirit of the book, I will read you three sentences from the title page. They are as follows:—"The Union of 1801, 41 Geo. III., cap. 47 (all on one side) does and always will draw away from Ireland her men of skill, genius, capital, and rank—all who raise, strengthen and distinguish a nation—a Federal, the only fair union between Great Britain and Ireland inevitable, and most desirable for both islands." (hear, hear, and loud cheers.) These are Mr. Grey Porter's principles. He shows the evils of the Union, and then he declares himself an advocate for its repeal, and the establishment of a Federal parliament (hear, hear, and cheers.) The Protestant High Sheriff of a Protestant county! Will he be superseded? Will he receive a *billet-doux* from the Chancellor, think you? Will the contumelious little English dog who breaks country justices (loud laughter)—(I call him a dog, because he barks at our Magistrates) (laughter)—will the courteous and contumelious little man dare to supersede Mr. Grey Porter? I am sure I do not want him to do so, but I am confident that Sir Edward Sugden will not have the political courage to do so (hear, hear.) He will not attempt it I am sure, though he would break country Magistrates to no end. Mr. Grey Porter deserves the highest praise that can be given to man. There are some mistakes as to facts in his book, but there is a general principle of nationality in it which I cannot but admire—there is "Ireland for the Irish" in it, and therefore I like it (hear, and cheers.) From this spot I announce to Mr. Grey Porter that whenever he pleases to seek our co-operation—whenever he thinks fit to join us, he shall command that leading position in this hall to which he is justly entitled by his talents, his station, and his fortune (hear, and cheers.) What need he fear. He knows we are loyal men. I would upon my own responsibility dissolve the Repeal Association to-morrow, if it did any act dangerous to the connexion between the two countries or dangerous to our allegiance to our sovereign (hear, hear.) I offer him as distinguished a place in our struggle as his ambition can aspire to (hear, hear.) Perhaps he may give heed to my words as soon as he hears them. At all events I am certain that the day will come when he *will* hearken to me (cheers.) Conciliation must be our motto. Are not such men as Mr. Grey Porter worth conciliating? Oh, I would give my heart's blood to bring over such men as he is (loud cheers.) Could we have a nobler object to achieve than the conversion of such men? Can any man be a true-hearted Repealer who would not delight to see Mr. Grey Porter at the head of the movement? Again I offer him our co-operation (hear, hear.) I dont want to be leader; I will pull the plough as well as I can, but I will concede to Mr. Grey Porter the guiding of the reins and the directing of the wheels. And now I tell you three different subjects are rushing on my mind.—The first relates to the meeting at Clontarf. It was called legally—it was illegally prevented from meeting (hear, hear.) We are bound to vindicate a great principle. Does that principle extend so far as to render it imperative on us to hold that meeting; or has the principle been already sufficiently vindicated without holding? For a long time I thought it would be right and befitting to call that meeting over again for the vindication of a principle; but after much consideration I am now rather inclined to the opinion that the principle has been sufficiently vindicated by the House of Lords, having been placed on eternal record by the decision of Lord Cottenham, Lord Denman and Lord Campbell. I am therefore at present disposed to doubt if it be necessary to hold the meeting; if it be not necessary we will not hold it, for it might perhaps excite bad feelings, and be interpreted by our adversaries as savouring of the insolence of triumph. However, on this day week I will propose that it be referred to a committee to consider the question in every light. As my mind is inclined at present I am certainly against holding it, but I am open to argument. I will listen to others, and if I am convinced that for the sake of popular rights, it is desirable that the meeting should be held, hold it I will (hear, hear, and cheers.) The next subject to which I will allude is a plan which I proposed frequently last year, and which, though never completely matured, was maturing in my mind when I was snatched from amongst you—I mean the formation of a preservative society in Ireland (hear, hear.) This is a subject full of legal difficulty, and which must consequently be approached cautiously and by degrees. We were prevented from considering it by the proclamation and the subsequent proceedings, but it

is a thing well worthy of consideration. I proposed that 300 gentleman should meet in Dublin —that the title so to meet should be the handing in of one hundred pounds—that they should have a treasurer for themselves, and be the sole guardians of their own money, but that they should show an interest in the cause, at least to the extent of that sum. I would propose that they should initiate nothing, but that they should correct and control everything in the movement; that the Repeal Association should take no step without their sanction, and that they should be at perfect liberty to point out the course which appears to them the best adapted for the carrying of Repeal. Such a body would comprise such a great number of wealthy men with a large stake in the country as would render any revolutionary movement quite out of the question. They would control us, and influence us, and be men of such station and bearing as could enter into any arrangement with government that might be proposed and was deemed worthy of consideration. I don't think a Federal parliament the best, but I agree with Mr. Grey Porter in making the experiment (hear, hear.) Give me, I say, any parliament that will have the protection of Ireland in its power, and that will be able to protect Ireland, and I don't want to loosen the links of connexion between both countries. But if we arrive at the period of Repeal with a multitudinous body of this description, having no regularly organised organ, the government will, perhaps, dictate a plan to you; and then we may have some persons crying out it is not so bad, and it is better than this, and the government may dictate the terms to you, but they can never dictate to you if you have those three hundred gentlemen assembled (hear, hear). They will consider the terms of the measure, financial as well as political; they will prepare for the Repeal, and, having secured the materials, we will have the workmen to build up the palace of justice for Ireland (loud cheers.) It may be said that there is illegality in it. I will move for a select committee to inquire into the possibility of forming an assembly of that description, and after we have so formed it, cases will be laid before the most eminent lawyers in England and Ireland, to see if there be anything illegal in the arrangement (cries of hear, hear.) That is my plan. We will not take a single step to bring any man within the law. We will have the opinions of the most eminent legal men in both countries, on a case the preparation of which I will myself superintend, and we will see whether we will not have a second body working for Ireland, not a House of Lords, but having more power than the House of Lords, and composed of the real friends of the people of Ireland (cheers.) Those three hundred individuals, consisting of wealthy merchants and of country gentlemen, will constitute a body that will bring about with great facility the Repeal of the Union (loud cheers.) While in prison, my last thought when laying my head on my pillow, and my first thought on waking was to do something for the good of Ireland (great cheering.) I have modelled the plan in my mind, and am now about to arrange it, to try it as an experiment. It will be abandoned by me, and also by every other person if it be found impracticable; but it will be embraced with fervour, if it is found to be a ready instrument to bring back the parliament to College-green (cheers.) I have addressed you long (cries of no, no)—but I owe you three months' rent (loud cheers and laughter) and you see I am, LIKE an honest man, paying my debts (laughter.) The third plan I have to propose is one to which I am greatly attached—I want to procure an impeachment of the judges of the Queen's Bench and Attorney General in this country, and of the ministry. Now, I will tell you the grounds on which I ask for that impeachment. I will be as brief as I can, consistently with being clear. The first ground of that impeachment is "the monster indictment—the six and thirty yards of an indictment." Lord Denman said if it were intended to make it impossible for a man to defend himself, such an indictment would effect that object (hear, hear.) It happened to be my case, and being backed by the Repeal rent I was able to pay for it; but what would become of a poor man against whom such an indictment was preferred? Suppose he got a copy from the crown, who would make the brief for counsel? Why it would cost him ten times more money than he every saw to prepare it (hear, hear)—and what is our case to-day might be a poor man's case to-morrow; and a fouler instrument of oppression could never have been concocted (hear, hear, and cheers.) There is my excellent friend, and the friend of Ireland, Richard O'Gorman, he ought to be a proud man to-day. He alone was right, and he had the manliness to proclaim his opinion. He said "we spent five days considering it, and I am sure none of us understood it" (hear.) They did not care about understanding it; they found it to be a true bill, and I am much obliged to them for it. It is not the sole act of the Attorney-General—Sir Edward Sugden was concerned in it, and the Irish government—Sir Robert Peel adopted it. Impeachment is our only remedy, or no man would be safe from monster indictments (cheers.) But what ought the court have done with it? An honest court, acting upon principles of legal integrity, would have quashed that indictment when it was brought before them. They should have said—which Lord Denman said—this was an indictment on which no man could defend himself; take some one or two of the counts and proceed against them, but do not suffocate them by this load of an indictment (cheers.) But did the Queen's Bench do so? They favoured the indictment, nay more, they refused us the copy of the caption and the names of the witnesses; all those things that would be granted to us at once in England, and which we showed it was the constant practice to grant as a matter of course in England (hear, hear.) Instead of discountenancing the monster indictment they made it a babe of their adoption, and fostered it and protected it, and there would be no use of a Court of Impeachment, if we did not bring the judges before a proper tribunal on this subject (hear, hear.) I will prove that the Chief Justice had the air of being counsel for the prosecution. It would be easy to mistake him but for the place he was in for the counsel for the prosecution (hear, hear.) It may be said that I am rash in stating this, but I don't

fear their prisons (loud cheers.) I am here, a free born subject of the Queen of Great Britain and Ireland, and I am here defending my rights. I impeach a certain line of conduct on the part of a court of justice, whose decision has since been quashed by the House of Lords, without the benefit of those things they deprived us of. I ask for the constitutional doctrine of impeachment to procure justice for Ireland, and for the aid of the people of England, if they wish for justice, to make the impeachment successful. I complain of the conduct of the Chief Justice—I complain of the conduct of Judge Crampton—Crampton used to squeeze up his face at me as if he wanted to terrify me by his lion aspect (loud laughter.) Did it ever occur at a trial before that a Chief Justice borrowed part of the Attorney-General's brief to make up his judgment (hear, hear)? The Attorney-General was prosecuting—the Chief Justice should have been impartial between us, and to make sure of being impartial and not to be misled, he took the Attorney-General's brief to assist him (hear, hear.) That is the fact—that must be heard—and I don't care what the authority of the Chief Justice is. I intend to call upon the people of England to assist the people of Ireland in dragging him before a tribunal that will ascertain if that is conduct to be tolerated (cheers.) My next ground for looking for an impeachment of the Chief Justice is, the indecent charge he gave to the jury. It is admitted by every person that that was a most one-sided charge. It was so totally indefensible that no man in either house of parliament rose to defend it (cries of hear, hear.) It was impeached by every person; it was *un*defended by every person—and is not that, I ask you, a species of charge that deserves to be investigated by impeachment (cries of hear, hear)? Who is safe from a judge of that description? And for that charge, violent as it is, and illegal, as I contend it to be, we have no remedy by appeal, because it was not on the record; and, therefore, he acted with the most perfect impunity—that is, the most perfect certainty of its effect, without our having any control over him by appeal; and it is another more powerful reason why he should be impeached, and the matter investigated, that we had no other remedy (hear, hear). They admitted the newspapers in evidence. Mr. Barrett's newspapers were read against me, that had nothing to do with them. The *Nation* was read against me—passages I disapproved of and condemned were read against me. They were read not only as passages and speeches, but as evidence of the facts alleged in those speeches, as if a witness came on the table, and said Mr. O'Connell did so and so. Judge Perrin certainly, who seemed to be asleep during a great deal of the trial (laughter,) I believe vindicated himself upon that point. But that could not be corrected either by appeal, and therefore that is an additional reason for seeking for a remedy by impeachment (hear, hear.) I will not go into a detail of the packing of the jury, but it is admitted to be packed—nobody denies it now (hear, hear.) A considerable portion of the jury list disappears, and I will tell you what we will be able to prove—we will be able to prove that names were left on that jury list that ought not by law to be on it. That question was not before the court at all, and that is one of the facts to be inquired into (hear, hear.)—Men were on it that ought not to be on it, and men were not on it that should be on it, and a number of Catholics were struck off. I want to know is it to be the doctrine that they will strike off all Repealers? If they do, a tyrannical Attorney-General can put twelve anti-Repealers in the box, and they can do what they like with your property and person (hear, hear.) It was alleged that a fraud was committed, and it was not denied that one way or another the fraud had been committed. What was the duty of the court? The duty of the court was to discountenance a jury got in that way. They ought to have put off the trial until justice could have been done; but one of the articles of Impeachment will be that they coutenanced that fraudulent list, and allowed that jury to try us (hear)—Judge Perrin indeed distinguished himself in this part of the case, and so far as one vote could go, makes an excellent contrast with the rest, and gives us an additional reason to believe that we are likely to succeed on impeachment (cheers.) I can prove also that offers of bribery were made to persons by underlings. I know one man that was offered to have his fortune made if he gave information—information that did not exist, but which was not the less acceptable on that account (hear, hear.) Next comes the intermeddling with the jury in making up their verdict. I want to know this—If that jury were got together in that box to-morrow could they be out of that box for twelve months if they were obliged to frame such a verdict as they did out of their own heads (hear, hear)? It is plain on the face of the verdict that some person else helped them to frame it, and I will be able to prove that on our impeachment of it (hear, hear). I dont think it is necessary to detain you longer upon this part of the case, but I may remind you that the nephew of Chief Justice Pennefather has got an excellent place in the Castle (hear.) Our judges are superior to power, for they cannot be removed, but they are not superior to favour. I don't like to have a Chief Justice's nephew in a place of profit in the Castle, with a prospect of higher promotion before him—the office of secretary of the Lord Lieutenant, to which it is said Lord Heytesbury intends to appoint him. The Chief Justice should take care that his nephew was provided for some place else, and that no inference is drawn between the promotion of the nephew and the opinion of the uncle.—I don't assert the fact of its influencing him, but I declare against the example, and I ask what must be the sentiment in the public mind at finding the nephew thrust forward to the highest station, and the uncle charging in this way at the same time (hear, hear.) There is some story of a relative of Crampton being promoted, but I know nothing of that in sufficient detail to bring it forward now (hear.) I have been three months in jail, and I want to know if they think I am to submit patiently to it. I am not acting from any resentment, for I spent a pleasant three months there. After the first fortnight I felt perfectly secure, for I was certain there would be no violence on the part of the people. For the first fortnight the fear of any violence on their part went between me and my rest, but from

thenceforth I felt perfectly certain that there would be no violence (hear, hear.) I therefore don't complain. I had as pleasant a set of companions in jail as ever was. We had the happiness and blessing of the sweet company of their ladies, and we enjoyed the intercourse of men of great talent and powers, and of facetious communication. No men were living more socially (hear, hear, and loud cheer.)—I now defy Vinegar Smith to deny that they had us three months unjustly in jail. It is now admitted that they had us there without a shadow of foundation. Who did it? The Irish government, for Judge Crampton had some mother wit about him, and he took care to address the Attorney-General, and said if the Attorney-General consented, the court would suspend the sentence, and they would not go to jail to be turned out of it again if the judgment was reversed (hear, hear.) I charge the Attorney-General and the government for not consenting to it. He took his chance—his malignity was to be satisfied, and he sent us to jail. I charge him and the government with that crime—it was a most palpable want of proper purpose on their part not to comply with that proposition. How did they know the judgment would not be reversed? Why, it has been reversed (hear.) But, oh, mark the spite of the man! He insisted upon having us punished upon the chance of the judgment being reversed, never once taking the converse of the proposition into consideration, or reflecting that the judgment *might* be reversed. During the whole of the trial he was in constant communication with Sir Edward Sugden. I do know whether that poor silly shin of beef, Lord—— (laughter)—I always forget his name—Lord De Grey I believe he was called (laughter,) had much to do in the proceedings, but at all events he is responsibible, as they were instituted under his government. When the jury was packed, Mr. Moore got up and proposed a remedy for the scandalous grievance under which we were suffering. He said, "this error can be amended; let us consent to put upon the jury list the names which have been abstracted. The Attorney-General's consent would, under such an arrangement, be legal, and we have *then* some chance of a fair jury." Thereupon the Attorney-General, courteous and amiable little man that he is, got up and told Mr. Moore that he did not know law. It well became him indeed to speak in such strain to Mr. Moore, one of the most eminent men in any profession! Judge Burton interrupted the little gentleman, and told him that the proposal of Mr. Moore could be legally complied with; "you can," said he, "restore, all those names by consent;" but the precious Attorney-General was not to be moved by any interpretation of the law, and uttered not a word when Judge Burton assured him that the thing might be legally done. I mean hereafter to propose that a Committee be appointed, of which I myself will be one, whose business, if it should appear expedient that such a course should be adopted, it will be to go through the pri towns of England in order to explain ure of our case, and to show them the in- that was inflicted upon us with a view to ain redress if possible. Here is manifest ice—an unjust and illegal imprisonment is admitted on all hands to have taken place. What redress are we to have for this injury and insult. Englishmen, I have often been told that the *people* of England were favourable to us—whatever the aristocracy might be—I will try you now. Either you will join me as one man and insist upon this impeachment, or I will come home and say to my countrymen, "don't mind John Bull—look for your parliament yourselves" (hear, hear.) I will go through England from town to town—from county to county. I will assemble meetings and give them the gratification of seeing a live lion who was caged for three months. But are the ministry to escape? Sir James Graham [groans] had had the unparalleled impudence, in the absence of two members of the House of Commons—myself and my son—to call us convicted conspirators. He had it all his own way, with his packed jury and one-sided judge; and when an unjust verdict is returned, he had the impudence to call us convicted conspirators. (A voice—He is a liar.) Why, you appear to be as uncivil as Graham himself (laughter.) I do not call him by that name, but I call him a foul mouthed letter opener (cheers and laughter.) But I am coming now to the declaration which Sheil got out of Sir Robert Peel. Peel had such unrivalled powers of face, and such total disregard for truth, (at least the newspapers attribute the excess of impudence to him,) to state in the House of Commons that we had a fair trial. (A voice—He is a liar.) Why, to be sure he is. There is the British minister for you! The first country in the world! Why, is there a man in all creation, having the slightest regard for truth, who would dare to say that we have had a fair trial? A packed jury!—a one-sided judge!—the refusal of every thing to the traversers! and the total exclusion of Catholics from the jury box!—and then a fair trial, forsooth: sweet Sir Robert! But perhaps he told the truth—perhaps he thinks it a fair trial *for Irishmen!* A mockery, a snare, and a delusion, but a very fair trial *for Irishmen!* I will have no faith in England if the English people do not join us in hurling Peel from his office, and sending him adrift with the finger of scorn pointing to him, as the monster liar of parliament (loud cheers and laughter.) I want to consider the propriety of holding the Clontarf meeting—I want to consider the details of the plan for the formation of the Preservative Society—I want to devote myself to the making up of the impeachment—all these things I want to do, and I am sure I may safely reckon on the ardent support and co-operation of the Irish people. By adopting such a course as we are now pursuing we achieved Catholic Emancipation; and when I see around me such men as the Hutchisons, the O'Briens, the Mocklers, and the O'Neills rallying to the standard of Repeal, I can have no question of our success. Oh! what a day we will have around the statue of King William! This is a day full of hope and endearing anticipation. It is time that we should look forward to have Ireland free. Hurra for old Ireland and the Repeal of the Union [tremendous applause, waving of hats and handkerchiefs.] Mr. O'Connell proposed the admission as a member of Mr. P. Loughray, of Thomas-street.—*Freeman's Journal.*—(TO BE CONTINUED.)

THE

BENGAL

CATHOLIC HERALD.

"One body and one spirit—one Lord, one faith, one baptism.

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REASONS FOR RENOUNCING PROTESTANTISM.

The following is an extract of a further communication from a recent Convert to Catholicism to his Father in Dublin, in continuation of the Extract which appeared in the *Herald* of the 9th ultimo.

"I think it incumbent on me to put you in possession of a few more of the reasons which induced me to become a convert to Catholicism. In the first place it is a notorious fact that conversions to Catholicism are taking place to a great extent in England, and that Puseyism, which is Popery without the Pope, (as it is defined by the present Pope) is spreading so rapidly among both the Clergy and Laity, that the Bishops and Dignitaries of the Established Church are in a most dreadful state of alarm and apprehension for the permanency and welfare of that Establishment. Sever the connexion between Church and State, and in 10 years hence there will scarce be a Clergyman of the Established Church in England. Most of them see that the Catholic Church is the true Church of Christ, but the loaves and fishes are only to be found with the Establishment. That surely cannot be the Church of the meek and lowly Jesus and his poor fishermen, which depends for its stability on an adulterous connexion with the State, and whose valuable and lucrative benefices and prelacies are but provisionary sinecures for the younger brothers, cousins, and tutors of the Aristocracy. Look to Geneva, the birth place of that blasphemous Arch-Heretic, Calvin, whose impious principles led him to accuse our Lord of the sin of despair when he exclaimed on the cross "My God, my God, why hast thou forsaken me," and whose presumptuous notions respecting predestination and the uselessness of good works led me into the cold regions of scepticism. Yes, look at Geneva, the cradle of Calvinistic reformation, or rather deformation, and you will find there Infidel Socinianism rampant and predominant to that extent, that Socrates and Plato are more frequently eulogized by the mouths of Genevan gownsmen, than our Lord Jesus Christ; such are the fruits of the miscalled reformation. Had I not exercised to its fullest extent the glorious privilege of Luther, that apostle of lust, drunkenness and impiety, viz. the right of private judgment, I should never have been an Infidel,—and I was, I am sorry to say, a confirmed one, until I became a Convert to the Catholic Church. While a Protestant I could not believe in the Scriptures, because I had received them on the authority of what I believed to be an idolatrous and lying Church. Such being the case, how could I believe in the truths of the Gospel? I heard Protestants say, "we believe in the Trinity in Unity." I asked them on, what authority they believed the Trinity in Unity? They answered, upon Scriptural grounds. I asked them to prove it from Scripture; they could not: there is not a single passage in the Bible which expressly declares that there are three persons in one God, and that it is absolutely necessary to salvation, to believe the Trinity in Unity. There is a passage in John's 2nd Epistle, viz. "there are three that bear record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one;" that is, as will be gathered from the following verse, one as to the testimony they bear respecting our Lord's mission as the Christ, not one God. St. John was writing against the Arch-Heretic Cerinthus, who denied the divinity of Christ. This passage however is rejected by the Protestant Bishop Marsh and the great Erasmus, and the whole epistle was not received into the Church as canonical until three hundred and ninety-seven years after Christ, and then by a fallible Council (as Protestants say) of an idolatrous Church, composed of Bishops who venerated Saints, reliques, and images, and held the doctrines

of Purgatory and the *real presence*. Now it is evident that Protestants cannot find the Triune God in the Bible, therefore, they must believe that dogma on some other authority, viz. the tradition of the Church: but it is contrary to Protestant principles to believe in tradition, therefore they are inconsistent. Now the very right, Protestants exercise, in rejecting certain books of Scripture as spurious, the Apocrypha for instance, which was declared canonical by the same Council as declared the canonicity of the Apocalypse or book of Revelations, 2nd Epistle of John, and some of Peter, Epistles to the Hebrews, Epistles of James and Jude, namely the Council of Carthage, which sat in the latter part of the 4th Century after Christ, when, according to Protestant Church Historians, the Church had fallen into abominable idolatry and superstition, that same right of private judgment I exercised in rejecting the whole Scriptures. In fact I have told Protestants, you profess to believe nothing, but what is contained in the Bible, then why do you believe in the Trinity in Unity which you cannot find expressly declared in Scripture, and disbelieve the *real presence* or transubstantiation, which is so plainly laid down, that you cannot but see it unless you are wilfully blind. What inconsistency! you receive the Scriptures on the authority of the Catholic Church, and you will not receive her doctrines—how do you know whether she has given you the true Scriptures or not?—At the first general Council, that of Nice, A. D. 325, there were upwards of thirty Gospels examined, all laying claims to divine inspiration, four only were selected by a fallible Council composed of men who are said to have fallen into error. How do you know that those fallible men have made an infallible selection? Perhaps they were deceived, and we have not the true Gospels. How pretty! 'Oh,' you say, the Scriptures bear testimony to their own inspiration. What if I show you numerous apparent contradictions and incongruities, what will you say then? The Holy Ghost is not a God of contradiction. The fact is, the Scriptures are divinely inspired, and this belief can only be received on the authority of the Romish Church. If, then, you receive the Scriptures which Rome had preserved entire and uncorrupted for fifteen hundred years, but which your Reformers, according to some of your ablest Protestant Divines, viz. Lowth, Mills, &c. have most shamefully corrupted, interpolated and mutilated, why are you not consistent and receive every article of faith held by those men who declared in Council the canonicity of the Scriptures? St. Justyn Martyr, Polycarp, Irenæus, Tertullian Epiphanius, Origen, St. Cyprian, Cyril Gregory, Ambrose, Augustine, Jerome, Athanasius, Chrysostom and a host of other pious Fathers, Martyrs, and learned Doctors, from the first century after Christ, held the doctrines of the Catholic Church, as they are now, which can be proved from their writings,—and yet you will not believe the doctrines, although you receive your Scriptures on their authority. You say, you believe the Trinity in Unity although you do not understand it, nor you can prove it from Scripture, but you deny transubstantiation, because you do not understand it, but it can be proved clearly enough from Scripture. You are not even consistent with your own principles To be consistent, you should reject the Trinity in Unity, because you cannot prove it from Scripture, and believe in the *real presence* which can be proved from Scripture; but surely if you receive the Trinity in Unity on the authority of Rome, you run no great risk in receiving transubstantiation on the same authority. You receive the Trinity in Unity because it is incomprehensible, and you reject transubstantiation because it is incomprehensible; the difference, I should think, between incomprehensibles is incomprehensible.

"Now, with reference to the dogma of the invocation of Saints, Catholics do not pay to them the adoration which is due to God himself, they pay to the Saints a relative honor which does not terminate in them but reaches to Jesus Christ, on whose account alone, they, as his faithful followers are venerated. The representative or minister of one temporal Sovereign at the Court of another, is treated with every deference and respect, not on account of his own individual merits merely, but because of the Sovereign whom he represents. It is true Catholics ask the prayers of Saints in their behalf, but they cannot, therefore, be fairly held to derogate from the honor of Christ as Intercessor; otherwise St. Paul is not without blame, seeing that he entreated the intercession of his Corinthian Converts in his behalf. No Protestant will be hardy enough to deny that the blessed Virgin Mary and the Apostles are now in Heaven, and our Lord says, in St. Luke's Gospel, that "there is more joy in Heaven over one sinner that repenteth, than over ninety and nine persons who need no repentance." Here then is presumptive proof that the Saints and Angels are aware of what is going on here below, otherwise how is this joy to be accounted for?

'Protestants assert that belief in Purgatory antamount to an admission of the insufiency of Christ's atonement on the cross. this they are mistaken, the temporal sufings of the faithful in Purgatory are but : means whereby application is made of : all-atoning merits of Christ to the souls the faithful in Purgatory. This is a dogma nich has been distinctly declared by our ord and St. Paul, and unanimously held the Church since the Apostolic age; many oofs in favor of it can be cited from Scripre, but not within the small compass of is letter. Prayers for the dead is an artie of the Church which has lately been lowed by the Protestant Court of Arches, i the case of a female of the Isle of Wight who was prosecuted in that Court by the 'icar of the parish) to be perfectly consistnt with the practice of the primitive Church nd beneficial too. Now, if after the soul eaves the body it goes either to Heaven or Hell, according to Protestant belief, the prayers offered for the dead are in the forner case unnecessary, and in the latter useess, but the Court of Arches has decided hat such prayers are useful and beneficial, the natural conclusion therefore is, that the souls of the dead are in a place where they can be benefited by the suffrages of the faithful on earth.

"Catholics are not so superstitious as to believe there is any efficacy in the reliques of the Saints, but they believe that God has wrought miracles by means of them as instruments for the advancement of his glory, and the extension of his Church. God wrought miracles by Aaron's rod, and no Protestant, I am sure, believes there was any divine or supernatural efficacy in the rod. A young man accidentally interred in the same grave with the Prophet Elisha, on touching the bones of the Prophet, who had been buried there a year before, came suddenly to life. Yet no Protestant will assert there was any divine efficacy in the bones of the Prophet. Garments and aprons taken from the body of Saint Paul, healed diseases, and some pious and orthodox Christians, who were afflicted with distempers, were actually placed in the way of St. Peter, that as the Apostle passed by, his shadow might overshadow some of them. Will Protestants call this superstition? It was not the garment of St. Paul, or the shadow of St. Peter which benefited them, but their belief that God would condescend to make use of the most insignificant means, whereby to work miracles in attestation of the Mission of his son, and for the establishment of his Church.

"With respect to the doctrine of the Real Presence, Protestants reject it principally, because they hold it to be irrational; this was the very objection started by the Jews to that saying of our Lord, "*Unless ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you,*" the Jews thought this saying not only irrational, but monstrous. The Jews were the Protestants of those days. The Jews could not believe that the Almighty God, whom, as the Psalmist says, the Heaven of Heavens cannot contain, could submit to be so far shorn of his attributes of power and majesty as to appear under the veil of suffering humanity. The Jews of the present day (Protestants) are equally at a loss to account for his real presence under the sacramental veils. While I was an infidel I looked upon both dogmas as equally absurd, and equally well supported by Scripture, and I always said if I could once be brought to believe the incarnation, I could find no difficulty in believing in the Real Presence also, for in point of principle they are essentially the same; but all these dogmas I have much better reason for believing on the authority of a Church, which has preserved the Holy Scriptures for upwards of fifteen hundred years uncorrupted, than I have for discarding, upon the authority of a body of men, virtually apostates, who have, according to the testimony of some of the ablest Protestant divines, most shamefully interpolated, mutilated and mistranslated them. Dr. Mills, a most learned Protestant divine, asserts that there are upwards of thirty thousand errors in the authorized version of the Scriptures; am I not, therefore, justified in regarding the Protestant version of the Bible as the word of man rather than of God? That Church cannot teach truth, which has recourse to the corruption of Holy Writ, to establish falsehood. The translations of Tyndal and Coverdale, which were said to be made under the inspiration of the Holy Ghost, were emphatically denounced by King James the First, as shamefully corrupt, Some of the early Protestants have expressed their indignation in no measured language at the base means the Reformers resorted to, to justify their apostacy, namely, the falsification of God's word. Jeremy Taylor, who was Protestant Bishop of Down and Connor, a most learned and exemplary member of the Church of England, has in unqualified terms spoken of the Church of Rome as the Church of Christ, and has entered into proofs in support of his declaration worthy of a Catholic. Doctors Hammond, Thorndyke, Soame, Cave, as well as Glorious Martin himself, have borne ample testi-

mony in favor of the claims of the Church of Rome to be considered the Catholic Church. On the authority of such men, if I had no other grounds, I would surely be justified in turning over to the Catholic Church. What is the state of Protestantism in Germany and France, Sweden and Norway at the present day, do you think? To what results has the spirit of free enquiry led? Most of the German Protestant divines are either Rationalists or Materialists; at any rate they all agree in denying the divinity and miracles of Christ. In France three or four years ago, I believe in 1840, at a general Council, or Synod of the ministers of the Calvinistic persuasion, the article of the divinity of Christ was discussed as a point still open to question. Oh! were Luther and Calvin again to revisit this earth and contemplate the awful consequences of their apostacy, and their doctrine of the right of private judgment, how they would regret, if they were not utterly destitute of conscience, the rash step they took in leaving the bosom of the Catholic Church. In Geneva, where Calvin publicly burned Servetus, for denying the Divinity of Christ, there is scarcely a Calvinistic Clergyman, who now holds that article. These are awful and astounding facts, but they are, nevertheless, the necessary consequences of the exercise of the right of private judgment."

PROPAGATION OF THE FAITH.

Since our last issue we have the gratification to state, that the joy of the present holy season has been greatly augmented for our brethren in the faith in Calcutta, by the following happy events, namely, the baptism of two adult English Protestants, of one English Protestant youth, aged about fourteen, of another younger boy, born of Pagan parents, and of an East Indian young woman, a Protestant. Besides these auspicious occurrences, we have to add, that a European Lady, a Protestant, has requested that she and her children should be instructed in the Catholic faith and prepared for conditional Baptism, and a like application has been made by an intelligent Mohammedan woman, who has been often sent to England by respectable families of Calcutta, in charge of children, and by a young man, a Hindoo of high caste, from Betteah.

Mrs. Blackney, the widow lady of the late W. Blackney, Esq. Deputy Lieutenant of the County Carlow, and formerly M.P. for the same county, has sent to His Grace the Archbishop a neat suit of vestments for the Bengal Mission. The lining is of black silk, so arranged as to render the vestments fit to be used, not only on the joyous feasts of the Church, but also in Masses for the Dead. This very useful present is rendered additionally valuable, by the circumstance of the vestments having been wholly made by the excellent Lady above mentioned and her pious and accomplished daughter, Miss Blackney. We trust that the example thus given by Irish Catholic Ladies of such high rank will not be lost on those of Bengal. In almost every parish in Ireland, there exists an association of pious Ladies who devote their leisure hours to the making up of vestments and ornaments for the service of the Church. In France the same edifying system is followed under the active patronage of the Queen We understand that a splendid suit of vestments made with her own hands by her Majesty has been presented by her to the College of Maynooth, through the present Duke of Leinster.

CHUNAR.

We beg to draw the attention of our readers to the following letters and the Circular referred to, received from Captain Willard. The object is so well worthy of the aid of every one charitably disposed, that we feel not the least hesitation to recommend it to the assistance of those who are both willing and able to make the latter days of the worn-out soldier, comfortable and happy.

To the Editor of the Bengal Catholic Herald.

Dear Sir,—The accompanying papers received by the Rev. Fre Marcellinus from Chunar, have been delivered by him to me for the purpose of being transmitted to you, with the view of their being published in the *Bengal Catholic Hearld.* His Reverence further requests me to beg your co-operation in support of the measure contemplated, and to mention the names of the gentlemen whom he appoints to receive subscriptions at the undermentioned stations: viz.

Calcutta. His Grace the Archbishop.
Agra. The Rev. Fre Francis.
Merat. The Rev. Fre Francis McDonald.
Umballah, *Kussoulee*, *Subathoo* } The Rev. Fre Vincent di Laterza
Dinapore. The Rev. Fre Isidorus.
Benares. Sergt. Hamilton.
Chunar. Sergt. Major G. Lacy, Sergt. Major English, and M. D. Martin.
Cawnpore. The Right. Rev. Vicar, Fre Addadatus de Perugia.
Gwalior. The Rev. Fre Angelo.
Sirdhanah. The Rev. Fre M. Angelo.

I am, Dear Sir,
Your obedient servant,
T. A. Willard.

To the Rev. Father Marcellinus, Apostolical Missionary, Ghazeepore.

Chunar, 9th November, 1844.

Reverend Sir,—It is with great pleasure I have it in my power to inform you that a reply has been received by Lieut. Col. Lloyd, to your petition for Government aid in the erection of a suitable Chapel here; and we are given to understand, that the Right Honorable the Governor General in Council had so far countenanced the design, as to call for information on the means at our disposal for the undertaking, with a plan of the building, and an estimate of its cost.

You will, therefore, I think, agree with us, that immediate steps should be taken to enable us to furnish the required information to the Officer Commanding here; and also that we should put forth every endeavour to meet, as largely as we possible can, the contemplated, though yet undecided grant from the Government, which there is reason to believe, will be apportioned by His Lordship in Council, to our necessities; and the earnestness felt on the subject, as evinced in the sacrifice we are disposed to make towards its furtherance.

The Catholic Community at this Station, are, as you know, all of the humbler order; all invalided soldiers; and none of any higher rank than Serjeant; yet all will come forward with something, and if our Catholic comrades, who are still effective, (and all of whom have a prospect of being one day benefited by that for which their charity is now sought) will each devote some trifle to our assistance, (and all, or nearly all will, I doubt not) the accumulated mites will be found to amount to a sum, amply sufficient to gain from the gallant soldier, and liberal-minded statesman, now at the head of the Government, a helping hand. To that end, it will be necessary to make our wants known to the Catholic public through the medium of the *Catholic Herald*, the Editor of which will, I am sure, kindly do that favour for us.

Appended is a Copy of the Circular which we purpose forwarding to every station, (European) should our intentions, as now submitted, meet with your concurrence, of which, I beg you will apprize us as early as possible, in order that no time may be lost in applying ourselves to the work before us; as, if we had the subscription once fairly set on foot, and were in a condition to calculate its probable proceeds, we could then give our attention to the plan and estimate, and it is most desirable that the information required by Goverment, should be furnished with the least possible delay. I am, &c. &c.

G. Lacy, *Serjeant*,
President Chapel Committee.

CIRCULAR.

To the Military and others of the Catholic Faith, Presidency Division.

The European Invalid Soldiers at Chunar, professing the Catholic Religion, desirous of procuring a more suitable Building for the celebration of Divine Worship than the very diminutive one hitherto in use, and having assurance that the Government will give them assistance in their design, on their producing funds to such an amount as shall evince an earnestness of purpose deserving of support, do now most urgently, entreat the aid and co-operation of their comrades and friends at every station, in this most desirable end. Catholics are numerous in Chunar; very many have large families; it is the last resting place in this world of the majority of old soldiers of the Honourable Company's Army. All of that army may regard the possibility of its being their eventual residence, if not their latest one; whilst there is an absolute certainty, that to very many it will be so: and for these reasons, as well as others more exalted, it is hoped that every Catholic of the Company's Army will be induced to advance some trifle towards the erection of a temple, which, in the unsearchable ways of Divine Providence, may be the one, in which his latest and most ardent devotions may be offered up. The Catholic Soldiers of Her Majesty's Service, and Catholics in general, are appealed to by the community of faith and worship and hopes, such we all profess, to render us such assistance as their means will admit of; and for which, however limited in amount, we shall ever feel most grateful.

DINAPORE.

We have often had brought to our notice the want of priests, especially among the Soldiers who, moving from station to station, are deprived of the consolations of religion which are so particularly needed by them. We have heard of repeated representations and solicitations being made similar to the one we publish to-day to the address of the Rev. Mr. Moreth, at Dinapore: and how often have such representations proved of no avail from want of but a very limited amount barely for the support of a priest? The government may do much, if it choose; but unfortunately, when the wants (and those we speak of are of paramount importance, being spiritual) of the poor are in question, nothing but a bare notice, if not total indifference, is all that may be expected.

To the Rev. Isidorus Moreth, Dinapore.

Dinapore, 24th November, 1844.

Revd. Sir,—We, the undersigned, as well as the whole of the Roman Catholic Soldiers of Her Majesty's 62nd Regiment, most hum-

bly request you will kindly submit this letter to your Bishop, trusting His Lordship may be pleased to permit you to accompany the Regiment to Umballa, as there is no Minister of the Roman Catholic Faith at that station, the good understanding which has existed between you and your Congregation, since your arrival amongst them, induces us, at their request, as well as our own wish, that you would use your influence with His Lordship to grant us this most desirable boon, and we therefore subscribe ourselves, with the most profound respect, your ever faithful children in God.

(Signed) DAVID DOHERTY, Color Sergt.
DANIEL CONNORS, Sergt.
FREDK. COWEL, Sergt.
FRANCIS BYRNE, Sergt.
JOHN HALLOWAY, Sergt.
MATHEW KEARNY, Sergt.
JOHN CAHILL, Sergt.
PETER GAFFNEY, Sergt.
BERNARD BURKE, Sergt.
JOHN WHELAN, Sergt.
ROGER COGAN, Qr. Mr. Sergt.
JOHN YATES, Qr. Mr. Sergt.

O'CONNELL TESTIMONIAL.

ERRATUM —Mr. Curnin's subscription of Rs. 100 instead of being inserted in our last under the head of "FEVER HOSPITAL," was inadvertently communicated to us as his contribution towards the "O'CONNELL TESTIMONIAL."

FEVER HOSPITAL.

IN THE CATHOLIC CATHEDRAL DISTRICT.

THROUGH MR. N. O'BRIEN.

R. Carten,	Rs.	10
J. W. Grant, C. S.,	"	100
T. N. Sandes,	"	16
J. R.	"	4
J. B. Robertson,	"	10
J. Fulton,	"	8
J. Bysacke,	"	1
C. L. Hardinge,	"	15
T. W. Wood,	"	10
—— Hillier,	"	5
W. H. R.,		10

NEW CATHOLIC CHURCH NEAR CHITTAGONG.

Mrs. Gray, through Mr. N. O'Brien, .. Rs.

CHANDERNAGORE ORPHANAGE.

THROUGH MR. N. O'BRIEN.

Norman M'Leod,	Rs.	
John McRay,	"	
Alexander Lyon,	"	
Mrs. Dodd,	"	
R. Crawford,	"	

ST. THOMAS' CHURCH.

Mr. A. Baptist's donation, through His Grace the Archbishop,	Rs.	5
Ewen McDonald, Esq., ditto,	"	60

BENGAL CATHOLIC ORPHANAGE.

Mrs. Col. Strabenzie, through His Grace the Archbishop,	Rs.	100
Mrs. Catherine Hoy, ditto,	"	6

J. Spence, Esq., ditto, three pieces of flannel for the Male and Female Orphanages of St. Joseph, Intally, and the Infant Orphanage, Chandernagore.

PROPAGATION OF THE FAITH.

Ewen McDonald, Esq., subscription for 1844.		20
Ditto Ditto, in advance, for 1845,		20

FESTIVALS,—JANUARY, 31 DAYS.

Wednesday, 1st.— W.—Circumcis. of our Lord, d. 2. cl. Pref. and commun. of Christmas. In Vesp. com. only of fol. prop. pr.

Thursday, 2nd,—R.—Octave of St. Stephen d. com. 2. Oct. *Credo* Pref. only of Chmas. In Vesp. com. 2. Oct.

Friday, 3rd,—W.—Octave of St. John d. com. Oct. II. H. Inn. *Credo*, Pref. Apost. In Vesp. com fol.

Saturday, 4,—R.—Oct. of H. H. Innocents d. *Gloria and Allel.* Pref. only of Chmas. In Vesp. com. Vig. Ep. and S. Teles, M.

Sunday, 5,—W.—Vig. Epiphany, of it, sem. com. S. M. 3rd. Col. *Deus qui sal.* (nothing of Sunday.) Vesp of fol. concl. of Hymns as in Brev.

Monday, 6,—W.—EPIPHANY OF OUR LORD d. 1. cl. Pref. and com. proper.

Tuesday, 7,—W.—Within Oct. sem col. as in Brev.

Wednesday, 8,—W.—ditto, ditto.

Thursday, 9,—W.—ditto, ditto.

Friday, 10,—W.—ditto, ditto. In Vesp com. S Hyg. M.

Saturday, 11,—W.—ditto, ditto, com. S. M. 3rd col. *Deus qui.* Vesp. from chap. Sund. com. Oct.

Sunday, 12,—W.—Within Oct. 1st aft. Ep. of it, sem. 1st Noct. Ep. to Cor. no 3rd. col. Vesp of fol. as in 1st. Vesp. of Feast, prop. pr. com. Sunday.

Selections.

A CHAPTER OF DEATH.

(continued from p. 138.)

The murdered Duc de Berri's chief concern, during the last hours of his life, seemed to be how he could bespeak mercy for his assassin. To the king, who visited him on his bed of death, he thus expressed himself: "Grâce pour la vie de l'homme, et que je meure tranquille, cela adoucira mes derniers momens! Mon oncle, je vous demande la grâce de la vie pour l'homme!" "Let the man's life be spared, that I may die in peace; it will sooth my last moments! Uncle, I implore you to spare that man's life."

Madame de Stael, who had contracted the evil habit of swallowing opium, indulged it to great excess during her last illness. At inter-

vals of mental consciousness she exclaimed—"Mon père m'attend sur l'autre bord!" "My father awaits me on the other shore!" A short time before she expired she said, "Je crois savoir ce que c'est que le passage de la vie à la mort, et je suis que la bonté de DIEU nous l'adoucit. Nos idées se troublent et la souffrance n'est pas très vive." "I think I now know the nature of our passage from life to death, and I feel assured that the goodness of GOD alleviates its pang. Our ideas become confused, and our sufferings not very acute."

The famous surgeon Dupuytren, who, during his life, had lent a seeming countenance to the prevailing scepticism and infidelity of the times, upon his death-bed, testified in these words to the great truths of religion. "Quoiqu'en puissent dire les indévots, je veux mourir dans le sein d'une religion que je n'ai pas toujours pratiquée, mais à laquelle j'ai toujours cru." Whatever freethinkers may say, I am resolved to die in the communion of a faith which I have not always lived up to, but in which I have always placed my confidence."

Lord Byron's dying words are reported to have been—"Poor Greece! poor town! my poor servants.... Why was I not aware of this sooner? ....My hour is come; I do not care for death, but why did I not go home before I came here?" At another moment he said, "There are things which make the world dear to me, for the rest I am content to die." He spoke also of Greece, saying: "I have given her my time, my means, my health, and now I give her my life; what could I do more?" At length, saying, "I shall now go to sleep," he fell into that slumber from which he never awakened.

The last moments of Sir Walter Scott are thus described by his son-in-law: "Lockhart," he said, "I may have but a minute to speak to you: my dear, be a good man: be virtuous, be religious, be a good man. Nothing else will give you any comfort when you come to lie here." He paused, and I said, shall I send for Sophia and Anne? "No," said he, don't disturb them, poor souls! I know they were up all night, God bless them all!"

Madame Roland, who fell a victim to that very revolutionary frenzy of which her own writings and advocacy had fanned the flame, inclined herself, on the scaffold, towards the statue of liberty, and exclaimed, "Oh! liberty, what crimes are committed in thy name!"

The reconciliation effected by that modern Machiavel Talleyrand, on his death-bed, with the Catholic Church, partook of the wariness which had distinguished every action of his life. Protocol after protocol had been exchanged with ecclesiastical authority, before terms of adjustment could be finally arranged; so that the ex-episcopal diplomate's revived spirit of religion seemed less like the ordinary terror of death-bed repentance, than a calm predetermination to go out of the world respectably enough to entitle himself to Christian burial. His last moments were characteristic of the man. The attendants were reciting by the bed-side the prayers for the dying, which he appeared too senseless to understand; but upon invocation being made of Saints Charles and Mourice, the patron name-sakes of the expiring man, he opened his eyes, a smile of complacency gleamed across his countenance, indicative, as it were, of consciousness and acknowledgment, and he quietly breathed his last.

David Hume died in a quiescent state of confirmed atheism,—of all degrees of spiritual blindness the most fearful.

The infidel Mirabeau compared himself, on his death-bed, to Achilles. "Soutiens cette tête, c'est la plus forte de France." "Hold up my head, it is the soundest one in France," he observed to one of his attendants. To a friend that visited him, he exclaimed, "Mon ami, je mourrai aujourd'hui. Il ne reste plus qu'à s'envelopper de parfums. Vous m'avez promis de m'épargner des souffrances inutiles." "My friend I shall die to-day. Nothing now remains but to wrap ourselves in perfumes. You promised to spare me all needless suffering." He then clamoured repeatedly for opium, and died under its influence.

Of David, the French historical painter, who, during the frenzy of the French revolution, officiated as master of the ceremonies in the revival and arrangement of the Pagan pomps organized to supplant Christianity,—the last words were, in allusion to his own picture of the Thermopylæ, a sketch of which had been placed before him,—"Il n'y a que moi qui pouvais concevoir la tête de Léonidas!"

"I alone could have imagined the head of Leonidas!"

So strongly impressed were habits of business, combined with a certain happy quaintness of humour, on the mind of the late eminent Chief Justice of the Court of Queen's Bench, that upon his physicians taking leave of him, a short time previously to his dissolution, he said to them "Gentlemen, you are discharged," the words in ordinary use, addressed by a judge to the jury, upon releasing the latter from their official duties.

Irving, the celebrated Scotch preacher, died reciting the Psalms in Hebrew,

George IV. seems to have experienced, and closely analyzed, as it were, the very nature of the death pang. For it is recorded of his last moments, that, being rather suddenly seized with some violent spasm, he exclaimed, "Oh, this is death!" and immediately expired.

"How do you find yourself?" said his attendants to the dying Schiller. "Calmer every moment," was the poet's reply.

By way of juxta-position, and contrast with many a foregoing instance, we may not inappositely recall to mind the closing scenes of some of our illustrious canonized saints, and other distinguished members of the Catholic Church.

(*To be continued.*)

OXFORD.—MORE CONVERTS TO THE CHURCH OF ROME.—Within a short time three members of this university have left the establishment and embraced the Roman Catholic religion; George Tickell, Esq., B.A., of University College; and recently one of Lord Stowell's lawfellows of University College; the Rev. Mr. Barton, and a gentleman, a student of Christ Church whose name has not yet transpired.—*Oxford Chronicle.*

O'CONNELL IN THE CONCILIATION HALL.

(Concluded from our last.)

Mr. D. O'Connell, jun., acknowledged the receipt of various remittances, amongst which were the following:—Magheracooling and Drumkeerin, county Leitrim, per Rev. James Owens, C. C, 8*l*., which, with 13*l* heretofore sent by the Rev. P. Gillespie, C. C., makes 21*l*. this year from that locality. A great number of the present contributors are ladies, and the Repealers of the district DECLINE TAKING ANY DRAWBACK. [Vote of thanks returned to the rev. gentleman and the Repealers of the union, and in particular for their generous conduct with reference to the drawback.] Tourine, per Messrs. Walsh, Repeal Wardens, 12*l*., including 10*l*. the annual subscription of Sir Richard Musgrave, Bart. Listowel 1*l*. 2*s*. 8*d*., per Rev. Thomas L. M'Donnell, R. C. C.

Mr. John O'Connell, who was received with loud applause, acknowledged the receipt of various remittances, amongst which were 1*l*., the third subscription since the Clontarf proclamation of W. J. Mayler, Esq., and 5*l*. 16*s*. from Woodstock, per F. Comyn, Esq., ex-J. P. Also from Castlequin, Catherciveen, county Kerry, per Kean Mahony, Esq., ex-J. P., 6*l*., being 2*l*. from Doctor Barry, 2*l*. from himself, and 1*l*. each from their respective ladies, with, he says, "a request that they may be admitted members of the Repeal Association as the most effectual mode they can adopt to exhibit their burning indignation at the atrocious insult offered to their country in the persons of its glorious Liberator and his fellow-martyrs. I pity the artless Irishman who dares to call himself liberal, and will not at this moment come forward to aid in the grand constitutional struggle for his country's liberty. A Home Secretary, pronounced by universal assent to be the most unprincipled political renegade that this, aye, or perhaps any other country has produced, and at the same time the vindictive personal enemy of your reverend parent—the prostration of the judges of the Irish Queen's Bench by their brethren of England, coupled with the untenable presumption on which the majority of the latter gave their decision, and the almost providential character of the reversal itself of the Irish judgment—in fact every thing, from first to last, exhibits a picture of our envenomed foes, at the same time both revolting and humiliating, and calculated more than any other occurrence of modern times to give a deadly stab to the moral power of England throughout the civilized world, as it has already inflicted an outrage on the feelings of Irishmen too deep, too intense, to be ever eradicated until their country becomes what God and nature intended her to be—

"'——————— Great, glorious, and free,
First flower of the earth and first gem of the sea.'"

Mr. John O'Connell then proceeded to address the assembly in brief terms.—He said he could not think of trespassing at that hour upon their attention, with any lengthened remarks: but even though he were to endeavour to express his thoughts in language as emphatic and elaborate as he could command, he could not find words to express the deep feeling of his soul; not a feeling of mere personal delight at being liberated from a pleasant imprisonment, but a feeling emanating almost to rapture at the triumph which Ireland had achieved; a triumph which, he ventured to predict, was only the harbinger of a yet more glorious victory, the restoration to Ireland of her domestic parliament (cheers). As to the confinement they endured, he fully agreed with his father in regarding it as an agreeable imprisonment. They had good accommodation within doors, plenty of exercise outside, and excellent fare. He begged to thank his friend Mr. Butler as he was on this subject, for some excellent Kilkenny venison. As one of the representatives of Kilkenny he was greatly gratified to observe the presence of his friend Mr. Butler in that hall to-day. Many good things had come from that place, and nothing better than Mr. Butler. Allusion had been made to the conduct of the Attorney-General in including him. [Mr. J. O'Connell] in the indictment. All he would say was, that he was deeply grateful to the Attorney-General for giving him the highest honour to which a young man could aspire, or indeed any man, the honour of suffering in the cause of his country. He did more, for he gave him [Mr. O'C.] the greatest pleasure which a son could enjoy, the pleasure of sharing in, and mitigating, as far as in him lay, the sufferings of a beloved, parent. He also derived great gratification from being permitted to share the captivity of the fearless, devoted, and true-hearted men who were in prison with him. He told the people of Ireland to cherish those men in their heart of hearts. He knew them well, and purer spirits, or more devoted patriots never existed than the men who were incarcerated with him in the Richmond bridewell. They were all out now, and out to work ten times harder than before (cheers.) Though their mouths were closed, their pens were not idle when in prison; but they should now increase their former exertions ten-fold—Providence had interfered most graciously in their behalf, and had smote the oppressor in the hour of his exultation, and it behoved them in consequence to exert themselves with redoubled energy in the cause of their country (hear, and cheers.) He congratulated the people of Ireland, but it is not them he would congratulate, but the people of England, upon what had been done in the House of Lords (hear, hear.) He would tell them from that place that they ought to write in their books and cherish in their heart of hearts the name of Denman, Cottenham, and Campbell (hear hear.) With regard to this country those bright men, those admirable men, Denman, Cottenham, and Campbell, had, in the opinion of many, saved the connection between the two countries; but they had done still more for England for they had served the British constitution. England herself should therefore, should write their names on the brightest page of England's history, for they have saved Ireland to the British connection, and the constitution to the empire. He said before that he was nearly drawn into a speech, his feelings being pent up for three months, and almost bursting within him. But other business had to be disposed of. He would sit down, thanking them

for their kind reception of him, and assuring them that to the last moment of his life he would do every thing that within him lay for poor old Ireland (loud cheering.)

Mr. Steele came forward amidst long-continued acclamation, and spoke as follows :—Men of Ireland, the last time I addressed you in this hall before going into prison my address was a solemn adjuration that you would not lacerate the heart of the father of your country during his imprisonment—that you would not annihilate the hope of Ireland, and play the game of your perfidious enemies by any outbreak of violence (great cheering.) Well, gloriously have you done your duty—the tranquillity of Ireland has been preserved, and that awful tranquillity has struck cold freezing horror into the hearts of your enemies, and has inspired fervid hope into the hearts of your friends in every country in the world when they mark your astounding power of self controul under your deadly wrongs and infuriation (vehement applause.) No mortal man since the creation of the world so miraculously organised matter as Watt in his improvements of the steam engine, and I affirm in the face of the world, defying contradiction (except the contradiction of some obtuse and ill-informed blockhead,) that never since the creation of the world was spirit—the human soul, so intensely and almost miraculously organised as it has been by the august moral regenerator O'Connell, when, by means of the co-operation with him of the Catholic hierarchy and Catholic clergy of Ireland, he has been able to restrain the torrid impulsions of our direfully infuriated desperate millions, while their mighty benefactor was the inmate of a prison, its inmate by an agency that throws infamy eternal on the ministry of England (loud cheering.) I shall not of course say a word on general subjects, I think it right, on a day like this, to leave them to be treated by O'Connell who has created the present new order of things in Ireland. The only thing I say is this, he, O'Connell, is the actual creator of moral Ireland, and if it be left to his matured sapience to wield that country, of which he is admitted to be the moral creator, in the manner which he deems to be potent for regeneration, the national independence of that country is not only inevitable, but inevitable within a period which will astonish the world by its rapidity (hear hear.) I now (said the Head Pacificator) will hand in five pounds sent me from London by that ward of which I have the honour of being a Repeal Warden, and I move for the admission of the gentlemen whose names are in this letter. [The gentlemen were admitted, and Mr. Steele said in conclusion]—My Lord Mayor, it will be perhaps remembered, that I was the very first person who openly, in the Court of Queen's Bench, denounced the iniquity of the spirit in which the prosecution was conducted against the traversers (hear and loud cheers.) It was while I acted without counsel, and before I had availed myself of the resplendent advocacy of my friend Mr. Henn. It will be remembered that I openly protested against my having the Attorney-General as my prosecutor, and I called upon the court to have me prosecuted by the Solicitor-General. The fact is this, that I did not feel more perfectly when I found myself within the wall of the Richmond prison, that I had not had justice from the Court of Queen's Bench than I felt when I addressed that court, that I was not to expect justice (hear, hear.) From the moment when Smith, the Attorney-General, was permitted unrebuked by the Chief Justice, or any of the other judges, to try to poison the minds of the grand jury by his deadly night-shade speech before the bills of indictment were found by them, I gave up the matter as hopeless : I saw that as far as that court of justice (as it is called) was concerned, our destiny was sealed (hear, hear.) Pennefather, the Chief justice, had the insolence to interrupt me while I was acting as my own counsel, and I replied to him. "My lord, I hope I will have the same magnificent justice from you that I had from your illustrious brother, Baron Pennefather, when I was tried before him, and without counsel defended myself when I was prosecuted in Limerick." Now, although I said to old Judge Jefferies Pennefather that I hope to have justice from him and his court, I expressed that hope with an emphasis and intonation of voice which very clearly proved to all those who heard me that I was not such a fool as to cherish any delusive hope of the kind (great cheering and laughter.) I shall now give a fact for the materials of the impeachment, and sit down. When the question was mooted relating to the legal responsibility of newspaper proprietors, Judge Crampton put this question to the Solicitor-General in my hearing—I was sitting under the bench (hear, hear)—"Mr. Solicitor, suppose some one were to go to the Stamp Office, and without my sanction and authority to give in, and write my name, as the proprietor of a newspaper, and that same newspaper were to be prosecuted—what then ?" "O! my lord," replied the Socitor-General, "in that case you would have your remedy against the person so wrong doing." To this Crampton rejoined, "*Yes, Mr. Solicitor, after I had been fined and imprisoned!*" I was sitting near my learned friend, Mr. Fitzgibbon, and I instantly wrote down the words, and handed them to him with a note, stating that this was the very principle contended for by the traversers—*namely*, that they should not be sentenced to any punishment until after the decision of the law lords on the writ of error (hear, and cheers.) Thus, my Lord Mayor, Crampton by an *escapade*, in his individual character as one of four Judges, when he put a supposition involving matter personal to himself, sarcastically, in reply to the Solicitor General, repudiated that doctrine of Rhadamanthus, the judge of hell, which he was afterwards pleased in his justice and benignity to adopt and act upon, when divesting himself of his fractional individuality, he, as an integral part of the court on earth of Judge Rhadamanthus, gave his sanction to the punishment of O'Connell and the O'Connellites, before their cause had been tried by the constituted tribunal of appeal. (Mr. Steel concluded amidst long continued applause.)

Mr. W. S. O'Brien then handed in the following subscriptions :—From Fethard and Killusty, per Very Rev. Archdeacon Laffan, 10*l.*, the September gale, making 63*l.* 2*s.* 6*d.* from that locality since the incarceration. Kendal, Westmore-

land 1*l.* 3*s.*, per L. O'Connell, Esq. Moycarkey, per Patrick Fogarty, Esq., 1*l.*, being the first weekly remittance from that parish, which has within the present year sent up 40*l.* Arrangements have been made to send up a like weekly remittance until January, 1845. Smith O'Brien ward, London, 3*l.*, per Mr. P. Curran.—Aghadoe and Killowen, 2*l.* 10*s.*, viz., Aghadoe, 1*l.* 15*s.* and Killowen, 15*s.*, per John Drummond, Esq., who acquaints us that the feeling in favour of Repeal is deepening and widening in the north., Bangor, North Wales, 4*l.* 17*s.*, per the Rev. Edward Mulcahy, M. A., brother to the respected Alderman Mulcahy, of Limerick. The Rev. gentleman having paid 1*l.*, his renewed subscription, was enrolled a member. Adare, 42*l.*, per Rev. T. S. O'Grady, P. P. Skibbereen, per William Brickly, Esq., R. W. 5*l.*, third monthly remittance. St. Mary's Clonmel, monthly subscription, 11*l.*, per Rev. John Walsh, who congratulates us on the triumph of justice, and says that all business is suspended—every one occupied in devising the best means to celebrate the triumph without giving the least annoyance to those who differ in opinion from them.—"The number of our Protestant friends," says the Rev. writer, "is daily on the increase. Whilst I write, the splendid range of mountains that look down from the south on our beautiful town are all, as far as the eye can reach, blazing with bon-fires; the houses are tastefully decorated with green boughs, the bands playing, and all presenting a spectacle the most beautiful and sublime." Mr. O'Brien having handed in these remittances, proceeded to say—And now, gentlemen, I am not quite sure whether, upon so interesting an occasion as the present, I am justified in occupying any portion of your time, but I confess that I am anxious to gratify my own feelings by offering my congratulations to the gentlemen who have been liberated from the prison in which they were so unjustly confined (hear, hear.) I am anxious to congratulate them for having sustained a difficult position with a daring boldness—for not having yielded up one inch to the enemy—for having hurled defiance at the oppressors of their country (hear, hear)—for this then, as one individual, I tender to them my personal gratitude (hear, hear.) Am I, then, at liberty to tender to them your gratitude too? (loud cries of "you are," and tremendous applause.) I congratulate them upon having been instrumental in procuring for this country and for you an effectual vindication of the trial by jury (hear, hear.) There is but one circumstance, I admit, which in any degree alloys the satisfaction which I feel, and that is to think that this victory was not achieved in Ireland (hear, hear.) I have been in the habit in this Hall, and I felt bound, in order to prove the necessity of relying on Ireland for Irish justice, to denounce the manner in which the English government—the English law—had operated towards this country. I therefore feel myself more bound to acknowledge on this occasion that we owe Englishmen the deliverance of these captives (hear, hear, and loud cheers.) True it is that it was but an accident that gave them their liberation. The judges of England were called upon for their opinion. Mr. O'Connell has stated to you, with that luminous exposition which he is so able to command, the technical details of their judgment. For my own part I am satisfied with this general fact—that the English judges declared that the charges brought against Mr. O'Connell were not capable of sustaining an indictment for a criminal offence; and although we know that the very charges so invalidated and pronounced incapable of sustaining a criminal offence were those on which the Irish judges relied in directing the jury and awarding the punishment, the English judges refused to apply the remedy (hear.)—However, Lord Denman turned the scale. Three law Lords in England, men noble by character as well as by station—dignified by true nobility of mind—vindicated justice—vindicated the constitution from the technicalities of law—and to them we owe the deliverance of the prisoners (cheers.) I do confess it is a matter of deep regret to me that this was not effected by an Irish jury (hear, hear.) What would have been the sensation of a Protestant jury in being able to tell their Catholic fellow-countrymen that they might rely on the equity of their countrymen, without reference to the distinctions of party or creed? But unhappily the worst effect of our provincialism has been evinced on this occasion. It has corrupted the minds, the generous inclinations of the jury; those discords, which it has been the policy through centuries of the English government to engender in the minds of the Irish, made the jury forgetful of the rights of Irishmen in the case of their fellow-countrymen, not remembering that in another day the precedent which they established might be converted against themselves (hear, hear.) It is to me a matter of regret, speaking as an Irishman, to find that the judicial bench has been impeached in character. I did hope that there would have been judges on the bench in Ireland who would not have to go to school to England to learn the first principles of equity and justice (hear, hear.) Gentlemen, for my own part I am content to leave to the public opinion of both countries, to the opinion of this association, the question which has been raised by Mr. O'Connell whether or not the impeachment should be prosecuted? Upon that question I offer no opinion except this, that the parties deserve it [cheers.] Whether it be desirable to prosecute it or not is entirely a question of expediency; but let us advert to one saving circumstance, which is this, that if O'Connell and his fellow-prisoners were sent to jail for three months, it was distinctly the act of the English government and not of the judges. I heard myself Judge Crampton intimate to the Attorney-General when the application was made to suspend the execution of sentence until judgment was had upon the writ of error, that the bench would agree to such an arrangement if the crown consented—that consent was refused on the part of the crown. The Attorney-General, I have no doubt, was a willing instrument [hear, hear;] but I say the policy of that award of punishment before crime was established—that sin rests on the English government [hear, hear.] And now, gentlemen, I agree with Mr. John O'Connell that there are no parties so much to be congratulated upon the present occasion as the people of England,

for much as we desire to sustain the connection between the two countries, I frankly tell you I could not have answered for the feelings of the people of Ireland if they had seen their leaders spending their winter in jail upon the unproved charge brought against them if the lords had affirmed the conviction. Instead of a peaceable triumph such as we had on Saturday, and the gratifying scene of to-day, the people of Ireland would have been brooding over their wrongs, and with a foreign war pending, it is difficult to say what might have been the result [cheers.] But this I am sure, that the connection between the two countries would not have been strengthened [renewed applause.] Now we have the happiness of being able to discuss these international questions without so much of unkindly feeling as would have then prevailed. We are now in the position of treating with respect to this question on friendly terms, and there is one thing I hope the public mind in England will have been led to think as the result of this trial, which is, that the Repeal of the Union is perfectly inevitable (cheers.) I trust that the ministers of England will now feel that, sooner or later, they must make up their minds to treat with this country on the subject, and that Repeal is inevitable (cheers.) When I say "inevitable," I say it with the full consciousness that there is one thing that could retard it, and that is misuse of your triumph (hear, hear.) There is no man, even the humblest amongst you, who is not now convinced that this country has obtained a great advantage from the observance of that policy of peaceful perseverance which has been so often enforced by your great leader (hear, hear.) I think I know my countrymen well enough to believe that there will be in their minds that which upon such occasions as this is one of the characteristics of true bravery. In the hour of triumph, gentleness and moderation become a people as much as the dauntless defiance shown by you to your adversaries throughout your late difficulties gives to the Irish nation undying honour (hear, hear, and cheers.) But above all things I would implore you, repeating the sentiment for the thousandth time, to apply yourselves to that attempt which you have been making, and to a great extent successfully, of conciliating your fellow-countrymen. I repeat it now in your hour of triumph, as I told you in the hour of danger and dismay, that the Repeal can only be carried by the union of Irishmen (cheers.) My Lord Mayor, I do believe that the Protestant as well as the Catholic will learn in the appeals that are made to them by us that this is a cause in which every man who belongs to this country ought to struggle for the attainment of a national legislature, with a view to promote the happiness, the prosperity, and the glory of his beloved fatherland (loud cheers.)

Mr. M. J. Barry, barrister, next came forward amid loud cheering and said,—My Lord Major and gentlemen, I trust that I have not earned for myself so unreasonable a character in this association as to lead any one present to suppose that I mean to trespass any time upon the meeting. I could not think of doing so on an occasion like this. I rise only to hand in a sum of money, and shall accompany it with the fewest possible observations. It is the contribution of the parish of Passage, in the county of Cork, and though small, being only 18*l.*, yet, considering the poverty of the place, it is a very creditable sum to the contributors. I was in Passage, 170 miles from this, late on Friday evening, when the news of our glorious triumph arrived there, and I at once resolved to hasten to Dublin. Having been amongst those who accompanied our great leader to his prison, I was determined to have the deep gratification of being present, if not at his release, at least at his first triumphal entry into this temple of Irish nationality (cheers.) I accordingly hurried hither, and on leaving I was entrusted with the sum I now hand in, and I think I can promise an equal sum in a week or two from the parish of Shanbally (hear, hear.) In addition to this money I was likewise, my lord, entrusted with the performance of a duty which I would feel delighted to fulfil to-day, but the pressure of important matter precludes me from doing so. That duty is the presentation of an address from the inhabitants of the united parishes of Passage and Shanbally to our great leader on his triumphant release from captivity. I had the high honour of being selected by the committee of this association to second the address of the body presented to him on his imprisonment, and it is indeed a source of pride and gratification to me to have now entrusted to me one of the first addresses congratulating him on his restoration to the van of the great struggle for Ireland's nationality. That address I will have the happiness to present to him formally on the first occasion when it shall be his convenience to receive it, and beyond expressing my delight at the great victory now achieved, I feel that it would be quite out of place for me to trespass further on your attention.

Mr. Barrett, one of the imprisoned "conspirators," was then called upon by the meeting. He rose and said he obeyed the call made upon him by his countrymen, at the same time that he should promise that he could only speak there by courtesy, not having at present the honour of being a member of the association. But if they conceded that courtesy to him, he would not withhold an observation he felt inclined to make—that he considered the demonstration of that day a glorious consummation of the monster meetings (cheers.) He and his brother martyrs felt truly gratified at having been deemed worthy to suffer for the cause of Ireland (cheers.) He felt with them also the glory and the grandeur of their privileges in having been a martyr with, and sharing the captivity of the leader and regenerator of his country (cheers.) He participated in all that had fallen from him with respect to the happiness of enjoying the society of these patriot martyrs—the social communication—the intellectual intercourse—the "flow of soul," that marked each day and hour of the captivity (hear, hear, and cheers.) But he could not but recollect the opinion dinned into their ears from the first to the last. Every man of the anti-national party gloated with triumph—they were never done telling them that the majesty of the law had been vindicated. Was not the law vindicated? From the judges

who tried to the Tory law-officers who prosecuted, and from these to their press, there never was but one cry, "The law shall be vindicated." It had been vindicated, and it had proved who were the guilty conspirators (cheers.) It proved that those were the conspirators who created the false and perjured indictment (cheers,)—who, by means of a fraudulently constituted jury, procured a factious and fraudulent judgment, and who, by the opinion of men learned in the law, as well as by the voice of the public, were unequivocally pronounced as guilty of that perjury and that fraud (cheers.) Yes, the vile principle had recoiled on its agents; and while those whom it was intended to degrade and condemn had been elevated—aye, triumphantly elevated—those agents had been proved guilty by that very law which they had sought to pervert to the vilest purposes (cheers.) Thus the law was vindicated—but was justice satisfied? (no, no!) No, it could not be as long as such men held political or judicial trust—as long as a system were suffered to continue which gave the option of making penalty anticipate conviction—of incarcerating before a trial could be had (cheers.) O'Connell was imprisoned, and yet proved to be innocent of either a moral or legal offence (continued cheers.) Although the government came down with its scowls and its threats —although the Attorney-General, with vinegar aspect, fought and blustered—although the Chief Justice in as broken gibberish as ever a Chief Justice used, laid down a law of his own creation (groan,)—although his lordship poured out the phials of his prejudice in support of the frantic prosecutor (laughter,) and although all were aided by the stealthy caution of the hypocritical Crampton (laughter,) and the slippery slime of a drawling Solicitor-General (continued laughter,) they failed to prove moral criminality (cheers.) There was such an absence of crime, and such an absence of proof of crime that even the judge who passed the sentence admitted that that sentence was not for the commission of crime, but was merely grounded on legal technicality. The final appeal determined both; and how then stood the cause? Why, the Liberator and his six compatriots had been imprisoned by a law which was, as it were, read backwards from the text, like the Hebrew language, beginning at the end (cheers and laughter.) That was their case, and he would ask, was justice satisfied? (no, no!) Was justice satisfied so long as such men were continued in power? (no, no!) Oh, they had a glorious cause before them—that cause was a just one, and should succeed, and the people of the whole world were interested in the success of their peaceful movement (loud cheers.) The speaker next referred to the fact, that the Protestant as well as the Catholic had an interest in the Repeal—a measure which, by the union of Irishmen, would, with the blessing of God, be carried.

Dr. Gray, having been loudly called upon, rose and was received with loud cheers. He said,—My Lord Mayor, not being a member of this association, I came here to-day rather in my capacity as a member of the press; and I should have been proud to occupy a place in the box assigned to that body, but that your committee honoured me with an invitation to a seat amongst themselves as one who has had the privilege of suffering some little trouble for Ireland—(cheers.) I feel, therefore, my Lord, that in thus obeying the call of this assembly—in coming forward to say a few words—I have to claim your indulgence (hear.) I claim also the indulgence of the gentlemen who attend on the part of government that they may not tell I spoke here (laughter.) I have to claim, too, the indulgence of the Attorney-General, if he should happen to hear that I have been so fool-hardy as to attempt a speech, and beg that he may not drop his vinegar upon me again (cheers and laughter.) I have to claim a greater indulgence still—that of this meeting—for interrupting their triumphal enjoyment. I would gladly have left them to hear the melodious and familiar accents of him who sits by my side, and allow the instruction which fell from his lips, unmixed and alone, to fall into their thoughts, and ripen in their understandings (loud cheers.) Yet I feel, my lord, I could not disobey the call (cheers.) I will tell you one fact: there is a great difference of opinion between some of the "Conspirators." My friend Mr. Steele said we had no redress. Have we not redress here; and here, and here (pointing to three gentlemen who had just joined the association?) Have we not ample redress in the glorious meeting of to-day? (loud cheering.) Yes, we have redress, and not redress only, but revenge—and that revenge is sweet, for it is revenge that brings good to all and mischief to none. I would remark that we ought not to mistake the source of our triumph. If we rejoice in having redress, let us not mistake the means by which it was brought about (hear, hear.) It was not brought about by the justice of England—it was brought about by you, and you, and you who rallied round the imprisoned, and thundered in the ears of our oppressors that if necessary you were one and all ready to take their place (great cheering.) It was brought about by the unanimity, the determination, the energy and the resolves of the people of Ireland (cheers.) The House of Commons refused even to give an inquiry—that is what we got from English justice! (oh, oh, and cheers.) The House of Lords, to be sure, have set aside the iniquitous verdict, and the more than iniquitous judgment. But remember the doomed city of old, when it was asked were there fifty righteous men whose virtue might save it from destruction, they were found not; forty were asked for, thirty were asked for, twenty were asked for; ten, five; but five honest men could not be found, and Sodom was laid in ashes (cheers.) We went to England, and asked for the fifty—we asked for twenty, for ten, for five, and five honest could not be found—three men only were found honest in the House of Lords (applause.) Even after that judgment had been given by these three honest men—men whom I honour—not that they are Englishmen, but that they are men—men of humanity and of justice (hear, and cheers.) Even after that, what did Peel do?—Peel, the man whom Englishmen look upon as their chief—Peel, whom the House of Commons admits to be its master —Peel, who has the House of Lords at his beck? —he came down to the house, and in opposition

to the judgment of the three honest men, said that you, Sir [to Mr. O'Connell] had had a fair trial (hear, hear.) And what did the House of Lords do? As a body they stood up, and as a body they said—"not content"—not content to have justice done until one of their body—a man high in the ministry—stood up, and for very shame, begged they would not endanger the fabric of the British constitution, and they sat down with dark and murkey countenances, muttering their discontent (loud cheers.) If we seek, then, the reasons why we stand liberated here to-day, we will find that we are not indebted for our position to English justice, for it was chance that gave us three men, honest enough to declare that a fraudulent and packed jury was not the jury to try Irishmen (tremendous cheering, which lasted for several minutes.)

Mr. Duffy was then loudly called for, and the mention of his name was the signal for renewed cheers. Mr. Duffy had, however, left the meeting some time previously, it not being expected that any of the gentlemen who were not members would have been called upon to speak.

The Liberator handed in several subscriptions, which appear in our weekly return.

Mr. G. Scott, amidst great applause, said he had the honour to hand in 20*l.* 3*s.*, liberation money, from Edinburgh (cheers.) This sum included a subscription of five pounds from Mr. Farquarson, of Finzean, a gentleman of ancient family and large property in Aberdeenshire (cheers,) 1*l.* from Mr. James Fraser Gordon, and also the renewed subscription of his (Mr, Scott's) father, who was an English barrister (hear, hear,) his mother's and his own of 1*l.* each (cheers.) There had, of course, been no time previous to his departure for the Repealers of Edinburgh to hold a meeting to give any adequate expression to their feelings. It would be out of place for him to trespass on the time of the association on such an occasion, and he should merely say that he had hastened to Dublin to bear the hearty congratulations of the Repealers of Scotland to the meeting on the triumphant victory that had been achieved, and to exclaim for them on that glorious occasion—"Hurrah for O'Connell and Repeal" (long-continued cheering.)

Dr. Nagle handed in 1*l.*, the second subscription of James Bruton, Dunboyne; 1*l*, 11*s.* from Cloghan, North Liberty, Cork, per Mr. John Lynch, making 5*l.* 11*s.* from that poor locality for this year. He proposed Thomas Callaghan as member. He then said that as he, with their distinguished countryman, William Smith O'Brien, had proposed that the Liberator's chair should be kept unoccupied until his restoration to them from prison, he could not avoid expressing the thrilling delight he felt that the period of that absence had been so short. He was totally incapable of giving expression to the gratification he enjoyed at seeing their Liberator again occupying his chair after having obtained the most glorious of victories.—He had also to congratulate his noble countrymen on the exemplary manner in which they invariably conducted themselves during the imprisonment of their illustrious leader (cheers.) Never was more noble conduct witnessed—never did the people of Ireland demean themselves in a manner more deserving of the admiration of every one who had a heart capable of appreciating what was generous, exemplary, and patriotic (cheers.) Would to Heaven their rulers were capable of appreciating such moral worth, as they were sensible of the value of Irish valour (hear, hear.) Would to God that they were competent to entertain such ennobling sentiments as once warmed the bosom of that immortal hero over whom chance and treachery at length gave them an entire and lasting advantage. When that great man, on his way to Russia, saw filing before him after crossing the Niemen that glorious army, which nothing but the all-subduing hand of the Almighty could defeat, he called to his side a favourite aide-de-camp, and thus bespoke him, "Well, Saint Cyrr, never had monarch such an army"—never had Queen such subjects (cheers)—"the French are a noble people"—so were they, the glorious people of Ireland (cheers)—"they deserved liberty"—so did they (hear)—"and liberty they shall have, Saint Cyrr"—so should they, with the blessing of God their own indomitable determination to win, and a tranquil, calm, and determined perseverance in their present peaceble, moral, and resolute struggle for legislative independence (cheers.)

Mr. Brannagan, of Dungannon, then rose and said he had to request some little indulgence from the assembly whilst he endeavoured in a few words to depict the very remarkable manner in which the men of the north received the news of the present glorious and triumphant victory over tyranny and injustice (hear.) He was quite convinced that there were many men who felt honestly and sincerely indignant at the injustice perpetrated in regard of the Liberator and his compatriots who were not yet prepared to join in the struggle for Repeal (hear.) But he (Mr. B.) would tell the meeting, without the slightest hesitation, that there is amongst those men a disposition to investigate the question, and he knew too well the justice and worth of the Repeal cause to doubt the result (cheers.) He wished to re-echo the sentiment so eloquently and nobly expressed by Dr. Gray, "that in this assembly, in the enthusiasm of the spectacle which he saw around him there to-day—in the array of intelligence, rank, and station, met to welcome the martyrs from their prison, there was ample and sufficient recompense for all the injustice suffered for the last three months (cheers.) There was an enthusiasm in the hall—there was an enthusiasm without the hall that gave promise for the future destinies of their country; the accession of such men as he saw there before him was also fraught with hope that they would have restored the blessings and prosperity which marked the period from '82 to 1800 (loud cheers.) Mr. Brannagan then handed in 3*l.* 15*s.*, observing that that sum made the present fortnightly remittance from the town of Dungannon, and wished it to be understood that previous remittances had ranged as high as 50*l.*

The announcement of the remittance being fortnightly, was received with loud cheers.

The Liberator handed in 3*l.* from Captain John Boyd, of Liverpool.

A gentleman, whose name we did not catch, handed in 1*l.* 2*s.* 11*d.* from the College ward.

Mr. O'Brien gave notice that upon that day week, he would move the appointment of the Honorable Mr. Hutchinson, and Mr. P. S. Butler, M.P., on the parliamentary and general committees.

The Liberator said he wished to give notice of his motion in form. His notice was, that the next day of meeting he would move, first, the appointment of a committee to consider if it be necessary to hold the meeting at Clontarf; secondly, a committee to consider the best plan for the establishment of the Preservative Society; and thirdly, a committee to consider the materials for applying to parliament for the impeachment.

Town Councillor Reilly rose amid cheers to hand in from Messrs. Brennan, Ledwidge, and Moyles, 3 pounds, their second subscription this year. From Kilbeggan and Raheer, per Mr. J. Clarke, 2*l.* Edenderry, per Mr. Myles Keon, 1*l.* 10*s.* From Collumbkill, per Mr. Nathaniel O'Reilly, 1*l.* 17*s.* Four Courts' ward, per Messrs Smyth and Crawley, 13*l.* 3*s.*, Mr. Crawley to be member. Cranford, per Rev. J. O'Brien, P. P., who is to be a member, 10*l.* Mullagh, per Mr. T. Lynch, 6*l.* 7*s.* Sandyford, per Mr. Thomas Collins, 1*l.* 2*s.* 1*d.* Mr. P. Daniel. 1*l.*, second subscription. Palmerstown, per Mr. Owens, 9*l.* 6*s.* From Killeshandra, Maynooth, Mountmelick, and several other places various sums which will appear in the weekly lists. From Laurencetown per Mr. Thomas Daly, one pound "victory money" (loud cheers;) per Mr. J. Mahony, one pound, being the balance of the collection made by the printers who turned out so respectably in the procession on Saturday (loud cheers;) and one pound from John Smyth, the carman, who paid one pound in sorrow at the unjust captivity and now hands in the same sum in joy at the liberation (loud cheers.) There was no phase of Irish politics at which John Smyth had not done his duty, and no change to come will find him absent from his post (cheers). Hurra for O'Connell! (loud cheers.)

Mr. Ryan handed in his weekly remittance from the Custom-house ward. 1*l.* 7*s.* 4*d.*, and moved that Cornelius Ryan be appointed a Repeal Warden. Motion passed.

The Liberator said—I have the honour to announce that the Repeal rent for this week, exclusive of the several large sums which persons from the pressure were unable to hand in, to be five hundred and seventy-five pounds six and sixpence. (Deafening applause).

The Lord Mayor was then moved from the chair, and Mr. Boylan, of Hilltown-house, called thereto. On the motion of the Liberator, a marked vote of thanks was passed to the Lord Mayor for his dignified and patriotic conduct in the chair.

The association then adjourned to Monday next.—*Freeman's Journal.*

PORTUGAL.—On the 10th inst. Monseignor de Pietro, Archbishop de Berito, internuncio, and apostolic legate, envoy extraordinary and minister plenipotentiary of His Holiness at this court, had his first audience of her Majesty. In his address on this occasion he expresses his hopes that the desires of the Holy See might be realised by finding on each occasion a support still more firm in the piety and well-known zeal of her Majesty, and from the Tagus an example shown to all the world, that by the virtue of a young Queen all the powers of the state shall be brought to tend towards the good of religion. After an expression of the paternal sentiments of benevolence (of His Holiness) for their Majesties and their august family, and of a respect for a Sovereign who gloried in the title of most faithful to the Church, the Queen replied in the following terms to his address:—"I am very sensible of the paternal benevolence with which the Holy Father is animated towards me, my consort, and all my royal family, and I hold it my duty to respond to these sentiments with the expression of the sincere veneration which I profess for His Holiness, and of the religious attachment which binds me to the Holy See. I avail myself at the same time of this opportunity of expressing to you that it is very agreeable to me to receive you in my court as the representative of His Holiness."

FRANCE.—The *Univers* states that several French and Italian Jesuits have just embarked at Bordeaux for Madagascar, where they intend to form a missionary settlement.

A grand mass was celebrated lately in the church of St. Augustine, at Vienna, in honour of the second son of Mozart, who died recently at Carlsbad. Upwards of 800 performers took part in the service, and the famous Requiem was finely executed. The Archbishop of Vienna officiated, and a great number of persons of celebrity in the arts and literature were present.—*Galignani.*

Six sisters, who were of the Protestant religion, were solemnly baptised, on the 8th instant, in the church of Ledeberg, in East Flanders.

ROME.—His Eminence Cardinal Silvester Belli, Bishop of Jesi, born at Anagni in 1781, and raised to the Cardinalate on the 12th July, 1841, having been reserved *in petto* in the Consistory of the 14th December previous, died of apoplexy in his episcopal city on the 9th inst.

The new Bishop of Gap gave a dinner to 300 poor persons on the 13th inst.

A STARVED CLERGY!—The Canterbury Chapter, consisting of a dozen canons, enjoys about 15,000*l.* per annum. At Durham, the same apostolic number share about 30,000*l.* a-year. London is nearly the same. Westminster and Windsor come very close to 20,000*l* a-year each; the Warden and ten Winchester Fellows share about 10,500*l.* for positively doing nothing—not a sermon can be extracted from one of them that we are aware of. The entire income of our cathedrals and collegiate bodies stand in the Parliamentary reports at 284,241*l.*; exlusives of fines, leases, residences and the like, which, as is well known, and was demonstrated in the House of Commons by Lord Monteagle, would add another 250,000*l.* of annual revenue to the amount by a fair change of leaseholds into freeholds. It is not too much, therefore, to take the gross sum, comprehending within it about sixty sinecure rectories, at 550,000*l.*, representing a capital of about eighteen millions sterling, at the present prices of landed and real property.—*Eclectic Review.*

END OF VOLUME VII.

SUMMARY OF INTELLIGENCE.

No. 1.] CALCUTTA: SATURDAY, JULY 6, 1844. [VOL. VII.

THURSDAY, JUNE 27.

The *Bombay Times* states that Mr. R. N. C. Hamilton, who recently succeeded Sir C. M. Wade as Resident at Indore, has attained the highest popularity for his princely style of hospitality, which strongly recalls to mind the days of Mr. Elphinstone at Bombay.

The *Delhi Gazette* has letters from Sukkur to the 30th of May which are not without interest. A sepoy of the 64th had deliberately shot a comrade while he was asleep near him, and the other sepoys refused to give him up. While Sir Charles Napier was holding his splendid levée at Hydrabad, with eight or ten thousand of the chivalry of Scinde, Capt. Malet, the Resident at Khyrpore, gave a grand nautch on her Majesty's birthday. His Excellency Ali Morad fired a royal salute at sun-rise and sun-set. He had previously invited all the nobles and chiefs from the country to attend at the Residency in honour of his Royal Mistress, and he made them drink her health in *Brandy*, contrary to the laws of the Koran.

Sir George Pollock is making preparations for his immediate departure from Lucknow to assume his seat at the Council Board.

The *Englishman* talks of a Railroad scheme from Bombay to Agra, in which the Governor and Sir Jamsetjee have taken shares. Half a century too early.

The *Bombay Times* says that a correspondence has recently taken place between the East India Company and Her Majesty's Government; and that the former have represented the inconvenience which has arisen from considering Mysore a Foreign territory; and it is understood her Majesty's Ministers have agreed to consider it as an integral part of British India.

FRIDAY, JUNE 28.

The *Auckland*, Steamer, arrived from Bombay yesterday, with a portion of the prize-money taken at Hydrabad. By a singular coincidence she has been placed at the disposal of the late Governor-General, and he will be conveyed back towards his native land in a vessel named after the Governor-General, on whom his first public notifications attempted to fix the stigma of extravagance

The *Hurkaru* of this morning contains a well-merited tribute to the public conduct and private virtues of the late Mr C. B. Greenlaw, which we recommend to the special notice of our readers.

A vessel has managed to get fast in Channel Creek where she had no business. Mr. Moxon, one of the most experienced of the Pilots, has been sent to extricate her.

Mr. Longueville Clarke, one of the most eminent barristers of the Supreme Court, who left Calcutta at the beginning of the year for England, has just been cast in an action of libel, brought against him by Mr. Waller, one of the Solicitors of the Court, whom Mr. Clarke charged with breach of trust and other vices, and refused either to explain or to retract the charges. The Judges found a verdict for the plaintiff, and fixed a fine of 500 Rupees on Mr. Clarke.

SATURDAY, JUNE 29.

Yesterday's Semaphore announced the arrival of the *Lord Hungerford* with Dr. Wallich on board. He will now resume the post he has so long occupied at the Botanic Gardens, where he will be pleased to see the numerous improvements which Mr. Griffith has introduced.

Our Calcutta contemporaries have more than once brought to the notice of the benevolent public, the very destitute condition of the poor prisoners who are confined for debt in the great Jail of Calcutta, chiefly under the sentences of the Court of Requests. No provision is made for them beyond six pice, or three pence a day, which their creditors are obliged to allow them. A Cart goes round some parts of Calcutta to collect the crumbs that fall from the rich man's table; but owing to the contrivance of the butlers, it too frequently returns empty, and the meat it occasionally brings is in a state bordering on putridity. Would it be impossible to provide some legal relief for these poor creatures, similar to that which is made for wealthier defaulters, and to restore them to liberty on their relinquishing all their property?

A Correspondent of the *Calcutta Star* says, that Government has at length sanctioned the construction of the Bridge of Bali, which will connect the great Benares road with the suburbs of Calcutta, on the opposite side of the river. He states that of the sum of 38,000 Rupees, which the bridge was originally estimated to cost, one half has been contributed by the public. We believe the Bridge will cost in all a little above 50,000 Rupees, the extra sum has been made up by public funds. We have heard that Captain Goodwyn has already made a commencement, and that the structure is likely to be completed at the end of next year.

MONDAY, JULY 1.

A new publication comes into being this day. *The Calcutta Magazine, and Daily and Monthly Treasury for July*, 1844. We have not had an opportunity of seeing the work, but the *Star* has paid it the compliment of devoting nearly three columns to a review of it.

The *Agra Ukbar* has an interesting article on the Sirdar Lena Sing Majeetea, who is destined perhaps one day to play a conspicuous part in the Punjab. He is travelling about with a long retinue through our provinces, treasuring up remarks for some future occasion of importance. He is on his way to Benares, where it was once said he would see the Governor-General; but where he will not see him now. He proposes, according to popular rumour, to proceed as far

south as Hyderabad, to visit the shrine of some Punjabee saint. He would do well to visit Calcutta on his way, and examine its wonders.

The *Delhi Gazette* has a batch of Cabul news, not of any particular importance, more especially at the present time, when it is known that no provocation would induce us to interfere in the politics of that country. Dost Mahomed is said to be consolidating his empire, and the bride of the Sirdar Mahomed Akbar, the daughter of the usurper, Yar Mahomed, has arrived at Candahar. The article concludes with saying "that it is evident that all recent events in Central Asia are fast tending to a complete *bouleversement* of every arrangement made by us in our attempt to establish British supremacy by force of arms where more peacable and less expensive measures would have been more successful." We thought the *bouleversement* complete as soon as we had turned our backs on Affganistah, and set Dost Mahomed free. Before our army reached the banks of the Indus, there was scarcely a vestige of our arrangements left.

Further papers to the 29th May have been received from Moulmein. The most mysterious affair that has occurred for a long time at that settlement is the escape and destruction of the convicts. More than a hundred of them were proceeding to their destination with a slender escort, when they rose on their guard, and after having overpowered them, fled into the jungle; part of them however did not attempt to escape. The jailor, peons and others came to the aid of the Talein corps. Seventeen of the convicts have been killed and thirty wounded; and strange to say, though there must evidently have been a severe struggle to account for such slaughter, few of the Government officers were either killed or wounded. This circumstance, combined with the appearance of the wounds, leads to the very strong suspicion that they must have been hacked and butchered in cold blood by the fellows sent after them.

TUESDAY, JULY 2.

The Madras *Athenæum* states that Bishop Spencer has issued orders to all his Clergy to doff the Geneva Gown,—the emblem of the Reformation—and to preach in future in their surplices—the emblem of Puseyism. This is going farther than some of his Episcopal brethren at home, who endeavoured to compromise the difference between the two schools, by ordaining black for the pulpit in the morning, and white in the after part of the day. Our contemporary alludes to an intention on the part of some of the clergy to take the field against this innovation.

The *Singapore Free Press* of the 6th of June, has come to hand this morning. It mentions several cases of very flagrant piracy recently committed in the Straits, chiefly against the unoffending Cochin Chinese, who come to trade to the island. The Editor states that all our attempts to eradicate piracy have failed. Three of her Majesty's ships, the *Dido*, the *Harlequin*, and the *Wanderer*, have been together or alternately employed in that service, but the result has been that not a Sampan has been captured though watched by a squadron powerful enough to take Singapore itself, and one has been seen or chased in the act of robbery; nay, it is to be doubted whether a single robbery has been prevented. The conclusion at which our contemporary arrives is contained in the following advice, "large vessels and slow boats ought not to be employed to catch fast pulling pirates."

WEDNESDAY, JULY 3.

The number of covers despatched by the last Mail from Bombay to Suez was as under:—Letters, 34,284; Papers, 10,792. Total 45,076. The Calcutta Express of the 10th came in with the regular mail of the 9th. The Monsoon has now set in, and it will no longer be prudent to postpone writing to a late day in the hope that the regular mail and the express will arrive at the same time.

The *Bombay Times* states, that owing to the defective system of Opium inspection now prevalent at that Presidency, its commercial interests are likely to be seriously affected. Within the last six months Opium, which had been passed by one and all of the medical inspectors as of the first rate quality, has on being surveyed on its arrival in China been pronounced "very inferior indeed." The opium is extensively adulterated. Report speaks of 400 chests, which originally cost half a lakh of Rupees, now being, on their way back from China. Lakhs of Rupees are locked up, because merchants decline to invest them in that which may turn out to be trash. Unless, says our contemporary, measures are taken without delay, the money which would have been sent to Malwa will be sent to Bengal and the Bombay market will be abandoned by the Capitalist.

The *Agra Ukhbar* has it on excellent authority that on the afternoon of Monday the 6th May, the Court of Directors agreed with Government to refuse the papers, which were connected with Lord Ellenborough's recall. If they are refused, the inevitable inference will be that the recall was *just*. Lord Ellenborough on his arrival in England will of course insist on their being produced, and give us the benefit of his own comments on them.—*Friend of India.*

ACKNOWLEDGEMENTS.

Received on account of the *Bengal Catholic Herald*:

Rev. Mr. Freycenons, Dacca, for 1844 10

W. R. Webb, Esq. Darjeeling from July, 1844, to June, 1845..... 10

JULY OVERLAND MAIL.

The latest safe day for the transmission of letters from Calcutta per Steamer to leave Bombay on the 19th of July will be this day, Saturday the 6th instant. The express will be despatched on Tuesday the 9th.

The steamer *Bentinck* is appointed to leave town on Monday, the 15th July next, at daylight,—the principal Mail will be closed at the General Post Office on Saturday the 13th idem, but an after packet will remain open till the evening of Saturday the 14th.

THE DUBLIN REVIEW.

Messrs. D'Rozario & Co. supply the above at the English publishing price, viz., six shillings, or three rupees per No.

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 2.] CALCUTTA; SATURDAY, JULY 13, 1841. [VOL. VII

THURSDAY, JULY 4.

The *Delhi Gazette* mentions, that among the notices received from Peshawur, it was stated that Herat had actually been taken by the King of Persia, on behalf of Prince Jehangeer, the son of the late Shah Kamran, and that Yar Mahomed had fled from his capital. It is also rumoured that Dost Mahomed has left Cabul and proceeded to Candahar. His son has recently formed a matrimonial alliance with Yar Mahomed. It would be a curious sequel of the course of events in Affghanistan during the last six years, if the Dost and the King of Persia should meet in hostile array in the neighbourhood of Candahar. There is no longer a British minister at the Persian Court to remonstrate against the capture of Herat, and an advance into Affghanistan.

The *Englishman* states that Major-General Cooper and the officers of the Presidency Division waited on Lord Ellenborough yesterday afternoon to solicit his acceptance of the farewell entertainment which the Military of the Division were anxious to give him. His Lordship is said to have received the Deputation with his usual courtesy, accepted the invitation, and fixed the fourth day after Sir Henry Hardinge's arrival for the ball and supper. On such a subject as this, the *Englishman*, considering the side he has taken in recent discussions, must be a first-rate authority.

Letters from Peshawur given in the *Delhi Gazette* state that the Commander, Tej Sing, had received orders to send back all the regular troops to Lahore and to raise a local corps of three thousand men. This speaks well for the good understanding which subsists between Dost Mahomed and Heera Sing.

An attempt has been made to poison Prince Timour, the son of Shah Soojah, at Ferozepore. Arsenic was put into some sherbet which he drank, but he took but little of it; and a native hukeem having been called in, he recovered. Futteh Jung is suspected by the *Shahzadas* of having employed some one to attempt the crime.

FRIDAY, JULY 5.

Hong-Hong papers of the 1st of May, state that the appearance of the American frigate *Brandywine* in China has given great umbrage to the Chinese government. The Chinese authorities are above all things anxious to prevent her proceeding to the northward, or Mr. Cushing's attempting to obtain an audience of the Emperor. Every obstacle will be thrown in his way, short of actual resistance.

The *Englishman* states that it is a dinner, not a ball and supper as originally stated, which will be given to Lord Ellenborough by the Military Service.

The same paper announces the total loss of the *Cameo*, from Liverpool, at Kedgeree, with a valuable cargo of £40,000. Nothing is visible of the wreck beyond the topmasts; and there is no expectation of recovering the cargo. The same paper says that the loss of the vessel is to be attributed to the want of due and the usual precautions. She was riding at single anchor, and had no deep sea line on board when she struck, and the pilot was asleep on the poop. Then why was he not waked by the officer on duty? Pilots need repose like other men after a hard day's work in the sun.

The quantity of Indigo in one concern of some magnitude in Tirhoot, destroyed by the locusts, is estimated at one-third of the whole crop. They squatted down for eight hours, and left the plant totally bare of leaves.

SATURDAY, JULY 6.

Papers have been received from China to the 24th of May. Mr. Davis's four commissions have been published: the first authorises him to bring to a conclusion certain matters which are now under discussion between the Emperor and the British Crown; the second constitutes him Chief Superintendent of the China trade; the third refers to the passing of laws for Hong-Kong; the fourth appoints him Governor of Hong-Kong and its dependencies, and their forts and garrisons. On a reference to the Chinese authorities, it has been ruled that vessels bringing rice to China shall be exempted from Port Charge; but if they should take an export cargo, they will be liable to half the tonnage duties and the duties on the cargo. The Chinese authorities are said to have determined not to admit into the Consular ports, vessels which have been employed in the sale of Opium on the coast. But how they are to indentify vessels which have been surreptitiously engaged in this trade, may well puzzle us.

The Bengal Bank has rather unexpectedly declared a dividend at the rate of Eight per cent. for the last six months. The information before the public led to the belief that the banking transactions of the last half year, owing to the abundance of capital, would not have yielded such a return. Without the accounts before us, it is difficult to write on the subject with precision. It is well known that the Bank was so fortunate as to invest a large sum at par in the five per cent. loan, before it closed. Those securities now bear a premium of eight per cent., and the sale of them would of course give a very profitable return, and may have contributed to create so flattering a dividend. As this sum has arisen from a fortunate speculation which cannot be repeated, perhaps it would have been wiser to have added the profits to the reserve fund, to meet the accidents that all institutions are liable to. The influence of this arrangement will be to keep up shares to their present unnatural elevation, and to produce a corresponding fall at the end of the next six months, when the dividend

must necessarily be lowered considerably, unless there shall intermediately be a greater demand for Bank Capital.

The last accounts from the Punjaub mention the death of Jemadar Khoosial Singh, once a favourite of Runjeet Singh.

MONDAY, JULY 8.

The *Englishman* says he has received farther unsatisfactory accounts respecting the 64th N.I. in Scinde. General Hunter has proceeded to Shikarpore on their account. The grass cutters belonging to the wing of the 7th Cavalry at Shikarpore are said to have been all murdered.

We mentioned on Saturday that the Jemadar Khoosial Sing, who was once a particular favorite of Runjeet Sing, and rose to great wealth and distinction in the Lahore state, had paid the debt of nature. We regret to learn that two of his wives have sacrificed themselves on his funeral pile.

The *Calcutta Gazette* announces the appointment of "Mr. James Alexander, as Solictor to the Government of Bengal;" in what Court is not mentioned. The office appears to be a new one.

The *Hurkaru* in an editorial article this morning has this remark, "It has been said that the only proper way to get a correct idea of how the London world is waggling, is to look at the advertisements of a daily paper." We thought the same remark might be applicable to the Calcutta world, and turned to the advertising sheets of our daily brethren, and we found,—1st, That the Ferry Bridge Company, which started with such magnificent promises, after having been long on its last legs, has at length not a leg to stand on. The Committee appointed to wind up its affairs have instructed Messrs. Tulloh and Co. to sell "that very handy and commodious steamer the *Kedge*, which has been little used"— the more the pity—"and is admirably adapted for pleasure parties." 2ndly. The magnificent salt works of the late G. A. Prinsep, Esq, at Ballea Ghatta, which have been a source of so much disappointment, are now brought to the hammer. Though they have been commenced some eight or ten years, and have sunk a mint of money, we are told that "the pucka evaporation house has just been completed, at a very great cost, with machinery for precipitating the brine by aerial evaporation, which process renders the produce of the works independent of the vicissitudes of climate." The extensive brine fields, terraces, boiling houses and reservoirs, are said to be *capable* of producing 20,000 maunds a year. Indeed! then why have they not done so!

Dr. Mouatt, professor of Chemistry and Materia Medica in the Medical College, has lately informed the Native students of the institution that Baboo Dwarkenauth Tagore has promised to afford the necessary expense for any two students who will go to England and receive a University education.

The Ship *Candahar* from China to Bombay has been wrecked on the Bombay coast, six of the crew have been lost.

The *Bombay Times* has a very ominous notice on the subject of Cheroots, called at this Presidency by the more aristocratic name of Segars. The Tobacco crop has failed at Manilla, and the stock of Segars on the island is not more than enough for the smoking of the Natives. No Segars will, therefore, be manufactured for exportation; consequently the price of the weed will rise; and Segars which now sell at 25, will rise to 50, perhaps 100 Rs., and tens of thousands Cheroots, manufactured in Bengal, will be sent to Singapore and covered over with a Manilla leaf, and come back as "Manilla Segars of the first quality."

TUESDAY, JULY 9.

The case of the Will of Sir William Casement was argued at great length in the Supreme Court yesterday, and it was decided to have been insufficiently executed, on the ground that when it was signed by the Testator only one of the witnesses was present, and though he afterwards acknowledged the signature in the presence of both witnesses, only one of the witnesses signed after the acknowledgment.

A suit has just been brought in the Court of Requests to recover 11 Rupees from Mr. Manuel, the value of a bonnet sold to Mrs. Manuel while she was a spinster. The husband, who marries his wife's debts when he marries her, was condemned to pay the amount.

The *Hurkaru* has Scinde letters to the 17th June, which state that Shere Mahomed had come down to Shahpoor, a place about twenty-four miles from Khangurh, with 1500 Murrees, Boogties, and Jukranees. The Ex-Ameer was anxious to attack the British position, but his wild allies shrunk from the contest and the party retired. Sukker and Shikarpore are still healthy.

WEDNESDAY, JULY 10.

From the *Colombo Observer* received this morning, we learn that the surplus revenue of the island during the past official year was £58,000. of which £21,000 have been devoted to make up the deficiency of preceding years, £11,000 to Supplementary contingent charges, and £26,000 for the execution of public works.

From the same authority, we learn that 28,000 laborers have landed at Manaar, during the first six months of the present year, and that they are still pouring into Ceylon from the opposite Coast. One vessel of 25 tons brought 416 coolies; There were recently 2,000 waiting at Tallemanar to cross, and at the same time, the weekly arrivals were at the rate of 500.

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Printed and Published by P.S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 3.] CALCUTTA: SATURDAY, JULY 20, 1844. [VOL. VII.

THURSDAY, JULY 11.

We are happy to find that the *Bentinck*, even at this season of the year, which is reckoned almost a blank, has not fewer than 48 passengers besides a number of children. Unfortunately they are not all for the long journey, we mean the journey throughout, as some will stop at Ceylon and some in Egypt. Still the compliment of passengers is a fair one for July, and would have been deemed incredible ten years ago. We are sorry however to see how the printer's devils have been allowed to murder the name of the late Consul General for France, in the dominions of the Emperor of China. Le Comte et la Comtesse de Ratti Mouton; turned into 'the "County and Countess of Battle Menton."

From a report of the last meeting of the Agri-Horticultural Society we learn that Sir Lawrence Peel has generously placed at the disposal of the Agri-Horticultural Society, the liberal donation of 400 Rupees a year, to be appropriated as premiums by the Society for any object which may be thought most beneficial and useful.

A draft of an Act has just been read in the Legislative Council, withdrawing the control of the Jail from the Judges of Circuit, the Commissioners of Circuit, the Superintendent of Police, and the Nizamut Adawlut, and vesting it exclusively in the Civil and Session Judge, who will act under such orders as he may receive from the executive Government.

Sir Richmond Shakespear is stated in the *Agra Ukhbar* to have summoned a full durbar at Gwalior on the 23d June, when he communicated the fact that Lord Ellenborough had been recalled; and assured those present that not the smallest change would ensue in the administration of the Gwalior country; and that if the present tranquility was disturbed, the disturbers would inevitably be sent to Chunar,—which is worse than being sent to Coventry.

FRIDAY, JULY 12.

The *Delhi Gazette* which reached us yesterday gives the distressing intelligence that the 64th N. I. had again broke out into Mutiny, and refused to receive their pay, because it was not what they expected. They demanded 12 Rs. and will no longer fight for 8 Rs. They pelted Col. Moseley and Genl. Hunter and his Aid-de-camp with clods and brickbats.

The *Englishman* states that Lord Ellenborough anticipates leaving India in the *Tenasserim* on the 1st proximo. This will be a capital opportunity for writing to England. Sir John Peter Grant proceeds by this opportunity to Ceylon, and possibly Sir Lawrence Peel.

SATURDAY, JULY 13.

The American Clipper *Antelope*, Captain Dumaresq, has just arrived with news from China to the 7th of last month. This is one of the shortest passages on record at this season of the year. She brings intelligence of the arrival of the Imperial Commissioner, Keying, from Pekin, with full power to negotiate with the American and French plenipotentiaries. They have of course nothing to ask except that they may enjoy the same privileges as the English, which had been already secured to them by Sir Henry Pottinger. It is evident that the Chinese Cabinet is above all things anxious to prevent their sailing up the gulf of *Peechelee*, and demanding an audience of the Emperor. Surely American and French vanity may be satisfied with less than a visit to Pekin which the English, even in the hour of victory, refused to press.

The *Hurkaru's* Punjabee news contains the following strange intelligence:—"The Rajah Sahib on the 23d assembled a Council of his General Officers, and it was resolved to issue a proclamation to the effect, that the English were watching an opportunity to conquer the territories of the Maha Rajah, to hold them and their households in vile durance as slaves, and to treat them worse than such! The Maha Rajah recommended his men to allow no dissension to part them from each other;—he depended on them for the annihilation of the English;—he called his tutelary deities to witness that he would convey and march his army across the Sutledge for that purpose—he would drive his enemies, valiant and capable as he was, like so many flocks of sheep before him—and complete the achievement by planting his victorious banner in the Fort of Calcutta! For this feat he awaited the close of the Dushera vacation." We can scarcely believe this to be true. The whole aim of the Rajah Sahib,—if by this person is meant, Heera Singh, the Regent—has been to avoid a collision with the English Government. There was a time last year when our army was assembled at Gwalior, when he might have made a successful foray across the Sutledge, and plundered perhaps up to the gates of Delhi before troops could be sent to check him. He was strongly incited to do so by the Tara Baee, who seems to have all the spirit of her renowned ancestry, the Gourpureys, in her, but refused; and it seems incredible that he should *now* talk of wantonly provoking the British lion.

We have Penang papers to the 15th June. The order from hence for the supercession of Mr. Salmond had arrived in the Straits, and seems to have taken all, but the parties interested, by surprize. The *Penang Gazette*, is on the wrong scent when he says, "The exact reason, however, for such a sudden supercession and deprivation of offices has not yet transpired, but we understand that these functionaries—alluding also to Major Low's deposition—have fallen under the displeasure of Government in consequence of their continuing to hold possession of their landed property in opposition to the Government Orders of *late years* on the subject."

From what we hear, the Editor's conjecture is very wide of the mark, but if we were to detail the cause,—which after all we suppose every body here knows—we should come within the grasp of the law.

MONDAY, JULY 15.

The Madras Bank has just declared a dividend at the rate of *six and a half* per Cent. *per annum*.

There is no farther information from beyond the Indus. An ugly rumour is mentioned in one journal which we shall not diffuse by repeating, because it may be fully contradicted before we go to Press. The *Delhi Gazette* received on Saturday states that the mutinous 64th arrived at Sukkur on the 26th June. The clearest account of the sedition we have yet seen, is given by our contemporary.

The report regarding the capture of Heerat by the Persians, and the death of Yar Mahomed, is now believed to be premature; but the *Hurkaru* says he thinks it an unquestionable fact that a Proclamation was put forth by Heera Singh,—chiefly however to keep his own soldiery in good spirits—in which he promised to lead them across the Sutledge and march to Calcutta.

The *Englishman* of this morning has some important particulars from his correspondent at Aden. The *Hindoostan* reached that port on the 8th of June. She made a long passage of sixteen days from Galle to Aden. After leaving Galle she experienced a strong monsoon; one of her quarter boats was carried away, with an iron davit attached; the sea at the time was running too high to admit of lowering a boat to save her. She was wet and plunged heavily into the head sea. The eldest son of Mr. Woodcock of the Civil service, was killed a few days after leaving Ceylon, by falling down a hatchway 26 feet. The new Governor-General was expected to reach Aden either in the *Hindoostan* or the *Berenice*; and it was somewhat probable that he would continue his voyage to Calcutta in the *Sesostris*, which had been directed by the Resident to be held in readiness for sea, as soon as the approach of the Suez Steamer was signalled; in which case the Bombay Mail and passengers would be taken on by the *Euphrates*, a brig of war. Both the *Hindoostan* and *Berenice* were expected there on the 28th or 29th.

Private accounts from Sy[illegible]ah received by the *Englishman* state that General Lumley had received a letter from General Galloway, mentioning that an increase both of officers and of Regiments had been sanctioned by the Court, and only waited the confirmation of the Board of Control.

TUESDAY, JULY 16.

Moulmein papers have been received to the 1st July. They are, however, without interest. Intelligence of the recall of Lord Ellenborough had reached the settlement. The only notice worth extracting is the reduction of timber duties from 30 Rupees to 21 Rupees a ton, and return to the old mode of measurement.

The [illegible] gives news from Sukker to 27th [illegible]. The refractory 64th Regi[illegible] has station on the 25th. The [illegible] demanded of the offi[illegible] of the ringleaders, [illegible] names wer[illegible] The next day, the 27th, thirty-seven men were seized and sent to the Quarter-Guard, and the Regiment ordered on—Hindoostan.

The sale of the presents made to Lord Ellenborough during his tours in the Western Provinces commenced at Messrs. Hamilton and Co's., Calcutta, yesterday and will be continued to-day.

At the last meeting of the Agri-Horticultural Society the expenses attending the erection of the Metcalfe Hall were submitted to the members. It appears that the original estimate for the building was 48,921 Rs. The cost for extra work, including the erection of an iron roof,—which is three times as heavy as it ought to have been—has been 15,242 Rs., making the total cost of the building 64,163 Rs. Of this sum, 43,300 have been advanced, and 20,911 Rs. are said to be now due; but according to Cocker this is impossible, though all our three daily contemporaries have it so.

WEDNESDAY, JULY 17.

The papers, are so utterly bare of all news this morning that the mail must be at hand. We say so from having often remarked the coincidence of these two events.

The papers state that the Commander-in-chief has laid an embargo on the plan of a Subscription for an Army Testimonial to the late Governor-General.

The only other item of news we can glean is, that the Editor of the *Star* has for once been unable to give half an hour's attention to his paper. Hence a letter appears from Mirzapore, stating that the *despised* Rajah Pareechut had plundered three or four villages of the Jeitpore Raj, and put to death the dependants of the usurper Khet Singh—that is of the individual placed by our Government on the throne of the rebel;—that the Rewa territory was all disorder; that the Raja had excited the Pooar and Chundole chiefs to rebellion by ejecting them from their villages, that men and guns had been sent from Gwalior—and that Col. Sleeman was to have a grand meeting in imitation of the Scinde gathering! The animus of the writer cannot be mistaken.—*Friend of India.*

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald.*

Qdarter Master. Serjeant J. English, European Invalid, Chunar, from July 1844 to June 1845 inclusive ....Rs. 10

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SUMMARY OF INTELLIGENCE.

No. 4.] CALCUTTA: SATURDAY, JULY 27, 1844. [VOL. VII.

THURSDAY, JULY 18.

An elegant model of a locomotive steam engine with a train of three carriages for passengers and luggage has arrived at Agra, as a present from the Court of Directors to the Rajah of Bhurtpore. The height is about 8 or 10 inches, and the length of the engine about 14. It runs on a model railroad, and is propelled by spirits of wine. The makers are Newman and Sons of London.

The Lahore news writer of the *Hurkaru* states that Heera Singh, at a Durbar held at Lahore, declared that there was no faith to be found in Christians; that Avitabile, who had amassed wealth in the Punjab, took his leave and went to Europe as soon as the troubles commenced; that Ventura, took leave for the purpose of going home, but had now leagued with the British for the ruin of the Punjab. Soon after this speech the youth called all the French and English together, paid them up, and gave them their discharge.

FRIDAY, JULY 19.

Heera Sing, from some cause which it is difficult to divine, appears to be not only inveterate against the British Government, but in a state of feverish anxiety regarding its designs. Assuredly there has been nothing in our movements during the last three months calculated to rouse his suspicions; yet he has been expediting news writers to all the principal cities in the North West, to obtain the most accurate information of our projects. His scouts, will of course pick up and transmit every floating rumour without the smallest inquiry into its truth. We have recently had an opportunity of seeing the mass of falsehoods which the native news writers are in the habit of sending their masters. If however, they should happen by accident to announce that Lord Ellenborough has been recalled, lest he should swallow up the Punjab, their mendacity might for once be returned to good account.—*Friend of India.*

OVERLAND INTELLIGENCE.

The Bombay Express came in this evening about half past four, bringing intelligence from England to June 7.

The debates regarding Lord Ellenborough's Recall have yielded no information of much consequence. The Duke of Wellington has made a sort of *amende*, in the form of an explanation. It has been determined not to produce the papers, at all events, till Lord Ellenborough's return.

O'Connell has been sentenced to 12 months' imprisonment, and a fine of £2,000. The other traversers have escaped more easily.

Sir Henry Hardinge has been appointed Provisional Commander-in-Chief.

The Government measure for the introduction of free-grown sugar of other nations, has been carried by a majority of 69.

Lady Hardinge and the two Miss Hardinges were to proceed to India, Overland, in October.

The Emperor of Russia had arrived in England.

Demand for Indigo very limited, Sugar in a declining state.

Mr. Whiteman has come into the Direction.

Sir Henry Hardinge is on board the *Hindostan.*

Sir T. Fremantle goes to the War Office.

Amount of Bills drawn on Bengal £70,860.—*Hurkaru Extra.*

SATURDAY, JULY 20.

The Overland Mail of the 7th of June came in yesterday evening, with intelligence that Sir Henry Hardinge had left London for Marseilles with the view of embarking on the *Hindostan* at Suez. That vessel may, therefore, be expected in three or four days.

In reference to the proposed Testimonial from the Army to Lord Ellenborough, the *Hurkaru* has this day cited the example of Lord Wellesley's conduct on a similar occasion, which is at once decisive of the illegality of such a proceeding. The Mysore army had determined to present his Lordship with a star and badge of the order of St. Patrick, enriched with jewels taken from the treasury of Tippoo Sultan. In his reply to the proposal, Lord Wellesley declared "that he should have been proud to wear such an emblem of their glory, and of their personal regard; but that, on a careful examination of the subject he had come to the conclusion, that he could not accept of their gift without violating the letter of existing statutes. Although it could never have been contemplated by the British Government to prohibit the acceptance of honorary marks of distinction, yet here it might create a precedent which might hereafter become a source of detriment to the service, which he hoped they would consider a sufficient ground for his declining so flattering a mark of their approbation." Lord Wellesley is a great authority with Lord Ellenborough. Should the army, therefore, even offer the testimonial, the late Governor-General is bound to decline it.

MONDAY, JULY 22.

The Meeting at the Union Bank on Saturday was very pacific. The Shareholders accepted the Report, passed the accounts, and voted a divident of *Seven* per cent., thereby strengthening the reserve fund, and augmenting public confidence.

The *Calcutta Gazette* of Saturday, states that Mr. Sutherland, late Principal of the College at Hooghly, has been appointed Secretary to the Superintendent of Marine, in the room of the late Mr. Greenlaw, a most appropriate appointment, as the man is as well adapted for the place as the place for the man. Letters from Aden state that Captain Haines will be positively

appointed Superintendent of Marine. Col. Irvine as yet only officiates at that post; and Col. Benson, therefore, continues at the Medical Board, pending the orders of the Court of Directors.

The latest news from Lahore is, that the Rajah Sahib—by which name Heera Sing, the Major of the Palace, will in future be designated—has dismissed all the European officers in the Sikh service, on the ground that they made themselves acquainted with the designs of the Sikh Cabinet and communicated them to the English. Two officers were excepted from this sweeping measure, Captains Courtland and Bargess; but they refused to continue in the service, and wisely demanded their discharge, as they must always have been objects of suspicion, and every insight which our government might gain into the plans of the Durbar, would be laid to their charge.

TUESDAY, JULY 23.

The papers announce the death at Cawnpore of Major-General Biggs of the Artillery. This casualty promotes Lieut. Colonel Powney, and throws open the valuable appointment of Principal Commissary of Ordnance, and Director-General of the State pyrotechnic exhibitions.

The papers state that Colonel Warren, Town-Major, Captain Durand, Private Secretary, and Capt. Herries, A. D. C. to the Governor-General, proceed down the river at day-light this morning on the *Hooghly* Steamer, to meet the new Governor-General.

The Hon. P. Hanson, Governor of the Danish settlements in the East, is announced as having arrived at Tranquebar, on his way to Calcutta, by the *Hindostan*.

The Officers of the Bundlekund Legion have subscribed *Three Thousand* Rupees to the Ellenborough Testimonial.

The Newab Mirza Ali Khan, who had been found guilty of murder, has been sentenced to death by the Judges of the Sudder Court at Agra. The sentence was carried into execution at 8 A. M. at Delhi, on the 9th instant. Thousands of persons assembled to witness the execution, most of whom, perhaps out of compassion to a man of such exalted rank, declared the sentence to be unjust. About 4,000 attended his body to the grave.

WEDNESDAY, JULY 24.

The *Hindostan*, Steamer was announced yesterday [illegible] Sir Henry Hardinge on learning

Suez hurried through Egypt. [illegible] Suez on the 29th of June, reached Aden on the evening of the 4th July, sailed on the 6th, arrived at Galle early on the 16th, coaled there in 12 hours, left it on the 17th, reached Madras on the 19th, left it on the 20th, and reached Calcutta on the 23d.

The *Assam* Steamer has reached Allahabad in seventeen days and one hour; the quickest passage on record. She is expected back by the 26th, and will have immediate despatch, as the greatest part of her cargo is already engaged.

The *Englishman* states that Mr. Hardinge, the son of Sir Henry Hardinge, has been appointed his Private Secretary: and that Major Wood of the 10th Hussars, his nephew, will be the Principal Aid-de-Camp.

From the same paper we learn that the payment of the Ghuzni prize-money has been announced by the present Mail.

Col. Mostly has been removed from the 64th to the 2d European Regiment, and Colonel Caley has been appointed to the 64th, the late commander of which is ordered to remain at Sukkur, pending the arrival of farther instructions.—*Friend of India.*

SIR HENRY HARDINGE.

The three guns promised by the *Gazette* was the first announcement we received that the *Hindostan* had arrived at Kedgeree. The report reached us about ½ past 10 yesterday morning. An order was issued for the attendance of the Civil Servants, &c., at Government House at 5 o'clock, to receive the new Governor-General. Some companies, of H. M.'s 10th Regt. and of a Native corps, were drawn up within the Government House compound, round which carriages and vehicles of sorts were very numerous. The assemblage of persons from the river side to the Government House was large and every body appeared excessively gratified on the occasion. The lower verandah of the Treasury was crammed, as usual on any occasion of sight-seeing, with natives: the weight was too much for the structure, and it gave way from end to end: three persons were taken up, as we understood, very seriously injured. The evening closed in without any arrival, and the crowd had pretty well dispersed by ½ past 7. At 25 minutes past 8, the Governor-General arrived; and, proceeded forthwith to the Council Chamber, and took the customary oaths of office. May his administration be beneficial to the country. Sir Henry's first Minute was to continue Mr. Bird Deputy-Governor of Bengal.—*Calcutta Star, July 24.*

OVERLAND MAIL.

The August Mail will leave town, for Bombay on Tuesday, the 13th proximo.

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SUMMARY OF INTELLIGENCE.

No. 5.] CALCUTTA: SATURDAY, AUGUST 3, 1844. [VOL. VII.

THURSDAY, JULY 25.

The Governor-General has appointed his son, Mr. Hardinge, Private Secretary, Major Fitzroy Somerset, Military Secretary and Major Wood, and all the late Governor-General's Aids-de Camp, on his own staff.

Lord Ellenborough has fixed his departure for he 31st of the present, or the 1st of next month.

The post of Bullion keeper at the Mint is vacant, and Government has advertised for candidates to fill it. The salary is 250 Rs. a month, nd the securities required are to the extent of two akhs and a half of Rupees. It is generally understood to be one of the most lucrative appointments in the gift of Government, almost, if not together, equal to that of Dewan of the Salt Golahs at Sulkea. The emoluments of an office may always be more accurately ascertained by a reference to the extent of security required, than to the amount of the salary. Of course, no man would ever entangle himself with securities to the tune of two lakhs and a half of Rupees for the mere advantage to be derived from the receipt of *the thousandth* part of that sum monthly.

Letters from the Cape mention that Sir W. Nott's health has not improved, and that he has been advised to go home from the Cape; this places the rich appointment of Resident at Lucknow at the disposal of Government. Sir Robert and Lady Sale had been five days at the Cape, but her Ladyship's health had suffered much since she left India.

A writer signing himself *Amicus Curiæ* in a review of Lord Ellenborough's career, has stated that, "within his knowledge, the whole population of *Delhi* marched in procession, with banners flying and music playing, to their principal mosque to return thanks to Allah, for the defeat of the Feringees at Cabul." As the fact was new to us and our contemporaries, we looked to the *Delhi Gazette* for a corroboration or denial of it. He now flatly contradicts it, and states that half the population is Hindoo, and could not have gone to the mosque.

The *Bombay Times* thus accounts for the delay in the arrival of the June Mail. The Steamer on leaving Aden had the advantage of a nine knot breeze, and the engines were therefore not used. But it soon moderated to a three or four knot breeze, and the vessel continued unconsciously to make her way though the water, at the rate of a snail's gallop, sparing the Company's fuel and prolonging the voyage by more than a day.

FRIDAY, JULY 26.

We gather from a letter which appears in the *Star* of this day that the Pilot who had charge of the *Cameo* when she went aground at Kedgeree, and was lost, has been subjected to a Court of Inquiry, and acquitted of all negligence It appears that at 1 A. M. he secured the ship, and laid himself down to rest. An attempt, it seems, was made to throw the blame on the pilot, on the ground that he did not point out to the commander that a five knot tide was to be expected during the first part of the ebb, and that a vigilant watch would be required, and such means as a harbour lead used, or the hand lead frequently thrown to ascertain that she did not drive into shallower water. But this would not have been to throw the responsibility of the ship on the pilot while at anchor, as well as while under weigh, "which would wear out a Pilot in seven years."

The *Bombay Gentleman's Gazette* mentions the death, at Ahmedabad, of Major-General Fearon.

The letter of a correspondent published in the *Star* states that the out-turn of the Indigo this season will probably not exceed 130,000 or 140,000 maunds.

Mr. James Sutherland having been appointed Secretary to the Superintendent of Marine, has received a very flattering address from the Instructors in the English department of the Hoogly College. The Moulavees also presented him an address in Arabic verse, which was first read by the head Moulavee, Akbar Shik, and then orally translated into Oordoo by another of their number. The Pundits presented an address in Sungskrit, written on vellum, and enclosed in a neat and appropriate box of metal. Then followed the students of the Institution with their addresses.

We are happy to learn from the *Hurkaru* that Mr. George Clerk has been appointed provisional member of Council. The appointment has long been expected.

SATURDAY, JULY 27.

The *Assam* steamer arrived in Calcutta yesterday, having made the voyage to Allahabad and back again in 27 days including two days' stoppages. The trip of 1,600 miles has therefore occupied 25 days; quite as much time as the vessels of the state have sometimes occupied in the upward trip alone. There is every reason to believe that the exertions of the Indian Steam Navigation Company will be crowned with complete success; that is, that the commercial freight of Calcutta will be conveyed to the marts in the interior, at a low rate and in a very short time, and yield a reasonable return of 7 or 8 per cent. for the capital expended; always supposing it is not most grossly mismanaged and made subservient to individual interests.

Capt. D. L. Richardson, formerly Principal of the Hindoo College, who has been for sometime in England editing a Jersey paper, has, we learn from the *Englishman*, being appointed to succeed Mr. Sutherland as Principal of the College at Hooghly.

The *Hindoo* states that a Gold Mohur coinage has been ordered at the Madras Mint. The *Eng-*

lishman says he understood that after the machinery at the Mint in Calcutta had been brought to such perfection, the chief part of the Madras coinage would be executed here. So did we also understand. We heard that the Mint at Madras was to be chiefly confined to the duty of receiving bullion, we cannot therefore understand the present announcement. Since our Mint machinery has been rendered so perfect, we have also some approach to perfection in the means of conveyance, and a whole steamer load of coin can now be sent with great safety and in less than a week from the banks of the Hooghly to the shores of Madras.

Heera Singh has at length succeeded in discharging all the Europeans who were in his service. Col. Courtland, Dr. Martin, whose real name is Hornsburg, Dr. Hornsburg's brother, Col. Gardner, and also Col. Steinbach, of the last of whom it was said some time ago that the Governor-General had refused him permission to cross the Sutledge, which turned out to be entirely unfounded. Large and numerous drafts have been remitted by the Sikh chiefs and others in the Punjab to the Shroffs in our own provinces, which look like a mistrust of the permanence of peace. Azeezooddeen, the barber, the hukeem, the favorite of Runjeet Singh, is said to be all but blind, and is scarcely able to attend the Durbar.

MONDAY, JULY 29.

Our good friends at Bombay have taken the lead in the establishment of railroads. A Company has been formed for a Railway of more than fifty miles in length from Bombay to the Thull and Bore Ghat roads; the cost is estimated at 35 lakhs of Rupees. We hear that a fifth of the sum has been subscribed, 1500 shares of 500 Rupees each having been taken.

Since the arrival of the Mail, with intelligence that after November next, East India Sugar would have to compete with the sugar of all foreign countries, in which it was raised by free labour, with a protecting duty of only 10*s.* the hundred weight, all sugar transactions in Calcutta have been at a stand. The only shipments made, consist of previous purchases and contracts.

The subscriptions to the Ellenborough Testimonial at Landour and Mussoorie, amount to 1876 Rupees. The list is headed by Sir John Grey, with a donation of 300 Rupees.

TUESDAY, JUNE 30.

The *Star* has a letter from Sukkur dated the 8th of July, which says that the station has been shamefully abused, that there is not a station in India at which there is less sickness than at Sukkur, and that the ill savour of its name has arisen entirely from the sickness of the last year, which was not greater than at Delhi or Kurnaul. We must, however, wait the subsidence of the Indus, and the exposure of its deposit of slime to the action of the sun before a fair estimate can be formed of the salubrity of its banks. It is singular that not a word has been said in any letter about the state of the other Regiments, besides the 64th. We have yet to learn whether they have taken their reduced pay without a murmur. This letter states that Shere Mahomed has broken up the force he had collected on the edge of the desert at Olotch, and has gone off, it is said, to Mooltan.

The Report of the Indian Laudable and Mutual Insurance Society was read at the meeting held on the 26th instant. Deducting lapses and withdrawals, 27 additional lives have been insured, making the total number of lives on the 1st instant 500. We looked with some anxiety for this report after having perused a letter in the *Star*, which asserted that one-half the capital of the Society had been lent to a single House on the Security of Union Bank Shares. It appears that the Correspondent had been altogether misinformed; that the sum invested in Government paper is 6,40,000 Rs.; that the sum lent on the deposit of 111 Union Bank Shares scarcely exceeds a lakh of Rupees, and that it has been divided among *five* individuals.

THE GOVERNOR-GENERAL'S LEVEE.—Sir Henry Hardinge held his first levee on Monday morning at Government House. It was numerously attended by gentlemen in the service, and by many out of it, both Europeans and Natives. Mr. Bird stood on the Governor-General's right hand, and introduced to his particular notice some of the most distinguished members of Native society, with a few appropriate remarks. Sir Henry Hardinge received all who were presented with great urbanity, and thus opened his public career in India, under the most favorable impression. Although nothing has transpired as yet to afford a clue to the character of the new administration, yet the contrast between the first week of the present and the preceding reign, has already begun to create a feeling of confidence.

Lord Ellenborough was in the adjoining room, and those who were made acquainted with the fact, proceeded to pay their farewell respects to his Lordship, who took the opportunity of saying a few parting words of kindness to all.

THE MILITARY ENTERTAINMENT TO LORD ELLENBOROUGH.—The entertainment to Lord Ellenborough, by which the officers of the army have endeavoured to evince their sense of his Lordship's invariable kindness to the military branch of the service, was given on Monday evening. Sir Henry Hardinge, as every one expected, declined to be present, and the members of Council, and the Judges of the Supreme Court followed his example. Few, if any, members of the Civil Service were present. It was therefore in the strictest sense of the word a military entertainment to the late Governor-General, and appears to have been conducted with much propriety and moderation. No convivial meeting under such peculiar circumstances could have gone off with less that was obnoxious to the body of whose measures it was so likely to be considered a tacit condemnation.—*Friend of India.*

ACKNOWLEDGMENTS.

Received on account of the *Bengal Catholic Herald.*

J. P. Dessa, Purneah, from July, 1844, to June, 1845, inclusive.....Rs. 10
Ensign W. L. Halliday, 56th N. I., for 1844. 10

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SUMMARY OF INTELLIGENCE.

No. 6.] CALCUTTA SATURDAY, AUGUST 10, 1844. [VOL. VII.

THURSDAY, AUGUST 1.

The *Englishman* of this morning has published a more correct version of Lord Ellenborough's Speech. We were in hope that it would have contained a correction of that singularly injudicious expression, "Gentlemen the *only* regret I feel in leaving India, is that of being separated from the Army." It would have been equally complimentary to the army, and far more consonant with the character of a Governor-General to have modified it into "one *chief* regret I feel, &c." But the corrected speech still retains the word ONLY. Even if such an address was appropriate from the ruler of a hundred millions of people, who was about to bid their country adieu, it can scarcely be called original. It looks too much like Napoleon's farewell to the Imperial Guard at Fountainebleau.

The Bundlekund legion, having volunteered to serve in Scinde for three years, will march towards that province next month, that is, in August. So says the *Agra Ukbar*, though we should have thought a month or two later in the year would have been more advisable.

The first instance of the transfer of a trust to the Registrar of the supreme Court under Act 17,—1813, has just been sanctioned. A collection was made for the family of the late Martin Blake, who was assassinated at Jeypore in 1835 It is somewhat singular that Mr. Leith should have alluded to a gentleman so high in the diplomatic service of government, as "a person of the name of Blake who had died in distress." The money was vested in the Collector of Delhi, who having died, Sir Herbert Maddock was appointed his executor, and took out probate. Sir Herbert now applied to be relieved from the trust, with which request the Chief Justice complied.

Captain Shaw, who, as Cornet Shaw, was severely wounded at the battle of Maharajpore, and was rewarded for his gallantry by being appointed an Aide-Camp on Lord Ellenborough's staff, has gone home in the *Tenasserim* Steamer. The amputation was not very successful, and he has been recommended to try another operation in England.

LORD ELLENBOROUGH.—Our late Governor-General embarked at Prinsep's Ghaut on the *Tenasserim* Steamer, at noon on Thursday 1st August, under three salutes,—one fired as he entered the state carriage at Government House, a second as he entered the Fort, and a third as he quitted the shores of India. Sir Henry Hardinge took leave of him at Government House. Mr. Bird, and a number of gentlemen in the civil and military service, accompanied him to the ghaut, to bid him adieu. His Lordship has had little reason to be dissatisfied with the treatment he received since his recall was announced, and he ceased to be any thing but the first private gentleman in India. From all classes of society, and not less from those who conscientiously disapproved of his measures, he has experienced that respect which is due to fallen greatness; from the army he has received all those demonstrations of gratitude which he had so richly earned by his exclusive devotion to its interests; and all those official honours have continued to be paid to him which belonged to his former station in the Government. The public authorities have made no distinction between the individual who laid down office compulsorily, under the frown of the Directors, and his predecessor who voluntarily resigned his post amidst their regrets.

FRIDAY, AUGUST 2.

The *Star* has letters from Shikarpore to the 13th July. The energy and vigor displayed by General Hunter, in causing the ringleaders of the Mutiny in the 64th to be seized by the Sepoys of that same corps, and conveyed to the Quarter Guard of H. M. 13th. appear to have produced the most salutary effect. There was not the smallest appearance of insubordination, either in that or any other corps. The climate is said to be very agreeable, and there were very few sick in hospitals. The dread of the climate had subsided, and we sincerely hope there may be no fresh outbreak of disease to revive it. Shere Mahomed had not been able to keep his savages together, and had fled no one knew whither.

The *Hurkaru* has some trans-Indus intelligence, which, had we not now a peaceful administration, would have been more interesting. It is said that the King of Bokhara and the Wully of Koolloom have combined together, and are about to come down on the Dost. Who knows but that there may be some movement in the countries beyond the Indus, to bring their hordes down on the plains of India?—to perish like a swarm of locusts when it falls into the sea.

There are letters and papers from Hong-Kong to the 28th May. Trade in the northern provinces is said to have been dull. The trade has stagnated from a report that the French and American squadrons are going to the north to attack the Chinese, and although as they say "fifty piecy English frigates" are expected at the same time to preserve order, the panic is so great, that a number of families have left Chusan.

SATURDAY, AUGUST 3.

Mr. R. Frederick Barlow, the Master Pilot who took the *Samarang* out to sea, has published a letter in the *Hurkaru*, giving a singular—unfortunately not a singular—but a remarkable account of the crew with which this vessel was sent to sea. The vessel is of 361 tons burden and unlike so many other ships which are now ly insured, she was *not* too deep. The Europe

crew consisted of *nine*, of whom the carpenter was seriously ill, the Master's son laid up with sore legs and feet, another boy convalescent, and one seaman, who said he was ill, and intended probably to remain so during the voyage. There were, therefore, the cook, and big boy, and three little boys fit for duty. The Native crew consisted of *eight*; but then none of the officers could speak a word of their language, or name a single rope; and in this state has the vessel been sent to sea.

The *Bentinck* Steamer which left Calcutta on Monday the 15th, did not reach Madras till the morning of Sunday the 21st, having encountered a very heavy monsoon. She was to remain there 36 hours.

The *Hurkaru* draws attention to the fact, that it has been ruled by the Prerogative Court in London "that the Wills of Officers, signed in cantonments, are not entitled to the privilege granted to such wills when made on actual military service." Officers should bear this in mind. Unless their wills are executed with all the formalities of the New Will Act, they will be treated as that of Sir W. Casement's was; they will be thrown out, and their property made over to the Registrar to be divided as he thinks best.

The Medical officers of this presidency have resolved to raise a subscription of *One Gold Mohur* each, in order to provide a testimonial for Dr. J. R. Martin, as an acknowledgment of the great service he has rendered the army in prevailing on the Court of Directors to grant a pension for an intermediate period.

The *Englishman* alludes to the great activity of the silk trade this year for which it is difficult to account on commercial grounds. The stock at home was large, and the market falling, and the present crop in Bengal is likely to be heavy; yet, the exportation has been 36½ per cent. more than that of the last year, and 35 per cent. more than that of the two preceding years.

We are happy to learn from the *Englishman* that Mr. Charles Joseph has just completed his map of the several lines of commuuication between England and India. We hope it will meet with more encouragement than his map of the River from Calcutta to Hoogly met with, which was one of the finest productions of our lithographic press.

The subscription to the Ellenborough Testimonial, according to the *Delhi Gazette*, amounts to 8,562 Rs.

That Journal, in allusion to the fact that orders have been issued in Scinde to keep 1,500 Camels and provisions for 10,000 men for three months in readiness, says, it leads to a belief that operations will really take place in the Punjab during the ensuing cold season. He is reckoning without his host. The administration which led India to expect an annual campaign is over. Sir Henry Hardinge will not visit the banks of the Sutlege this year, and, unless the Sikhs invade us, there will be no war.

MONDAY, AUGUST 5.

The *Star* affirms that the testimonial to Lord Ellenborough, as a pure Military affair, is abandoned. It is thrown open to the public. Any subscriptions from officers will thus come from them as individuals. The *Englishman* of this morning gives the subscriptions of some of the Civilians in Calcutta, among whom we find the names of the three Secretaries to the Government of India, Mr. F. Currie, Mr. Dorin, and Mr. T. R. Davidson, for 500 Rupees each.

The City Article of the *Englishman* states, that since the arrival of the last Mail, which has deterred European merchants in a great measure from shipping Sugar, native holders have manifested a disposition to support prices by shipping on their own account, under advances, but it is not believed that their determination will last long.

We find that we have inadvertently omitted to notice a remarkable Order of Sir Charles Napier, in reference to the recent discomfiture of a small detachment. He requires his officers at outposts to be constantly on horseback. He says, "The European officer, who commands at an outpost, must be eternally on his horse, with a sword in his hand—he should eat, drink, and sleep in his saddle." Some of our contemporaries have been disposed to smile at the order for officers to sleep on horseback. We receive the order as a proof of Sir Charles Napier's classic reading. He has evidently been devoting his leisure moments to Gibbon, who, in allusion to the martial habits of the Scythians, says, "The Scythians of every age have been celebrated as bold and skilful riders; and constant practise has seated them so firmly on horseback, that they were supposed by strangers to perform the ordinary duties of civil life, to eat, to drink, and even to sleep, without dismounting from their steeds."

TUESDAY, AUGUST 6.

The community at Bombay, have determined to testify their esteem for the public character and private virtues of their distinguished citizen, Sir Henry Pottinger, by offering him a public entertainment on his arrival at that Presidency.

WEDNESDAY, AUGUST 7.

We deeply regret to notice the death of Dewan Ram Komul Sen. We shall give a full account of his labours next week. Meanwhile we extract the following notice from this day's *Star*.

"We notice with much regret the death of Baboo Ram Komul Sen. He was one of the very few considerably in advance of his countrymen, and his place will not readily be supplied. He was, when in the enjoyment of good health, active and business-like, giving his services to various societies and institutions, and fairly dividing the representation of the native community with some half dozen others, whose names are familiar to the public. He was one of the vice-presidents of the Agricultural Society, and a member of three of its Committees, he was also on the Committee of the Calcutta School-Book Society, and one of the Governors of the Native Hospital; he further belonged to the Committee of Management of the Hindoo College and of the Parental Academic Institution. We repeat that his loss is a serious one, and we trust that many will have the honourable ambition of succeeding him in his good works."—*Friend of India.*

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SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA: SATURDAY, AUGUST 17, 1844. [VOL. VII.

THURSDAY, AUGUST 8.

The Bombay *Gentleman's Gazette* states, that on the last day of the trial of the Parsees, at which four were found guilty and sentenced to death, every precaution was taken to prevent at outbreak of popular fury. The Chief and Junior Magistrates and Superintendent of Police were present during the whole of the day—with a powerful body of constabulary and sepoy police. A strong force of Police Cavalry was stationed opposite the Court House. The Military authorities were on the alert, Major-General Baumgardt, Commandant, Major Seton, Town-Major, and the Fort Adjutant, with 50 Artillerymen, and 200 men of the 10th Regt. N. I. There seems to have been as many precautions taken at Bombay on this occasion as were taken at Dublin on the day of O'Connell's sentence.

The *Assam* steamer started again for Allahabad the day before yesterday, on her eighth voyage. She accomplished the previous voyage to and from Allahabad in the short space of *twenty-three* days. Some of the Government vessels have been longer on the upward trip. It is said that the profit of the vessel has been progressively increasing; that in the fourth trip, she cleared 350 Rupees; in her sixth 5,000 Rupees, or thereabouts, and in her seventh, the last 7,800 Rupees. This is scarcely credible; but it affords good hope to those who have taken an interest in the Inland Steam Navigation Company.

The French War Steamer, the *Archimede*, Capt. Paris, from Brest, bound to Pondicherry and China, is announced as having arrived at Trincomalee. She has on board the French Embassy to the Celestial Empire; but it is much to be doubted whether the French Envoy will not be constrained to content himself with a more humble reception at Macao. Every account from China shews the increasing repugnance of the Imperial Cabinet to these officious visits.

The *Hurkaru* remarks on the amusing advertisement recently published in the *Government Gazette*, for a Bullion-keeper at the Mint, who is to deposit and give security to the extent of Two lakhs and a half of Rupees, and to receive a salary equal to about one per cent. of his security! The advertisement has been withdrawn; so we suppose the place has been filled up. Indeed we knew it would not long go a-begging. In this country, whenever Government refuses any officer entrusted with power an adequate salary, he makes the public, that is, all who have occasion to do business with him, pay it. We are not much mistaken, if the Bullion-keeper's place be not worth as much as the Mint Master's; only their salaries come from different sources.

We have forgotten to notice that the proprietor of the *Athenæum*, has been a sufferer in a case of libel. We believe the prosecutor was a stable-keeper, of whom his own servant had said something very offensive at the Police, which found its way into the *Athenæum* with the report. The Editor made an apology for his sin of ignorance, which was apparently accepted. Eight months after, the plaintiff finds that his character still needs the support of a Court of Law. He brought his action, and got a verdict of 200 Rupees; but we question whether he has much mended the matter in the estimation of the public.

FRIDAY, AUGUST 9.

The Civil Surgeons have addressed a petition to the Court of Directors, soliciting the revision of the order which directs that they shall be liable to a remand to their regimental duty on being absent from their stations for more than six months, either on private affairs or on sick leave. They solicit that their furlough may be regulated by the same principle as the furlough of other staff officers, who, in case of sickness, are allowed two years, to the Cape to recruit their health. Their petition appears highly reasonable, but unfortunately the *Englishman*, late from England, gives them no reason to hope that it will be granted.

The *Star* says that Mootee Lall Seal has presented a piece of ground, immediately adjacent to the Medical College, to that Institution. The value of the donation is from 10 to 12,000 Rupees.

The *Hurkaru* has noticed a case of extortion which is often practised both in town and country, and which a vigorous police ought to check, and might check effectually. The Houses of business are in the habit of contracting with a Head Cooly, for a supply of porters. In two instances, this Head Cooly, who is always linked with the Dewanjee, have demanded higher pay, and on its being refused them, have planted themselves at the door of the House, and effectually prevented the resort of other porters, and stopped its business. Complaints have been made to the Police, but though there is a law which was intended to afford relief in such cases no redress has ever been given. The matter has been made over to the Deputy Superintendent, who has done his utmost to patch up a reconciliation between the parties. If there was vigor enough in our police to send such a scamp as this Head Cooly to the House of Correction for a month, there would soon be an end of such practices.

SATURDAY, AUGUST 10.

The *Star* has a letter from Macao of the 29th June, which gives intelligence not contained in the papers we have received. The writer states that the hatred of the English entertained

by the Chinese population has again broken out, and that on the 15th a mob attacked the foreigners in the Company's Garden, but they made good their retreat to the Factory. The next day, the same mob attacked the Americans in their Gardens. The Yankees flew to arms, and a Chinaman is said to have been killed. On Monday, a notice was posted about the doors of the Factories stating that if 2,000 dollars were not paid as compensation to the relatives of the slain, the Factories would be burnt down. But they were still standing according to the last accounts. The mob appears to have been exasperated at the prospect of the rebuilding of the Factories, which one might have thought would have been an object of delight, as giving them the prospect of employment.

Sir Henry Pottinger has arrived at Bombay, and active preparations were in progress according to the last accounts to give him a suitable demonstration of the esteem in which he was held at his own Presidency.

Philodikaioz, a correspondent of the *Star*, has come forward to assert that Mr. Salmond's removal from his Governorship in the Straits has been occasioned by his holding two spice plantations. We can assure him that this is not the case. The cause of his removal is freely canvassed in Calcutta among those who have any knowledge of the Straits. It is no secret, and those who know the merits of the case consider Government fully justified in the steps they have taken.

We are happy to find that Sir Jamsetjee Jejeebhoy, with his usual generosity, has honored the Parental Academic Institution with a donation of 2,000 Rupees.

The Calender of the present Sessions of the Supreme Court—considering that there are seven sessions in the year—is unusually heavy. There are no fewer than twenty-six cases, some of which are heinous, without being legally intricate. Some of these might certainly have been disposed of without the "pride, pomp and circumstance" of a grand jury and a petty jury. The very first case on the list is a charge against Naboo Ghose for having feloniously and burglariously stolen from the house of one Gour Benik, *Five* Rupees in cash, and sundry articles of wearing apparel and metal utensils. The Burglary consists in having put his hand through the mat of which the sides of the hut are composed.

MONDAY, AUGUST 12.

The Bombay papers announce the return of the *Semiramis* steamer with the July Mails. It appears that after running down to the most southern point of her course, she no sooner turned to the westward, than the Engine stopped, and it was discovered that the shaft of the Engine was broken. She had nothing for it then but to hoist her sails and return with the Mails to Bombay. It was on the 19th of July last year that the *Memnon* left Bombay. She went to pieces as we all know. It was on the 19th of July this year that the *Semiramis* took her departure; and she has occasioned a second disappointment. The Bombay Government will doubtless give suitable instructions to avoid this unlucky day in future.

Sir Charles Napier has deprived the mutinous 64th of their colours; and the leading mutineers have it appears swelled to 40. They are in the hands of a man of energy, and there will be no more mutiny in Scinde while the present Regiments and the present General in Chief are there. It appears that there has been another slight failure in a small expedition which was sent after the Beloochees into the desert. The commanding officer, Captain Mackenzie, received a stroke of the sun, and it became necessary to convey him back to our camp without delay. The men were so completely knocked up by the intolerable heat and thirst, as to be absolutely unfit for the duty on which they had been sent. They were, therefore, wisely led back. Had the enemy been aware of their situation, it is probable that few would have escaped.

The little Bank at Mussoorie has been gradually swelling its size. It has now a paid up Capital of 7,67,000 Rupees, and has granted loans for a lakh and a half of Rupees beyond its present resources. At a late meeting of the Shareholders, it was found to have yielded a return of *Twelve* per cent. It was resolved to divide only *Ten*, and to add the rest to a reserve fund. As a testimonial of gratitude to the Secretary, Major Angelo, for the very handsome dividend his exertions and ability had secured, they raised his salary to 1,000 Rupees a month. We manage these things better out here than they do at home. What would be thought of giving a Secretary and Manager of a Bank, with a Capital of £76,000 a salary of £1,200 a year?

TUESDAY, AUGUST 13.

The *Hurkaru* of this morning publishes a long and valuable letter, though rather too professional, from a Presidency Surgeon relative to the death of the late Mr. Ledlie. The gist of the communication is contained in the following paragraph:—

"The suicidal attempt could be considered no more than one symptom among many of the violent and unmanageable cerebral diseases which destroyed him. And seeing that, in point of fact, it hastened not the fatal termination of the case, the medical men present unanimously agreed in attesting that the casualty occurred in consequence of the brain fever, and of that alone."

The *Bombay Courier* received this morning states that the superintendent, Sir Robert Oliver, on hearing of the return of the *Semiramis*, immediately ordered the *Sesostris* to be got ready for the mails. She left Bombay on the 31st of July, with 4,072 additional letters, and 1,311, additional newspapers. Including the mails brought back, the *Sesostris* has conveyed 40,310 covers. If we had the same access to the records of the Post Office which is so freely given to our Bombay brethren, we should be able by adding to this number the covers sent by the *Bentinck* and the *Tenasserim*, to ascertain the extent of letters and newspapers sent home in the thirty days within which four steamers have left the shores of India.—*Friend of India.*

SUMMARY OF INTELLIGENCE.

No. 8.] CALCUTTA: SATURDAY, AUGUST 24, 1844. [VOL. VII.

THURSDAY, AUGUST 15.

The *Hurkaru* states, that on the departure of Sir George Pollock from Lucknow, General Raper will probably be appointed to the vacancy. This will place a fat berth of 3,000 Rupees a month at the disposal of the General Government.

The last *Gazette* contains the appointment of Mr. A. F. Donnelly, as Abkaree Superintendent at Dacca,—an office which has just been created. It appears that the new system originally established as an experiment under the agency of Mr. S. Palmer, and for the last two years directed by Mr. Donnelly, has worked so well in reducing intoxication and improving the public revenue, that Government has determined to continue and to extend it. Mr. S. Palmer has returned from the Cape and resumed his office; and a second Commissionership has been established for the eastern districts, of which Dacca is to be the Head Quarters, and over which Mr. Donnelly is to preside.

While the friends of Lord Ellenborough are getting up a testimonial to his worth, the friends of Mr. Thomas Horton, late Superintendent of the Diamond Harbour station, are not idle. The Members of the Calcutta Preventive Service yesterday presented him with a Cup and Salver, as a "token of their gratitude and esteem—gratitude for his many and kind services, and esteem for his sound principles, affability of manner, and equanimity of temper in the discharge of his official duties;" just the virtues for which a testimonial is to be presented to our late Governor-General.

Mr. L. Clint has been appointed to the post of Principal of the Hoogly College, which the papers have been giving away to Capt. Richardson for a month past.

The Assam Regiments are reorganized; the strength of the Light Infantry is to be increased by 100 privates; the 30 ponies it now entertains are to be restored to Government. The 2d Assam Seebundy corps is to be disbanded, and 100 of the most efficient men drafted into the Assam Light Infantry. An increase of two companies is authorized to the 1st Assam Sebundy Regiment, which will in future be considered a Light Infantry corps.

FRIDAY, AUGUST 16.

The intelligence from Cabul, if it could be relied on, is somewhat interesting, though the decidedly pacific propensities of the present administration deprive almost all the advices received from beyond the Indus of much of their interest. We now learn that Dost Mahomed is determined to proceed against Balkh; that his troops have been paid up, and that his Wuzeer is to lead them It is also stated, that the Dost is anxious to draw closer the alliance between him and Yar Mahomed by a second marriage, which an agent has been sent to negotiate.

The *Delhi Gazette* states that it is rumoured that Jumalpore will be given up as a Military station, and that the duties will be performed by the Assam troops. There is every reason to believe that the report is perfectly correct.

The *Englishman* of this morning, says "Have we not said *as much* as that the half-batta will be restored?"

SATURDAY, AUGUST 17.

The July Mail came in rather unexpectedly, but very opportunely yesterday, just in time to allow of the replies to letters by the express which goes this morning. We have too often been tantalized by the arrival of the home packets a few hours after the departure of the express. The present mail has brought to some, replies to letters of the middle of May. With a little contrivance, replies may always be secured to letters both here and at home in three months. It is worthy of remark, that this is the quickest mail ever received in Calcutta. Papers despatched from London at 6 P. M. on the 8th July were in Calcutta at noon on the 6th of August, in *thirty-eight days and eighteen hours*. The mail reached Bombay on the 6th, and but for the heaviness of the roads, owing to the rains, would have been in Calcutta twenty-four hours earlier; in which case, we should have had the communication in *less than thirty-eight days*.

The *Hurkaru* states that the present Mail brings out a despatch from the Court of Directors modifying the last amended Civil Service Leave of Absence Rules, and allows the indulgence of three months leave after thirty-three months of consecutive service without forfeiture. This despatch can of course have no reference to the organic changes relative to Civil furlough, which are probably now under consideration at the India House.

MONDAY, AUGUST 19.

"A Naive of ——" has sent a letter simultaneously to the three daily journals of the Presidency,—most reprehensible practise—on the subject of the Bank of Bengal, which has a vast deal more money than it can safely employ, according to the rules of its charter. It has, as he says, a hundred and eighty-four lakhs of Rupees locked up in cash and Government securities. The Correspondent enquires whether "there are no businesses in the interior requiring fostering, no trades wanting support, no new and solid speculation to be generated?" We almost fear none which the Bank can touch with confidence. There appears to be no safe employment for the vast capital it enjoys. Both England and India is now labouring under the disadvantage of a redundant and unemployed capital; and unless there is a Europeon war on

the death of Louis Phillipe, or a Punjab war in this country, of which at present there is not the most remote chance, the inconvenience will continue to increase, and the interest of money must continue to fall. It is among the most remarkable phenomena in Calcutta, that although the profits of the Bengal Bank are said not to exceed at the present moment five and a half per cent. on its original stock, its shares bear a premium of *seventy-five* per cent.

TUESDAY, AUGUST 20.

We regret to learn from the *Hurkaru* that of 42 boxes despatched by the *Hindoostan* steamer, 26 were left behind in Egypt and only 16 taken on. There can be no hesitation in saying that the treatment which we in this country have received in the matter of letters, is most shameful; it is such as no body of men in England would put up with for a week without such a remonstrance to Parliament as should make Colonel Maberly look about him. In the first place, the gallant Colonel has issued the most positive injunctions that no letters shall be sent from England by the *Hindoostan* or *Bentinck*, though he fully knew that they furnish the shortest and cheapest conveyance, and one that is most agreeable to the great bulk of the community here. When one gentleman in London attempted to make up a box of letters, he was threatened with a prosecution. Our Government here in a more liberal spirit allows packets to be made up and despatched by the Steamers which start from our own doors; but then the Post Office agents in Egypt who are under the control of the London Post Office, choose to frustrate this arrangement by leaving nearly two-thirds of the papers and letters behind! But we have no body to blame but ourselves. Let the merchants meet at the Town Hall and bring this grievance to the knowledge of the Governor-General and entreat him to use his influence with the Home authorities, and we should not fail to obtain redress.

A meeting of the subscribers to the Ellenborough Testimonial was held yesterday afternoon. There were twenty gentlemen present, and it was resolved that a Presidency Committee should be formed to open a correspondence with the various stations, with the view of raising subscriptions for the Testimonial to the late Governor-General. On the Committee were four Civilians, two merchants, two barristers, and six military officers. Captain Herries, A. D. C. to Lord Ellenborough is the Secretary.

WEDNESDAY, AUGUST 21.

At a meeting of the Members of the Lyceum, held on Monday last, Mr. H. Torrens in the chair, it was determined to render the Institution a proprietary one, on the same principle as the Calcutta Public Library. The *Hurkaru* congratulates the Muharaja Kalee Kissen Bahadoor, on the autograph letter he has been so fortunate as to receive from the Queen of England, and hopes he will shew his gratitude by imitating the example of Dwarkenath Tagore, and subscribing 3,000 Rupees to the Lyceum. Considering the well-known liberality of the Muharaja, we think the hint will not be thrown away upon him.

The *Bombay Times* quotes a letter from the Color-Sergeant of H. M's. 86th Royal Regiment, in which he denies that there had been a single Court Martial in that Regiment consequent on the unexpected donation of six month's batta, or 38 Rupees a piece which Lord Ellenborough gave to the men. This is one of the most singular facts we have heard for an age. It must be a very jewel of a Regiment for sobriety. We question whether there is any other corps in the British service, which would not exhibit scenes of riot and disorder, if *thirty-eight Rupees* a piece were put into the hands of seven or eight hundred men.—*Friend of India.*

OVERLAND MAIL.

We have just received our share of the London Mail (by the Express) down to the 8th of July, and hasten to give our town readers the pith of the *Monthly Times Summary*, to which our private letters, which are of the 8th July, add nothing particular in the way of news. There *was* a little political crisis, but Sir R. Peel turned the tables on his opponents. In regard to the sugar question, one of our letters says, that unless the *Indian* shoulder is applied to the wheel, there will assuredly be no relief obtained. The steam question is still in abeyance, but the principle and details have been settled. We have nothing (that we have yet seen in a necessarily hasty glance) of particular moment to our military friends, but we may be able to find something by to-morrow.

The Peninsular and Oriental Company had determined on sending an extra boat to meet the October Steamer at Alexandria.

Thomas Campbell the Poet is dead.

The French fleet destined for Tangiers, commanded by the Prince de Joinville, was passing Gibraltar on the 9th of July. On the evening of the 8th, the Admiral had an interview with the Governor, Sir Robert Wilson, the particulars of which had not transpired.

The only English Man-of-War at Gibraltar was the *Warspite*—there were none at Malta.

Ireland continues tranquil, notwithstanding the incarceration of the traversers—an event which it was expected by some would lead to an *emeute.*

For the pacification of Spain, a coup d'etat is now proposed, in the shape of an alliance between Queen Isabella and the son of Don Carlos; but there are many obstacles to such an arrangement, and the opinion of the Spanish cabinet thereon has not yet been publicly announced.

The treaty for the annexation of Taxes to the United States has been rejected by the House of Representatives.—*English man Extra,—Aug:* 16.

THE BENGAL CATHOLIC HERALD.

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☞ Annual and Half yearly Subscribers to the *Bengal Catholic Herald* are reminded that their Subscriptions are now due, and we shall feel thankful by their remitting the same, to Mr. W. B. Rostan, care of Messrs. P. S. D'Rozario and Co. N. E. Corner, Tank Square.

SUMMARY OF INTELLIGENCE.

No. 9.] CALCUTTA: SATURDAY, AUGUST 31, 1844. [VOL. VII.

THURSDAY, AUGUST 22.

The correspondent of the *Bombay Courier* in Egypt states that the health of Mehemet Ali is irrecoverably broken, that he is fast sinking into his grave, and that the next mail will probably bring the report of his death to India.

The *Englishman* states that the Governor of Bombay has received instructions from this Government not to permit any Bank Notes to be received at any Government Treasury at that Presidency, except those of the Bank of Bombay.

We are happy to learn from the *Bombay Witness* that our new Governor-General has appointed a Committee to open the boxes containing the principal part of the jewels taken at Hydrabad, and now lying at Bombay, for the purpose of selecting the most valuable to be returned to the Ameers.

FRIDAY, AUGUST 23.

A proposal submitted to the army for the admission of Mrs. Terranean to the pension of a Colonel's widow has been negatived; the votes for the proposal were 652; against it, 818.

The Peninsular and Oriental Steam Navigation Company have given notice that with the view of affording increased facilities and comfort to passengers from India, they intend to run an extra steam-ship between Alexandria, and Malta to meet the passengers at Alexandria, which arrived at Suez by the *Hindoostan* and *Bentinck* from Calcutta, Madras, and Ceylon. At Malta they will be received on board one of the Company's vessels, the *Braganza*, 1,000 tons, and *Tagus*, 900 tons burthen respectively, plying on the Constantinople line monthly, and will be conveyed directly to London. We suppose, moreover, that passengers going to Malta, may also find their way by the Company's vessels to Constantinople, and from thence up the Black Sea and the Danube through Hungary.

The *Delhi Gazette* states that the young Raja Tookajee Holkar has actually commenced his education under the auspices of the Resident, Mr. Hamilton, and evinces great aptitude in his studies. The people are said generally to approve of the choice of a prince which has been made for them by the British Government.

From the same source we also learn that the new sovereign of Joudpore, having incurred the displeasure of some of his supporters, has been obliged to fly from his capital in consequence

Our contemporary remarks with eminent truth, justice, and propriety, that "it is much to be regretted that disturbances should have broken out so soon after the new sovereign's accession to the throne:" and we most cordially join him in the hope he expresses that "the matters in dispute may soon be brought to a satisfactory conclusion."

SATURDAY, AUGUST 24.

We are happy to hear of the appointment of Raja Nurendru Krishnu Bahadoor to the Deputy Magistracy of Mymensing. He belongs to one of the oldest families of the new nobility which have grown up with the establishment of our rule. It is a token for good when men of such high standing in Native society consent to take office under our government. It shews that Lord William Bentinck's system of binding up the hopes and prospects of the Native community with our administration has worked well.

The *Hurkaru* states that the gale of Wednesday night has not done much injury to the Indigo prospects of the Kishnagur district, while the rain which fell has benefitted the plant. The *Englishman* states that the French brig *Castor* drove from her anchors and pulled the *William*, which received considerable injury. The *Sylph* after parting from her anchor, drove ashore off the Custom House and received no injury. The *Julia*, laden with salt, had seven feet water in her hold, but one of the Assistant Harbour Masters with the assistance of coolies and the pumps, reduced it to two feet.

MONDAY, AUGUST 26.

The *Englishman* states his belief that Colonel Birch, Judge Advocate-General of the Army, will shortly proceed from Simlah to Calcutta, and that the movement is probably connected with a revision of the Mutiny Act, the establishment of Native Articles of War, and other contemplated improvements in military jurisprudence. Perhaps so. But it would be singular if such important changes in military jurisprudence were made without the personal advice and concurrence of the Commander-in-Chief. May not the departure of the Judge Advocate-General be the precursor of a general movement from Simlah to the south.

The papers announce that the Auckland Testimonial Committee have entered into arrangements with Mr. Weeks for a bronze statue of Lord Auckland, to be completed in four years. From 1,000 to 1,200 Rupees of the subscriptions have not been paid. The shortest way to get the money would be to publish the names of the defaulters.

On Tuesday night about 12 o'clock, the whole of the eastern wall of Captain Engledue's coal depôt at Garden Reach suddenly fell outwards, and buried nine men in its ruins. Of these eight are dead, the other is doing well.

TUESDAY, AUGUST 27.

The Madras papers state that the Nawab Eecram-ood-Dowlah, the son of the late Prime Minister Moneer-ool-Moolk, together with his son, has been murdered at Hyderabad by the Arabs.

The *Englishman* calls the attention of his Military readers to an advertisement by Messrs.

Thacker and Co. of a forthcoming pamphlet by Captain Macnaghten, on the subject of corporal punishment.

The portraits of Her Majesty and Prince Albert which were graciously promised to Dwarkanath Tagore on his leaving England, are now on their way to this country.

H. M. S. *Cambrian*, which brought Lord Ellenborough out to India, as Governor-General, by a very singular but not unusual coincidence, is said to have met the *Tenasserim*, taking back his Lordship under the frown of the Court of Directors.

The Honorary Secretary to the Bombay Great Eastern Railway has announced that no farther applications for shares will be received; we suppose, therefore the list is full!

WEDNESDAY, AUGUST 28.

The *Englishman* of this morning, says an interest is excited among those who are connected by office or expectation with the Government of Bengal to know who is to be Deputy-Governor when Mr. Bird goes home. Our contemporary has heard that their will be no Deputy, but a full Governor; that Sir Henry Hardinge is about to assume the reins himself, and he applauds the resolution. For our parts, we can only say that they who live longest will see most.

Dr. Woosnam of the Bombay Medical service, who has been attached to the political Staff of Sir Henry Porttinger in China, has obtained permission to return with him to England.—*Friend of India.*

OVERLAND MAIL.

The Hindostan steamer will leave Calcutta for Suez on the 15th, proximo.

ST. JOHN'S COLLEGE, Intally.

The Very Rev. Dr. Kennedy, *Principal.*

St. John's College is designed chiefly to educate youth for the sacred ministry, for the Vicariate Apostolic of Bengal. The abundant benediction which it has pleased God to bestow on the mission of Bengal, the constantly increasing numbers of the Catholic community, and the necessity of establishing new missions in different parts of the Vicariate all demand that provision should be made here immediately, to educate candidates for the service of the sacred ministry, in order to multiply the number of labourers in the Vineyard of the Lord; and to secure a succession of good Pastors for the Vicariate.

The Archbishop, Vicar Apostolic, although for a long time deeply solicitous to secure for the Church of Bengal an advantage of such great moment for its permanent welfare, abstained from pressing the subject on the notice of his generous flock, from a feeling, that the demands made on them, for the Orphanage and other charitable purposes, were as much as their circumstances would allow them to meet.

The same feeling would still prevent him from calling their attention to the subject, if, through a singular manifestation of the Divine Goodness, a House and Demesne have now been placed at his disposal, (which cost the late Proprietor the immense sum of about 100,000 Rupees,) for the establishment of a College. The conditions annexed to this foundation are such, as the Archbishop confidently hopes can be complied with, so as to satisfy fully the wishes of the benevolent Founder, and, at the same time, secure for the Bengal Mission, an Institution, which, with the blessing of Heaven, will in a few years, send forth a holy and a learned Priesthood, qualified by their education and knowledge of the language and usages of the country, to be the Pastors of the faithful, and the Heralds of salvation to those who sit in darkness and in the shadow of death.

As the Funds under the administration of the Archbishop suffice to provide for the education and support of six students, it is intended, as soon as circumstances permit, to select candidates for these scholarships, by concursus, or according to merit to be ascertained by examination. For the present young men who have wholly or nearly completed their classical studies in some of the approved Seminaries of Great Britain and Ireland will be chosen, in order to attain more expeditiously the object for which the Seminary is established and to give time to the Anglo Indian Youth who aspire to the Priesthood, to make such a proficiency in the English, Greek and Latin languages and Mathematics, as will qualify them to compete for the above mentioned Scholarships. Due notice will be given to candidates, of the subject-matter of the examination to be undergone by them. In accordance with Catholic discipline, testimonials of exemplary conduct and attention to the duties of religion, must be produced before any candidate is admitted to examination.

Such benefactions as the faithful may bestow on the Institution, will be employed in purchasing a suitable Library, in furnishing a Hall with the apparatus required for the Study of Natural Philosophy, in erecting such additional buildings as may be found necessary, and finally in founding free places for candidates for the sacred ministry, of distinguished piety and attainments.

In order to promote these important objects, and to assist in defraying the expenses of the Institution, arrangements have been made for educating in St. John's College twelve young gentlemen not designed for the clerical profession, at the monthly charge of thirty Rupees for each Boarder and of twenty-one for each day Boarder. The course of education will comprise the Greek and Latin Classics, French, Reading, Writing, Arithmetic, &c. English Grammar, Geography, History, the use of the Globes, Logic, Mathematics, Natural Philosophy, and the native languages generally in use. No pupils will be received under six or beyond fourteen years of age.

Payment to be made quarterly in advance, and a month when once entered upon to be charged for in full. No extra charge will be made for Medicines and for the attendance of any other besides the appointed Physician of the Seminary. The monthly pension fixed for Boarders includes all charges, for washing, and for the use of books and table and bedroom furniture.

Reference for further information to be made to the Principal of the College.

ST. XAVIER'S COLLEGE.

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Day Boarders,..... 16 „ ditto
Boarders, ... 25 „ ditto

For further particulars apply to the Rector.

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SUMMARY OF INTELLIGENCE.

No. 10.] CALCUTTA: SATURDAY, SEPTEMBER 7, 1844. [VOL. VII.

THURSDAY, AUGUST 29.

The *Star* has a letter this morning on the subject of Assam Tea, but its value is diminished by the absence of all note either of place or date. It informs us that the Teas of the present year are not better than they were in former years, but that the Assam Teas have realized as high a price in London as those from China; that the quantity sold amounted to 700 Chests, hence the sum obtained was a mercantile not a fancy price. Although many have begun to despond in reference to the progress of Indian Tea in the English market, yet the prospects have of late appeared brighter, both as it regards Assam and Kemaoon.

We have forgotten to notice that the prohibition to export Coolies from the other Presidencies, which we believe the Press has been unanimous in opposing, has been taken off by orders from home. There is reason to think that the next step will be to open the ports of India for emigration to British Guiana, and the West India Islands and we must then we fear expect a renewal of those scenes of distress and mortality which have brought into question the propriety of these long and distant voyages.

The *Hurkaru* in a brief notice of the *Foreign Quarterly* states, as a fact, that when Lord Palmerston had determined to march an army across the Indus to raise the siege of Herat, he was obliged to ask an officer who had lately travelled through Central Asia, "where Herat was?" A charge of such ignorance against a man so well informed as Lord Palmerston, seems scarcely credible. When Lord Castlereagh went to Vienna to assist in settling the affairs of Europe after the downfal of Napoleon, he is reported to have asked the Austrian Minister to point out on the map, where the "Valais" was situated, as he said he had never heard of any such province before.

The Governor of Madras is said to have received instructions from the Court of Directors that the sale price of salt manufactured within that Presidency should be reduced to One Company's Rupee the maund.

FRIDAY, AUGUST 30.

The *Englishman* has a letter from Arracan, which states that a teak forest has been discovered in that province, or rather that it has now been discovered for the first time, that there is access to it by the Kulladyne or Arracan river. Mr. Brown has just returned from an expedition up that river, and has brought with him a tree, thirty feet in length and eighteen inches in diameter. He has obtained a grant of the land, and will in all probability be enabled to give this improving province another article of export.

Dr. A. Battachi, an Italian gentleman, who has resided some time with Abd-el-Kader, and has recently arrived in Calcutta, intends to publish a journal of his travels in Africa. He was made prisoner by the Arabs in 1837, under the walls of Constantina, entered the service of the Emir in 1838, and left it in 1842. He has visited the interior of Africa from the frontiers of Morocco to Egypt.

The news given from beyond the Indus in the last *Delhi Gazatte*, is as follows:—No intelligence had arrived from Herat for some time, which greatly perplexed the Vakeel of Yar Mahomed at Cabul, as he was quite uncertain whether the Persians had taken Herat or not. Letters fram Bameean announced the approach of the Uzbegs to that fort on their way to Cabul. Dost Mahomed set himself to the task of repelling them, and ordered off Mr. Campbell's troops, but there was a hitch in regard to arrears. We shall of course soon have whether the Persians have taken Herat, or the Uzbegs, Bameean. It is singular that this double expedition against Affghanistan should be moving down at one and the same time from the North and from the West. The plot evidently thickens and the interest in matters beyond the Indus, which has been dying away for some time, begins to revive apace.

The Agra Bank has agreed to reduce its rates of interest on loans according to the period for which money is taken up. The lowest rate is now eight per cent., just double the sum the Bengal Bank charges for a loan on a deposit of of Company's paper.

SATURDAY, AUGUST 31.

A correspondent of the *Hurkaru*, who assumes the name of Truth, has sent a long catalogue of crimes committed in a district, which, from the initials, can be no other than Midnapore. He states that the Dewan of a certain Minor Raja is in the habit of inflicting torture on the ryote. If we are not mistaken in the guess we have formed of the name of the correspondent, he was instrumental also in denouncing the use of torture in the last district in which he resided, in the north of Bengal. He farther states that *the Dewan compelled the widow of the late Raja to ascend the funeral pile of her husband*, and that the Commissioner informed the Sudder Board that she died suddenly two or three hours after the Raja. Of course this charge cannot remain without investigation. The public authorities of the district must instantly enquire into the truth of this heinous accusation, and either bring the villain of a Dewan to punishment, or expose the informant.

MONDAY, SEPTEMBER 2.

The departure of the *Hindoostan*, has been postponed from the 15th to the 18th, which is the latest safe day that could have been assigned to her. It would certainly have been more convenient to the community to have delayed her till after the arrival of the express—that is supposing the letters sent by her are likely to meet

with more attention than the last batch,—but, it was necessary to keep in mind that if delayed here too long, she might have reached Suez after the arrival of the Bombay vessel.

The removal of Sir George Pollock, we are told, will occasion the following movements :—Colonel Richmond obtains the richest berth in the gift of Government, the sinecure Residentship of Lucknow. Major Broadfoot is to be transferred from the Superintendence of the Tenasserim Provinces to that of British affairs on the North-west frontier, an exchange in every point of view desirable, because he is so well fitted for the political duties beyond the Sutlege, on the one hand; and on the other, he has unfortunately been the cause or the victim of extreme prejudices at Moulmein. In either case, his administration of those provinces was likely to have been continuously cramped. Captain Durand succeeds him at Moulmein.

The latest accounts from Shikarpore extend to the 24th of August, at which time, that station, as well as Sukkur, was comparatively healthy. Indeed, it is said that the troops were perfectly satisfied with the climate, the *pay*—that is, the pay according to the Governor General's notification —and every thing. The banks of the Indus must always be extremely unhealthy on the subsidence of its waters: but there are doubtless years of extraordinary disease and mortality, when the Natives of the country suffer as severely and as extensively as strangers, and the past year was very possibly one of these years of death. In the year 1841, the whole of the camp of the fugitive Nusser Khan suffered from fever, so that scarcely an individual escaped.

The second Annual General Meeting of the Proprietors of the Bank of Western India, was held at Bombay on the 21st August. It was a very singular meeting. *First*, The Report of the Directors stating the progress made in establishing the Bank, was read, and also the opinion of the Board of Direction that the Reserved Fund should be augmented to Twenty lakhs of Rupees. *Secondly*, It was resolved that the very satisfactory report now read be adopted and printed. *Thirdly*, It was proposed that two gentlemen be re-elected Directors of the Bank. *Fourthly*, That the Directors be thanked for their careful, discreet, and satisfactory management of the Bank, *Fifthly*, That Mr. Cargill, the Managing Director, be especially thanked for his continued diligent attention. Last of all, the Chairman was thanked likewise; —but although the Bank was said to be in a state of the most miraculous prosperity, no *dividend* was voted.

TUESDAY, SEPTEMBER 3.

Madras papers give a melancholy account of an accident which befel the *Larkins* while in the Roads. She had 1,200 bales of Cotton on board which caught fire, and nearly consumed the ship. The Captain had been married the previous day.

The *Bombay Courier* says that some of the coolies recently returned from the Mauritius complain of having experienced the most barbarous treatment there. This is the first instance in which the conduct of the Planters to the labourers has been called in question on any thing like credible evidence; and the charge should be sifted to the bottom, before the extension of emigration to the West India Islands receives the sanction of Government.

Some correspondence has been published in the papers between Messrs. Munro and Co. and the Steam authorities relative to steam freight. In the present instance, the authorities are right, and the merchants in error. Whenever a cubic foot of merchandize exceeds in weight 30 lbs. it is charged by weight, and not by measurement. Formerly 24 lbs. was the standard. It was enlarged to 30 to enable cases of books to be sent by steam by measurement. Most unfortunately, a cubic case of books weighs more than 30 lbs., and the supposed relief is therefore all moonshine. If there was any hope that any remonstrance would meet with any attention, we would venture to suggest that the *rates of the charge* be inserted in the Bill. It can give no trouble to insert them; and it would be some satisfaction to the senders to know upon what principle the charge so invariably exceeds their expectation.

The Agra and United Service Bank has declared a dividend at the rate of *Eleven* per Cent. for the last half year.

WEDNESDAY, SEPTEMBER 4.

The *Agra Ukhbar* is in ecstacy at having been made the channel of communicating to the public the fact that Sir Charles Napier, whom Lord Ellenborough made Governor of Scinde, with the title of Excellency, has subscribed 800 Rs. to the testimonial. The other officers in Scinde have followed the example of the General in Chief, and the subscriptions have received a considerable augmentation. We should not be surprised to find them reach £5,000. The *Ukhbar* has fallen back upon his old plan of a bi-weekly publication.

The mortality at Ahmednuggur from the cholera appears to have been fearful. Mr Forbes of the Civil Service, the son of Col. Messiter of H. M. 17th foot, Colonel Deshon, Lieut. Dudgeon, and Ensign Bourke, all of that corps, and Assistant Surgeon Richardson, have fallen victims to the disease, and many men both of the Queen's 17th and the Artillery. Strange to say not a single case of cholera has occurred in the 15th N. I.—*Friend of India.*

TO CORRESPONDENTS.

ONE INTERESTED should address the Vicar Apostolic of Bengal on the subject of his letter.

The letter of our Bombay Correspondent IMPARTIAL on the state of a school established at "Bombay from the Funds of the late Mr. D'Souza," of Calcutta, requires authentication.

The poetry signed F. will not suit our pages.

Our esteemed correspondent C. A. C. must bear with us till next Saturday, when we hope to publish his Letter No. XVIII. as well as our reply to a writer in the *Christian Advocate*, who signs himself CANDOUR, on the subject of *Transubstantiation*,—both of which have been kept back to make room for our report of Bishop Olliffe's arrival.

AN OLD SUBSCRIBER (Agra) has been received.

SUMMARY OF INTELLIGENCE.

No. 11.] CALCUTTA: SATURDAY, SEPTEMBER 14, 1844. [VOL. VII.

THURSDAY, SEPTEMBER 5.

The *Englishman* states that an Officer who has been recently suffering from illness, and had been at Dr. Chapman's quarters next to the General Hospital, was lying on his sofa a few evenings ago, when a soldier abruptly entered and demanded a glass of grog. The gentleman pointed to a side-board on which was a bottle of brandy, and the fellow helped himself. He then asked the time, when the gentleman took a gold repeater from under his pillow, which he had no sooner done than the ruffian snatched it out of his hand and made off with it. No trace of the robber has been found. It is ascribed as usual to the 10th, who now bear the brunt of all the crimes committed by European agency in Calcutta.

The *Bombay Times* gives a letter from an Officer, in which he states, that if a remittance be made through the Pay Office for a wife and children, the Income Tax is levied. But if the word wife be omitted, and children only retained, it is not levied. Thus, upon a small remittance of £25 a year, fourteen shillings and sevenpence were deducted for the tax. The opinion generally prevalent in India is, that all incomes under £150 are exempt; but this scale does not evidently apply to military pay or pensions. We have known instances in which widow's pensions, even of inconsiderable amount, have been subjected to the Tax—which is after all the most reasonable, the most honest, the most equitable, and the most impartial tax in England.

All the animosities which existed against Sir Henry Pottinger in China appear to have entirely vanished on his touching the soil of Bombay. The whole community seems to have been anxious to do honor to the man whose success and whose renown sheds a lustre on the Presidency in which he was reared to greatness.

The *Hurkaru* says, the friends and admirers of Lord Ellenborough will be glad to learn that the *Tenasserim* safely reached Galle on the 14th ultimo, after a very rough and disagreeable passage. As we are neither friends nor admirers of his Lordship, we are free to confess that we are sorry to hear that his Lordship had a rough and disagreeable passage. This little blunder reminds one of Sir Robert Peel's celebrated letter to the Lord Mayor of London on the death of William the Fourth. We quote from a rusty memory. "I am sorry to inform your Lordship that it has pleased Divine Providence to release his Majesty from a state of pain and suffering."

FRIDAY, SEPTEMBER 6.

The *Delhi Gazette* states that Sir George Pollock was to quit Lucknow on the 1st instant for Allahabad, and expected to reach Calcutta in time to take his seat in Council as Mr. Bird quitted it.

The *Assam* Steamer arrived at Mirzapore early on the 30th August. The value of the goods shipped by Native merchants on this vessel, in the present trip is said to amount to seven lakhs of Rupees, and Native insurances have been effected on this property at the rate of one-half per cent. This fact shews the extreme caution of the Native character. The perfect security which has attended the conveyance of goods by the river steamers has induced European merchants to relinquish all idea of effecting insurances on them; yet the Natives cannot, it appears, be induced to incur the smallest risk, and willingly pay a small per centage on their merchandize to obviate the remote possibility of loss.

The *Delhi Gazette* has intelligence from Cabul to the 8th of August. It is stated that Sirdar Akram Khan, who had been sent to repel the Uzbegs from Bamegan, was attacked by them, when twenty men were killed on either side, and neither army gained any advantage. We want more particular and correct information than has yet been given of the advance of the Tartars towards Cabul and the success they have met with. Dost Mahomed, it is said, was unable to to send reinforcements, as the troops at his disposal were required, as usual, for the collection of revenue in the districts around Cabul.

The *Englishman* states, on the authority of letters from Bundlekund of the 26th ultimo, that Phulwan Sing, the great insurgent ruler, had surrendered himself to the Agent, and that his chief, the ex-Raja Parechut of Jeitpore, had intimated his willingness to accept the terms offered by the British Government, 2,000 Rs. a-month on condition of his living within the Provinces.

A ruffianly attack has been made on Major Wood, principal Aid-de-Camp to the Governor-General. On passing the Hospital gate of the Fort yesterday evening he perceived two Europeans, who looked at him very earnestly. Soon after, being near a lamp-post, he took out his watch to see the hour, and on riding a few paces forward, heard a shot fired and felt himself stunned. On reaching Government House he found himself bleeding from a wound in the temple. Up to eleven at night he was doing well. Information was immediately given to the Magistrate but no trace could be found of the miscreants.

The Mussoorie Bank is about to establish a branch at Delhi. Our Delhi contemporary welcomes the stranger, but wishes he had been home born.

SATURDAY, SEPTEMBER 7.

The *Englishman* informs us that the Hon. Mr. Cushing, the American Plenipotentiary to the Emperor of China, has negotiated a treaty with Keshing, the exact counterpart of that already concluded between the Chinese and the

British authorities. The Americans have, it seems, succeeded in obtaining a small reduction on the import duty of lead, and may therefore crow over Sir Henry Pottinger. This settlement of the business at Canton will of course render it unnecessary for the young Plenipotentiary to go to Pekin. We now wait to see whether the Minister of the Great Nation will be content without a personal introduction to the Dragon Throne.

We publish from the *Hurkaru* a full account of the outrage committed on Major Wood. It appears that the ruffians were not men of the 10th, but soldiers from Dum-Dum; that the pistol which they fired did not take effect, and that the wound was occasioned by a large brick-bat which they threw with fatal aim at the head of the Major. Both the men have been apprehended. It appears that within an hour of the attack, they had sold the Major's hat, and got grog enough to make them perfectly drunk.

The *Bhaskur*, describes the state of the Police in the Kishnagur district as being insupportable. It affirms that a village, called Govindpore, which stands near Santipore, which is now the residence of respectable persons, was once also the abode of peace and security. But sad indeed is now the state of things. Scarcely "a night passes without four or five robberies taking place." Five robberies a-night, at the rate of one hundred and fifty robberies a-month! Really this is too bad—to be true. When will the natives learn that the natural result of exaggerations, is not to obtain a kind of half credit for a statement, but to ensure its being discredited altogether?

MONDAY, SEPTEMBER 9.

We regret to learn that the paper called the *Hills*, published at Mussoorie, and which has been conducted with much spirit, has ceased for the present to exist, in consequence of the numerous other engagements of the Editor. We hope it will turn out to be only a case of suspended animation.

The *Englishman* publishes a private letter from Simla, which states that the Head-Quarters will remain at Simla, to which place the Governor-General will resort, and that Sir Hugh Gough will go home in a few days, *viâ* Bombay. Our contemporary states positively that the Governor-General will not go to Simla, unless there should be something far more formidable in the aspect of affairs beyond the Sutlege than appears at present. As to the departure of Sir Hugh Gough for England, which some affirm with confidence and others with diffidence, it is clear that nothing certain is or can be known at present.

A Government notification published on Saturday last, informs the public that the advances on bills on England on the hypothecation of goods for the season of 1844-45 will be limited to £800,000, at the rate of 1s. 11d. the Rupee; and that it is the wish of the Court of Directors gradually to discontinue this mode of remitting funds to England, and to resort exclusively to the sale of bills on London. It will be remembered that Lord Ellenborough was anxious to have accomplished this object like many other of a *coup de main*, but the Directors resisted the sudden change and have now given sufficient notice of it to the public, to prevent its being injurious.

Mauritius papers to the 13th ultimo have been received, stating that there had been a great mortality among the cattle, which had caused great uneasiness,—Government had therefore ordered a particular form of prayer to be put up in the Churches.

TUESDAY, SEPTEMBER 10.

Col. Birch, the Deputy Judge-Advocate-General, left Simla for Calcutta on the 2d instant, and may be expected about the 25th.

The Bombay Government has not yet fixed a day for the despatch of the next steamer, which has hitherto prevented the publication of any notice from our own Post Office. The Post Master has however just issued a notification that the 19th of the month will probably be the latest safe day. The mails by the *Hindoostan* will be closed on the evening of the 17th; but the fate of those which were previously sent by her, makes it doubtful with some whether it would be altogether safe to entrust letters and papers to a vessel which is considered by the London Post Office authorities in the light of an *interloper*. It appears, however, sufficiently probable that these packets will reach England, though at a somewhat later period; and we would still encourage our friends to avail themselves of the *Hindoostan*.

The Madras papers mention the arrival at that Presidency of Mr. Justice Burton from New South Wales, to take his seat on the bench of the Supreme Court. Mr. Burton is, we believe, the parent of that admirable system of Insolvent Law which was published some little time back in the *Hurkaru*, the introduction of which into this country would be a great blessing.

The *Tenasserim*, Steamer, with Lord Ellenborough on board, sailed from Galle on Friday the ultimo a day earlier than was anticipated.

WEDNESDAY, SEPTEMBER 11.

The *Hurkaru* of this morning gives us the gratifying information that the Managing Director of the New River Steam Company has submitted the plan of the Boats to the Directors, and that they will be sent home by the present mail. A London Committee has been appointed, and Mr. R. M. Stephenson, who goes home in the *Hindoostan*, will probably be appointed their man of business. This Company has offered to purchase the *Assam* Steamer, for 90,000 Rs., but the offer has been rejected; perhaps wisely. As the charges for freight on this vessel have now risen above even those of the Company's Steamers, she must be making a very mint of money. Meanwhile Mr. Robertson holds out the certainty of having the boats of the Company he represents, laid on the line without any delay; two additional competitors will reduce freight, even if we should not obtain either the Rajmahal canal or the Rail-road.—*Friend of India.*

ST. XAVIER'S COLLEGE.

No. 20, *Chowringhee Road.*

Day Scholars, at ..... 8 Rs. per month.
Day Boarders, ... 16 „ ditto
Boarders, ... 25 „ ditto

For further particulars apply to the Rector.

SUMMARY OF INTELLIGENCE.

No. 12.] CALCUTTA: SATURDAY, SEPTEMBER 21, 1844. [VOL. VII.

THURSDAY, SEPTEMBER 12.

The amount of subscriptions to the Ellenborough Testimonial, as published in this morning's *Englishman*, exceeds Thirty Thousand Rupees.

The *Bombay Prubhakur* complains bitterly of the increased tax of half a Rupee a maund which a recent Act imposes on the article of Salt, and states that it will be most unpalatable to the inhabitants of that Presidency. The *Englishman* very properly asks what they would say to the inhabitants of this Presidency, who are subject to a tax of three Rupees a maund.

FRIDAY, SEPTEMBER 13.

The two Artillerymen apprehended for the assault on Major Wood have been committed to take their trial at the Sessions.

We are happy to learn that Government has resolved to throw a suspension bridge across the Jumna at Agra, opposite the Custom House under the executive officer.

SATURDAY, SEPTEMBER 14.

The proposal to establish a branch of the Mussoorie Bank at Delhi, has "got up the dander" of the people of that imperial city, who are determined to have a bank of their own. A meeting has been held in the Assembly Rooms, and as all the shares had been already taken up, the business was easily managed. Applications for 400 shares in excess of the capital were received before the meeting closed, the Capital is *Ten* lacs. This is the age of Indian Banks. With this new bantling we shall be able to reckon no fewer than *Eight*. Mirzapore we suppose will have its own Bank next.

The Governor-General gave a farewell entertainment to Mr. Bird at Government House on Thursday evening, when about eighty sat down to dinner. Sir H. Hardinge broke through the usual rule of Government House, and in a very neat and appropriate speech proposed the health of Mr. Bird. Mr. Bird made an appropriate and feeling reply.

MONDAY, SEPTEMBER 16.

We are happy to learn from the *Hurkaru* that an enquiry has been instituted by the Midnapore Authorities into the charges which have been brought in the columns of the *Hurkaru* against the Dewan of the Raja of Mysadul; that the Deputy Magistrate who was deputed to the place released two persons who had been illegally confined by that personage and that Perwannahs have been issued for the apprehension of the Dewan himself. It is also stated that strong suspicions exist that the Suttee alluded to did actually take place. Strange that such a crime should be committed without discovery within a hundred miles of the metropolis.

TUESDAY, SEPTEMBER 17.

Captain Maclean, one of the Aid-de-Camps of the late and the present Governor-General has been appointed to succeed the late Captain L. Mackintosh as Superintendent of the affairs of the Mysore Princes.

WEDNESDAY, SEPTEMBER 18.

The *Englishman* states that Phulwan Singh, the Bundlekund Banditti leader, after being three days in Colonel Sleeman's Camp, (having come in under a safe conduct,) expressed himself dissatisfied with the terms offered both for himself and his Chief, the Ex-Rajah, Pareechut, and again went off to the jungles.

The threatened attack of the Arabs on Aden has passed off. It seems the benefits derived from the expenditure of the English settlement, and the encouragement of trade, have produced their natural effect in disposing the neighbouring Chiefs to decline taking part with the Imaum of Senna in his fanatical war against the Kaffirs, and at the same time news of domestic treachery compelled this chief to turn homewards, and look after his own business.—*Friend of India.*

OVERLAND MAIL.

The express from Bombay, bringing intelligence to the 7th ultimo, arrived on Thursday afternoon about 3 o'clock. The intelligence is not very interesting. We subjoin the substance of it:—

Sir Henry Hardinge has been appointed a Knight Grand Cross of the Bath.

Sir Robert and Lady Sale and party landed at Lyme Regis from the *True Briton*, on 22d July, and were received with demonstrations of public congratulation. A pension of 500*l.* per annum has been bestowed on Lady Sale. Sir Robert Sale and Sir William Nott are to be entertained by the Court of Directors on the 16th August.

We have great pleasure in stating that the plan of a bi-monthly intercourse between this country and India has at length been finally arranged, and that it is fixed to come into operation in January next. The East India Company undertake the conveyance of one mail a month, as at present, to Bombay. The second mail is to be conveyed from Southampton to Calcutta direct, dropping Bombay letters, &c., at Ceylon, from whence a mail is to be dispatched to China. This latter service, including both the Calcutta and China lines, has been entrusted to the Peninsular and Oriental Company, who have obtained a contract for 160,000*l.* per annum, of which sum the East India Company have agreed to pay 70,000*l.* and Her Majesty's Government 90,000*l.* a-year.

In the case of the Queen *v.* O'Connell and others, the arguments upon the points raised by the Writ of Error were brought to a close in the House of Lords early in the past month, when certain questions were propounded for the opinion of the common law justices and the Chief Justices of the Common Pleas requested time for consideration. As the judges are on circuit they

cannot meet for the consideration of those questions till after the 23rd inst. so that judgment will not be given before the 29th or 30th of Aug., when the prorogation will immediately take place.

British intervention has not yet succeeded in accommodating the offences between Morocco and France, but there is reason to hope matters may yet be reconciled. The English fleet was at Gibraltar, and the French at Cadiz, where the Prince de Joinville waits the answer of the Emperor to the ultimatum of France.

Lady Emily Hardinge and family have left Whitehall-gardens for West Park, near Tonbridge Wells. It is not as yet determined at what period of the autumn her ladyship and family will depart for India, although September has been named.

AUGUST 7.

ACCOUCHEMENT OF HER MAJESTY,—BIRTH OF A PRINCE.

We are most happy to announce, that on the morning of August 6th, at ten minutes before eight o'clock, the QUEEN was safely delivered of a PRINCE, at Windsor Castle. In the room with her Majesty were, his Royal Highness Prince Albert, Dr. Locock, and Mrs. Lilly, the monthly nurse. And in the rooms adjoining were the other medical attendants, Sir J. Clark and Dr. Ferguson, and also the Lady in Waiting on the Queen. At half-past eight o'clock the following official bulletin was issued:—

"Windsor Castle, Aug. 6th, 1844.
Half-past Eight, a. m.

"The Queen was safely delivered of a PRINCE this morning at fifty minutes past seven o'clock.

"JAMES CLARK, M.D.
"CHARLES LOCOCK, M.D.
"ROBERT FERGUSON, M.D.

Intimation of her Majesty's illness was forwarded from Windsor Castle to town, at six o'clock in the morning, and the intelligence was received at the Home Office at a quarter-past seven o'clock. Summonses, which had been previously prepared, were immediately forwarded to the Lord Chancellor, Sir R. Peel, Sir J. Graham, the Duke of Buccleuch, Lord Wharncliffe and other Cabinet Ministers, requesting them to proceed forthwith to Windsor. The Lord Chancellor, the Duke of Buccleuch, Lord Privy Seal; Sir J. Graham, Secretary of State for the Home Department; the Earl De La Warr, Lord Chamberlain; and the Earl of Jersey, Master of the Horse; were the first to arrive at Windsor, having left town by a special train, which arrived at the Slough terminus of the Great Western Railway at 25 minutes past eight o'clock. The Ministers and Officers of State immediately proceeded to the Castle in one of the Royal carriages and four, which was in readiness.—Sir R. Peel and Lord Stanley arrived shortly afterwards, having travelled from town by a second special train, and were likewise conveyed to the Castle from the station in a Royal carriage and four. The Duke of Wellington arrived at the Castle soon after nine o'clock, having travelled from by a third special train. The Ministers, of did not arrive at the Castle until her Majesty had given birth to a Prince. The necessary forms having afterwards been gone through, Sir J. Graham and his colleagues immediately left Windsor, and arrived in town at half past 11 o'clock; Sir R. Peel waited some time longer, and returned to Whitehall Gardens at a quarter-past one o'clock. On the return of the Ministers to town, summonses were immediately issued by direction of Lord Wharncliff for holding a Privy Council at three o'clock. The Council was attended by Prince Albert, the Archbishop of Canterbury, the Bishop of London, and most of the Cabinet Ministers. The Archbishop of Canterbury was directed by the Council to prepare a Form of Prayer and Thanksgiving to Almighty God for her Majesty's safe delivery. The above official bulletin was posted at the Home Office and at the Mansion House this morning and excited the greatest interest. The Park and Tower guns were fired at one o'clock, and the bells of the metropolitan churches rang merry peals during the morning. In the course of the day several special messengers were sent off to foreign courts to announce the auspicious event.

It is rumoured that in case the three new regiments to be raised in India are all added to the strength of one Presidency, the officers will, nevertheless, be selected from a general gradation list of the service, which is to include the officers of all three Presidencies.

The Peninsular and Oriental Steam Company intend despatching the *Precursor* for India, on 10th Sept., to be followed by the *Lady Mary Wood*, as soon as she can be prepared for the voyage, so as to be able to undertake the line from Suez to Calcutta in August next. They intend building, without delay, three vessels of 400 horse power each, for the mail service to China; and we have heard of other arrangements, connected with this line, which may prove advantageous to Bombay, if it should ultimately be decided to start these latter vessels from that port for Hong Kong, calling at Galle for the China mails. The *Lady Mary Wood* is to be employed on the Calcutta line only till a more powerful vessel can be supplied.

Lieut-Gen Lord Keane, Col. of the 43d, is at present seriously ill.

The wounded men from the army of Gwalior disembarked from the ship *Windsor*, on the morning of the 22d inst. and proceeded forthwith to Chatham, in Medical charge of Surgeon Wood, 9th Royal Lancers, and Asst. Surgeon Mapleton, H.M. 40th foot, who were selected at Gwalior for the arduous duty. It would appear that the result has been most satisfactory, only one casualty having occured amongst those brave fellows on the voyage It is gratifying to learn, too, the very great kindness and attention that were evinced towards the wounded by the authorities in India, in proof of which we need only mention, that the Governor-General himself visited and comforted them in the field of battle, and repeatedly in their respective hospitals, and subsequently, when at Calcutta, he personally superintended the arrangements that were being made for their embarkation.—*Hurk. Extra. Sept. 18.*

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 13.] CALCUTTA: SATURDAY, SEPTEMBER 28, 1844. [VOL. VII.

THURSDAY, SEPTEMBER 19.

A notification has issued from the Bombay Government fixing the departure of the Monthly Mail Steamers from October to May next for the 1st of each month, except in December, when the first day falling on a Sunday, the vessel starts on Monday.

The papers mention a very extraordinary instance of desertion. Ensign Moseley, 38th N. I. has left Meerut in company with Hospital Apprentice Courtenay and Private Nowlan of the 2d European Regiment. What can be the object of the young gentleman's peregrinations it is difficult to divine.

The Bombay papers state that Alloo Paroo, the notorious villain who was concerned in the burning of the *Belvidere*, has been captured at Jinjeera, about fifty miles south of Bombay. He was at the head of a conspiracy which is supposed to have been instrumental in the destruction of not less than a quarter of a million sterling of property.

The *Delhi Gazette* says the tocsin of war in the Punjab appears at length to sound. The disputes between Heera Sing and Golab Sing *must* be decided by the sword. It has long been suspected that the country was too narrow to hold the uncle and nephew. It is now said that Golab Sing, has expressed an anxiety to obtain the services of the European officers discharged at Lahore, and that he has written to General Ventura, who will doubtless refuse his offers. In these squabbles our Government can now have little interest, since the introduction of a pacific policy into the Government. If Golab Sing gains the upper hand, a strong Government will be established in the Punjab capable of maintaining the relations of peace and war, which is all we could desire.

FRIDAY, SEPTEMBER 20.

The intelligence from beyond the Sutlege continues to wear a warlike aspect. Sheikh Imaddoddeen who had been sent to mediate between Heera Sing and his Uncle and Aunt is said to have returned without success; and Heera Sing has ordered 20,000 artillery, 20,000 horse, and 40,000 foot soldiers to march against Raja Golab Sing.

An attempt has been made to assassinate Ram Rao Phalkeah, the chief Minister of Gwalior. As he was returning home in his palankeen from the palace, and his guards were a little a-head of him, some one discharged a carabine loaded with shot at him. Two men who stood near his palankeen, were wounded, but the Minister escaped. No trace of the assassin could be discovered. It is said, that there is a deep laid conspiracy to get rid of the Minister and get up a general revolution.

SATURDAY, SEPTEMBER 21.

The public will be happy to learn that the express which left Calcutta on Wednesday at 3 P. M. with letters for the *Hindoostan*, was in time for that vessel.

The *Isabella Cooper*, now lying in the harbour, had a most narrow escape from being burnt on Thursday last. About eight in the evening smoke was observed to rise from below the deck. The alarm was instantly given, and all hands were employed in extinguishing the flame, which was eventually got under. She was saved entirely by the vigorous exertions of those who came to the rescue, for near the place where ignition began, there was a large quantity of castor oil, and other highly combustible goods. The cause of the fire is not known; it is not traced to incendiarism; possibly some of the crew got too near the rum cask with a light.

We alluded some time ago to the rapid increase of European vagrants in Calcutta. We are now happy to find that Mr. Patton, the Chief Magistrate, has taken up the matter, and placed in confinement many of the indolent characters who could find no security for their good behaviour.

Sir George Pollock, G. C. B., was yesterday, the 20th, sworn in as third ordinary member of the Council of India, in consequence of the departure of Mr. W. W. Bird for Europe.

It appears that some gambling speculators in Calcutta, whom the late Act has smashed, have been to the Magistrate to ask whether the disposal of an article by private lottery or raffle would be an infraction of the Act, to which his Worship has very properly replied that it would.

The Iron work for the Suspension Bridge which is to be erected over the Jumna at Agra, it is said is manufactured in Calcutta.

TUESDAY, SEPTEMBER 24.

The *Hurkaru* has important news from Cabul. We heard some time ago that the Uzbegs had come down and taken Bameean. This is now confirmed. Dost Mahomed, hearing of this, set out with his army from Cabul, but after proceeding thirty miles, sent for his sons Akbar Khan and Afzul Khan, and pointing out the state of blind security in which the enemy lay, gave them 4,000 horsemen a-piece to attack them. It is said that the Uzbegs thereupon fled to Balk; and that the *three* brothers united their forces and pursued them to that city, where a bloody battle was fought in which the three totally routed their opponents, losing only 127 Affghans. Above a thousand fell on the side of the Uzbegs. Thus it appears that the fortunate Dost is delivered from the enemy which threatened him from Turkistan; at the same time that he is

relieved from all dread of the Persians, who are now distinctly affirmed *not* to have taken Herat, and *not* to be coming down on Candahar.

The *Bombay Times* states that the *Auckland*, the *Nemesis* and *Atalanta*, Steamers, sailed on Monday 9th instant from Bombay with a wing of the 5th Native Light Infantry and a company of Artillery to Surat, which will now have the protection of 1,000 troops and a strong police force.

WEDNESDAY, SEPTEMBER 25.

The *Enterprize* Steamer has just returned from Moulmein with the old Governor, after having deposited the new one. Major Broadfoot, who has been appointed to the important office of Governor-General's Agent for affairs beyond the Sutledge, the most important post, under existing circumstances, next to that of a Member of Council, proceeds to join his appointment.—*Friend of India.*

ST. XAVIER'S COLLEGE.

The Annual Examination of the Pupils will be held in the new Hall of St. Xavier's College on Tuesday next, the 1st of October, at 9, A. M. Prizes will be distributed immediately after the Examination.

NOTICE.

Notice is hereby given that from Sunday next, 29th September, the 1st Mass on Sunday at Dhurrumtollah Catholic Church, will commence at 7 o'clock; the English Sermon at, or about half past 7 o'clock; the high Mass at 8 o'clock *precisely.*

On week days the Mass will commence at 7 o'clock.

E. VARALLE, *Vicar.*

Dhurrumtollah, 24th Sept. 1844.

NOTICE.

Studies will be resumed at St. John's College, the Loretto House, and at the Cathedral Schools on Tuesday the 8th day of October.

ST. JOHN'S CHURCH.

CIRCULAR ROAD NEAR BOITACANNAH.

...ale and Female Free Schools attached ...John's Church, will open on Tuesday the 8th of October.

BOW BAZAR.

The Male and Female Free Schools established for the Bow Bazar district will also open on the 8th of October.

CONVENT OF ST. FRANCIS XAVIER,

BOW BAZAR.

A Day School for young Ladies will open on the 8th of October, at St. Francis Xavier's Convent, Bow Bazar, under the direction of the Ladies who have lately arrived from the parent house of the Loretto Institute in Ireland.

The Course of instruction, besides the various kinds of needle work, will comprise all those studies, which are usually included in a useful and liberal English education, viz. Reading, Writing, Arithmetic, History, Geography, French, Use of the Globes, &c. &c.

Terms, payable in advance, six Rupees per month.

CHANDERNAGORE.

BRANCH SCHOOL OF THE LORETTO HOUSE.

A Day School for young Ladies will be opened on the 8th October at the Loretto House, Chandernagore

The course of instruction, besides the various kinds of needle work, will comprise all those studies, which are usually attended to in a liberal and useful English education, viz. Reading, Writing, Arithmetic, History, Geography, French, Use of the Globes, &c. &c.

Terms, payable in advance, six Rupees per month.

ACKNOWLEDGMENTS.

Received on account of the *Bengal Catholic Herald.*

M. B. Elias, Allahabad, from November, 1842, to July, 1843,	9	0
F. J. Fallon, Moulmain, from March, 1844, to February, 1845,	10	0
F. S. Lopes, Bhaugulpore, from August, 1844, to July, 1845,	10	0
Captain Mottet, Bulloram, Madras, from July, 1843, to September, 1844,	15	0

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☞ Annual and Half yearly Subscribers to the *Bengal Catholic Herald* are reminded that their Subscriptions are now due, and we shall feel thankful by their remitting the same, to Mr. W. B. Rostan, care of Messrs. P.S D'Rozario and Co. N. E. Corner, Tank Square.

ST. XAVIER'S COLLEGE.

No. 20, Chowringhee Road.

Day Scholars, at ..... 8 Rs. per month
Day Boarders, ... 16 „ ditto.
Boarders, ... 25 „ ditto.

For further particulars apply to the Rector.

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 14.] CALCUTTA: SATURDAY, OCTOBER 5, 1844. [VOL. VII.

THURSDAY, SEPTEMBER 26.

We are happy to learn from the *Englishman* that Sir Thomas Turton, of whose recovery great fears have been entertained, was in a state of convalescence at Rouen on the 5th of August last. His medical advisers before his departure recommended constant change of air and scenery, and his wonderful recovery is to be attributed to his having followed their direction.

The number of letters and covers brought from Europe by the *Sesostris* steamer to Bombay on the 7th instant, does not exhibit any falling off as compared with former months. The number of letters was 34,835; of Newspapers 48,341,—total 83,176.

The news from the Punjab is warlike. The Royal troops have been ordered to resume their march on Jumboo to attack Golab Sing.

The attacks on peaceful citizens continue without abatement. The *Hurkaru* informs us that on Tuesday night the Sheriff's Dewan, was proceeding home with an office box containing Company's paper, notes and cash, to the extent of 10,000 Rs., and security papers of the value of two lakhs of Rupees, when a party of men, Europeans and East Indians, fell upon him. The Baboo appears to have resisted them manfully He received three severe blows, but saved his treasure. After some trouble, he obtained the services of a Choukeedar, and one of the offenders was seized, but managed to get off.

The *Hurkaru* informs us that an order has actually passed Council for the payment of 50,000 Rupees towards the erection of the Gwalior cenotaph, a column of marble and bronze, which is to be erected on the banks of the river opposite the water gate of the Fort in a position from which it is most likely to be displaced by the incursions of the river.

FRIDAY, SEPTEMBER 27.

A report has been going abroad that Mr. Stephenson is gone home as the agent of the Inland Steam Navigation Company, which we know to be a mistake. He may probably be asked to give his aid towards the construction of the boats of that Association, but his great object is the formation of a Company for the establishment of a Railroad from Calcutta to Mirzapore, which the late Deputy-Governor gave him reason to believe would receive the countenance of Government.

The *Englishman*, in reference to a quotation from his paper regarding the services of Capt. Barber—who by the bye was the person if we are not mistaken who advised, or openly approved of, the sending our Steamers to Bombay on their way to and from Suez—says, "of course our contemporary is quite able and willing to point out *when* and *where* we ever said what he here so coolly puts into our guileless mouth." When penning that notice, we had our eye on the following remark of the *Englishman*. "We say now, what we have already said in substance, that to no one individual are the Bengalees so much beholden for this consummation as they are to Capt Barber."

SATURDAY, SEPTEMBER 28.

The *Delhi Gazette*, has intelligence from Lahore to the 14th instant, devoid of any news of consequence besides the arrangements for the coming struggle between uncle and nephew for the Premiership of the Punjab.

The *Hurkaru* states that Mr. J. P. Grant, who returned to India last week on the *Bentinck*, is about to be deputed to Mysore on some commission for the settlement of affairs in that country.

Mr. Montriou has retired from office at the Police; and it is said that his business has been divided among Mr. Robinson, Mr. Blacquiere and the Chief Magistrate; so that in all probability we shall in future have three Magistrates instead of four; and the public security will not be lessened or increased thereby. We are still behind Bombay. With a much larger amount of shipping, with property afloat, possibly to the value of more than a million sterling, we have no River Magistrate, whereas the sister Presidency has already been endowed with one.

We are happy to hear that Lord Ellenborough arrived safely at Aden on the 4th of September, *thirty-four* days after leaving Calcutta. His Lordship must have had a boisterous and unpleasant trip.

There have been some statements lately put forth in the papers implicating Rajah Kishnath Roy of Berhampore in the maltreatment of a Jamadar. We now learn from the *Englishman* that the Raja was not present at the time, and that he altogether denies having been aware of it. For the truth or otherwise of these averments we must look to the disclosures at the trial. The Rajah has been admitted to heavy bail, himself in 50,000 Rs. and two sureties in a like sum, all of which has been deposited.

MONDAY, SEPTEMBER 30.

The *Englishman* of Saturday evening last informs us that the six mutineers of the 64th Native Infantry who were condemned to death, were executed at Sukkur, on the 11th instant. The troops paraded on the occasion were a wing of H. M. 13th Light Infantry, a Company of European Artillery, and the 4th and 64th Native Infantry. After the execution, these corps passed by the gallows in open columns of companies, and not a word escaped the lips of a single man. Had this just and necessary severity been inflicted in the end of February last, when the spirit of mutiny first broke out, and the men threatened, as the *Englishman* tells us, to shoot

their officers, and go over to the Seikhs, the reputation of three or four other corps would have been saved.

The *Madras Circulator* states that H. M. Ship *Samarang* has been fired upon by a French vessel of war. As this must have occurred before that vessel reached Madras, and as she has been a month at that port where the insult would of course have been instantly reported, little credit can be attached to the story.

We beg to call the attention of our readers to an extract from the *Delhi Gazette*, respecting the district of Tirhoot, into which the success of Mr. Albert Robertson's plans for manufacturing Sugar from the cane instead of from goor, seems to have introduced a new stimulant to manufacturing enterprize. The writer affirms that Mr. Robertson's first Steamer will be plying on the Ganges on the first of August next. The sooner the better.

The *Bombay Gentleman's Gazette* states that the Steamer *Carnac*, which had been employed in conveying troops from Bombay to Surat, had returned from the latter place and reported that the city was in great commotion on the arrival of the troops; but that the people did not commit any violence. The Notification abolishing the tax on trades had been made public; the inhabitants were quiet, and had resumed their usual occupations. We learn also from one of the papers received this morning that Sir Keith Arbuthnot, who so injudiciously suspended the Salt Act, has himself been suspended.

TUESDAY, OCTOBER 1.

A numerously signed requisition has been presented to the Sheriff of Calcutta to convene a meeting of the inhabitants for the purpose of expressing their sense of the important and successful military achievements of Sir George Pollock. The meeting will be held on Monday next the 7th instant, at four o'clock.

We regret to learn from the *Star*, on the authority of letters from Shikarpore, that the sickness at that post is terrific. Up to the present time we have been indulging the hope that the season would pass over in the country beyond the Indus without a return of sickness; but those hopes must now we fear be laid aside. Nearly 400 men of the 69th, nearly the entire regiment of the 7th Cavalry, and half the troop of Horse Artillery are in the Hospital. There are but two medical men present, and they are both ill. The troops are in a poor state to meet an attack of the Beloochees; only we believe that in a sickly season beyond the Indus, disease makes little distinction between the new comers and the aborigines, and proves equally fatal to British and Beloochee soldiers.

We rejoice to learn that the Governor-General continues to give his active countenance to the cause of public education. Sir Henry Hardinge has announced his intention to preside at the distribution of the Gold and Silver medal, the gift of Mr. Cameron to the students of Moral Philosophy, in the Hindoo College.

The *Hurkaru* states that the examination of candidates for Mohsiffships, which was to have been held on the 1st of January next, has been postponed until Government can decide whether it should not be occasional. No examination was held in the beginning of the present year, in consequence of the serreptitious abstraction of the Examination papers. We know that many have been labouring for two years to prepare themselves for the examination, who will suffer something more severe than disappointment if no opportunity should be offered them of obtaining an appointment.

The *Bombay Courier* states that the order for the cessation of certain taxes on trades and professions had been received with grateful feelings by the inhabitants of Surat. The remission of one half the encrease of the Salt tax, our contemporary thinks, will improve the good feeling. We should have felt certain of this result if the new tax had continued to be collected, but, through the unwise conduct of Sir Keith Arbuthnot in suspending the tax, the four annas a maund now imposed as a modified tax will probably still be considered a grievance by those who have been led to expect its entire abolition.

WEDNESDAY, OCTOBER 2.

The account which we gave yesterday from the *Star* of the great sickness which has begun to prevail at Shikarpore is unhappily confirmed by the *Delhi Gazette* received this morning. Forty, fifty, or sixty men go into hospital daily. It is a gloomy change.

Sickness has also made its appearance to an alarming extent among the troops at Delhi. Of 4,525, no fewer than 1,094, nearly one-fourth of the whole number in hospital. The number of convalescents is 202.

It appears from the *Delhi Gazette*, that the sum realized for the relief of the Gwalior Christians, amounts to 5,330-8. The list in the *Englishman* announces that the contributions to the Ellenborough testimonial have reached Rs. 38,773, that for Mrs. Dr. Sully, Rs. 2,717.

The latest accounts from Gwalior are to the effect that there is an anxiety on the part both of Golab Sing and his nephew Heera Sing to avoid a resort to arms and to reconcile differences. A second embassy of the chief men has been sent to Jumboo, to patch up the quarrel. We do not remember to have seen any account of the proximate occasion of the quarrel; its cause is easily understood by a reference to the principles of eastern policy. An uncle and a nephew, each of them with a large independent army and pecuniary resources, cannot long dwell in the same country without coming to blows.

The *Star* announces that Major H. Delafosse, C. B. of the Artillery, has been appointed Principal Commissary of Ordnance in the room of Col. Powney promoted.—*Friend of India.*

ST. THOMAS' CHURCH.

During the ensuing cold season the first Service at St. Thomas' Church on Sundays and Holydays will be at seven, and the second at eight o'clock, A. M.

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 75.] CALCUTTA: SATURDAY, OCTOBER 12, 1844. [VOL. VII.

THURSDAY, OCTOBER 3.

The *Delhi Gazette* states that the well known merchant Budder-ood-deen of Bokhara had written to his correspondent at Caboof to say that a European of the name of Hatta, who is represented as having served in the Jan Baz Cavalry in Affghanistan, had arrived at Bokhara. It was reported some time back that a European officer of the name of Hart had proceeded to Affghanistan. There can be little doubt, therefore, of the identity of the individual. The savage ruler of Bokhara has two Europeans again in his clutches.

The new shareholders of the Delhi Bank are called on to pay up 25 per cent on their shares; so that business will commence without delay. The Capital has been increased to the extent of Two Lakhs of Rupees, to provide for those who were too late in their applications; but at a premium of six per cent., which will be carried to the credit of the concern.

Government has been graciously pleased to give rather a longer holiday than usual at the present Doorga-poojah. It is said to have been granted at the request of the Chamber of Commerce. May their shadow never grow less. A long holiday is a long and real blessing to those who have been immured in the metropolis, breathing an artificial and unwholesome atmosphere from month to month. The present vacation is to extend from Wednesday the 16th to Saturday the 26th, both days inclusive. It is in fact twelve days holiday.

Lieut. Col. Outram has resigned the very inferior appointment given him by Lord Ellenborough at Minawur, so unworthy of his acceptance, and taken his furlough to England He has arrived at Bombay and is anxious to leave it by the next steamer.

A correspondent of the *Hurkaru* has well said, that in the annual relief we noticed yesterday, there is a singular allusion, which the Adjutant-General doubtless never intended. The destination of the 64th has not been fixed. This should have been said in so many words. Instead of which it is merely said, the 64th from Shukkur to——. Perhaps it may not be known at Head-Quarters that a long "dash," as the printer's call it, is always a substitute for a word which we must not print.

The Queen's 10th is to be removed from Calcutta, which will give no one any sorrow. The men and officers will be happy to quit the suffocating Fort, and the lieges in Calcutta will now be enabled to cross the plain without anxiety.

SATURDAY, OCTOBER 5.

The *Gentleman's Gazette* of Bombay, states, to our no small surprize, that the transit duties, &c., which Government has just relinquished at Bombay, amounted to *twelve* lakhs of Rupees, and that the tax substituted for them is calculated to produce *seven* lakhs; but he does not say whether this sum is likely to be the return of the modified duty of 12 annas, or of the original tax of 1 Rupee. This statement however is so totally at variance with that of the two other Bombay papers that we hesitate to receive it. In fact, we know not what to believe. The *Courier* and *Times*, state that the additional duty of *Eight* annas a maund on the Salt tax was calculated to yield seventeen lakhs a-year, whereas the repealed taxes were not of more value than one lakh.

The *Englishman* records an Act of the greatest barbarity on the part of some Native boatmen in Calcutta. A seaman had gone on board a dingee, to be taken to his ship. The boatmen, asked a Rupee; he gave them a four annas piece, all he had, and offered his jacket in pledge for the rest. They left the shore, but soon after attempted to put back, when he remonstrated, and they fell on him and beat him into the river, where he must have been drowned, but for the timely assistance of some men from another ship, who rescued him from a watery grave. Several boats, which were near and saw his struggles offered no assistance; *among these was a Police boat.* When is a River Magistrate to be appointed? The *Englishman* has not said whether the delinquents are in custody.

A meeting of the Assam Company, is to be held we see on the 30th proximo, when it is to be hoped a full disclosure will be made of all the frauds which have been practised on it; of the actual loss the Company has sustained by the almost incredible roguery to which it has been subject, and of the means which have been adopted to prevent future plunder, together with a faithful, honest statement of the present state and prospects of the Company. From all we have been able to learn, the mismanagement of this Association, before the present Committee took the business in hand, exceeds every thing that has been ever heard of in India before

MONDAY, OCTOBER 7.

The Governor-General has intimated his intention of presenting a Cup value 1,000 Rupees to the races. Dwarkanath Tagore also presents a cup.

The holy city of Benares, though, according to Hindoo notions, it forms no part of our globe, has yet been visited by a swarm of locusts, which are said to have been "in number myriads innumerable." They came from a north-easterly direction, and went towards the south-west, making a sad havoc among the trees and green plants. Their flight lasted about twenty minutes. It is worthy of notice that the present year has been more remarkable for the repeated appearance of locusts in different districts, and at different times, than any year within the memory of the oldest inhabitant. The *Star* remarks, that a large

flight passed over Calcutta some weeks ago, unnoticed by the Reporters, who it seems were not out star-gazing at the time.

The Shares of the Union Bank have nearly regained the place they once occupied in public estimation; they are at a premium of 290 Rupees. Bengal Bank Shares still stand at a premium of *seventy-five per cent.*, though the report of its transactions given in the papers exhibits a profit during the last month but little above the rate of *seven and a half* per cent. These facts testify to the redundancy of capital in India; which will in all probability become more and more distressing every day as the prospect of a war beyond the Sutlege dies out. The five per cents. are above *ten* per cent. premium, and the transfer five per cent., which has only ten years more to run, and which will probably be the first to be paid off, as the interest has to be remitted by Government to England, is actually above 20 per cent.

TUESDAY, OCTOBER 8.

An advertisement was published from the Post office on the 5th recautioning the public against the use of wax in overland letters. It seems that many letters had reached England in a very multilated state, owing to the use of the forbidden wax. If only the letters of the delinquents suffered, we should not care a straw about it, but unfortunately every such letter injures the letter of the innocent with which it comes in contact. It is scarcely fair to the obedient public to allow their letters to be ruined by the disobedient part of it. Government would not only be fully justified in peremptorily ordering every letter sealed with wax to be refused, but it can scarcely be said to act with strict justice to the community until this order is issued. Nothing short of it, we fear, will cure the evil.—After these remarks were written, we met with the Notice of the Bombay Post-Master-General dated the 25th September, which states that it is his intention in future to "separate the sealed letters from all others, and to pack them in Boxes, where they can only mutually work mischief to one another." We wish our Post-Master-General would republish this Notice. We no longer care how many letters are sealed with wax, since the wafered letters are not to be injured by them. Those who persist in this objectionable practise, will now have the consolation of knowing that their letters will *inevitably* be injured, if not by the breaking of the seal, when it is found to adhere to some one else's letter, at least by the contagion of some other sealed letter.

The meeting held at the Town Hall yesterday afternoon to determine on the mode of welcoming Sir George Pollock was very fully attended by all classes. Mr. Rattray was in the Chair. The state of Sir George Pollock's health does not admit of his receiving an entertainment. It was resolved therefore to present him with an address, and to establish a Pollock Medal at Addiscombe by public subscription.

A case of singular and wanton cruelty is related in the *Harkaru* of this morning, on the part of a Mr. Christopher Breary, an assistant in the Harbour Master's department. He was coming up from the Coaly Bazar to Baboo's Ghat, in a public hawser boat. He perceived that one of the boatmen was sitting behind, instead of being at his oar. He was ordered to his place, and in passing Mr. Breary, that gentleman struck him, throttled him, and threw him on a hawser. The man was pulling slackly owing to a pin of the oar being wanting, and the gentleman went up to him, struck him and threw him overboard. The man at the adjoining oar spoke to Mr. Breary about what he had done when he was struck also and thrown into the water. The Manjee now remonstrated, and he also shared the fate of the other two. The Magistrate convicted the delinquent of the assaults, and fined him 100 Rs. or two months' imprisonment. We hope the Superintendent of Marine will not fail to read over the report of the trial.

The little Steamer *Windsor Castle* which made some experimental trips up the river here to Hooghly some months back, and was subsequently purchased by Tharawaddy, has just returned to Calcutta. It is said his Majesty was wonderfully pleased with her, went frequently on board while she was at his capital, and has resolved to purchase another steamer. When we are told that a vessel with such a draft of water as the *Windsor Castle*, has found her way so easily up to Ava, we are strongly reminded of the superiority of the Irawaddy river to the Ganges for Steam Navigation.

WEDNESDAY, OCTOBER 9.

We regret to learn from the *Madras United Service Gazette*, the sudden death, by apoplexy of Dr. Lane, the Private Secretary to the Governor, and one of the brightest ornaments of the Medical Service at that Presidency.

From the same paper we learn that the health of H. M. 29th at Ghazeepore has been deeply affected by fever. Four hundred men are in hospital, all fever cases. The men have been moving about, making short marches, in the neighbourhood, in the hope of shaking off the enemy, but without success.—*Friend of India.*

MR. M. D. FERNANDES

Begs to inform the Public that he has established himself in this city as a Miniature and Portrait Painter. Mr. F. will also engage to give Lessons in Drawing on moderate terms. Mr. F. is about to publish a series of twelve colored Views of Chittagong in Lithography with a short description of the Country. Price to Subscribers for the Series, 30 Rupees, to non-Subscribers, 40 Rupees. Applications to be made at Messrs. D'Rozario & Co.'s Library where specimens of Mr. F.'s Paintings may be seen,—or at his residence, 5½ Emaumbaug Lane.

ACKNOWLEDGMENTS.

Received on account of the *Bengal Catholic Herald.*

Rev. Mr. Boccacio, Berhampore, from October, 1843, to September, 1844..... Rs. 1[illegible]

Rev. Mr. Chauveau, C. M. China, from July, 1844, to June, 1845..... 1[illegible]

Jeffrey Finch, Tirhoot, from July, 1844, to June, 1845..... 1[illegible]

Mrs. R. Mitchell, Dacca, from January, to December, 1844..... 12

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SUMMARY OF INTELLIGENCE.

No. 16.] CALCUTTA; SATURDAY, OCTOBER 19, 1844. [VOL. VII.

THURSDAY, OCTOBER 10.

The Agri-Horticultural Society held its monthly meeting yesterday, when it was mentioned that a subscription was about to be opened to liquidate the debt still due on the Metcalfe Hall, which amounts to *twenty-two thousand Rupees*. The Governor-General has put down his name for 500 Rs. and Sir Herbert Maddock for 200 Rs. It is very desirable that the debt should be wiped out; but it is rather unfortunate that this heavy subscription should come up at the time when we want all the resources of benevolence for the *Fever Hospital*.

More bad beer! cries the *Star*, the guardian of public health. *One Hundred and ten* hogsheads of poison, under the name of undrinkable beer, were disposed of on Tuesday last, at from Rs. 2-8 to 3 Rs. a cask. The cask is worth 2 Rs., so that, as our contemporary remarks, 63 gallons of beer is purchased for eight annas or a Rupee. Who drinks it?

The *Englishman* states, on the authority of letters from Bundlekund, that the refractory chiefs are rapidly coming in, on the condition that we grant them a pardon for past offences, and they give us security for future obedience. Kummode Sing, the ex-Raja's uncle, has surrendered on these terms, and is now at Jhansi. Pareechut himself, the Jupiter Maximus of Bundlekund, is also on his way to that place. The surrender of these chiefs, combined with the influence we now exercise in the neighbouring district of the Gwalior state, which has long been the refuge of all turbulent spirits, will doubtless tend to tranquilize the country.

FRIDAY, OCTOBER 11.

The Buffs are at length to quit India for old England. They were to embark at Allahabad on the 15th.

Singapore papers announce the capture of several forts and the destruction of many haunts of notorious pirates on the island of Borneo, by H. M's. ship *Dido*, Captain the Hon. Henry Keppel, and the Steamer *Phlegethon*, Captain Scott. It is to be hoped that the lesson these pirates have now received will keep the coast clear for some time.

All the letters from Sukkur concur in attributing the present healthiness of that post, which was a very Golgotha last year, to the extraordinary exertions made by General Hunter, in draining the place, and preventing the accumulation of stagnant water and filth. This shows how much may be done in a single twelvemonth to render a place salubrious by enlightened and persevering exertions.

SATURDAY, OCTOBER 12.

The *Bombay Courier*, in allusion to the progress of the troops sent against some refractory soldiers in the Kolapore state, gives an extract of a letter in which the expedition is called an "interesting *dour*," and states that up to the 25th September the artillery had been employed in throwing shells into the Fort, and that the Arabs made a brave resistance. For an account of the origin of this little war, in which many lives will doubtless be sacrificed, we would refer our readers to an able article in the *Madras United Service Gazette* of the 27th September, from which it would appear that these men are perhaps more sinned against than sinning.

The *British India Society* have addressed a letter to the Home Secretary of the Government of India in which they complain of the great increase of drunkenness in Calcutta within the last thirty years, and the great immorality which has resulted from it. To establish this fact, they mention that in addition to the shops where the sailors disgrace themselves, and the large wine and spirit depôts, there are ninety-two "gin palaces," each of which is enabled to pay a municipal tax of *six* Rupees a-day. They complain that the Magistrates have not the power of refusing to license shops, and that there is a want of vigilance in the Police. We fear this will be found one of the most difficult questions yet submitted to Sir Henry Hardinge, and that the moderation of inebriety in Calcutta will prove a more arduous task than the suppression of a mutiny. It would appear from this statement that the tax on spirituous liquors paid by the Natives of the City in the retail shops, amounts to about two lakhs of Rupees a-year, or about *three* Rupees a year for every male inhabitant who has attained years of maturity and discretion. Supposing the retail venders to make as much as they pay in the tax, the average consumption of liquor for every grown up male in Calcutta—supposing the Native ladies not to drink—is at the rate of *Eight* annas a-month. ut?

The *Englishman* gives the gratifying intelligence from Shikarpore, that sickness was evidently on the wane on the 21th. *Seventy-one* of the black sheep of the 64th—the blackest have been hung—have been expelled the corps. Capt. Shottreed has been placed in command of it. But there is not as yet a syllable on the result of the Enquiry held on Col. Moseley in reference to the promises he held out to the men of the 64th.

MONDAY, OCTOBER 14.

The last *Delhi Gazette* contains the very gratifying intelligence that Dr. Wolff has been *ordered to quit* Bokhara in company with Mr. Hatta or Hart. It is given in a letter from Cabool, which states that with regard to the two Feringees, one of whom was named Hatta, and the other who had brought letters from the Sultan of Room, and who had come to claim Stodder Sahib, and Konly Sahib, they have also been ordered to leave the country. We hope Wolff

will be enabled to take India in his way to England, were it only that the community may have an opportunity of testifying their admiration of his intrepid benevolence.

Some little time ago, we asked our contemporary at Agra to furnish us with some information regarding the facilities which had been created for expediting the conveyance of letters and passengers in the North West. Though we have intermediately received some valuable information from a correspondent, yet we republish with thanks the particulars with which the Editor has furnished us. We are most happy to learn that Mr. Thomason is making arrangements for the establishment of a carriage post between Allahabad and Benares. The Mail between Calcutta and Burdwan is already conveyed in a vehicle drawn by horses. We have therefore only 384 miles from Burdwan to Benares to provide for, in order to secure an uninterrupted communication between Calcutta and Cawnpore by Mail Coach.

The *Delhi Gazette* states, that a hint has been given to the Commander-in-Chief, to abandon that part of his Military tour which embraces Loodhiana and Ferozepore, for *fear* the Sikhs might take umbrage at it.—The *Delhi Gazette* adds, "that we should be obliged to write the word fear!" Why not write it? There is a salutary fear of imprudence, and there is a dastardly fear which deters a man from doing his duty. If it is not desirable that Government should plunge into war with the Sikhs, and if the presence of Sir Hugh Gough in the neighbourhood of the Sutlege is likely to precipitate hostilities, the *fear* which keeps him from that vicinity is the soundest political wisdom, and need not be an object of shame.

TUESDAY, OCTOBER 15.

A letter from Moulmein, of the 21st September, published in this morning's *Star*, says, in allusion to the emigration of labourers from the opposite coast, that two or three hundred of them arrive on every vessel; that they are all deck passengers, provide themselves with food, and pay £10 for their passage; that they remain on the vessel until some one goes on board to engage them. He farther states, notwithstanding the arrival of labourers, wages keep high, and range from 8 to 10 Rupees a month; that 8000 emigrants come over annually, and that the number already in the settlements is 30,000 There must then have been a most astonishing increase of arrivals in the last four years; for in January, 1840, there were not more than 2,500 natives of India in the whole population. This is the last authentic account we have of this province. Our statistical information regarding it is now four years and more in arrears. Could not Government be prevailed on to suspend Lord Ellenborough's gagging order, at least in reference to the Settlements on this coast?

The *Madras Spectator* announces the death of Lieut.-Col. James Campbell of the 11th M. N. I., at Vizianagram on the 25th ultimo. He had retired to rest in apparently good health, but about 11 o'clock his servant heard a noise as of some person falling. He went in and found him on the floor. He had fallen down in a fit of apoplexy, and ceased to breathe about one in the morning.

Sir Charles Napier has published says, the *Madras Spectator*, another obnoxious Order, forbidding officers who visit Kurrachee on medical certificate to attend parades, mess-rooms, and places of public amusement, and threatening to cancel the medical leave of the parties in case of disobedience. His Excellency has evidently been reading over the Staniforth controversy, and has resolved to take a leaf out of Mr. Bird's book.

WEDNESDAY, OCTOBER 16.

The Bombay papers give us the reply of the Bombay government to the 300 petitioners who begged that the new tax on Salt might be repealed; and that the burden of taxation might be taken off the shoulders of the poor and laid on those of the rich. The Governor cannot admit that the additional tax of four annas will bear heavily on the people at large, and he is satisfied that it will be more than compensated by the abolition of town and other duties. It is added that the duty of twelve annas has been adopted under the authority of the Court of Directors, and must be considered final.

The little affair of the two forts, in the Southern Mahratta country which the Arabs refused to give up, and in the defence of which they resolved to die, appears to assume somewhat of a serious aspect. It is rumoured that our troops have been baffled; and the Bombay papers received this morning, state, that reinforcements consisting of a Company of Sappers and Miners, a wing of H. M. 2d or Queen's Royals, and a squadron of the 14th Dragoons had been ordered off. Among the casualties, the most distressing is the loss of Lieut. Shakespear of the 2d Europeans, the nephew of Sir Richmond Shakespear, "a fine open, generous, high-minded soldier," who with his usual coolness had gone a few paces from under cover to assist a wounded sepoy with a doolie, when he was shot through the body; and the wound was considered mortal.

The *Delhi Gazette* just received has a letter from Bokhara with which the Editor has been furnished by a friend, which details all the particulars of Dr. Wolff's conversation with the Khan of Bokhara, about Stoddart and Conolly. It states that the Doctor actually demanded their bones, when he found that they had been executed, and said he could distinguish them from the bones of any other person; and that he has them now in a chest.

We are happy to learn that the sermon preached on Sunday last at the Cathedral by the Venerable Archdeacon, on behalf of the Fever Hospital produced more than a Thousand Rupees.—*Friend of India.*

ST. XAVIER'S COLLEGE.

No. 20, *Chowringhee Road.*

Day Scholars, at.....	8	Rs. per month.
Day Boarders,.....	16	„ ditto.
Boarders,.....	25	„ ditto.

For further particulars apply to the Rector.

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SUMMARY OF INTELLIGENCE.

No. 7.] CALCUTTA, SATURDAY, OCTOBER 26, 1844. [VOL. VII.

THURSDAY, OCTOBER 17.

The left wing of H. M. 13th, the "illustrious garrison," embarked on Steamers at Sukkur for Kurrachee on the 4th of September, 450 men and 15 officers, without one man on the sick list. But owing to the extreme thinness of the awning, and the extreme heat of the sun, 38 men went into hospital when they disembarked at Kotree to continue their progress by land. Sickness increased to such an extent that Col. Vigors was obliged to halt at the fifth march, and send an express to the Governor for carriage for the sick, who had increased to 157, besides 80 men in the rear, weak and unable to march with arms. Such neglect deserves the severest reprobation. This noble corps, now about to return to old England after twenty-two years of service, may almost be said to have been twice renewed since it landed at Fort William in 1822. On reaching Kurrachee, the men "looked pale and were weakly in their ranks, but their very clean appearance, and perfection in appointments, struck all who saw it with admiration."

The Mullicks have done more harm than good by their offer to release the civil debtors confined by the Court of Requests. On the first day of the Poojah, the paltry sum of 1,416 Rs. was expended in the release of *forty-eight* debtors. But a report having been spread abroad that they intended to release all debtors, the jail has been crowded for days with candidates for admission, and no fewer than *two hundred and fifty-three* poor wretches have managed to get themselves incarcerated in the hope of being thus relieved of their obligation; of these, seventy-three are women. The whole of this body has been disappointed. All that the Mullicks have done therefore is to release 48, and incarcerate 253!

The *Englishman* states, on the authority of a correspondent, that the young Raja of Burdwan contemplates the establishment of a public Hospital for the poor of the district. He is the wealthiest landholder in Bengal, and may do it without feeling any sensible diminution of his resources. The writer says, this example of philanthropy set by the Burdwan Raja ought to be followed by the many wealthy Baboos of the land. Ought, most certainly, but will it? If the Calcutta Baboos would give to the Fever Hospital *one-fifth* of what they are this week expending on the follies of the Doorga Poojah, there would be no fear about its establishment.

FRIDAY, OCTOBER 18.

We are happy to learn that Col. Outram has been appointed Commissioner by the Bombay Government to enquire into the political grievances of the Kholapore subjects, whom we are now coercing with our tremendous artillery. Why not allow them to fight it out with their oppressors? What a blessing to millions if we were to leave the states under our protection to manage with their own courage and resources the insurrections created by their own extortions and oppressions, and limit our interference to the advent of an external foe.

SATURDAY, OCTOBER 19.

The *Brilliant*, Capt. King, bound to Bombay with a valuable cargo on board, was totally lost on the edge of Sagur Sands on the 16th. She was, it appears, standing on towards the Sand, and from ten fathoms suddenly shoaled into seven, then into three and a half, and then struck. The *Dwarkanath* steamer, happening to be at hand, succeeded in rescuing the crew and a portion of the cargo before the vessel sunk to appear no more.

The notorious Alloo Paroo, who was seized the other day and brought up to Bombay has been tried, and at the end of three days found guilty, of the most nefarious fraud. The villains had it seems effected insurances upon goods purporting to be more valuable than they were, and insured valuable goods to a considerable amount, and then unshipped them just before the vessel left the port. The Captain was to carry out the scheme by burning the vessel in Singapore roads, which he effected in Oct. 1842. The chief conspirator has been sentenced to transportation for life, the second to ten years, and the third to the House of Correction. The Captain, who is beyond the reach of law, the reader will be happy to find has been defrauded of his share of the plunder by his accomplices. The vessel and cargo were insured for 7,50,000 Rs.

The following instance of noble conduct is given in the *Englishman*. "At about half-past eight o'clock last night, a midshipman of the ship *Robert Small* slipped overboard. The alarm was instantly given to the other vessels, but not a boat was available; the terrific screams of the youth struggling with death were appalling; every body appeared paralyzed as the tide carried him beyond our reach; but at length the third officer of the ship *Queen of England*, Mr. Coffee, nobly and fearlessly dashed into the stream, regardless of personal safety, seized and supported the expiring youth until they reached the life-buoy, thrown overboard for them which eventually saved them both, they being picked up by a dinghy afterwards."

MONDAY, OCTOBER 21.

The *London Mail*, which we have been expecting with some impatience for the last three days, arrived in Calcutta last night a little before midnight. It left London on the 7th September, and Suez on the 23d, having been only sixteen days between those two ports. The *Cleopatra* steamer, by which the Mail was conveyed to Bombay, is one of the old slow coaches, which

are to be superseded by the three new vessels the Court of Directors is building for Bombay. Had the Mail been put on board the *Hindoostan* or *Bentinck* at Suez, we should have received all our letters and our papers two or three days earlier.

By this opportunity we learn that Lord Ellenborough arrived at Suez on the 15th of September; reached Alexandria at 3 P. M. on the 19th, and intended to leave it the next morning in H. M.'s steamer, the *Geyser* which had been placed at his Lordship's disposal. He reached Aden on the 4th and inspected the works, and was invited to an entertainment by the Officers of H. M.'s 17th Regt. when his health was enthusiastically drunk. On returning thanks he repeated the sentiments he had promulgated here, that his disconnection from the army in India was a matter of the deepest regret, and stated his satisfaction that the last day he passed in the territories subject to the power of British India, should be in the company of one of the most distinguished Regiments in her Majesty's service.

The accounts from the seat of war in the Southern Mahratta Country are unpleasant. The little independent state of Kholapore, which has so repeatedly given us trouble, has been the occasion of bringing a large British army into the field to reduce the two forts of Samungiur and Bamunghur, the soldiers of which have been driven to revolt by oppression. Our army had been for some days seated before the former, which was found to be very strong and desperately defended. Our guns make no impression on the walls, and the place is so large that shells have produced no effect. In eleven days we had done nothing but silence one of their guns. In this time we have had two officers and nine men killed, and forty men wounded. One officer has also been carried off by cholera. Fresh troops are pouring from every direction, and there will be soon a larger army to avenge this contemptible quarrel, not our own, than we had at Hydrabad or Meanee. Yet if we were to pension the imbecile creature on the throne, and take out of his minister's hands the means of oppression, and give the people a sound government, and cut off the necessity of sending 4,000 men against a fort within a hundred and fifty miles of Bombay, how would England ring with charges of ambition and political villany!

TUESDAY, OCTOBER 22.

The *Hurkaru* states that Sawun Mull, the Dewan of Mooltan, died on the 20th of last month.

The *Englishman* states, on the authority of Bundlekund letters of the 22nd, that the ex-Raja of Jeitpore was in the Theree district, and in safe keeping, though not actually in the hands of Col. Sleeman. We hope soon to hear of this last consummation.

We are happy to find it announced that Lady Emily Hardinge has taken her passage for India in the December Steamer. Lord Elphinstone and Sir Robert and Lady Sale, it is also stated, will come out by the same opportunity. Surely no one after this can object to the Steamers as a "low style of thing" as compared with the sailing vessels which double the Cape.

WEDNESDAY, OCTOBER 23.

We are happy to learn that the swindler to whom we alluded some time ago as having taken in the people of Madras, has himself been taken up and will soon be brought to justice. It appears that he had gone on a professional tour to Pondicherry, where he contrived to disencumber the people of Eighteen Hundred Rupees. He is now of his way back to Madras in charge of the Police Peons whom Mr. Elliot sent to arrest him.

More Lanks—Bank upon Bank. The *Delhi Gazette* just received contains the notice of a meeting held at Simlah on Saturday the 12th instant, when it was resolved to establish a Bank with a Capital of Five Lakhs of Rupees, in 1,000 shares of 500 Rupees each. Its "interior economy and the principles of its working" are to be after the model of the Agra Bank. There are are now, therefore, no fewer than *four* banks in the North West Provinces, all within two hundred miles of each other,—one at Agra the parent of them all, another at Mussourie, a third at Delhi, and the last at Simlah.

The *Delhi Gazette* confirms the information which was received in Calcutta yesterday, of the death of Sawun Mull, the viceroy of Mooltan, under the Sikh Government. He was the ablest native ruler in the North West; and only wanted the opportunity to establish an independent kingdom. The country entrusted to him, furnishes evidence, by its prosperity, of his wise and equitable administration. He fell by violence. A notorious criminal was summoned for investigation to his presence, and drawing forth a pistol from his bosom, shot him. The Dewan lingered for a considerable time. and at length died of the wound. His son has been confirmed in the Government. To have appointed another would have led to a civil war.

We learn from the *Agra Ukhbar* of the 16th, which came in early this morning, that Pareechut, the Ex-Raja of Jeitpore, with all his partizans and followers are by this time at Jhansi. He gave himself up at Oorcha about the 9th. Thus the Robin Hood of Bundlekund has left the glades of the forest, and is now under the protection of the British Government. There is therefore an end to the insurrection—at least for some time to come. The arrangements made for the better administration of the province, the superior force stationed in it, and the subjugation of Gwalior, will give a long prospect of tranquillity to it.—*Friend of India.*

ST. THOMAS' CHURCH.

During the ensuing cold season the first Service at St. Thomas' Church on Sundays and Holydays will be at seven, and the second at eight o'clock, A. M.

ST. XAVIER'S COLLEGE.

No. 20, *Chowringhee Road.*

Day Scholars, at,..... 8 Rs. per month.
Day Boarders,..... ....16 „ ditto.
Boarders,..... ....25 „ ditto.

For further particulars apply to the Rector.

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 48.] CALCUTTA: SATURDAY, NOVEMBER 2, 1844. [VOL. VII.

Y, OCTOBER 24.

The *London Times* of the 7th September states, that, though it is generally understood that the terms offered by the Peninsular Company have been accepted, and that the conveyance will commence with the 1st of January, yet there is no official notification of the fact, and that no contract has been actually signed. It appears singular that two months should have been allowed to elapse without the official announcement of an arrangement which was most confidently asserted to have been completed.

The *Star* mentions that a house in China wrote to its correspondents in London for £140 worth of Smalts; but the London merchant, having never heard of such an article, sent out *Sardines!* It was required to assist the Chinese in painting their earthen ware. In England it is used for giving that fine bloom which some foolscap and letter papers possess.

Sir Claude Martin Wade has retired from the East India Company's Service on the pension of a Colonel, after thirty-five years' service. He is well known as the Captain Wade, who so long managed our negotiations with the Sikhs, and who was removed to Indore because of the unconquerable aversion manifested by the Lahore Durbar to him. He was the first British Officer who ever forced the Khyber pass, which all previous Mahomedan Generals had been obliged to open by bribery.

The General Orders of the 18th give effect to the recent resolution of the Court of Directors relative to the batta to be allotted to the troops who served in China. Those who were engaged in the whole of the operations, beginning with the 21st August, 1841, and terminating with the 29th August, 1842, will receive twelve months' batta; those who served only in the Yang-tse-Kiang, six months batta. In this latter category is included, we fear, the Bengal Volunteers who did not leave India till the beginning of 1842. It seems hard that while those who were present only at the capture of Canton were rewarded with twelve months' batta, the same recompense should not be given to those employed in the more arduous operations on the Yang.

The *Madras Spectator* is offended at the idea of Mr. J. P. Grant's being appointed Special Commisioner at Mysore, to the supercession of all the Madras Officers, Civil and Military. What the nature of his duties are to be, has not transpired; but our contemporary will find a long established precedent in the employment of Bengal Civilians as Commisioners in reference to the debts of the Carnatic Nabob.

The Lahore correspondent of the *Hurkaru* has given, from a paper said to have been recently read by Heera Singh to the Chiefs, a catalogue of the various grievances of which the Young Minister complains, and which are apparently the cause of the present hostile movement against Golab Singh. The question however is simply in whose hands shall the real power of the Punjab reside, in that of the uncle or the nephew?

FRIDAY, OCTOBER 25.

The *Englishman* said some time since that the Adjutant-General of the army was entirely free from all blame in having written the fatal letter to Col. Moseley granting every indulgence to the sepoys, inasmuch as his share in the transaction was simply ministerial, and as he had remonstrated against it. The *Delhi Gazette* says he has heard something of a communication from the then Governor-General received by the Commander-in-Chief on the day on which the much talked of letter was written, which would go very far to exonerate even Sir Hugh Gough from much of the blame which now attaches to him, and to fix it on a higher personage. The Editor of the *Englishman* on this says, that he knows the nature and the history of the communication to which the *Delhi Gazette* alludes, and that in his opinion it was not of a character at all to warrant the Commander-in-Chief's writing in the positive and official manner that he did on the occasion to Lieut.-Colonel Moseley. We wish the *Englishman* had given us some insight into the "nature and history" of that letter of Lord Ellenborough, as his own subsequent observations are calculated to leave on the mind the impression that these *concessions* were positively authorized by the highest authority in the country. It seems we have more to learn on this mysterious and unfortunate affair than we had supposed.

Capt. Souter who saved the colors of H. M. 44th, which was annihilated at Cabool, has, we find, arrived at Bombay, having exchanged into H. M. 22d.

The Bombay papers mention the death of Lt. Colonel Stratford Powell. This gallant officer breathed his last at sea on the 13th ultimo, on the *Berenice* steamer in the Red Sea. He was lately the Adjutant-General of the Bombay Army.

Another of the Mutineers of the 64th has been tried, found guilty, and hung.

SATURDAY, OCTOBER 26.

The Bombay papers announce the total loss of the ship *Ceylon*. She left London on the 4th of June, with a cargo of 300 tons of coal and 40 tons of copper. On the 1st of October she struck on a coral reef off the Laccadives, of which nothing was visible but two small patches. On the 3d, all hope of saving the ship being lost, the Captain and crew abandoned her and arrived at Bombay on the 12th, after having endured much privation, occasioned by boisterous weather and the absence of any shelter from the sun.

The *Star* has published full and particular details of the receipts and expenditure of the Metcalfe Hall, for which, unfortunately, we cannot

make room. The main facts are these: The original estimate was 48,921 Rs. and the sum in hand at the time the estimate was approved of was within 1,092 Rs. of that amount. But the plan was subsequently, and, as it appears, repeatedly, altered, and the building has cost 65,163 Rs. This statement of accounts is not so clear as we could wish. The actual cost of the building has exceeded the sum which was originally in hand to pay for it by Rs. 46,335, and we cannot therefore account for the additional sum of nearly 4,000 Rs. now required. The iron roof has cost 5,400 Rs.; a wooden roof would have cost 8,000 Rs. The experience which has been gained since this roof was sanctioned, indicates that it might be done for less than half that sum; and this simply by reducing the thickness of the iron plates. In the Metcalfe Hall they are we believe ¾ of an inch thick. In the Mission Chapel at Serampore, they are only ½ of an inch. This lighter roof will probably stand fifty, perhaps a hundred years, with a little care No public building ought in future to be covered by any but an iron roof. It is far cheaper, and much more durable, requires no repairs, and sets our perpetual foes, the white ants, at defiance.

MONDAY, OCTOBER 28.

The *Star* of this morning has an interesting and important article on the state of the Oude Government which appears to have suddenly assumed an attitude of defiance towards the paramount power in India, which is superlatively ridiculous. Lord Ellenborough appears to have written a letter to the King extolling the administration of the Minister, Ahmed Alee Khan, but no sooner was his Lordship's face turned towards England than the Minister was ejected, and another appointed, against the remonstrace of the Resident, Sir George Pollock. Sir Henry Hardinge, on assuming the Government, wrote to his Majesty to apprize him of the disordered state of the Government, and to assure him that unless a remedy was applied to these disorders, he should be obliged to take measures which would not be very agreeable. To this letter it is said the King has sent a reply, which breathes a haughty tone of independence. Of course he must be constrained to eat his own words, or to retract them, or the office of Resident at his Court will soon be exchanged for that of Commissioner of the conquered districts of Oude.

The *Assam* Steamer left Allahabad for Calcutta on the 19th, and took in 313 chests of Indigo at Monghyr. This affords encouragement to the project now about to be pushed with vigor, of covering this line of navigation with Steamers. Nothing is wanting but the certainty of a return cargo to ensure a good commercial return for the capital embarked on this scheme, and to give it permanency. The Government vessels, supported by the funds of the state, could not have been expected to *look out* for business on their way down; they depended for a return almost exclusively on the upward cargo.

The number of cases on the Calendar of the present Sessions is *twenty-two*.

The number of Covers received at Bombay by the last Mail from England amounted to 83,047, namely 33,123 letters and 49,924 newspapers. The number sent from this country in the previous month was, 47,534, viz. letters 38,277, papers 9,257, so that the number of newspapers we receive is *five times* that we send, which may give some idea of the relative difference of interest felt in England on Indian affairs, and in India on English politics.

TUESDAY, OCTOBER 29.

The Bombay papers state that the Fort of Samungud has surrendered. The *Bombay Gentleman's Gazette* states that a breach was effected in the fortifications, and that when the defenders saw that preparations were making to storm the place, they evacuated it, and that the besiegers on entering found it desolate, with nothing but walls and guns. The besieged as they passed through the country, after quitting the fort, plundered every village in their way, and it was apprehended they would occupy the almost impregnable fortress of Punalla, a few miles north of Kholapore, from whence it may cost a long siege to dislodge them. The whole country around is in a state of great commotion. This fort, it will be remembered, was garrisoned by our troops when the treaty of 1827 was signed, but was given up by the Governor of Bombay when he visited Kholapore in 1829.

The *Englishman* of this morning confirms the report that ten of the mutineers of the 64th, who were proceeding to Kurrachee, under the escort of H. M. 13th, have made their escape, and that Col. Squire has offered a reward of 50 Rupees ahead for their apprehension.

CATHOLIC PARISH CHURCH OF THE SACRED HEART OF JESUS OF DURRUMTOLLAH.

FEVER HOSPITAL COMMITTEE.

With reference to the Circular of his Grace the Archbishop, Vicar Apostolic, the following Gentlemen have kindly consented to form themselves into a Committee for the purpose of raising subscriptions for the erection of a Fever Hospital to be annexed to the present Medical College Hospital.

PRESIDENT.

Rev. E Veralli.

MEMBERS OF THE COMMITTEE.

Lawrence DeSouza, Esq. J. G. Waller, Esq.
J. S. Mendes, Esq. L. B. Oliva, Esq.

TREASURER.

Michael DeSouza, Esq.

O'CONNELL TESTIMONIALS.

It is intended to remit the funds for the above by the November Mail; Subscribers are, therefore, requested to send in their Subscribtions without delay to

JOHN LACKERSTEEN & BROTHERS.

ACKNOWLEDGMENT.

Received on account of the *Bengal Catholic Herald*

Edward Pereira, Macao, from January, 1844, to December, 1845, inclusive	22	0
Serjt. G. Lacy, Invalids, Chunar, from May, 1843, to February, 1844, inclusive	10	0
J. A Coello, Midnapore, from July to Decr. 1844	6	0
Don. J. Xr. De Attaide, Vizagapatam, from January to October, 1844	10	0

SUMMARY OF INTELLIGENCE.

No. 79.] CALCUTTA: SATURDAY, NOVEMBER 9, 1844. [VOL. VII.

THURSDAY, OCTOBER 31.

correspondent of the *Calcutta Star* has addressed him on the very slow pace—scarcely faster than a snail's gallop—at which our bangy parcels are conveyed. For the benefit of our English readers we would explain that the *bangy* means the conveyance of parcels by the public post. These parcels are charged by the weight and are conveyed in light palankeens corresponding in size and shape, but not in weight, with those used by passengers. The palankeen with a passenger reaches Allahabad from Calcutta in six days, the Bangy palankeen scarcely under twenty, because only four bearers are appointed to the latter and eight or twelve to the former. The question therefore is, whether a full Bangy palankeen pays as much to Government as a palankeen with a passenger. A passenger has his dawk laid between these two places for 250 Rs. The charge for parcels to Allahabad from the Capital is 7 Rs. 8 As. for 400 tolahs or 5 seers or Sixty Rupees a maund A Bangy palankeen with *four* maunds and *seven* seers would yield 250 Rs. If, then, the weight of a moderate sized passenger, between General Tom Thumb and Daniel Lambert, together with his bedding and the baggage he takes with him, does not exceed four maunds, the bangy might be conveyed as fast as the traveller—by having the same complement of bearers.

The *Madras Spectator* gives us a very theatrical representation of a very tragic event. A young French Civilian appointed to Pondicherry conceived himself insulted by the second officer of the ship in which he came out. The day before the anchoring of the vessel, he rushed into the cabin of the offender and repeatedly plunged a poignard into him. He was on his arrival placed in confinement, and hung himself to the roof of the room by his own cravat. It was a very shocking event, but it is rendered almost ludicrous by the affectation of the narrator.

A correspondent of the *Englishman* has been amusing himself and the Editor with a proposal to offer a regard of £50 for the most elegant design to be drawn for the Committee of the Ellenborough testimonial. He has himself sketched such a design, as if he were desirous of sharing the prize; but in very bad taste, for he recommends a Plateau with four elephants, one at each corner or angle. He surely can be no friend who would thus endeavor to perpetuate the association of Elephants, wild or tame, with the name of Ellenborough. Besides, the idea is not original. The late James Calder, in some humorous verses he penned, when he had leisure for mirth before the adversity of the firm began, described Government House in Calcutta as resembling "four elephants tied by the tails."

The *Bombay Gentleman's Gazette* affirms that the Bengal Government is about to transfer the *Queen* and the *Tenasserim* steamers to the Bombay folks.

The Ex-Rajah of Jeitpore, has been brought in by Muzboot Singh, with all his followers.

FRIDAY, NOVEMBER 1.

The *Delhi Gazette* states that on the 22d, that city was visited by an immense flight of locusts, which continued passing over for three hours. Myriads lighted on the trees, and might be heard devouring the leaves. This may emphatically be called the year of locusts.

The *Star* mentions that the Raja Krishnu Nath Roy put an end to his existance yesterday by blowing his brains out. The native who was tortured in his house in the country, and as it was said with his knowledge—though this he solemnly denied—having died, a warrant was issed from Berhampore for his apprehension; and the fear of disgrace induced the young man to shorten his days. He discharged one of the barrels of a loaded gun through his head, and expired immediately.

Farther particulars have now been received of the capture of the fort of Samunghur in the Southern Mahratta country. In storming the breach and effecting an entry, one sepoy was killed and several Europeans wounded. The enemy must have suffered severely; seventy-five dead bodies were counted within the fort, poor, wretched, ill-fed, ill-clothed creatures. Two hundred made their escape and were pursued. A large body of insurgents were coming up to reinforce the garrison at the time it fell, and the 5th Madras Cavalry was sent after them, and sabred more than two hundred, and made a hundred and fifty prisoners.

Major-General Simpson has arrived at Dinapore, and relieved Major-General Cartwright, who is again appointed to the Presidency Division.

SATURDAY NOVEMBER 2.

The accounts from the Southern Mahratta country, that is from the principality of Kholapore, subsequent to the capture of Samunghur are by no means satisfactory. The country seems to have been thrown into a state of the most complete disorganization by the misrule of the Brahmin ministers employed in the administration. The chief delinquent is said to be in the hands of the insurgents, who have loaded him with chains. The Aunt of the minor, who was one of the victims of the Premier, is described as giving encouragement to them. The troops of the state to the number of a thousand have joined the enemy, who are said to threaten our own military station of Belgaum Five hundred lives have been sacrified, and the utmost misery inflicted on the country by the misconduct and extortions of the native administration. Thus, when the official harpies have roused the people to the madness of rebellion, we step in and sub-

due them, and then restore the country to another native administration to run the same circle of extortion, and create another necessity for the interposition of our troops.

We are delighted to learn from the *Englishman* that the Governor-General is giving the most earnest attention to the improvement of the great public roads at this Presidency, and that the Benares road will soon be so well bridged as to admit of a carriage post. This has long been wanted, and the absence of it, *eighty-eight* years after the battle of Plassey reflects no honor on our Government. When a Mail cart or carriage has been laid on the road between Burdwan and Benares, we may hope that the post communication between Calcutta and Delhi will not occupy more than *five* days.

Our readers are aware that Tharavaddy sent round money to bribe the underlings in the office of the Political Secretary; and that he obtained copies of the despatches sent to the Resident at his Court as early as the Resident himself. It is also well known that an active Secretary swept the office clean of all who were implicated in this infidelity. A similar case has just turned up again. A very unpalatable letter was lately sent to the Resident at Lucknow, to be communicated to the King of Oude, but it was discovered that the King was fully aware of its contents before they were officially made known to him. Mr. Currie, the Foreign Secretary, when apprized of the fact, felt certain that the information had been purloined from his office, and it appears that sufficient evidence of the treachery of the head native functionary has been obtained to justify his removal from office.

TUESDAY NOVEMBER 5.

The *Englishman* states, on the authority of a letter from Shukkur of the 19th, that Sir Charles Napier had written to say, that unless Major Phillips, whom he so severely wigged a few days back, was brought to a Court Martial, and the 78th Highlanders allowed to remain in Scinde, he desired to be relieved of his command. This is, however, mere rumour, and we think unfounded rumour. It seems very improbable that so strict a disciplinarian as Sir Charles Napier, should employ that dictatorial tone towards his superiors, which he would never for a second tolerate in his subordinates.

The *Hurkaru's* Affghanistan newswriter informs him, that Meer Ufzul had been despatched to collect revenue in the Toormut valley; and that one of the chiefs having refused to pay his quota, with the usual message 'come and take it if you can," the troops were sent, who in three days razed his forts and plundered his property. The reader will scarcely fail to remember, that it was to this valley our last expedition was sent, with Major Macgregor as the "Political," before the great insurrection broke out.

WEDNESDAY, NOVEMBER 6.

We have no room left us for news; and there happens to be none, except that the whole of the Kolapore territory is said to be in a state of insurrection. This intelligence is given in the *Hurkaru* on the authority of a letter from Bombay.—*Friend of India.*

FEVER HOSPITAL COMMITEE DUM-DUM.

In accordance with the wishes of his Grace the Archbishop, a Committee has been established at Dum-Dum for the purpose of raising a subscription for the erection of the new Fever Hospital in Calcutta. It consists of the following persons:—

PRESIDENT.

Right Rev. Dr. O'Riffe.

MEMBERS.

Sergt. Major Haslam — Qr. Mr. Sergt. Cooney
Sergeant Byrne — Gunner Lalor

TREASURER.

Sergt. M. Sweeny.

CATHOLIC CATHEDRAL FEVER HOSPITAL COMMITTEE.

At the request of the Archbishop Vicar Apostolic the following Gentlemen have kindly consented to form themselves into a Committee, of which the Archbishop will be chairman, for the purpose of raising subscriptions for the erection of a Fever Hospital to be annexed to the present Medical College Hospital, Calcutta—

Chevalier C. R. Lackersteen.
David John, Esq.
James Rostan, Jr. Esq.

The Subscriptions received by each member of the Committee will be handed over to Chevalier Lackersteen, who will transmit them to Doctor Mouat, Secretary to the Council of Education.

BOW BAZAR FEVER HOSPITAL COMMITTEE.

In Accordance with the wishes of the Archbishop Vicar Apostolic, the following Gentlemen have formed themselves into a Committee in order to raise Subscriptions in the Bow Bazar District for the erection of a Fever Hospital in connection with the Medical College—

Revd. J. Kenny, President.
Mr. E. Cones.
Mr. J. Cones.
Mr. T. Belletty, Treasurer.

ST. THOMAS'S CHURCH FEVER HOSPITAL COMMITTEE.

Very Rev. H. McCann, President.
Messrs. Vrignon, Smith and D'Rozario.

ACKNOWLEDGMENTS.

Received on account of the *Bengal Catholic Herald.*

Right Rev. Dr. Carli, Bishop of Almira, Agra, from January to October, 1844, Rs. 10
M B. Elias, Agra, from August, 1843, to May, 1844, ... 10
H. A. Carne, Agra, from September, 1840, to November, 1844, ... 51
Captain Kirk, Mussoorie, from July, 1842, to December 1843, ... 18
Sergt. D. Coony, Govindpore, from Nov. 1843, to October, 1844, ... 12
C. Berry, Agra, up to Oct. 1844, ... 52

TO CORRESPONDENT.

I. A. has come too late into the field to do any good.

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 20.] CALCUTTA: SATURDAY, NOVEMBER 16, 1844. VII.

THURSDAY, NOVEMBER 7.

The latest accounts from the Punjab give us every reason to believe that, for the present at least, there will be no war between Heera Sing and Golab Sing, the nephew and the uncle, notwithstanding the mighty preparations which have been made and the great bluster of the belligerents. The Dusserah has passed off without any commotion, and there is every prospect of tranquillity. Yet with so many elements of discord in the country, and two equally balanced powers holding authority in it, it is impossible to calculate upon the continuance of this repose with any confidence.

The increase of Banks in the North West has led to the increase of strife. The Mussourie Bank has just emerged from its chrisalis state, and appears in new strength and beauty under the more imposing title of the North West Bank of India. One "Calculator," has been publishing a letter on the comparative advantages of the three Mofussil Banks, a very gunpowder subject: and the North West Bank of India has taken fire and threatens the *Agra Ukhbar* with an indictment for libel. We think in nine instances out of ten these prosecutions are as foolish as they are useless. In the present instance, it cannot, if it terminate in favour of the Bank, greatly benefit its credit. But we do long to see a libel case tried in the Mofussil Courts, and to hear the learned arguments of the Native Vakeels upon the Law of Libel. There would be something new and racy in it.

Daniel Dickson and John Luckton, the men charged with assaulting Major Wood, were yesterday tried and found guilty, and sentenced to a year's imprisonment with hard labour in the House of Correction.

The Coroner's inquest on the late Rajah Kishnath Roy terminated yesterday by finding a verdict of *Felo de se*. We believe according to English law such a verdict carries with it the forfeiture of the personal estate to the Crown. The Will, will of course, be the subject of dispute, and probably revive the days of 'fat suits.' The widow is said to be "in that state which ladies like, who love their lords," and the infant will of course be a male, and then the Will and the College may be given to the winds.

The gallant Bundlekund Legion passed through Agra on the 29th of last month in the highest trim and glee.

One Mr. Charles George Page, who has long been known in the suburbs of Calcutta, has been at length tried for fraud and embezzlement in the Court of the 24-Pergunnahs, and sentenced to a fine of 50 Rs. and six months' imprisonment.

The examinations of Braithwaite, the Master of the ship *Neptune* have terminated at the Bombay Police office in his full coviction. A case of greater brutality has seldom, if ever, been brought to public view. It is difficult to find terms in which to characterize the atrocity of this fiend in human form. We are sure that every one who peruses the details will be surprized and annoyed to find that the punishment—all the Court could inflict—was only a fine of one hundred Rupees. A second charge has been brought against him of having seized a French lad, and stripped him stark naked and then tied him up against the mizen rigging by his wrists and spread out on all fours, and caused him to receive the incredible number of *two hundred and ten stripes*. The Captain has been bound in heavy securities to make his appearance at the Sessions. If the charge is substantiated, it is to be hoped that the wretch will be banished for life to Norfolk Island.

The subject of the grants made in the Soonderbuns has been for several months under the consideration of Government; and the last *Calcutta Gazette* informs use that the Sudder Board has been authorized to enlarge the rent-free tenure to the extent of ten years, to all grantees who may appear to have exerted themselves to fulfill the conditions of the agreement, but have been prevented doing so by uncontrolable circumstances.

FRIDAY, NOVEMBER 8.

To the surprize of the officers in the Southern Mahratta Country, Colonel Outram galloped into the Camp with a commission in his pocket to take charge of the administration of the disturbed districts. This has displaced Mr. Reeves the Civilian, who goes home, as usual. Colonel, Outram, it is said, is deputed on a mission of conciliation; but the permanent effect of any system of conciliation not founded on reform is much to be doubted. This is the *fourth* time our troops have been called to march into this petty state within the last twenty years, and our object should be to obviate the necessity of a fifth expedition.

The *Englishman* is very anxious to know how a Civil servant, who is a judge and Magistrate, can manage to elude the grasp of a bailiff who is sent to bring him down from the interior of the country against his will. We think that if our Contemporary were to advertize for information he would obtain knowledge of a dozen funny contrivances by which gentlemen in the Mofussil gain credit by baffling the constable. We almost think we could furnish him with two or three ourselves, if we had time to rub up our memory. The boldest stroke for personal liberty was that of Mr.——, who has long been beyond reach of the Supreme Court writs, having paid all his debts by paying the common debt of nature. He seized the bailiff six hundred miles from Calcutta as a *deserter*, and sent him down under charge of a body of burkundazes to the Officer commanding the Fort, saying that as the man could not give a satisfactory account of

himself, he had no doubt of his having deserted from H. M.---Regiment, to which he now returned him.

We regret to find it stated in the papers that Mr. W. Moore, the Deputy Post Master, on whome the main responsibilities of this most important office have devolved, amidst the perpetual changes in the Poct-Master-Generalship which have been witnessed during the last ten years, is going home. The Press which has benefitted from his unremitting and successful exertions to accommodate it by the speedy and punctual delivery of its papers, has not been ungrateful on this occasion. We hope, if Mr. Moore does go, that he will not be allowed to depart without some token of public esteem. Govermant ought also to lay an embargo on him till he has initiated some able person on the mysteries of the office.

SATURDAY, NOVEMBER 9.

The statement which we made some time ago that the Agra Bank was about to make Calcutta its Head Quarters is now confirmed in the *Star*. It is doubtless a false move. While the Bengal Bank has nearly a crore of Rupees unemployed in its vaults, as the last report told us, there is not room for another institution. It should have kept to the locality in which it was born and has grown up to vigorous manhood.

We have scarely recovered from our surprize on hearing that a notorious dacoit in the neighbourhood of Agra, has assassinated a British Officer, than we learn that the gang of Ragaogee Bangria have entered the district of Candeish, and are committing dreadful depredations in the villages, and that a detachment of Native Infantry and 200 Irregular Cavalry are held in readiness to march against them as soon as their locality is known. What would be the state of India, two years after the dread and control of British arms was removed?

MONDAY, NOVEMBER 11.

A half-yearly meeting of the Steam Tug Association was held on the 8th instant, Mr. P. O'Hanlon in the Chair. The report was very satisfactory. The Association has now four Steamers, all in good working order and in constant employ. The Advocate-General has intimated the intention of Government to comply with the memorial for a Charter. A dividend of 10 per cent was declared, and the Chairman thanked for his able services in the chair. We shall shortly have a little competition in this line, as two other powerful Tugs are immediately expected, which will naturally contribute to reduce prices.

There is no intelligence of particular interest from the Southern Mahratta country. Only, the accounts are so contradictory that it is scarcely possible to reach the truth. One letter throws the blame of this insurrection on the Rajah's native minister; another on the unreasonableness of the insurgents. The public dispatches laud all the military arrangements; private letters hold them up to contempt. They state that there was no one even to point out where the Fort was situated to the detachment sent to take it; that on their arrival, the gate or gates were open, and the troops might have entered at once, but the Commanding Officer said his men were tired; that little use was made of the artillery brought at first, which might have answered; that when the great guns arrived, they were employed in an attempt to breach the strongest part of the fort, and that the discovery of the weak point was made by accident; that the guns were pointed at a post, which was mistaken for a man's head; and that three or four shots shewed how easily a breach might be made. The slaughter of the unresisting creatures in the fort was revolting. More than six hundred have perished by the sword.

TUESDAY, NOVEMBER 12.

The *Englishman* publishes a letter from Tirhoot of the 1st instant, which says, "The young Otaheite cane crop is coming up very well, and from the extensive plantations this year, great things in surgar may be expected." We are delighted to find that the great success which attended the cultivation of this cane and the manufacture of sugar in the Tirhoot district last year, has encouraged the extension of the cultivation, and the manufacture of it on more scientific and more economical principles. If this article can be generally produced even at *double* the price which the first experiment cost the home Government may fold up the question, of sugar duties. We shall then be able to supply to their fullest extent the saccharine wants of our fellow subjects in England, and at a price which no slaveholder can offer to sell at.

A Correspondent of the *Christian Herald* of the 5th instant gave the following information: —"We understand instructions have been given to all Magistrates of districts to make enquiries within their jurisdictions as to the number and condition of all relics of idolatry and Islamism, the Hindoo and Moslem temples which may have been abandoned and suffered to fall into decay, *that measure may be devised for their repair and restoration at the expense of the state!* The natives, however, are to be warned that the restoration of the temples, &c. is not to be construed into a sanction by the head of the Government of the idolatrous worship of the land, but merely with a view that the temples might be preserved to future generations as memorials of the former existence of such things. The *Bombay Gentleman's Gazette* throws some light on this order. Our contemporary says, that at the request of the Royal Asiatic Society of Great Britain, the Court of Directors had instructed Government to use every possible precautionary measures to prevent further dilapidations or injury to the cave temples of India." Similar orders have doubtless been issued at this Presidency. The order seems to us to be very commendable, more especially as it is to be accompanied by the assurance, that it is not to be construed into a sanction by the head of the Government, of the idolatrous worship of the land. The misfortune is that it comes so late, after some of the noblest monuments of Hindoo and Mahomedan antiquity have perished under the hand of time and of the pilferer. We hope the Bengal Government will begin with the noblest edifice in the Lower Provinces, the tomb of Shere Shah, at Sasseram.—*Friend of India.*

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

No. 21.] CALCUTTA: SATURDAY, NOVEMBER 23, 1844. [VOL. VII.

THURSDAY, NOVEMBER 14.

In consequence of the long and faithful services of Sheik Abeedoolla, the Principal Sudder Ameen of Chittagong, Government has allowed him to retire on the pension of his rank and has conferred on him a Kilat, and allowed him to retain the title of Bahadoor. This is the individual whom a former judge of that station declared to be the only honest native whose character was altogether without stain; but there are doubtless many more such in the service, and the distinction now conferred on him will, we hope, serve as a stimulus to honorable exertion.

The latest news from across the Sutledge extinguishes all hopes of a campaign, and stars, and ribbons, and a Lahore Testimonial, at least for the present. After a great deal of bluster, the uncle and nephew appear to have accommodated their differences. Golab Sing of Jumboo is possibly stronger in men and resources than the regular Government, but the young Minister, who assumed the reins in the Punjab, at the same age at which William Pitt became Premier, has exhibited no ordinary talent in his difficult and precarious situation. That he has kept his seat with all the elements of a revolution boiling and bubbling around him in every direction, is a proof of singular talent.

The latest accounts from Mynpoorie give reason to fear that the murderer of Capt. Alcock has succeeded in making his escape into the Oude territory, where in the present refractory temper of the king, he may probably be allowed to lurk for some time. The commissioner has added 500 Rupees to the reward offered by the state for his apprehension. A reward of 5,500 Rupees ought to be enough to make the country too hot for him.

The number of covers sent from Bombay by the last Overland Mail on the 1st of November was 46,751,—viz. 35,733 letters and 1,040 newspapers. The Calcutta regular post of the 24th was in time for the Steamer, having made the trip in less than eight days. This is the first time in which the post, sent two days after the express, arrived in time to go with it.

FRIDAY, NOVEMBER 15.

The *Bombay Courier* states that authentic information has been received from Persia that the adventurous Dr. Wolff had been released by the Khan of Bokhara, and that at the date of the letter, he was safe in Persia. That paper adds that there are some well informed people—he might have added, and who are fond of a little detraction—who do not think that he was ever in any danger, and that he might at any time have retraced his steps.

Mr. Bushby, the Secretary of the Home Department of the Government of India, who has been on sick certificate to the Cape, has just returned to Calcutta, and the *Star* of this morning states that he is to be attached to the Sudder Court and that Mr. Davidson will, from "acting," become "full" Secretary: but our contemporary must have been misinformed. Mr. Bushby's judicial experience, was only of ten months' duration, and for the last *twenty-three* years he has been employed in duties of another class.

MONDAY, NOVEMBER 18.

The proceedings of the Court Martial held on the mutinous sepoys and Native officers of the 6th Madras Cavalry, which became insubordinate at Jubbulpore, have been published in the Madras papers, together with the very judicious remarks of the Marquis of Tweeddale. Of the mutineers, only the two who administered oaths to the sepoys and officers, have been sentenced to death; all the others have been either discharged from the Regiment or subjected to minor punishment.

The following are the statistics of the last Sessions. The number of persons committed was 39; of these, *five* were discharged by the Grand Jury, *eighteen* were convicted, and *sixteen* found not guilty.

TUESDAY, NOVEMBER 19.

The latest accounts from Shikarpore state that sickness was very much on the decline there, and that there had been no farther casualties among the European officers. The other stations in this much dreaded country have been singularly free from disease. The sickness in H. M. 13th arose from their injudicious march at a most unfavourable season of the year, without any apparent necessity.

The following account of the surrender of the last of a gang of desperate dacoits, who have long infested the country, will be read with much interest:—

"We learn from Oude that the remnants of the Terace Budduck dacoit gangs, comprising one hundred men, capable of bearing arms, and three times that number of women and children, surrendered themselves to Captain Ludlow, of the Thuggee and Dacoitee Department at Goruckpore, in the early part of September last. The three celebrated Chiefs, Dollis, Inderjeet, and Butchraj, after years of successful rapine, hemmed in on all sides, and driven to the last straights of privation by the vigilance of the department employed against them, have thus been induced to throw themselves on the mercy of the Government, who will, it is to be hoped, put these hereditary lawbreakers in a way to gain an honest livelihood."

WEDNESDAY, NOVEMBER 20.

The Report of the half yearly meeting of the Bonded Warehouse Association appears in this morning's papers. It has now, we hope, reached the lowest point of depression; it cannot be that

things must be worse before they are better. "The year which has elapsed is the least productive which has yet occurred" The dividend voted is only Five Rupees a share, or at the rate of less than three per cent. But when the new range of Counting Houses is completed it is expected that the affairs of this Association will begin to look up, and that profits will be at the rate of 8 per cent. These anticipations are not groundless. The tendency of things in Calcutta is to the establishment of an order of mercantile firms, the partners of which, while making their fortunes, will lodge at Spence's on 200 Rs. a month; and hire one of the counting houses of the Bonded Warehouse, and place all their consignments under its lock and key.

The Madras papers received this morning state that the two mutineers of the 6th Madras Cavalry condemned to death, were shot by musquetry in the presence of all the troops at Arcot under the directions of Major-General Sir E. Williams.

Gwalior does not appear to be in a very tranquil state. Pertaub Sing, a notorious robber, has collected a body of three thousand men round his standard, and is committing great devastation in the districts of Kutcheori, Ghaur, Bhind, and others, and has threatened to make a night attack on the Gwalior Residency. The place of his retreat is said to be in a space of 24 miles, amidst forests, ravines, and nullas difficult of access. The people who compose his tail, are supposed to belong to the disbanded forces; and his strength will increase in numbers and boldness if he is not immediately put down. A large force has been sent against him, and a reward of 5,000 Rupees offered for his apprehension. "There is every hope," says a correspondent of the *Agra Akbar*, "that through the vigilance and foresight of the able Assistant Resident, Sir Richmond Shakespear, whose time and labors are most zealously devoted to the good of both Governments, and the tranquility of the country and its inhabitants, that this famous and powerful dacoit will speedily be arrested, and obtain the just reward of his deeds."—*Friend of India.*

(*From the Bombay Times' Extra.*)

ARRIVAL OF THE OVERLAND MAIL.

Times' Office, 12th Nov., 1 P. M.

The H. C. Steamer *Berenice*, Lieut. Johnston commanding, came into harbour this day at noon, bringing the *London Mail* of the 7th Oct. She left Suez on the 23d at 3-50 P. M., arrived at Aden on the 31st ultimo at about 11 P. M., left Aden on the 1st instant at 8 P. M.

Sir Robert and Lady Sale proceed to India by the Overland route, in December next, accompanied by their daughter, Mrs. Sturt. The heroe of Jellalabad has been entertained within the last few weeks in Ireland, by the Corporation of Londonderry and the United Service Club of Dublin; and in this country by the Goldsmiths' Company, and the Corporation of Liverpool.

It is matter of general regret, that the very delicate state of Sir William Nott's health should continue such as to preclude the possibility of some public entertainments, at which his presence was desired. The gallant officer has returned to Wales.

Mohan Lal, the faithful Moonshee of the late lamented Sir A. Burnes, has left London for Montrose, to deliver into the hands of the venerable father of that gallant officer the MSS. and private papers of his son.

It is expected that Prince Henry of Holland will proceed from Egypt *vid* Bombay to China, on a diplomatic mission.

From and after the 31st Oct. the interest on India Bonds is to be reduced from 3½ to 3 per cent. per annum, and persons declining to accept this rate are liable to be paid off.

The Prince of Surat has left this country for India by the *Oriental*. He expresses himself delighted with the kind reception given to him by his Royal Highness Prince Albert and the Nobility, and others in whose society he moved. Our public institutions do not escape his praise. The Society of Arts especially attracted his attention.

Lady Hay[illegible]ies without hope of recovery in [illegible].

We are informed that Messrs. Waghorn & Co. have established a branch agency at Poona for facilitating the despatch of Parcels addressed to Sholapore, Ahmedabad, Nassic, and other stations in the N. W. Provinces, which will open a more speedy and a cheaper conveyance than at present exists

The King, Queen, Princess Adelaide, and Duke de Montpensier have left the palace of St. Cloud, for Eu. The Duke de Nemours, Prince de Joinville, and the Duke of Saxe Coburg, with their respective princesses, are to reside at St. Cloud during the absence of their Majesties.

ACKNOWLEDGMENTS.

Received on account of the *Bengal Catholic Herald.*

Corporal Benjamin Supple, Gr. Co. H. M.'s 10th from January to December. 1845. ..

F. FitzPatrick, Kurnaul from January to December, 1844 ....

H. FitzGerald, Tirhoot, from July to December, 1844.....

Rev. John McDonell, Meerut, from March, 1842 to October, 1844 ....

NOTICE.

The Committee appointed to make arrangements in St. Thomas' Church, for the Religious Profession of six Ladies and for the admission of three others to the White Veil, or Novicia on the Feast of St. Francis Xavier, have resolved, that, as well to insure order on the occasion as also to obtain assistance towards defraying the heavy expenses incurred in the erection and fitting up of St. Thomas' Church, Tickets of admission to the seats in the centre of the building, opposite the High Altar, at 5 Rupees each for one person, shall be issued. The Ceremony will commence at half past six o'clock, A. M. The Sermon will be preached by the Right Rev. Bishop Olliffe, and after the Sermon a collection will be made for the Orphanage.

Printed and Published by P. S. D'Rozario and

SUMMARY OF INTELLIGENCE.

No. 22.] CALCUTTA, SATURDAY, NOVEMBER 30, 1844. [VOL. VII.

THURSDAY, NOVEMBER 21.

Col. Outram has been superseded in the Commissionership of the Kholapore country. The fact is announced in the *Englishman* of this morning. The reasons which we have heard for this removal, are such as fully to justify Government in the step which it has been constrained to take. The course which the Colonel has pursued since he arrived in that country has been altogether unsatisfactory; it was calculated neither to uphold the character and dignity of our Government, nor to hasten the tranquillity of the country.

The *Delhi Gazette* states that Sir Hugh Gough has succeeded in overcoming the repugnance of the Supreme Council to his Excellency's including Loodianah and Ferozepore in his tour of inspection, while the Punjab is in so inflammable state. If this visit was likely to hasten hostilities, it was to be avoided. We want some repose after having been in hot water for nearly six years. We require some breathing time for recruiting our finances, and for attending to the pursuits of peace. We shall be quite as able to conquer the Punjab five years hence as we are now; and we had rather the Bombay road, and the carriage road between Delhi and Calcutta, and the Dooab and Rajmahal Canals were completed before we again unsheath the sword.

The *Agra Ukhbar* states that it was not the noted robber Ghunsia who killed Capt Alcock; but one of his followers, whose brother had been hasled by our policemen, who fired the fatal bullet. The chief robber has fled, and his only object now is to escape his pursuers. He knows he must be captured as he has killed a Feringhee. The 8th Native Infantry has been ordered to leave Barrackpore. In future, it is said, that only four Regiments will be stationed in the cantonments, which are considered so unhealthy.

FRIDAY, NOVEMBER 22.

The *Star* gives a report of the first meeting of the Proprietors of the Bengal Coal Company. There has been no formal announcement of the formation of this Association. It has crept unnoticed into existence. If we are rightly informed the Coal mines belonging to the defunct firm of Gilmore and Co., and those held by Messrs. Carr, Tagore and Co. have been unitedly disposed of to a Joint Stock body, of whom no fewer than *twenty* members were present at the first meeting. There will not of course be a third of the number at the second meeting. A dividend of *nine* per cent. was voted. The danger to be apprehended from thus concentrating the Coal mines in the hands of a single body is that the price to the public will be raised. We, who have made particular enquiries on the subject, do find that there is little fear of this; there being two other parties in the Coal fields whose competition will deliver us from monopoly prices. Even if they should fail, there is the Chirra mine of Coal, superior to anything in India, to which we can resort when Capt. Engledue's arrangements are complete.

The *Delhi Gazette*, and, we believe, another paper or two, have recently asserted that H. M. 13th does not go home this year; that in consequence of the determination of the Duke of Wellington to retain two regiments in Ireland, which were destined for the relief in India, both this and another corps, the 40th, was to remain in India another year. The confidence with which the report has been iterated, seems to give a degree of plausibility to it.

A flight of locusts, says the *Englishman*, passed over Calcutta yesterday, an occurrence not witnessed for a quarter of a century or more. They could neither have been very near us, nor very numerous for the major portion of the community was entirely ignorant of their advent.

SATURDAY, NOVEMBER 23.

The *Englishman* states that not long before the murder of Capt. Alcock, an officer who was travelling dawk between Simlah and Umbala was attacked and completely plundered, the very epaulets were torn off his coat. The officer was Major Frederick of the 67th.

The Madras papers state that orders have been issued from the Government of India to dismantle the whole of the Forts in the South of India. Had this been done when we originally assumed political authority in the country, the many valuable lives which have been sacrificed in the capture of some of these strongholds would have been saved.

Intelligence has been received from Hong Kong to the 25th September. The American Plenipotentiary, Mr. Cushing, after having completed his diplomatic arrangements with the Chinese authorities, had taken his departure in U. S. Brig *Perry*, just six months after he had landed. The Governor, Mr. Davis, had proceeded in a Queen's vessel to the Northern ports to examine the state of things in person. Popular feeling at the four ports in the north is represented as being favorable to the residence of the foreigners, but some disposition had been manifested by the rabble to prevent the erection of houses by the foreign merchants at Canton. A seizure of twelve or more chests of opium had been made near Canton, and the parties concerned were brought into the city in cages, but when the cases were opened they were found to contain nothing of the drug, which had been effectually though surreptitiously abstracted. The tide of popular feeling which originally set in very strong against Mr. Davis, has begun to turn; and he who was described as worse than Sir Henry Pottinger, is now spoken of as "our

respected Lieut.-Governor, under whose vigorous and paternal sway a new era has dawned."

MONDAY, NOVEMBER 25.

The accounts from Scinde represent the Highlanders as having suffered severely by their march, there being no fewer than 350 men in hospital.

TUESDAY, NOVEMBER 26.

We regret to learn that Capt. MacLean, A.D.C. to the past and present Governor-General, who was recently obliged to resort to a sea voyage for the recovery of his health, has fallen a victim to the disease under which he labored. He died at sea, on board the *Enterprize* on the 8th inst.

The society at Simlah has just been deprived of the party of the Commander-in-Chief, and of the Bishop of Calcutta. His Excellency left Simlah for Subathoo on the 12th, *en route* to Loodiana and Ferozepore on his tour of inspection.

We have received Moulmein papers to the 13th November, which announce the receipt of the decision of the Bengal Government, on the enquiry instituted into the conduct of Mr. Condamine, with reference to the charges brought by Major Broadfoot. We had heard that this decision was unfavorable, but refrained from any allusion to the subject till it was clearly before the public. We are now informed that "Government have found nothing in the charges to prevent the acceptance of the resignation of his office originally tendered by Mr. Condamine;" and that this is a triumphant acquittal, as the Government could not have considered the charges substantiated. We are obliged to differ with the *Chronicle* on this point; for such an acquittal appears to us in a very equivocal light. Had it been triumphant, it would have been followed by a request that he would reconsider the question of his resignation. We are constrained to believe that the acceptance of the resignation implies a conviction on the part of the public authorities that the explanation has not been so satisfactory as could have been wished. There can, of course, be but one opinion on the point, that no man at Moulmein is so well fitted for the Bench by his intimate acquaintance with the people, their language, and habits, and by his own judicial *Prudence*, as Mr. Condamine

WEDNESDAY, NOVEMBER 27.

Capt. William Mayne, of the Body Guard, who so nobly distinguished himself among the illustrious garrison of Jelallabad has been appointed to succeed the late Captain MacLean, as Superintendent of the Mysore Princes.

The *Delhi Gazette* of the 20th instant reached us on Tuesday afternoon at 4. If it was despatched from that city at sunset on the day of publication, the post has travelled 932 miles in six days.

The *Englishman* states, on the authority of letters from Ferozepore, that Lieut. Angelo, who had proceeded from that station towards Umbala, in charge of a detachment, was plundered on his return of everything he had with him.

From the same paper we learn that letters from Sukkur of the 6th instant mention that the notorious Beejar Khan, and other Chiefs of Poolajee, had offered to make their submissions. But owing to a recent improvement in the post between Delhi and Upper Scinde, the *Delhi Gazette* has letters from Sukkur to the 12th, in which no mention is made of these submissions. The accounts of the Highland Regiment, the 78th, are most deplorable; *five* men had been buried on the average every day for several days; and there was no sign of improvement. But in the midst of disease and death, there was still time for enjoyment, for the same paper assures us that "five horses had been entered for Alee Morad's purse!"

The *Englishman* also states that the whole of the Mahomedan population had risen in the valley of Cashmere, against the Sikhs, and up to the moment of our contemporary's "special messenger's coming off to him with the news," had been successful.

ACKNOWLEDGMENTS.

ERRATUM IN LAST ISSUE.

Revd. John McDonell, Meerut, instead of Oct. read Dec. 1844, ... 32

FEVER HOSPITAL COMMITEE, INTALLY.

In accordance with the wishes of his Grace the Archbishop a Committee has been established for the purpose of raising Subscriptions in the District of Intally and St. John's (Circular-road) Church for the erection of the proposed Fever Hospital in connection with the Medical College Hospital, Calcutta.

The following are the Members of the Committee.

Rev. W. Kennedy, President.
L. Cooper, Esq., Treasurer.
M. Crow, Esq.,

ST. THOMAS' CHURCH.

During the ensuing cold season the first Service at St. Thomas' Church on Sundays and Holydays will be at seven, and the second at eight o'clock, A. M.

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Day Boarders,..... ....16 „ ditto.
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For further particulars apply to the Rector.

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SUMMARY OF INTELLIGENCE.

No. 23.] CALCUTTA: SATURDAY. DECEMBER 7, 1844. [VOL. VII.

THURSDAY, NOVEMBER 28.

A late arrival from China has brought us a summary of the Treaty concluded by the American Plenipotentiary, Mr. Cushing, with the Imperial Government. It is said to be a second but improved edition of the British treaty. We shall endeavour to notice the points of difference next week. Meanwhile we would simply note that among its most remarkable provisions are those in the 18th Article, which makes it lawful for citizens of the United States to employ scholars and people of any part of China, to teach any of the languages of the empire, and to purchase all manner of books; and in the 34th, which provides against any individual state in the Union sending Ministers plenipotentiary to China. Does Brother Jonathan already anticipate the dissolution of the Union?

The ceremony of presenting new colors to H. M. 62d Regiment to replace those which were destroyed in the disastrous storm of the 6th September, 1842, took place at Dinapore on the 18th instant. The colors were consecrated by the Chaplain, the Rev. T. Wood, after which they were presented the Ensigns by Mrs. Reed, the lady of the Commanding officer, with a highly appropriate address. Col. Reed then read an abstract of the Records of the Regiment, and concluded with expressing his confidence, that should an opportunity occur, the Regiment would illustrate its colors in Asia as their predecessors had done in Europe. The day concluded with a ball and supper.

The Assistants in the office of the Sudder Board of Revenue have waited on Mr. Edward Currie,—who was Secretary to the Board two years ago, and now proceeds in search of health to the Cape,—with an address of respectful regard. The address is honourable equally to those who have prepared it, and to the individual to whom it is presented. It is a spontaneous tribute of gratitude to one who will probably never have it in his power to reward the subscribers.

FRIDAY, NOVEMBER 29.

The *Star* gives in his paper of this morning the statistics of Cooly Emigration to Mauritius for the last eleven months. The number of emigrants; viz. 6018 consisted of—

Men,	....	....	4551
Women,	....	....	746
Boys under 10 years,	....	...	348
Girls under 10 years,	....	..	132
Infants under two years,		....	241

We may now expect a large and vigorous emigration to the ports in the West Indies which have been opened for labourers. One vessel is already on the stocks expressly designed for this line.

There has been but one public Sale of Indigo this season; and one lot only sold at 155 Rs.; all the rest below that figure. This is a high mark; and the probability is, that when the next mail brings the report of the October sale, effected with a full knowledge of the magnitude of the crop of the present season, prices will range much lower.

Mr. John Lawless, an uncovenanted assistant in the Bombay Custom House, had been instrumental in seizing a quantity of wool which had been lawlessly shipped on board a vessel in that harbour, and he is to receive half its value, or 5,000 Rs. The *Englishman* says, that an active officer of the Calcutta Customs was lately instrumental in seizing a quantity of contraband opium, which the owners offered him a good purse of hush money to liberate, but he preferred his duty to his interest, and was rewarded by the Board with the large sum of *Sixteen* Rupees. "It is not the fault of his superiors if he does not accept the next bribe which may be tendered him."

The number of covers received from England by the *Berenice* steamer at Bombay on the 12th November was 90,738; namely, letters 42,917; papers 47,821. We hope some one of our Bombay contemporaries, after the arrival of the mail in December, will give us a summation of the number of letters and covers received from England during the entire year; and if possible, during the last few years. Such a statistical article would be worthy the attention of the *Times* or *Courier*. It would be interesting not only in reference to the past progression of steam correspondence, but also to its future encrease, as from the 1st of January next, we are to have a double monthly mail.

The latest intelligence from the Southern Mahratta country, is to the effect that the Chiefs gave up the fortress of Batherghur, or Botherghur, as some of our contemporaries write it, on the 10th instant. The *Bombay Gentleman's Gazette* says, that with this surrender, the campaign in the Southern Mahratta country will *end*—we shall see. One of the principal insurgents was, however, at large, plundering the country on a grand scale. There has been too much mismanagement for this insurrection to end in a hurry. It is more likely to be matured into a war.

SATURDAY, NOVEMBER 30.

The *Exchange Gazette* informs us that the spacious premises in Dhurrumtollah, recently occupied as the Sailors' Home, and previously as Mr. Drummond's School, are to be turned into a market. The site is no doubt well adapted for such an object; yet, considering the recollection attached to that spot, the proposed employment of it looks like a desecration. It was here, according to tradition, that the Rev. David Brown, the senior Chaplain, kept his School, and taught the two sons of Charles Grant,—Lord Glenelg and the late Sir Robert—their "as in presenti" and, "propriaquæ maribus'."

Yesterday we learned that the fortress of Batherghur had been surrendered by the insurgent Arabs, though the place is stronger than Summudgur, and the garrison was much larger and better prepared for resistance. To-day we learn that the insurgent troops of the Raja, who have been for some time in open rebellion, have captured and hold prisoner Col. Ovans, the Resident at Sattara, who had been appointed to supersede Col. Outram, and who was proceeding with a slender escort to Kholapore. The rebels are said to treat him with much respect, and they expect to obtain better terms now they have the Commissioner in their own camp. The intelligence is contained exclusively in the *Hurkaru*.

A Subscriber to the new Steam Company formed in Calcutta, in a letter addressed to the *Englishman* of this morning, makes some allusion to the *Rochester* and *Swallow* Steamers on the American rivers, the speed of which our new steamers are expected to emulate. The old ones go to Allahabad, a distance of about eight hundred miles, in about 24 days, sometimes in 21, which last degree of speed is at the rate of about 38 miles a-day. Of course we must get out of this snail's gallop. But the *Rochester*, to which the correspondent alludes, is equal to 748 horse power, draws only four feet of water, and makes, or used to make, the distance between New York and Albany at the rate of about fourteen miles and a half, an hour. This amazing speed appears to depend in a great measure on the superior length of the vessel. The *Rochester* measures 209 feet, ten inches on her deck.

Sir Thomas MacMahon, the Commander-in-Chief at Bombay, has received intimation that, in compliance with his own request, the period of his command at that Presidency, has been prolonged for another year. Sir Charles Napier therefore remains another year in Scinde.

MONDAY, DECEMBER 2.

The *Colombo Observer* publishes at length the report of a trial of certain toll gatherers and a police officer for an assault on two Government officers, the Honourable G. C. Talbot, the Assistant Government Agent of Madura, and Captain McKay. It appears that these gentlemen endeavoured to pass a toll-bar without paying toll, the former, on the ground of his official character. Their attempt was resisted; an affray ensued, in which a severe beating was inflicted on the Military and a slight one on the civil officer. The evidence shewed that they beat those who endeavoured to arrest their progress, and that it was their own violence which caused the affray. The Jury found all the prisoners guilty, though their resistance was only in pursuance of their duty, and sentenced them to three years hard labour in chains and two of them to fifty lashes each! We question whether the records of any Court in this country [illegible] so unjust and inhuman.

According to the latest accounts from the seat of insurrection at Kholapore, Colonel Ovans was still in the hands of the insurgents, confined in the strong fortress of Punalla. Though the fort of Batherghur was surrendered after negotiations, and not after an attack, on the 10th of November, yet the rebels, it is said, under Bappajee Heercka managed to effect their escape in an opposite direction, and plundered a village and then betook themselves to the Ghauts. It is rumoured that the terms on which the occupation of this fort was secured, have been highly displeasing to Government. In fact, from first to last, there appears to have been so much mismanagement, that but for the accessibility of the country and the favourable season of the year, and the ease with which reinforcements can be poured in, the most serious consequences might be apprehended.

The *Madras Record* state that the *Hindostan* Steamer left Suez *three* days after the Bombay Steamer, and yet brought the mail to Madras twenty-four hours before the *Express*. "The Comprehensive line has thus beaten the Bombay line by four days."

TUESDAY, DECEMBER 3.

All doubts regarding the departure of H. M. 13th, or Prince Albert's Light Infantry from India, have been removed by the issue of a Notice by the Superintendant of the Indian Navy at Bombay, inviting tenders for its conveyance to England.

The Nabob of Surat, who lately proceeded to England in order to urge his claims in person on the Home Authorities, and was honored with so distinguished a reception, has returned to Bombay, with letters from eminent persons at home to Sir George Arthur, who has received him with great courtesy. The *Bombay Times* states that his affairs are in a fair train of final settlement.

The last accounts from the Southern Mahratta country are those given in the *Bombay Gentleman's Gazette*. Col. Ovans was still in the hands of the insurgents in the strong fort of Punalla, to which the chief rebel, who escaped from Batherghur, had immediately found his way. The troops of Sawunt Waree are said to have joined the insurgents; and there is in short no knowing to what extent the conspiracy is ramified, or what may be the result of the mismanagement by which the whole business has been so distinctly marked. But all parties concur in extolling the foresight which led Sir George Arthur to pour so large a force into the country, and the steady vigor of his measures. All that was wanting to give effect to these measures, was *one* man of talent and energy.

WEDNESDAY, DECEMBER 4.

The same paper furnishes us with a most gratifying account of the prospective movements of the Ganges Steam Navigation Company. The account is almost too flattering to be true. Our contemporary says that the Company has already *five* splendid boats ordered out, and that others will follow as fast as they can be built, and that the capital is to be extended from time to time till they have covered the Ganges with Steamers.

The accounts from Sukkur are infinitely distressing. That noble Regiment, the 78th Highlanders, has actually *Eight hundred* men in Hospital; the 4th and 64th had each more than 400; and the Artillery more than half their strength. Dysentery now succeeds the fever in many instances, and where this is the case, the disease is generally fatal.—*Friend of India.*

Printed and Published by P. S. D'Rozario and Co.

SUMMARY OF INTELLIGENCE.

24.] CALCUTTA: SATURDAY, DECEMBER 14, 1844. [VOL. VII.

THURSDAY, DECEMBER 5.

The *Englishman* has letters from Ferozepore ted the 24th of last month, which state that at sensation was excited there by the aching visit of the Commander-in-Chief, o was expected to arrive on the 2nd instant.

A fine Steamer named the *Auckland* was nched yesterday, from Mr. Calder's yard to the wet docks. She is intended by her ners (who do not belong to the I. S. N. Comny!) for Inland Navigation, and will be ready display her powers in the early part of next onth. Her large dimensions and comfortable ccommodations promise great convenience to ssengers. She is 152 feet long, and considerg the time she has been on the stocks, ought o be a first rate vessel.

The *Bentinck* has made a splendid run to Maras, where she arrived on the 22nd November, aving left the Sandheads on the 29th, only ree days before. We are very happy to perceive that she has obtained so large a number of passengers at Madras, as almost to make up for "the beggarly account of empty boxes" hich she exhibited on leaving this port.

A correspondent of the *Star* at Lucknow, in letter dated the 29th November, mentions that lamced Alee Khan (Deputy Minister under meen-ood-Dowla the present premier) has been pplanted in his office by Alee Mahomed, on hom the title of Saueed-ood-Dowlah has been ferred. The incumbent is said to be indebtfor his appointment to the influence of his ster, Beebee Sakheem, who is a favorite of his ajesty the King of Oude.

The seventh and last criminal Sessions for the ear was opened yesterday with the usual foralities. Sir John Grant very briefly charged he Jury, and congratulated them on the lightness of the calendar.

The *Madras Spectator* of the 23d November ves a letter from Ootacamund, relating the aughter of a Boa Constrictor. The snake d killed and devoured a bullock, and having us become gorged and distended, fell an easy y to the natives, who, after killing it, cut it pieces in their fury and burnt every part of ts carcase. They describe it as full forty feet g.

FRIDAY, DECEMBER 6.

The *Star* notices the liberality of Sir Lawence Peel in throwing open the beautiful rounds attached to his villa at Garden Reach, the public, without distinction of persons, every ednesday morning and evening. Connected ith this subject, we may take occasion to men that the grounds in Tank Square, in the rt of the city, are in course of being tastely laid out as walks for the children of the itch; whereby this spot will again be devoted the same object for which it was used a hundred years ago, when the denizens of the factory took their morning and evening walk—more especially after the Court of Directors had discouraged carriages—in this the "President's Garden."

The Dhurrumtollah bazar, lately the property of Dr. Jackson, has been purchased by Mootee-Lall Seal; and a rival bazar has been set up at no great distance in the Dhurrumtollah. This has led to a number of asaults. The two belligerent powers have hired clubmen,—(this in the city!) and the Police has been vigorously employed in preventing disturbances. The new market will cost Eighty Thousand Rupees, and the competition will reduce prices.

SATURDAY DECEMBER 7.

A preliminary meeting for the establishment of the Hoogly Steam Tug Company was held at noon yesterday at the office of Messrs. Allan, Deffel and Co. Mr. Richards was in the Chair. Mr. Allan explained that Mr. Green, the extensive and well known shipowner, had built and despatched two steamers, the *Lion* and the *Unicorn*, to India for the purpose primarily of tugging his own ships to sea. But it appears that he was desirous of making them over to a Company in Calcutta. Mr. Allan had therefore endeavoured to establish a Company for the purchase of them at £22,000 or Rs. 2,20,000. Capt. Walker, who attended on behalf of Mr. Green, said that the boats had been built by him for the convenience of his own ships; that he was willing to part with them for what they had cost, and for the expense of bringing them out; and that his object was not to make money by them. Two reports, the one from Capt. Engledue, the other from Capt. Boothby, were read. The former gentleman on the whole approved of the construction of the boats, their engines, and their adaptation as tugs in the river; but did not think them worth, including the expense of bringing them round the Cape, more than 80,000 Rs., which was 21,000 Rs. less than the demand. Capt. Boothby condemned them as having been roughly and hurriedly finished, and as likely to disappoint in respect of durability. Capt. Walker said he had no authority to receive less than Two laks and thirteen thousand Rupees, including the expense of bringing them to Calcutta. Mr. Allan stated, that according to his calculation allowing employment to the two vessels for fifteen days in the month, at the rate of 300 Rs. a-day, and every deduction for expenses of every kind, short, shape, or description, they would yield a profit of *seventeen* per cent. On this, Mr McKilligan, a Director of the old Steam Tug Company, offered to take the vessels at a fair valuation, and let them out at the reduced rate of 300 Rs. a-day. With this Mr. Allan was not satisfied. Mr. John Jenkins moved that they be bought for 1,80,000 Rs. Mr. Allan pro-

posed 2,00,000 Rs., and it was agreed that both the boats should be bought for this sum, and delivered in working order; and that one-half the amount should be paid down on the nail, and the other half a twelve month hence, without interest. Three gentlemen were then appointed to negotiate with Capt. Walker on this basis.

The accounts from Sawunt Waree give the following particulars:—The present Rajah, though scarcely more than forty years of age, is reduced to decrepitude from his early excesses. The old chief, Phond Sawant, was driven by oppression into rebellion some six years ago, and then reduced to subjection, by the English, but is now up in arms again; and the son of the Rajah, a lad of eighteen, has joined these insurgents.

MONDAY DECEMBER 9.

The intelligence from the Southern Mahratta Country still continues to be unfavourable. There is no news of the liberation of Col. Ovans, nor indeed of any progress towards it. The insurrection is in full and unchecked vigor. A Conductor, with a lage convoy of Military stores and ammunition, has been captured by the rebels. Travelling, except under the wing of a powerful escort, is no longer safe. The Sawunt Waree country is up. The Raja's son, a youth of eighteen, has been induced to revolt, and it appears that there has been some bush fighting in which five sepoys were killed and twenty wounded; and that Ensign Collier of the 7th Regiment has had his leg shot through.

The *Delhi Gazette* of the 30th November, mentions having received that morning intelligence that "a serious disturbance had broken out on the confines of Cashmere." It is singular that this information, which was given in the *Englishman*, and with fuller details so long since, should only now appear in the *Delhi Gazette*, the value of which depends on the priority and accuracy of its intelligence from the North, and from Scinde.

The *Englishman* this day gives farther particulars of the case of serving a writ upon a Magistrate in the North West Provinces. The Plaintiff in this case of libel paid 232 Rs. to the Sheriff for the expenses of the officer who was to serve the writ, which he was unable to do, though the defendant, being a Magistrate, is we suppose obliged to attend his Kutchery daily. A month after he was called to pay another sum of 250 Rs. for the same purpose; but the officer has a second time failed to serve the writ. It would conduce to the convenience and honor of all parties if this very discreditable affair could be compromised. The *exposé* which it will render necessary, cannot fail deeply to wound the feelings of those who are interested in obtaining the reparation to which they are fully entitled.

The *Athenæum* of the 26th November gives us the number of covers sent from Madras by the *Bentinck*, and by way of Bombay. They were 3188 by the former, and 1183 by the letter. We hope our contemporary will continue to give the returns monthly, and that our Government of Bengal will direct corresponding returns to be ...lled from the Calcutta Post Office.

TUESDAY, DECEMBER 10.

...he *Athenæum* is we fear losing its propriety. In an article which appeared on the 25th of ... month, there is an attack on the Court of Dir... tors which is not only virulent, but unjust. It not just to say that "the turtle eating, cla... drinking swells of the city seem to consider a... thing good enough for a soldier; but verily the... had better beware in time." Is the *Athenæ...* looking forward to another mutiny among ... officers at Madras, and a second visit from t... Governor-General to quell it? We are certai... that this sentiment will not find an echo in th... breast of a single officer of that Presidenc... Except in the matter of the half batta, the Cou... of Directors have always shewn the greate... kindness and consideration towards their officer... and as the Civil Service is the most highly pa... Service in the world, so the Military Service ... the most highly paid Military Service in exist... ence. One would fancy on reading the articl... that the writer appears to think that because th... Court has recalled a very refractory Governor... General, therefore, India has been mismanaged... and its millions famished.

The papers of this morning contain an a... count of a most daring highway robbery com... mitted on the plains on Friday last by a band ... European ruffians on Capt. Wright of the *Vulca...* We have copied the *Englishman's* version of i... Formerly all these acts of villany were attribut... ed to H. M. 10th Regiment quartered in For... William. But their departure does not appea... to have abated the nuisance, and we may there... fore conclude that in some instances the blam... was unjustly laid to their charge. The fact i... that the number of idle and disorderly vaga... bonds in European habits is greatly on the in... crease, and our Police requires to be improv... both in strength and vigilance to cope with t... growing evil.

Twenty-five thousand Rupees in Bank Note... the property of the late Raja Kishnunath Ro... have been purloined from his residence durin... the confusion occasioned by his suicide. It wi... be no easy matter to trace out the villains. W... see that the application of Mr. Leith to the S... preme Court for the appointment of a Curator ... the estate has been refused. We perceive als... that the Court of Wards has taken possession ... his estates in the country, and that the Collecto... is now adverti sing for a farmer to rent them.—*Friend of India.*

ACKNOWLEDGMENTS.

Received on account of the *Bengal Catho... Herald.*

Captain W. H. Graham, Engineers, Meerut, up to October, 1845.....Rs. ...

James Murray, Mungulpore, from January to December, 1845. ....

Printed and published by P. S. D'Rozario an... Co. No. 8, Tank Square, Calcutta, every Satur... day Morning. Price One Rupee per month, ... Ten Rupees per year if paid in advance. Sub... scriptions also received by MR. J. EDWARD... *Madras;* MR. M. A. D'MELLO, *Bombay;* M... G. M. FREDERICK, *Singapore;* MR. J. P. ... MURAT, *Penang;* MR. E. ABREU, *Moulmein;* MR. R. P. STOWELL, *Agra; and* MR. J. A... SMITH, 14, *Soho Square, London.*

MARY OF INTELLIGENCE.

No. 25.] CALCUTTA: SATURDAY, DECEMBER 21, 1844. [VOL. VII.

THURSDAY, DECEMBER 12.

The *Hurkaru* states that preparations are making for a grand review at Barrackpore, on the arrival of the Prussian Prince, who is hourly expected on the *Precursor*.

FRIDAY, DECEMBER 13.

We are happy to perceive that the subscription for the Fever Hospital at Calcutta makes gratifying progress. The notice in the *Hurkaru* of this morning contains a long list of additional subscriptions chiefly from the Houses of business in Calcutta, and from the wealthy natives of the metropolis. The donations of the former, are for the most part represented by three figures; those of the latter, with two exceptions, by two figures. Still the aggregate subscriptions to the present date amount to 9,244 Rs.

The *Hurkaru* is informed by his Lahore correspondent that the insurrection in Cashmere is gaining head; and that the Sikh Governor, unless he is speedily assisted with re-inforcements, will not be able to hold his ground against the insurgents.

We regret to learn from the *Delhi Gazette* that the notorious dacoit Kunsahaye, who recently murdered Capt. Alcock, is still at large, and that his apprehension is not likely to be soon effected, owing to the protection he receives from the Zemindars of the country. He is now going about the country as a fugitive and a suppliant, and the landholders consider it infamous to become instrumental in delivering such a man over to the hands of justice.

The *Hurkaru* states that Mr. J. W. Templer, now at Bancorah, will probably succeed Mr. Hardew as Special Commissioner of Cuttack, an office with which it was time we had done; and that Mr. Ogilvy, just returned from furlough will probably be deputed as Civil and Session Judge at Cuttack.

Accounts from Sawunt Waree state that the detachment under Capt. Skipper, which had been sent from that place to take up a position at Amboolgelle, was opposed on the road by the rebels, in a thick and almost impenetrable jungle. They kept up a very smart fire which did not cease till the next day, when our detachment was reinforced. Ensign Collier received two wounds and was doing well. The insurgents had from ten to twenty killed, and from thirty to fifty wounded.

The *Bombay Gentleman's Gazette* gives us the sentence passed on three Portuguese officers who have been found guilty of peculation. The Colonel has been dismissed with disgrace from the army; the son, who was instrumental in the peculation, has been sentenced to ten years transportation, and the Major, who was found guilty of complicity, has been sentenced to six months imprisonment.

The *Englishman* states on testimony which may be relied, on, that Col. Ovans was released from captivity on the 30th; and that Punnulla was carried by storm on the afternoon of the 31st, with twelve casualties, among whom were two European officers wounded. Col. Hicks was killed the previous day by a cannon ball which took off both his legs.

A correspondent of the *Englishman* complains bitterly of the rule established by Col. Irvine, since he has been appointed Superintendent of Marine, that none of the Commanders of the up-country Steamers, or Flats shall take their wives with them, except in case of illness, on the strength of Medical certificate. We think the order an excellent one, and hope it will not be rescinded.

The Madras Police Report of the 30th November gives an account of an application to Mr E. F. Elliott, the Chief Magistrate, on the part of a Hindoo gentleman for leave to conduct a Hindoo procession through the town on Sunday. In the course of the examination it transpired that this procession was annually paraded on Sunday, and that this day was generally selected by the natives for their idolatrous processions. It is of course well known that the day for poojahs is fixed by the day of the month or of the moon, and in no instance by the day of the week; and it is utterly impossible that the prescribed day should fall, even for four years running, on the same day of the week. The selection of this day was manifestly made to suit the convenience of those who obtain a holiday on the Christian Sabbath, and the application was very properly refused.

The *Englishman* of this morning says that a Prospectus for the establishment of a Gas Company in Calcutta has been handed to him. We saw the Prospectus several days ago, but were not aware that the project was ripe for publicity. We learned that the sum now paid for the wretched lights,—which though brilliant when first established, now serve only to make darkness visible.—if transferred to the Company, would secure them a handsome dividend on the capital. It is a burning shame that the Metropolis of the East should be without gas twenty-five years after it has been enjoyed by second rate towns in our native land, The new lights will be a famous aid for the Police. We think every gas light may be considered worth five policemen, so far as public security is concerned.

Mr Anderson, the Pilot who was in charge of the *Brilliant* when she sunk, has been tried and dismissed the service, because it was proved that he was in a state of intoxication while in charge of the vessel; that he went to sleep about 9 P. M. of the 12th, while the vessel was under weigh, and remained in a state of insensibility from drunkenness from that time

the following morning. The vessel struck during the night.

MONDAY, DECEMBER 16.

The *Englishman* states, on the authority of letters from Sukkur of the 1st instant, that the sickness at that station had not abated. The Highlanders had lost nearly 80 men, and the soldiers were still dying fast. The 64th and 4th had scarcely men enough for duty.

The address of thanks from the Native community of Calcutta to the Governor-General for his recent notification on the subject of education, which has given universal satisfaction, was presented on Saturday afternoon.

The Supreme Court has been engaged for three days in investigating a charge brought against Mr. Cruise, an Indigo planter at Purnea, of assault and false imprisonment. The defendant conducted his case himself on the first day, but was assisted on the second and third by Mr. Leith. After a very protracted trial the Jury returned a verdict of not guilty, on the ground that the jurisdiction of the Court over such a case had not been proved to their satisfaction, thus leaving the merits or demerits of the cause untouched.

TUESDAY, DECEMBER 17.

The Bombay papers received this morning give the orders issued by the Bombay Government for the distinguished reception of H. M. 13th Light Infantry, the senior corps of the illustrious Garrison of Jelallabad. The Governor has ordered a guard of honor to be in readiness to form on the Apollo Pier on the landing of the corps. He has also directed the attendance of the Garrison Staff on the occasion; and announced his intention of himself receiving this distinguished corps at the Pier being desirous of paying every mark of honor to it.

The *Hurkaru*, in allusion to an article of the *Bombay Times*, which states that in Mr. Tudor's estimation, the sale of Ice has not covered the freight, remarks that there has been another fall in the price in Calcutta, and that it has been reduced to *One* Anna the Seer. It was originally sold at the rate of Three annas.

Baboo Nukhinarayun Mookerjee, who made such flaming speeches about young Bengal, and run down the public authorities in the Fouzdary Balakhana, on Mr. George Thomson's arrival, has been admitted a pleader in the Calcutta Sudder Court.

WEDNESDAY, DECEMBER 18.

A writ of Habeas Corpus was issued a day or two ago from the Supreme Court to bring up an infant five years old. The facts of the case are these. The parents of the child are Hebrews; the father has recently been converted to Christianity; and his wife, instigated by her kindred and countrymen, refused to remain with him, and a mob of Jews forcibly took away the child from his possession. He procured the issue of a writ of Habeas Corpus, and the child was produced in Court, and made over to the father; but an opportunity was given to the mother to urge any legal right she might have according to Israelitish law and custom to the possession of the child.

The *Delhi Gazette* repeats the rumour which has been often afloat that the Home Government had determined to relinquish [illegible] on the 25th of [illegible] quence of its unprofitableness [illegible] be Court of Dir[illegible] we believe, a strong objection [illegible] but unjust. It [illegible] Street to the retention of a [illegible]rtle eating, cla[illegible] has cost us so large an amount [illegible]em to consider a[illegible] has proved so fatal to the he[illegible]er; but verily the[illegible] our troops; but we do not th[illegible] Is the *Athenæ*[illegible] abandoning it has ev[illegible] been [illegible]utiny among [illegible] tained. Much as we [illegible]egret the [illegible]d visit from th[illegible] acquisition, its relinquishment would [illegible] are certai[illegible] of great impolicy.

The latest account from the Punjab is thus referred to by the *Agra Ukhbar*.

"From a highly authentic source, we learn that all now appears quiet in the Punjaub, with the exception of the Cashmere rebellion, which will of course be soon put down. An intelligent correspondent writes, "Heera Singh and Goolab Singh are on good terms—they will take care and not offend us, so as to give any cause for our making war against them." This exactly accords with our own opinion of the crafty character of Heera Singh, and the more bold but not less anti-English disposition of Goolab. The most discordant elements of the Punjaub would easily unite to oppose the entrance of the British into their country. Though they hate each other with sufficient fierceness, the Sikh and Affghan Chiefs regard us with a more deadly enmity, and while they will do nothing to provoke our power, they will do everything to resist it. The great interest which has been felt in all that concerns the Punjaub is fast dying away. Years may elapse ere it becomes ripe for absorption into our Eastern Empire, and another generation may see it still an independent country."

The *Delhi Gazette* of the 11th says nothing about the progress of the plague at Cabool. — *Friend of India.*

TO CORRESPONDENTS.

In reply to the query of our Correspondent "*Catholicus*," it will be sufficient to observe that the Catholic Church has always interpreted of the necessity of Infant Baptism, that passage of John 3, 5.—"*unless a man be born again water and the Holy Ghost, he cannot enter into the Kingdom of God.*" This passage taken in connection with Luke 18, 16, *affords strong logical proof* of the necessity of Baptism, as a condition of salvation, for every one who may be *logically* called, a *man*; and when Catholic writers say, that Infant Baptism cannot be satisfactorily proved from *Scripture alone*, the mean, that it cannot be so proved from Scripture alone, on the Principles of Protestantism; and it is plain that it cannot.

We have to apologize to C——— of Futtyghurh for not noticing his communication earlier—The PROPAGATION OF THE FAITH was first instituted in this city in November 1839.

NOTICE.

Prayers in the Bengalí language, in the Roman character, compiled by the Rev. J. Goiran, 8 pp. 16 mo. Two pice per copy or Four annas per dozen. To be had at Messrs. D'Rozario and Co.'s.

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